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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

NOVEMBER 11, 1965

Another birthday

WHEN a man is dead, they put money in his coffin, erect monuments to his memory, and celebrate the anniversary of his birthday in set speeches. Would they take any notice of him if he were living? No!—William Hazlitt (1778-1830)

"SOMETIMES those closest to you are the cruelest," I said to a luke-warm friend.

"Yeh," he replied, "they are the ones who know you best!"

I was griping about a birthday card the office staff had given me on the occasion of my 58th anniversary in this vale of tears—on last week's Hallowe'en. On the front page of the card was a picture of an old Indian and the assertion: "Every birthday is another feather in your cap."

When I opened the card, there was the old Indian's headgear of feathers stretching to infinity, and the greeting: "Best wishes to a fine-feathered friend!"

Do you suppose my staff might be less pointed with me if I showed a little more consideration for them ahead of my birthdays? That would be a terrible price to have to pay, but it might be worth a try.

MY friend Dee Wilson, with whom I fellowshipped in North Little Rock's Central Church for many years and who literally trims my wool occasionally, added his own insult. Hearing I was to have a birthday the next day, he cracked: "I know how old you will be—you will be ninety." He said nobody could know as much as I reveal in this column that I know about long-ago life down on Bunker without being at least four-score years and ten.

But Jesse Reed, who grew up in Yell County—just across the river from Bunker—says what a feller knows does not depend so much upon how long he has lived as where he has been. That boy's mighty smart!

ALBERT Edward Wiggam has a note of encouragement for those advancing into the "middle years": "Nearly two-thirds of all the greatest deeds ever performed by human beings—the victories in battle, the greatest books, the greatest pictures and statues have been accomplished after the age of sixty."

And Joseph Fort Newton drops a healthy hint: "Lincoln wrote of himself as 'old and withered' at 48—two years before he was elected President. . . . After that date he did not speak of his age; he was too busy."

Erwin L. McDonald

IN THIS ISSUE:

IMPORTANT! The report on page 6 of the Executive Board recommendations to be presented to the Convention, Nov. 15-17, deserves the prayerful attention of every Arkansas Baptist. We suggest you study the recommendations carefully and talk them over with the messengers from your church.

* * *

AMONG other previews of the Convention is the welcome from Pastor Paul E. Roberts, First Church, Little Rock, the host church; and the report of the Executive Committee's meeting with the administrations of Southern College and Ouachita University. Dr. Roberts' statement is on page 9. The report of the college study is on page 11.

* * *

JUST what a State Convention is, just what its purpose, is the subject of our lead editorial today, page 3. Other editorial topics are the proposed dog track outlawed at the recent session of the legislature and the Billy Graham film, "The Restless Ones."

* * *

TEXAS State Convention, meeting at Houston, did not take up the question of federal aid on the convention floor. For the Baptist Press report of that and other state conventions, see page 12.

* * *

REMEMBER the old song about the preacher and the bear—"If you can't help me, don't help that grizzly bear!" In the song it was the bear that had the preacher up the tree, but in real life in Arkansas it was Preacher Dean Newberry who had a bear in his tree at the parsonage in Rogers. For picture and story, turn to page 7.

* * *

COVER story, page 5.

Arkansas Baptist
newsmagazine

MEMBER:
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Associated Church Press
Evangelical Press Ass'n

November 11, 1965

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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

Cooperating Baptists

NEXT week messengers from churches cooperating through the Arkansas Baptist State Convention will come together at First Church, Little Rock, for the 112th annual session of the Convention, marking the 117th year of existence of the State Convention.

It might be well for us to have before us the purpose of the State Convention. As indicated in the Convention Constitution, this purpose is "to awaken and stimulate among the churches the greatest possible activity in evangelism, Christian education, and benevolent work throughout its bounds and to the ends of the earth; to cultivate closer cooperation among the churches and to promote concert of action in advancing all the interests of the Kingdom of God."

The membership of the State Convention, it is worth noting, is not made up of churches but of messengers from churches—"from regular Baptist churches which are in sympathy with the principles and purposes of this Convention, and which desire to cooperate with the other churches through the Convention."

Even the smallest church may send three messengers, but the largest may not have more than ten. In addition to the initial three messengers, a church may send one additional messenger "for each additional one hundred members, or major fraction thereof above one hundred," with the provision that no church may have more than ten messengers.

That the fellowship of the Convention is meant to be broad is seen by the fact that the only duty set out for a credentials committee, if there is to be one, is to "make recommendations to the Convention with reference to seating messengers from any church not hitherto affiliated with the Convention."

While asserting itself to be "independent and sovereign in its own sphere," the Convention asserts its pledge never to "exercise any authority whatever over any church," pledging further that it shall never "in any way interfere with the constitution of any church, or with the exercise of its functions as the only ecclesiastical body, but will cheerfully recognize and uphold the absolute independence of the churches."

According to the Constitution of the Convention itself, the part we have just quoted, dealing with the autonomy of the local church, is the one part "which shall remain forever unalterable in substance." Any other part may be amended "at any regular meeting of this Convention, two-thirds of the members voting concurring in the measure." But any proposed amendment to the Constitution "shall be presented to the Convention in writing, for its consideration, upon the first day of the annual session, and may be voted on, on any subsequent day during the session, provided adequate publicity has been given in previous announcement."

A mindfulness of our purpose as cooperating Bap-

tists and familiarity with the "ground rules" as set out in the Constitution should add intelligence to our aims and our prayers, as we approach Convention time.

Dog-gone!

COMPETITION is not only a vital factor in legitimate business, it is also a big consideration in the gambling business. This has been demonstrated dramatically in the called session of the State Legislature to throw a roadblock across the path of those about to open a dog race track in Garland County.

All of us opposed to gambling are greatly pleased, no doubt, with the prospects that legal gambling may not be expanded beyond two businesses in Arkansas—at least not without a state-wide vote. But it is a well-known fact that the pressure for this restriction came largely from those already in the gambling business in Arkansas. Ironically, it develops that in this instance what is best for the established gamblers is best for the state of Arkansas. Business as well as politics sometimes has strange bedfellows!

That the latest chapter in Arkansas' sordid gambling story is motivated by political expediency more than by moral convictions is seen in the fact that "private-club" gambling continues with impunity, in Garland County, not for lack of legal restriction, but for lack of law enforcement by those in public office.

'The Restless Ones'

BILLY Graham's sensational film dealing with teenage delinquency, "The Restless Ones," to be shown at Robinson Auditorium Nov. 19, 20, and 21, is having sell-out attendance across the country, according to reports from Graham associates. But what is of even greater significance is that thousands of persons are making decisions for Christ at the conclusion of the showing of the film.

At the final showing in New Orleans, as an example, 514 persons responded to the invitation for a closer walk with Christ. About 40 percent of those making public decisions accept Christ as Savior.

Among the converts recently in a Texas showing of the film was a 72-year-old University professor, head of his university's Department of Architecture, and his wife, 70. The great majority of the public decisions, however, are made by teen-agers and young people.

Tickets, at \$1 each, are available through the offices of 40 Little Rock churches or from the Billy Graham office at Immanuel Baptist Church, Little Rock, telephone FRanklin 5-0372. Since they are available on a first-come, first-served basis, those planning to attend should get their tickets at once.

The film will be shown twice each day: Nov. 19, at 6 p.m. and 8:15 p.m.; Nov. 20, also at 6 and 8:15 p.m.; and Nov. 21, 2 p.m. and 4 p.m.

Be sure that your teen-agers and young people see this startling and life-changing film.

LETTERS TO THE EDITOR

the people SPEAK

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

Landmark or Southern?

THE recent expulsion of 1st Church, Russellville from the Association in their area ought to cause us all to study the matter a little bit. It seems to me that some of us are a lot more concerned with being orthodox Baptists (according to whose standards?) than we are with being true to the Biblical revelation. This action by the Dardanelle-Russellville Association is reminiscent of an old controversy—the landmark revolt. It did us no good then—and I doubt it can do us any good now! Landmarkism has always been prideful, divisive, and destructive to the cause of Christ; in its "Defense of the faith," it always damages, never builds. Are we "Landmarkers?" Or are we Southern Baptists?—O. Phillip May Minister, First Baptist Church, Poca-hontas, Ark.

'Part of worship'

ONCE in a lifetime (if it be God's Will), a group of Christian people is privileged to be a part of something magnificent in the Lord's work.

The people at University Baptist Church were concerned for some time about the automatic, offhand method of 'money-giving' at church. It was turned in as other matters were being considered, and had, as a result of such off-handedness, lost much of its spiritual meaning.

Now, thanks to the pastor and deacons suggestion, and the unanimous vote of the church at a recent business meeting; the offering is truly a part of our worship service.

All of us, even our little children, bring our tithes (some, of course, bring an offering in addition to their tithe) into the morning worship service.

Thus, our 'money-giving' has become—truly—a part of worship at University Baptist Church in Little Rock.

Sincerely,
Laura Belle Purvis

Judging preachers

ONE of the boys in Trimble County, Kentucky, used to tell of his uncle's remarkable dog. The dog was so enthusiastic that all the uncle had to do was place a hide board out the back

door and the dog would drive in a coon whose pelt would fit the board. Unfortunately his wife placed her ironing board outside one day and that dog has yet to return.

This reminds me of some enthusiastic Baptists who assume responsibilities that the Father did not intend for them. With worthy enthusiasm they chase the wrong pelt. Some have taken up the hobby of deriding their ministerial brethren. It seems popular to run down their seminaries. Such persons resemble the boys who follow the crowd at hal-loween to grace the community with a manure-spreader or to streak car windows with wax. Such conduct is unbecoming the Gospel.

It has been said that our preachers need converting. As for myself, I know I need this. My sins against God are many and my failures to me are monumental. But I trust that my conversions, my repentings, will come from God, not mortals. In fact, if the preacher is weak, he may not be alone at fault. Mark says of Jesus that in his own country "he could do no mighty work," because "they were offended at him" (Mk. 6:1-6). At Calvary Jesus spoke not to the railer. He spoke to the penitent thief who would listen to him.

If your preacher cannot preach, it may be less due to rot in the pulpit than to deadwood in the pew.

Some think that one does not preach unless he uses hard words, "steps on my toes." But Jesus says of Gospel preaching in Luke 4:18-19, "The Spirit of the Lord is upon me because he hath anointed me to preach the Gospel to the poor; he hath sent me to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." These are not hard words.

I own a hoe and rake, but they do not make me a farmer nor a crop expert. They do not give me right to tell another how to run his farm. Too often we try to escape our troubles by assuming another's responsibilities.

We have trustees to care for our seminaries, for example. Maybe we should tend to our personal witness and pray God to help our trustees care for the seminaries. And if you think one seminary is superior to another, remember that the grass is always greener on the other field. As for your pastor, Matthew 18:15-20 gives guidance when we are offended at a brother. Public rebuke is the responsibility of the church, not the individual. Be careful

taking unto yourself to judge God's servants.

—Russell Bennett, Pastor
Campbellsburg Baptist Church
Campbellsburg, Kentucky 40011

How big OBU?

IS it possible that the Baptists of Arkansas want a college small enough for them to support without the help of the federal government—Robert L. Hartsell, Rt. 3, Magnolia, Ark.

Way you go about it

A FEW years ago a similar situation to that which appeared at Russellville a few days ago arose in an Arkansas Baptist association. The church where the association was meeting had received some four persons on their immersion by churches of another denomination. Moreover the pastor of this church had advised a young preacher and his church to receive a man and his wife who had been immersed by an independent evangelist and had had no church affiliation.

A resolution was offered and passed with but two negative votes that there be no more such practice else there would of necessity arise a division in the association. There were no names called, no churches mentioned.

Some hearts were pricked—certainly that of the pastor whose church had led in the departure and its messenger had voted, every one but the pastor, for the resolution. But the matter was settled and all went well afterward.—W. B. O'Neal, Gravel Ridge, North Little Rock, Ark.



LEADS CAMPAIGN—Charles Petty (center) of England, Ark., a bachelor of divinity student at Southwestern Seminary, is chairman of the Student Council committee this year for the Bahama Mission Team. Here he discusses plans for the 1966 effort with Melvin Rahming (left) of Nona, who was one of the converts of the mission effort, and James Hardwick (right) team captain for last summer's group. Rahming is now a student at Oklahoma Baptist University.

Feminine philosophy -- or intuition

BY HARRIET HALL

When the going gets tough

A YOUNG woman asked me this straightforward question, "What do you do when the going gets tough?" I could elaborate on her problems, but the question says it in a nutshell.

There is no use to paint the world *always rosy*. Some days we have to color it blue, or gray, or even black. And some experiences we face in life must be colored "excruciating."

There is a passage in the fourth chapter of Philippians, verses 6 and 7, which is translated by J. B. Phillips as follows:

"Tell God every detail of your needs in earnest and thankful prayers, and the peace of God which transcends human understanding will keep constant guard over your hearts and minds as they rest in Christ Jesus."

I think this is the simplest answer, "Tell God every detail of your needs" or even more simply stated, "Tell God what's on your heart." He made us, and He knows our fiber—our weak places and our strong ones. In our own eyes we are insufficient and weak, but He can make us strong. We need to communicate with Him many times each day and as we do it we gain confidence, quietness, and inner strength.

I have always been thankful for Bible passages which I learned and "pegged down" long ago in my heart. They have a way of coming to mind when we most need them. I remember once when a phone call brought a shattering death message. As I replaced the receiver I sat with clinched fists, saying, "No, no!" Almost in the same breath the beautiful truths of Romans 8:28-39 came to mind and heart to bring

comfort in the midst of the heartache.

Someone has said that when a crisis comes we are never quite the same again. We will either go under with the tough situation, or we will rise above it in the long run. In order to do this we must face it, think about it, pray much about it and believe in ourselves and in God's promise to "keep constant guard" and bring that peace which transcends human understanding.

As I write I am sitting underneath a giant oak tree. One day a retired physician from Texas sat in this spot looking wistfully up at this tree.

"The lowest limb on that tree is higher than any tree we have in Texas," he said.

Exaggeration . . . perhaps; yet as I look upward at the beautiful red and yellow leaves of those towering branches I remember that the tree grew that tall very slowly—day by day, almost imperceptibly. I also remember that there are underground springs nearby. The lesson for life is clear:

We must put the roots of our endurance deep into the soil of life's richest well-springs of truth and spiritual nourishment if we are to achieve growth, strength, and stature.

From other trees in another very lovely setting I learned other truths. While living in Lake Wales, Fla., in 1949 we experienced our first close-up view of a tropical hurricane. Winds of tremendous force and torrential rains swept through our community. As I sat near a window and watched with awe, those tall palm trees bent almost parallel to the ground. Their fronds were blown so that they looked like a woman's hair when she bends over a basin to wash it. I thought surely every tree would be ruined. To my utter amazement it was not long until the sun was out again, and those trees were as tall and straight as ever.

The Cover



In native costume

DR. and Mrs. I. N. Patterson, senior Southern Baptist missionaries to Nigeria, are shown dressed in native African costumes at a recent missionary tea held on the campus of Southern Seminary in Louisville, Ky. Now on furlough prior to a 1966 retirement, the Pattersons have served on the field for more than forty years.

Dr. Patterson is a 1924 graduate of Southern Seminary and is on the staff as visiting professor of missions for the current school year. While in Nigeria, he served as superintendent, general secretary and president of the Nigerian Baptist Convention, editor of the *Nigerian Baptist*, and principal of a Baptist boys' school there.

Mrs. Patterson is a graduate of the Women's Missionary Union Training School, which is now merged with Southern Seminary.

When the storms and crises of life sweep over us we will surely bend and sway for a time—but with God's help the sun will shine again and His love and strength will undergird us that we may stand tall again.

* * *

Comments, questions, or suggestions may be addressed to: Mrs. Andrew Hall, Mt. Sequoyah Drive, Fayetteville, Ark.

Arkansas All Over

Executive Board

Convention to hear proposals

THE TRUSTEES of Ouachita University have withdrawn their request for the Convention to consider the matter of Federal aid to the University at the annual meeting, Nov. 15-17. We commend the Trustees for this action.

The president of the Convention, the president of the Executive Board, and the Executive Secretary called a meeting of pastors and laymen from every association in the state in Little Rock, Oct. 21, to consider the following proposals. These recommendations in turn are to be presented to the Executive Board in its pre-convention meeting and then, finally, to the Convention for consideration at the annual meeting, Nov. 15-17.

RECOMMENDATIONS

1. That our churches increase their 1966 contributions through the Cooperative Program by ten percent (10%) over that of 1965.

2. Proposed Budget for 1966:

I. STATE CAUSES	\$1,202,136.89
II. SOUTHERN BAPTIST CONVENTION	706,016.90
III. CHRISTIAN EDUCATION—Special	
1. Ouachita Baptist University	\$50,625.00
2. Southern Baptist College	16,875.00
	<hr/>
	\$67,500.00
IV. CAPITAL NEEDS	196,000.00
	<hr/>
	\$2,171,653.79

V. ADVANCE

- 1/2 Southern Baptist Convention
- 1/2 Executive Board

3. That the Executive Secretary make monthly progress reports on the giving of our churches through the Cooperative Program to a representative in each association.
4. That a Cooperative Program Week be designated for 1966.
5. A study committee be appointed by the Convention to make a careful study of our total Baptist work.

RECOMMENDATIONS EXPLAINED:

1. The 10 increase in Cooperative Program giving.

The Cooperative Program is recognized as the life-line of our total Baptist work. The 10% increase means if a church gave \$1,000 through the Cooperative Program in 1965 it would give \$1,100 in 1966. Our total mission and benevolent ministry, including Christian Education, needs to be further strengthened. The Cooperative Program provides

the one area around which we should be able to rally our people in a challenging effort. Designations and special campaigns are no promising substitutes for a long-range plan like the Cooperative Program to meet our needs. There are adjustments which need to be made in Cooperative Program allocations. This will be dealt with under the study committee.

2. The proposed budget for 1966.

The only difference in this proposed budget and the previous one planned by the Executive Board (and printed in the *Book of Reports* to be handed out at the Convention) is the added item of \$67,500. for "CHRISTIAN EDUCATION—Special" for the colleges. Furthermore, any part of increased giving by our churches above the total of \$2,171,653.79 going into the "ADVANCE" section and to be allocated by the Executive Board could be made available to the colleges as the Board deems wise.

3. Monthly progress reports.

The Executive Secretary would make monthly progress reports on the Cooperative Program giving of our churches to a designated representative in each association for information to the churches. This should serve as a means of encouragement to our churches.

4. Cooperative Program Week for 1966.

The purpose of this week is three-fold:

- (1) To provide more information to our churches concerning the causes embodied in the Cooperative Program.
- (2) To make these causes a point of special prayer.
- (3) One Sunday would be designated as "Catch-Up" Sunday.

Churches which had not increased their contributions through the Cooperative Program, and the churches is their giving would be encouraged to take an offering for the Cooperative Program.

5. A study committee appointed by the Convention.

The importance of this aspect of the recommendations cannot be over-emphasized. This committee would report back not later than the annual meeting in 1967.

The Executive Board would be asked to make a careful study of their programs and report to this committee on their objectives and the necessary resources to carry out their plans over a five year period.

On the basis of information obtained through the "Pilot Project" and other surveys it is recognized that further coordination of programs in the Baptist Building is needed. Perhaps many of these changes could be made during 1966.

The colleges would be asked to submit a statement of their objectives and plans for a five year period together with needed resources from the Cooperative Program to carry out their plans. That is, if we continue our present policy of attempting to enroll as many students as possible the Convention would need to know what this would involve, or if

the enrollment should be limited, what resources would be necessary for the Convention to provide. We need to know in what direction we wish to travel and what is involved in any policy we pursue.

This Convention committee would then take all of these recommended programs from the Executive Board and Institutions and work out a proposed overall program for the Convention's consideration. The committee would do well to hold public hearings for our Baptist people and give every person who has a suggestion to offer the privilege of being heard.

These proposals were presented to a group of 115 pastors and laymen from over the state at the Oct. 21 meeting. Practically every person present pledged

their personal and prayerful support in attempting to enlist their churches in this challenging effort. A number of pastors have already written us pledging their support and a number of churches have already voted this increase in their 1966 budget.

It is recognized that a large number of our churches will have already planned their budget for next year. It is the judgment of many that a reconsideration on the part of the churches to join in this effort would not only be justified but if we are to assure ourselves on the matter of our willingness to properly undergird Christian education and our other vital areas of work, it should be done.—S. A. Whitlow, Executive Secretary.

Beacon Lights of Baptist History

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

Big men . . . physically and spiritually

SOME men are big in a physical way but possess little, wizened, cantankerous spirits; others are big of spirit, magnanimous, small of body. Some are big of body and spirit. Some seem to be born this way, others develop this way.

Seth Bradshaw of Kentucky was a specimen of the latter. He lived in another day, but, in matters of principle and spirit, time loses its meaning. He was born in Virginia, Aug. 15, 1795, but moved to Kentucky in 1817. Strong, rugged, a man of large frame and great strength, he was a perfect specimen of the backwoodsman. He had a fine sense of humor and dauntless courage. He was considered "the best man in his county," and none agreed to this more heartily than he.

In his day when much labor required strong muscles, and natural dangers demanded physical courage, to be the best man physically was quite an honor. In the rough and tumble life of the frontier there were many opportunities to prove one's prowess. And Mr. Bradshaw was always ready to demonstrate. He said he would rather fight than eat, any time. He was bold and reckless, and feared neither God nor man.

But the Spirit of God is like the

wind, "It bloweth where it listeth," and blew upon Seth until his heart was warm and he acknowledged the workings of God's grace by trusting him. His conversion was very marked. Immediately he began calling upon his associates to repent and turn to God. He was a poor speaker but his earnestness and manliness won the hearts of the people. In due time he was ordained into the ministry. For a number of years the churches grew under his pastoral care.

By and by the matter of missions and systematic support of churches arose and being uninformed he joined the antission movement. He lost his influence among the people, except a small faction of which he was a member.

After several years he became better informed. Instead of hold-

ing out and sulking in his pride, he returned to the missionary group. He was a man big of spirit as well as big of body. God's kingdom moves under such strength.

Greene County

LIGHT Church has called Raymond Edwards as pastor.

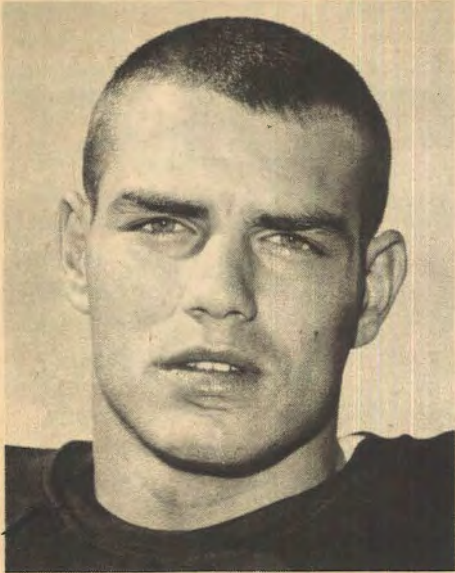
Rock Hill Church has called Bill Thomas, Jonesboro, as pastor.

DR. Fred E. Savage, sponsor of the ministerial association on the campus of Southern College, Walnut Ridge, announces that there are 37 ministerial students enrolled this year who are Southern Baptist ministers. In addition to these there is one Assembly of God minister, one Freewill Baptist, one Methodist, and one American Baptist Association minister.



PREACHER AND THE BEAR—The preacher (Dean Newberry) isn't visible in this shot because he's behind the camera, but the bear is resting in a maple tree on the lawn of the parsonage of First Church, Rogers. Nov. 3 was an exciting day for the Newberrys. Hundreds came to view the 200-pound animal which had wandered in from the woods. A circus crew, which happened to be in the area, finally got the bear down after about 11 hours.

From the churches . . .



SPEAKER—Ken Hatfield, All-Southwest Conference Razorback of 1964, will give his personal testimony at Youth Night Nov. 17 at Arkansas State Convention at Barton Coliseum. Ken has been active in the Association of Christian Athletics and attended its camp at Estes Park, Colo., last year.



THEO COOK

Becomes evangelist

THEO Cook has announced that he will enter the field of full-time evangelism, after 12 years in the pastorate in Arkansas and Louisiana. His last pastorate is Crystal Valley Church, North Little Rock.

He is a graduate of Ouachita University and New Orleans Seminary.

Mr. Cook is making his home at 25 Pickard Road, Route 2, North Little Rock.

Ozark First

CHARLES Gwaltney was ordained as deacon Oct. 24. Mr. Gwaltney is pilot project director for Districts 1 and 4, for the Religious Education Department of the State Convention.

Moderator for the ordination service was Dee Gober, chairman of deacons. The message was brought by Paul E. Wilhelm, missionary.

Hamburg First

OPEN house was held recently at the parsonage for the congregation to inspect the redecorations, done at a cost of \$4,000. Later they viewed the suite of offices at the church and the new draperies donated by men of Adult II Department of the Sunday School.

Clarendon First

PASTOR Raymond Palmer observed the fifth year of his ministry Nov. 1. During that time 106 have joined the church, with 36 for baptism. Receipts total \$63,259, with \$9,878 going for mission causes. This represents an increase of 37 percent in mission gifts over the previous four years.

Jacksonville Stanfill

AN additional education and recreational building has been completed at an estimated cost of \$2,000. Glen Smith, North Little Rock, is pastor.

West Side First

THIS Little Red River Association church has voted for the first time to call a full time pastor to live on the field.

Heber Springs First

TWO were recently ordained as deacons: L. E. Roberts and George Cotton.

Smackover First

RICHARD Ray Head, 17, son of Mr. and Mrs. R. T. Head, was presented with the God and Country Award in Scouting at a special court of honor held at the church Sept. 1. Ray is a member of Explorer Post No. 120 with W. E. Payton, scoutmaster, and Earl Ramsey, post advisor. The award was presented by D. C. McAtee, pastor.

Ray is an honor graduate of Smackover High School, class of 1965, and is enrolled at Hendrix College in Conway for his freshman year. He is a member of the church and takes part in our youth activities.

Camden First

FOUR new deacons have been ordained: Bob Alexander, Owen Rogers, Raymond Deaton and Vernon Garrison.

The charge to the deacons was brought by T. J. Watts, retired minister and a member of the church, and the charge to the church was brought by Dr. John R. Maddox, pastor.

In another recent service James Henley Jr. was licensed to the ministry. The son of Mr. and Mrs. James Henley Sr. he is a student at Southern Baptist College.

El Dorado Trinity

APPROXIMATELY 75 attended the first annual new member banquet at the Arkansas Power and Light Company Building. The banquet honored all persons received into the church during the past church year.

Paris First

ROY Colvett was ordained a deacon by our church at the evening service Nov. 7.

Alexander First

TWO deacons will be ordained Nov. 14: William Spencer and John Smith.

The new pastor of the church is Leroy Patterson, who has pastored a number of churches in Texas. Mr. Patterson is now on the field.

Swafford to Imboden

JAMES E. Swafford, Walcott, has accepted the call as pastor of Imboden Church, and moves on the field the second week of November. J. I. Cossey has been serving as interim pastor for seven months.

Mr. Swafford, a native of Walcott, attended Southern Baptist College and accepted the pastorate of Walcott Church four years ago.

Mr. and Mrs. Swafford have three children: Gloria, who is employed in Paragould; James, a junior in high school; and Cidy, a fifth grade student.

JAMES Blakenship, pastor, First Church, Bluff Dale, Tex., is the new pastor of Leonard Street Chapel, Hot Springs.

Fund campaign on

THE Expansion and Endowment Program fund campaign of Southern College, Walnut Ridge, is under way. The campus goal, which will include administration, faculty, students and staff, has been set at \$15,000.

Two outstanding pledges to this goal have already been received. President H. E. Williams has pledged \$2,500 over a three-year period and Felix Goodson, assistant to the president, has subscribed \$5,000.—News Release

To Life Line Church

BILL Philliber, pastor, Calvary Church, North Little Rock, has resigned to accept the pastorate of Life Line Church, Little Rock. He will be on the field early in December.

Mr. and Mrs. Philliber have three children who are students at Ouachita University: Pat, 18, speech and history major; Judy, 19, music major; Bill Wesley, 21, who is pastoring Tulip Church. (CB)

OBU student dies

KATHY Sistler, a junior psychology major at Ouachita University from Pleasantville, N. J., died Oct. 27 at the Atlantic City Hospital in New Jersey following a lengthy illness.

Kathy, who had to drop out of school a week before Thanksgiving last year, was a member of the Gamma Phi social club in which she served as chaplain her sophomore year. She was active in every phase of student life.

Her freshman year she played the lead role in "The Diary of Anne Frank." Her sophomore year she was secretary of the student senate. Kathy worked for Coach Buddy Benson as a secretary. She was chairman of Noon Day for one semester during her junior year.



MISS SISTLER

Your welcome to Convention

WHEN First Church, Little Rock, was but a year old, we were host to the twelfth session of the Arkansas State Convention. Now we extend to our fellow Baptists as they assemble in our church for the 112th annual session a fraternal and hearty welcome.



DR. PAUL E. ROBERTS

Fraternally yours,

We welcome you with your concerns and cares, your victories and problems, your prayers and encouragement. First Church shares in all the anxieties and hopes of our fellow Baptists. We gather Nov. 15-17 to talk out and pray through our opportunities and difficulties believing our Heavenly Father is able to undertake for us and that we are willing to be led of him.

Beyond the facilities of our buildings we offer our hearts, our thinking, and our prayers in a joint effort with you to find divine leadership in all our plans and programs for the coming years.

Paul E. Roberts, Pastor
First Baptist Church, Little Rock

Revival news

FIRST Church, Douglasville, Oct. 25-31; Walter K. Ayers, staff evangelist, First Church, Little Rock, evangelist; 6 by profession of faith; Don Grendell, pastor.

CENTER Ridge Church, Little Red River Association; Bob Holland, associational missionary, evangelist; Jerry Cothren, director of music; 1 by profession of faith; 9 rededications; W. J. Black, pastor.

RUNYAN Chapel, North Little Rock, Oct. 25-31; Ed Walker, evangelist; Bob Shannon, singer; 3 professions of faith; 2 for baptism; 1 for special service; 41 rededications; Elmer Madison, pastor.

FIRST Church, Heber Springs, O. C. Robinson, Austin, Tex., formerly of Little Rock, evangelist; Red Johnson, Mountain Home, director of music; 8 by profession of faith; 3 by letter; 1 surrendered to preach; 1 for special service; Walter Hill, pastor.

FIRST Church, Ozark, Oct. 11-17; Curtis Mathis, pastor, Central Church, Jonesboro, evangelist; Charles Gwaltney, Ozark First Church, music director; 11 professions of faith; 4 by letter.

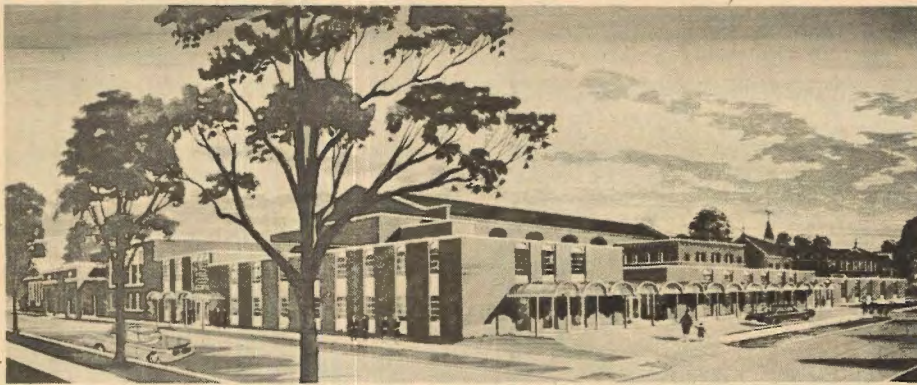
OBU 'Dolls' House'

"A DOLL'S House" by Henrik Ibsen will be presented by the Ouachita University Theater at 8 p.m. Nov. 16 and Nov. 19-20. Dennis Holt, chairman of the speech department, will direct.

Featured in the cast will be Nancee Dickson, a senior drama major from Memphis, and Jim Willmoth, a sophomore drama and music major from Independence, Mo.

Others in the play are Barbara Benefield, Palm Harbor, Fla.; Johnny Green, Arkadelphia; Atherton Hiatt, Leachville; Earlece Humphries, Little Rock; Harold Partain, Rogers; and Patsy Rankin, Texarkana, Tex.

Immanuel begins remodeling



ARCHITECT'S drawing of Immanuel Church's children's building, fellowship hall and youth building

AN \$675,752 expansion and remodeling program at Immanuel Church began with a groundbreaking ceremony.

The congregation approved a contract with the Baldwin Co. Sunday to proceed with a project that has been in the planning stage for several years. Construction is expected to require 314 calendar days and the church building committee hopes to occupy the new facilities by Jan. 1, 1967.

Included will be a nursery-primary building with eight nursery and eight primary departments, a kitchen unit and reception areas, with heating and air conditioning separately controlled for each department; a 500-seat hall with stage, kitchen and serving facilities and electrically operated folding partitions that will divide the hall into three rooms; a reception building containing snack bar, arts and crafts rooms, study room and game room with deck tennis, shuffleboard, table tennis and other games; office facilities, a new library, youth choir facilities and a new adult department with classrooms; three classrooms for married young people, four adult classrooms, a new workshop and maintenance area; and a 150-foot unloading dock, to be covered by vaulted concrete roof.

The construction will be of structural steel frame with face brick and block curtain walls. Restrooms will have ceramic tile wainscoting and floors and other floors will be vinyl tile. All of the new facilities will have year-

round air conditioning.

On completion of this addition, the present buildings will be remodeled.

Dr. W. O. Vaught, pastor, said the proposed East-West Expressway would make the new facilities readily accessible.

The architect is Norris J. Sparks.

Greene reports

GUIN Renshaw, pastor, Marmaduke First Church, was elected moderator of Greene County Association at its recent annual meeting.



MR. RENSHAW

Other officers are: Marvin L. May, pastor, Immanuel Church, first vice moderator; Sammy Stewart, pastor, Browns Chapel Church, second vice moderator; Charles Northen, treasurer; Mrs. Northen, clerk.

A digest of the 41 member churches reveals: 193 baptisms; 6,775 membership; \$28,950 total gifts to Cooperative Program; \$7,911 to associational missions.

MISS Nan Owens, Southern Baptist missionary to Nigeria, now serves in Port Harcourt, where she may be addressed at Baptist Mission, Box 197, Port Harcourt, Nigeria, West Africa. Born and reared in Union County, Ark., she was appointed a missionary in 1957.

Southern College alumni

THE annual Southern Baptist College Alumni program will be held Nov. 16 at 5 p.m. at Immanuel Church, Little Rock.

Guest speaker will be a representative from Southern Seminary. Special music will be furnished by the college choir.

Alumni president Eugene Webb, pastor, New Hope Church, Jonesboro, will preside.

Moves to Ozark



GERALD JACKSON

REV. Gerald Jackson has resigned as pastor of Philadelphia Church, Jonesboro, to become pastor of First Church, Ozark.

The Jacksons came to Philadelphia from First Church, Eureka Springs, in June, 1962.

The Philadelphia Church was one of four churches in Arkansas selected as a pilot church for a long-range planning program. Indebtedness on the new educational building has been reduced approximately \$16,000 and continues to be paid ahead of schedule.

Pastor Jackson has been active in associational work, having served as associational Training Union director and on numerous associational committees.

A native of Hope, Mr. Jackson is a graduate of Ouachita University and of Southwestern Seminary. Mrs. Jackson is the former Miss Ruby Martin of Norfolk, Arkansas. She is a graduate of Ouachita. The Jacksons have two children, Larry, 2 and Rose, May, 1965.

Southern College study

THE Executive Committee of the Executive Board [of the Arkansas Baptist State Convention] has met with the Administrations of both Southern College, Walnut Ridge, and Ouachita University, Arkadelphia, to discuss the matter of the convention including Southern College in the family of institutions. After careful consideration of various phases of the problems involved, it is the judgment of this committee that further study should be given to a number of areas of concern before we would be in a position to make a final recommendation as to what is the best course of action.

The Executive Committee therefore recommends that a standing committee be appointed to make a more careful study in the following areas and to report their recommendation back to the convention not later than the annual session of 1967. These areas are:

- I. A policy on Christian Education for the convention.
- II. The standing education committee should have as members:
 - 3 from Executive Board
 - 3 from trustees of Ouachita Baptist University
 - 3 from trustees of Southern Baptist College
- III. As related to Southern Baptist College the nature of the administrative structure best suited to achieve the convention's objectives in Christian education could be:
 - 1. A separate and individual institution.
 - 2. A part of a university system.
 - 3. All educational institutions be under one board of trustees elected by the convention.
 - 4. The educational institutions be under direction of a Com-

mission of Education.

IIV. Related Matters

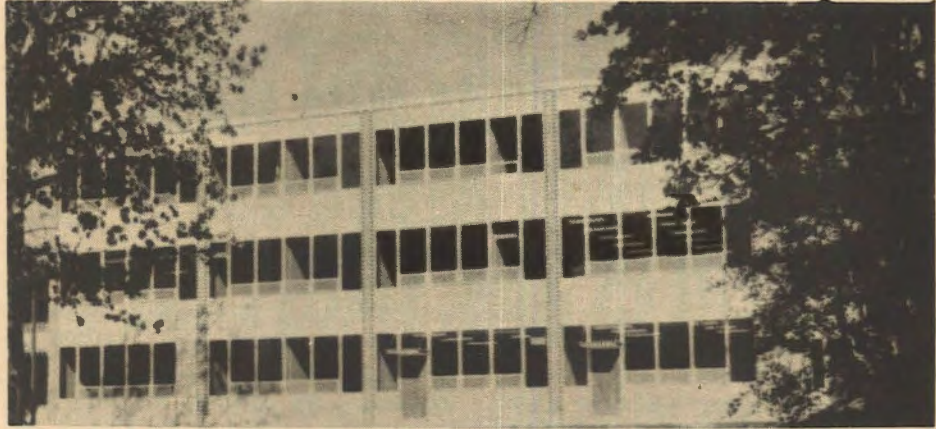
- 1. It would be well to have the benefit of the study now being made under the direction of the Christian Education Commission of SBC on the matter of Christian education.
- 2. Likewise, information on the development of the endowment campaign now being promoted by

SBC could add valuable information to the development of a financial policy.

Executive Committee, R. L. South, chairman, Paul Roberts, Carl Bunch, W. Harold Hicks, W. T. Flynt, Walter L. Yeldell.

Eason elected

JOHN Eason, Palestine Church, was elected moderator of Little Red River Association at its 102nd annual session. Ted Cook, Southside Church, Heber Springs, was named vice moderator; and H. M. Dugger, Quitman Church, clerk. Churches reported receiving 69 for baptism; 76 by letter; total membership of 2,062; receipts of \$61,549; total mission gifts of \$7,926.



CALVARY DEDICATION—Calvary Church, Little Rock, dedicated its new \$234,000 educational building Oct. 31. The service was led by Dr. C. Gordon Bayless, interim pastor (below). The floor plan includes eight assembly rooms, 28 classrooms and offices for the church staff. The building was planned by a committee consisting of chairman Att Hope, Mel Tompkins Sr., John Pounders, Loren Bolen, W. J. Walker and John P. White.

By the BAPTIST PRESS



Robert J. Hastings

No federal aid action in Texas

HOUSTON—Federal aid to Texas Baptist institutions, expected to be the biggest issue facing the Baptist General Convention of Texas meeting here, never got to the convention floor.

Although a floor fight on the question of Baptist institutions accepting federal loans and/or grants was averted, the issue was thoroughly debated from the pulpit. A special church-state study committee appointed earlier this year will decide the issue and report back to the convention and its executive board next year.

The committee got plenty of advice from speakers on the convention program, with three major addresses devoting a major part of their messages to the church-state separation principle involved.

The record operating budget, a \$300,000 increase over the 1965 budget, allocates the biggest portion to world missions causes through the Southern Baptist Cooperative Program—\$3.8 million. In addition, a 1966 goal of \$12 million was approved, with a \$322,108 "missionary enlargement" overplus section being divided equally between SBC causes, Texas Baptist education, and state human welfare causes.

A commission recommendation on church-state separation said the principle was "best not only for the vitality of the church's witness, but also for the good of the state which should be free of sectarian religious pressures." It said one of the "gravest threats" to church-state separation is the trend toward the "child benefit theory" in aiding parochial school children and using the churches as channels for government aid to the poor.

Dr. Abner V. McCall, convention president and president of Baylor University, and the pastor of his church, H. Jack Flanders, expressed different views. The

convention president said there has never been pure separation of church and state and that Baptists have often cooperated with the government to accomplish a purpose deemed more important at that particular time than the preservation of complete separation.

Flanders, pastor, First Church, Waco, urged church and state to walk together in carrying out shared objectives, while guarding against jeopardizing the autonomy of either.

He specifically suggested that the committee "draw up lines of demarcation wherein shared objectives stop and where our distinctive ministries begin . . . lines which will keep the church from becoming another dependent upon the state or a controlled instrument of the state."

A Dallas minister, Herbert R. Howard, however, flatly declared that the gospel of the kingdom of God unmistakably says "no, no" to such. "We cannot, we dare not, we shall not forsake our Christian, our Baptist position regardless of the consequences to our institutions by making others pay for them," he said.

In his sermon, Howard also touched on race relations, saying that Baptists have "tried to divide the kingdom of God by a color line." He called race relations the greatest single scandal of the church in our time.

A \$500,000 BUDGET for 1966 was adopted at Englewood by the tenth anniversary session of the Colorado Baptist General Convention. When the state convention was organized in 1955 there were 89 cooperating Baptist churches with 10,000 members. Current membership was reported at 38,500 in 191 churches.

THE Missouri State Convention

Leads for leaders

LEADERS are the best assets of any church. Leaders are more important than the location of the church, the size of the building, or the number of new members. But where leadership is lacking, confusion and dissipation of energies result.

Here is the first of six leadership principles: *Leaders are made for people, and not people for leaders.*

In Jesus' day there was a general idea that keeping the Sabbath was just about the chief virtue. But Jesus contended, "The sabbath was made for man, and not man for the sabbath" (Mark 2:27). Man is not created merely to go through the routine of keeping holy one day in seven. The day of rest and worship is for his benefit and service.

The same applies to leadership. Occasionally a newly-elected church leader feels the people are obligated to do as he says, just because he's in the driver's seat. But leaders are not to be served, they are to serve. And anyone with the conceited idea that everyone else must "jump" when he says is missing the key issue. It is because people are sometimes weak, unpredictable, non-dependable, aimless, evasive, and complex that leaders are needed. True leadership is not a place of "honor" wherein one receives the adulations of puppet followers; it is a role of service to benefit people as they are, whether they be the salt—or the scum—of the earth.

adopted a record Cooperative Program budget of \$3½ million, \$250,000 above last year's goal. Cooperative Program funds will be divided—35 percent to Southern Baptist causes, 55 percent to state causes, and 10 percent to special denominational causes (protection plans, promotion and state paper).

Executive Board

Does it pay?

SOME Baptists think that money spent teaching church members about Kingdom finance, is foolishness. But, is it? Let's see.

Church members deserve adequate information about how their gifts are spent. This means that church members deserve adequate information about the church budget, the associational mission budget, the Arkansas Baptist Convention budget, the Southern Baptist Convention budget, and all the institutional budgets that receive Cooperative Program mission money. All of this cannot be done without taking time and using some money. But, come to think of it, money must be used in preaching the gospel, because we live in a money economy. Churches cannot have Sunday School, Training Union, or keep a pastor long without money.

But, really, this is not spending money, it is investing money in the eternal destinies of human beings. So this makes church finance a spiritual matter. Which is another way of saying, "The church is making an investment when it spends money giving adequate information about Baptist budgets."

It pays to spend time winning souls; it is an investment. It pays to spend money enlisting stewards for God; it is an investment. Therefore, it pays dividends to spend money promoting the budgets of Baptists.

Let's go on asking Baptists to give money so it can be invested for God, and let's do it without apology. If any reader is a church leader and this is not being done where you have church membership, then why wait longer in using influence to get Baptist budgets promoted?—Ralph Douglas, Associate Executive Secretary

Every Christian a witness now

THIS is the theme for Southern Baptists' 1966 correlated emphasis on personal witnessing. A witness is "a person who has direct knowledge of something; to give testimony to something, and to give proof of."

A Christian should witness in all places, to all persons, at all times, in all ways, and "by all means win some." The Christian is to witness, and it is the business of God to give the results. The witness does not create the message; he merely gives it. This witnessing is to give glory to God.

We must witness because we love God and because souls are lost.

Many Christians are not happy because they have never helped anyone come to know Christ. One may try to satisfy an emptiness in the heart by working hard and not be saved, but you cannot personally, face-to-face, introduce another to Jesus unless you know Him yourself. Every Christian will have to give an account to God for his witnessing.

Most unsaved people are alike in one thing: they don't think they need "The Good News." We are trying to get people to accept something for nothing (the grace of God) when they don't think they need what we have to offer.

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

SEND FOR FREE FACTS ON \$2,000.00 LIFE INSURANCE FOR PEOPLE AGES 29 TO 80!

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LIFETIME PROTECTION!

You are protected with \$2,000.00 for life, even if you live to 100, as long as you keep your policy in force. Naturally, suicide within the first two years is excluded.

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Music and stewardship

AT this time of year we think of stewardship emphasis. We are concerned that this be more than just an emphasis upon money or upon reaching a budget. Stewardship involves all of life, and we often refer to time, talents, and money.

Now, what about music? It has not always been true that the people in the churches could participate in the music. In some churches today the members of the congregation are just listeners as hired musicians "perform." We hope it is not that way in your church. Every member can praise the Lord, make a witness, or give a testimony by participating in the music worship service. There are very few people who cannot sing at all and these few seem to enjoy being in a singing church. Surely then, if we can sing, Christian stewardship would require that we do it the very best we can. Congregation, participate in the congregational singing!

What about the choirs? Some say they cannot read music; some say they cannot be regular in attendance; some say there are too many who could do it better; some say they just can't come to rehearsals; and on and on they go. Let's look at these "reasons." Reading music is certainly helpful, but it is not a requirement for being a good choir member. A desire to

learn and a willingness to practice is much more important. Being regular in attendance and attending rehearsals is of utmost importance. And, the music in any church is important enough to require faithful attendance. Those who really see their part in the choir as a fulfillment of a Christian stewardship responsibility and privilege will find a way to attend regularly. If there are those who could do it better than you, help to enlist them also.

What about you? Are you doing your best to sing with real meaning every hymn and gospel song? Could you be another voice in the choir instead of wondering why the choir is not larger? Do you consider your ability to sing a talent for which you are accountable? Can the Lord count on you for a more dedicated life in this area of stewardship? "Come before His presence with singing." Psalm 100:2 b (copied).—Hoyt A. Mulkey, Secretary

Brotherhood

Come up to date!

DO YOU know that in Brotherhood there is now a **Renewed emphasis?**

When Brotherhood began back in 1907 as the laymen's missionary movement of the Southern Baptist Convention, its objectives were the teaching of missions to men, and the enlistment of the men in praying for missions, in giving to missions, in engaging in mission activities. The assignment of the 1965 Southern Baptist Convention to the Brotherhood Commission brings the Brotherhood movement back to its original great purpose. But to see Brotherhood as it is in the fall of

1965 we must have an **Enlarged perspective**

In 1954 the Southern Baptist Convention assigned to the Brotherhood the promotion of the Royal Ambassador program for boys, involving a transition period of three years during which the transfer of RA work from the Woman's Missionary Union to the Brotherhood should be completed. Thus, since 1957, the RA segment of our church and denominational program has been the responsibility of Southern Baptist men. RA work has always been a program of solid missionary education in action, for boys. But—

Boys grow up to be men! And, between the ages of growing boys and adult men, there are the years of late adolescence which make strong demands that RA work shall be extended to meet the spiritual needs of young men. This is being done through the Young Men's Brotherhood, which bridges the gap between the men and the boys. Thus Brotherhood has now a

Definite area of work

—indeed, an area of vital work not assigned to any other area of church or denominational life. It is the definite area of "Missionary Education and Missions Activities Involving Men, Young Men, and Boys."

And, if a church is to fulfill its mission, it must face the necessity of providing a program through which its men, its young men, and its boys shall be given opportunities to learn about missions, to pray together for missions, to give heartily to missions, and to engage continually in mission activities in their own church field and wherever else the Lord shall lead.

Is your church meeting this need?—Nelson Tull

FREE DRIVING LESSON

REBSAMEN FORD adds new "Driver-Training" department. For a limited time a 30-minute lesson of instruction will be given free to anyone calling over 16 years of age. Special attention will be given to nervous and elderly people.

The program will include a complete Driver Education Course; also, a Refresher Course "for persons who need a lesson or two." Free pickup of students, at home or business, is available. For information call REBSAMEN FORD at FR 4-2374 Evenings or Sunday phone SK 3-5216.

Comprehensive surveys of the Dual-Drive System reveal the average person learns to be a safe driver in six lessons through this training.

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

What does your Sunday bulletin say?

TO a visitor, your Sunday bulletin tells them what is important in your church. It conveys many "untold" feelings that you have toward the church and denominational work.

Many times as I visit churches I study their bulletin to see what is happening. First of all, I look at the Sunday service order. I rejoice with the people when I see a *planned* service for the morning and evening preaching hour. This bulletin says to me and other visitors that the church is planning for me to be present for both services. However, many times I find a detailed program planned for the morning service and the evening service mentioned only under "Opportunities For the Week." Does this not say that the important service is the morning service and that we have not given time to plan the church in its work and then the denominational (association and state) events of which the church should be made aware of. If these are properly printed, a brief remark about them would be sufficient on Sunday.

I enjoy a bulletin that gives me

Help Wanted

One of the departments at Baptist Building needs a full-time secretary. Phone FR 6-2391 ext. 48 or write:

Department X
Arkansas Baptist Newsmagazine
401 West Capitol Ave.
Little Rock, Ark. 72201

a feeling that the services and activities have been planned to enhance the Christian influence of the church in its community. Do we expect our people and the visitors to return to the evening services as expressed by our lack of planning exemplified in our bulletin? Do you need to restudy the information given through your Sunday bulletin?

Some Things for Every Baptist of Intermediate Age to Study.

1. "What can I learn from a study of the church that will make me more aware of my responsibilities as a church member?"
2. "How can I help accomplish the tasks of my church as a member of this union?"
3. "What is proclamation? As a church member, what is my part in helping my church proclaim?"

See your **Intermediate I, II, and Leader Quarterlies** for October-December, 1965.

Some Things Every Baptist of Junior Age Should Study.

1. "What kinds of things shall we be doing together as a Junior union?"
2. "What are some things I can (should) do through my church to thank God for what He has given me?"
3. "What is the gospel and how can I share it?"

See your **Junior I, II and Leader Quarterlies** for October-December, 1965.—James A. Griffin, Associate

The Bookshelf

Standard Publishing Company of Cincinnati has recently come out with the following inlay picture puzzles for children: two on Baby Jesus, Children Praise Jesus, and Noah's Ark. They are 29c each, four for a dollar. Other new releases from Standard include: Christmas Story Records, Picture-Story of Jesus, The Story of the Open Bible, Exploring God's World, Journeys with Jesus, The Twenty-Third Psalm, and Open the Door, all for children.

Spiritual Breakthroughs for Our Time. by Marcus Bach, Doubleday & Co. 1965. \$3.95

The appeal of reincarnation "is growing among an increasing number of people who find it as logical to believe that they have lived before as it is to believe that they will live again," declares the author in a chapter on "Reincarnation."

An authority on contemporary religion, Dr. Bach investigates in this book Spiritual Healing, Baptism of the Spirit, and Speaking in Tongues. Here is his account of the latest trends sweeping through religious circles throughout the world.

Give Joy to My Youth, by Teresa Gallagher, Farrar, Straus, and Giroux, 1965, \$4.95

This is a memoir of Dr. Tom Dooley, the late noted Catholic medical missionary, written by his volunteer secretary. It tells the story of Miss Gallagher's experiences with "the splendid American" who made so much of an impact on young people through his work among the sick and suffering in Asia and through his books and lectures. The author shows that as Dr. Dooley's own tragic illness took its toll, he was able to draw on seemingly superhuman reserves of strength and energy to continue his work.

Negroes in Cities, by Karl E. and Alma F. Taeuber, Aldine, 1965, \$9.75

Residential segregation is declared by this husband-wife team to be a prominent and enduring feature of American urban society. Southern cities as well as Northern, large cities as well as small, their research shows, are beset with the difficulties that residential segregation imposes not only on harmonious race relations but also on the solution of most pressing city problems.

But while the cities have much in common on the race problem, there is no generalization that can be carried from one city's situation to another's, their study reveals. For patterns of residential segregation and neighborhood change vary from city to city, and only comparative research can elucidate some of the underlying sources of this variation.

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Emphasize foreign missions!

ONE of the greatest concerns in Baptist churches at this time of year should be involvement of every member in the Week of Prayer For Foreign Missions, Nov. 28-Dec. 5. Foreign Missions day in the Sunday school, Dec. 5, will conclude the Sunday-to-Sunday observance in a climactic way.

As church organizations assigned the task of teaching missions, current information concerning Southern Baptists' foreign mission endeavor and needs of the world is channeled through the program magazines of Woman's Missionary Union and the Brotherhood.

To provide missionary information to pastors of churches where there is no WMU organization, each is being sent a copy of December Royal Service and samples of promotion materials. It is hoped that during that week, or sometime during the month of December, there will be an emphasis on foreign missions, with opportunity to contribute through the Lottie Moon Offering for Foreign Missions, in every Southern Baptist church in Arkansas.

Suggestions for observance are in WMU organizational magazines. Free promotional materials, offering envelopes, etc., are available from state WMU Office.

New filmstrip on WMU Values

The distinctive part Woman's Missionary Union has in the fulfillment of the church's teaching task is shown in a new filmstrip, *Environment for Missions*.

This filmstrip will help interpret the work of Woman's Missionary Union in the church and enlist leaders and members. In addition, it will be useful throughout the year to tell how each unit organization provides missionary

Baptist Beliefs

Elder, bishop, pastor --- one office

BY HERSCHEL H. HOBBS

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

"TAKE heed therefore unto yourselves, and to all the flock over the which the Holy Ghost [Spirit] hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28).

IN present-day Christianity the offices of elder, pastor, and bishop are considered as separate one from the other. But in the New Testament these terms refer to the peculiar functions of one office. This is clearly seen in Acts 20:28 where Paul speaks to one group with reference to three functions which they are to perform.

He is speaking to the Ephesian "elders" (Acts 20:17). The word

"elder" (*presbuteros*) originally referred to age or to older men (cf. Jn. 8:9). In Acts 2:17 it is used in contrast to "young men" (*neaniskoi*). Old men were regarded as wise men. So the word "elder" came to refer to the office of one who gave counsel.

"Bishop" in Greek life referred to one who was placed over others to oversee their work that it might be done properly. Hence "overseer" (Acts 20:28, *episkopos*). In this sense it also referred to the office of "bishop" in the local church (of Phil. 1:1).

"To feed" (Acts 20:28; is the infinitive *poimainein*, meaning to feed as a shepherd. Hence to act as a shepherd or pastor.

So Paul used these three figures in one verse to refer to the various responsibilities of one office. They were "elders" giving counsel; "bishops" overseeing the work of the church; shepherds or pastors feeding the flock of God. Therefore, every pastor is an elder, a bishop, and a shepherd. While historical Christianity has divided these titles to refer to three offices, the New Testament clearly regards them as one.

education for the church.

Environment for Missions is available at the Baptist Book Store. Churches enrolled in the Church Audio-Visual Education Plan can obtain it at 47 percent discount. It has 50 frames of color photography. Recorded narration and a manual are included in the price of \$7.—Nancy Cooper, Executive Secretary and Treasurer

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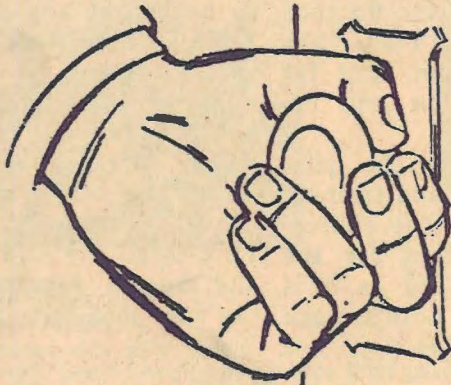
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ARKANSAS BAPTIST HOME FOR CHILDREN

Monticello, Arkansas

J. R. Price, superintendent

God is my pilot

BY J. I. COSSEY

EVERY person in the world needs a pilot and God is the supreme pilot which meets every human need.

Gas heaters and cook stoves have pilot lights which make it possible to turn on the gas at the click of a button. Electric lights may be turned on in a large building at the click of a switch. Radio and television puts us in listening view of the world at the push of a button. We start our cars by the use of a battery and our lawn mowers at the pull of a rope.

God is man's Pilot and his power is made available by the use of a

simple prayer.

L. G. LaTourneau, facing bankruptcy, turned the piloting of his failing business over to a new pilot, God. After his decision to accept God as his pilot, he took as his slogan, "God runs my business." The picture of bankruptcy and failure was soon erased from his horizon.

When we put God in the pilot-seat, spiritual success is assured.

When a pastor goes into his study to prepare a sermon for his next appointment, he must turn to the Spiritual Pilot or he will fail in the preparation and delivery of that sermon. Education and mental alertness are no good without that divine Pilot. The Holy Spirit is the pilot light for all sermon preparation and delivery.

The Holy Spirit is the pilot light for all teaching and training and mission study in the church. It is just as important for the teacher to be Spirit led as it is for the pastor. The Lord's work

is not done effectively unless the Lord is piloting the worker.

Visitation is a failure without divine leadership. When a group of visitors is ready to go visiting, a brief period of meditation and prayer for divine leadership is necessary for spiritual results. When one goes with the Lord by his side into a room to see a sick person, spiritual help is assured. It is not possible to render a Spirit-led service without the Holy Spirit being present.

This divine pilot is our sure guide in our home life. He should be the unseen guest when decisions are to be made. When children are to be taught and disciplined, the Bible and the Holy Spirit are our surest helpers. He is our perfect guide in daily family Bible reading and prayer. Family worship is our surest guide to happiness in all the other relationships of life. I recommend God as the Pilot in all the affairs of business and human relationships. He is the sure and certain guide.

"Meet Me There," sings 102-year-old



MRS. Rodery and her great-great-great-grandchild, Donna Fain, 1, Memphis.

WHEN friends and relatives gathered at her home to celebrate her 102nd birthday, Mrs. Helen Rodery stood alone in the center of the room and sang for them

her favorite hymn, "Meet Me There," by William J. Kirkpatrick and H. E. Blair.

The chorus goes:

"Meet me there, meet me there,
where the tree of life is blooming,
Meet me there when the storms of
life are o'er
On the happy golden shore,
where the faithful part no
more,
Meet me there."

Mrs. Rodery was pleased to learn that her church, First Church, Paragould, dedicated a song service to her at the Morning Worship hour. Although she still manages to walk about the house with the aid of a cane, she finds she must now miss church services and other activities away from home.

Still exhibiting keen wit and a zest for life, Mrs. Rodery told a reporter that she attributes her longevity to the fact that she has never smoked or drank alcohol.

She gives a bit of advice to others: "Never worry! When I feel worry coming on I read my Bible, pray or sing a hymn."

Clear Creek

JOHN P. Mathis, pastor of Diamond Church, DeRidder, La., has resigned to accept the pastorate of the Hagarville Church near Clarksville. Mr. and Mrs. Mathis moved to the field Oct. 29.

Bob Schomake, pastor, Fairview Church, Muskogee, Okla., has resigned to accept the pastorate of Oak Grove Church near Van Buren effective Nov. 15. Mr. and Mrs. Schomake have three children.—Reporter

TWO new musical compositions by W. Francis McBeth, associate professor of music at Ouachita University, have been released by Southern Music Publishing Company. They are "Reflections Past," commissioned by the Camden High School band, and "Two Ceremonial Fanfares," commissioned by the Cooper High School band in Abilene, Tex.

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The little pine

BY SARAH MESSINA HOCH

EVERY DAY the little, scrawny, scraggly pine whined, "I'm of no use to anyone. The sparrows never make their nests in my branches. No one sits in my shadow."

The wind carried these messages to Grandfather Palm, who stood beside the scrawny, scraggly pine but was too tall to understand its whining.

One day the sparse branches of the pine drooped earthward, and it lamented louder than ever. That very morning the telephone linemen had topped it.

"And just when I was growing tall," cried the little, scrawny, scraggly pine.

The wind delivered this message to wise, old Grandfather Palm and said, "What are we going to do about this moaning pine? It deflates me to see it so sad. I can hardly blow a breeze."

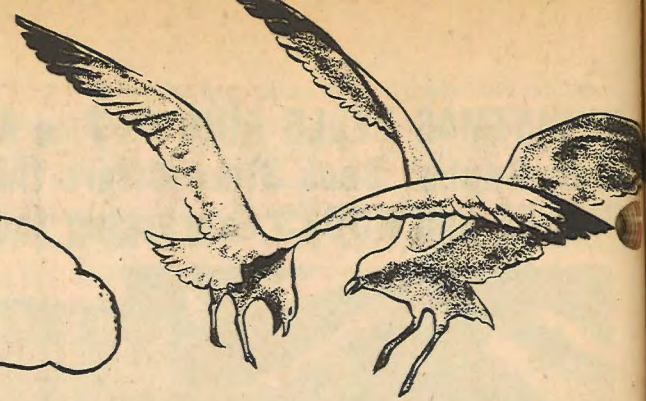
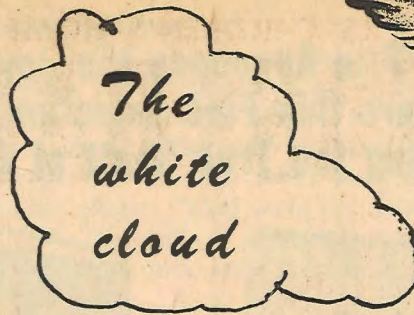
"I've tried nearly everything," said Grandfather Palm. "You yourself have carried the messages. I've complimented him on his sturdiness. I've told him to be patient, that some trees fill out slowly and that everything is of some use. Still he is sad."

"Whoosh," said the wind gently. "That's too bad. How about wrestling with me a while, Grandfather Palm. Maybe we'll think of something."

The wind moved to the northeast. He blew, and the green palms atop Grandfather Palm's head moved slightly. The wind blew harder. The green palms swayed. The dry fronds, like a long, shaggy beard hanging down Grandfather Palm's trunk, made scratchy, rustling noises. Still Grandfather Palm didn't lean one little bit.

The little, scrawny, scraggly pine stopped watching four puppies playing beneath Grandfather Palm and looked up toward the sky.

Now the wind blew with all its might. The air grew cold. The



BY THELMA C. CARTER

LOOKING up, you may think you see a white cloud drifting out to sea. Then you see fishing vessels coming into port and the white cloud hovering over them. If you live near the seacoast, you know that the white cloud actually is thousands of gulls, hovering wing tip to wing tip over the vessels. They pick up fish scraps as the fishermen sort out their catch.

Sea gulls are among the most graceful flying birds. They wheel and dip, ride wind currents, and then light on the water without ruffling a feather.

Naturalists tell us that gulls are clever in that they depend on the tides at sea for their food. When the tide is low, they join other shorebirds in hunting for seafood. At high tide they fly inland, feeding on insects and field mice. They seldom dive for fish. They prefer the kind that swim near the surface of the water, such as herring.

Gulls belong to the same long-winged, swimmer bird family as terns, another seacoast bird. Gulls are large or medium-sized birds, with a wingspread of almost five feet. They can fly about thirty-five miles an hour. They have webfeet and are excellent swimmers.

Their plumage is usually white with a gray mantle or coat. In nesting time the head is black. In summer, the head feathers are white.

There are about fifty different kinds of gulls. The sea gull we see most often is the common sea gull or the herring gull.

white lilies bent to the ground. In the next yard, oranges and lemons fell from the trees, startling some bantam hens. They scurried off, their feathers ruffling. The sparrows left their perch on the telephone lines, which were now swinging back and forth, back and forth. Finally the four puppies stopped playing and huddled together.

"Stop it!" Grandfather Palm said sternly to the wind. "You are frightening the young."

The wind howled with glee. "I want to see you bend way down to the pine tree," he said to Grandfather Palm.

The wind continued to blow fiercely. The ground was covered with leaves. Suddenly a dry frond on Grandfather Palm's trunk let go. With a sharp scraping sound, it plunged down, down toward the

huddled puppies below.

The scrawny, scraggly pine was horrified. It was already leaning toward Grandfather Palm because of the wind's fierceness, but he knew he wasn't leaning far enough to catch the frond. Thereupon, the scrawny, scraggly pine made a great effort. It stretched way out and tried to catch the falling frond. The frond tore through the little pine's meager upper branches. It came to a stop on the last one.

The puppies yip-yip-yipped away.

"How brave you are, Little Pine!" said Grandfather Palm.

The wind stopped its howling and gently carried the message to the scrawny, scraggly pine.

The little pine listened happily. "I am of some use after all," he cried. "I am of some use."

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J. R. PRICE, Superintendent

JONATHAN

BY DR. RALPH A. PHELPS JR.*

TEXT: I SAM. 13:3-14; 52; 18:1-20:42; 23:15-18; 31:1,2;

II SAM. 1:1-27

NOVEMBER 14, 1965

A MAN said recently that it had just dawned on him that a certain "friend" never called him unless he wanted a favor done. That sort of individual stretches the meaning of the term "friend," but then there are several varieties of friend — fair-weather friend, friend-for-a-day, friend-for-a-favor, as well as true friend.



DR. PHELPS

Jonathan, the subject of this week's lesson, was a friend of David's and has come to be a symbol of an abiding friendship characterized by self-effacement rather than self-seeking. Theirs was a costly relationship that walked a precarious path, but it was meaningful to both.

As the oldest son of King Saul, first monarch of Israel, Jonathan was a prince with all the qualities necessary to become king. Unfolding events, however, were to elevate David to the post to which Saul's son might have been heir.

I. Military leader

THE evidence is abundant that Jonathan was a skilled military leader. His prowess was apparently demonstrated in the liberation of Jabesh-gilead from the Ammonites, for he was placed in charge of a thousand troops at Gibeah (I Sam. 13:2). With these men he defeated the garrison of the Philistines and precipitated a war with these powerful adversaries (I Sam. 13:5), who mustered their forces at Micmash. Saul's terrified soldiers deserted him in great numbers, leaving

only 600 of his original force of 3,000. It was a dark hour for Israel.

About this time Jonathan and his armor-bearer left Gibeah without Saul's knowledge. Revealing themselves to the Philistine guards, they drew the enemy to the heights where the two neatly polished off about 20 Philistines. This action threw the whole pagan force into wild confusion, and as they fled Saul pursued them as far as Aijalon. The king's success caused many of his deserters to rejoin his troops; there are many band-wagon soldiers in any campaign.

Jonathan nearly lost his life during this campaign because of poor communications. King Saul ordered the people not to eat food until evening, but Jonathan failed to get the message and ate some honey. When Saul heard of this, he prepared to kill Jonathan, who said, "Here I am; I will die." But the people, deeply appreciative of the young man's brilliant victory, intervened in his behalf, declaring that not one hair of his head should fall to the ground. And it didn't.

II. Faithful friend

JONATHAN'S friendship with David seems to have begun when the shepherd lad told Saul how he had slain Goliath. Jonathan "made a covenant with David, because he loved him as his own soul." Furthermore, he gave him his robe, his armor, his bow, his sword, and his girdle.

David's popularity with the people soon had Saul green with jealousy, and the king tried to skewer David on his spear like a giant shiskabob. Fancy footwork saved David twice from Saul's in-

*Dr. Phelps is president of Ouachita University.

sane attacks, after which Jonathan intervened in behalf of his friend, declaring that David had in no way sinned against the ruler. The plea was effective for a time, and David returned to Saul's court as before. Things ran smoothly for a time, but then David made the mistake of being successful in battle and envy made a monster of Saul again. David fled for his life, and this time when Jonathan pleaded his cause Saul was so furious that he threw his spear at his own son. (Saul must have needed spear practice, for he never seemed to have hit anyone.)

Aware thus of Saul's determination to murder David, Jonathan went to the field where David was hiding and, by a pre-arranged signal, let him know that to return to court would be fatal. Before the two friends parted, they wept, hugged and kissed each other, and pledged peace between themselves and also their descendants forever. Jonathan's warning, given at the risk of his own life, saved the young man who was to become Israel's most famous king.

The last meeting of these two friends is recorded in I Sam. 23:16-18, when Jonathan made a covenant that David was to be the next king and promised that he would be David's righthand man.

III. Combat casualty

In a battle with the Philistines, Jonathan was slain, as were his two brothers. Saul, badly wounded, fell on his own sword and died.

When David heard the news, he broke down completely, so great was his grief. His lament, preserved in the beautiful poetic passage of II Sam. 1:19-27, is a moving tribute to his friend and is an unashamed proclamation of his love for Jonathan. "How are the mighty fallen!" Even in death Jonathan stands tall.

If there were more selfless Jonathans and fewer jealous Sauls, the world would be much happier.

October 31, 1965

Church	Sunday School	Training Union	Ch. Adms.
Arkadelphia Unity	60	24	
Berryville Freeman Heights	160	57	
Bytheville			
First	566	136	1
Chapel	75	29	
Gosnell	323	99	6
New Liberty	101	43	
Camden			
Cullendale First	418	175	1
First	535	139	
Crossett			
First	550	160	1
Mt. Olive	212	100	
El Dorado			
Caledonia	33	34	
Ebenezer	160	86	1
First	805	564	1
Immanuel	475	184	5
Trinity	194	93	
Greenwood First	278	140	
Gurdon Beech St.	170	82	
Harrison Eagle Heights	274	93	
Hope First	454	108	
Jacksonville			
Bayou Meto	143	78	4
First	457	166	
Second	289	91	
Jasper	70	44	
Jonesboro			
Central	537	212	3
Nettleton	299	128	4
Little Rock			
Gaines St.	419	207	3
Immanuel	1,172	410	3
Rosedale	294	104	
McGehee First	417	166	
Chapel	75	49	
Magnolia Central	686	279	5
Marked Tree			
First	162	59	
Neiswander	137	66	
Monticello Second	226	128	4
North Little Rock			
Baring Cross	704	183	
Southside	51	29	
Calvary	434	125	
Central	300	103	1
Grace	115	51	1
Gravel Rindge First	209	80	1
Runyan	87	47	1
Levy	520	188	1
Park Hill	908	244	4
Sixteenth St.	56	33	2
Sherwood First	202	87	1
Sylvan Hills First	318	126	1
Pine Bluff			
Centennial	237	105	1
South Side	745	289	1
Tucker	18	12	
Second	204	94	
Watson Chapel	200	85	4
Siloam Springs First	344	197	3
Springdale First	561	159	
Texarkana Beech St.	484	135	1
Community	48		
Van Buren			
First	449	196	
Second	76	49	
Vandervoort First	70	40	
Ward Cacklebur	74	74	1
Warren			
First	416	182	1
Southside	81	102	6
Immanuel	306	104	1
West Memphis			
Calvary	373	186	7
Ingram Blvd.	251	122	

First things first

"DARLING," he whispered, "I'm not as handsome as Ted and I'm not as rich as Jonathan, but will you marry me?"

"Sure," she agreed, "but first introduce me to Jonathan."

THE fellow next door keeps his dog at home and sends his wife to obedience school.

Can't afford it

MACSWEENEY, the carpenter, had just been granted another raise in pay, but when his brother from the country asked him how he was getting along, he sighed and sadly shook his head.

"But you've got a good job, haven't you?" said the brother.

"One of the best," replied MacSweeney.

"What's the trouble, then?"

"Wages—that's the trouble."

"But I thought you just got a big raise in pay."

"That's right. That's just what's bothering me. My wages are so bloomin' high now I can't ever afford to take a day off."

THE world's best after-dinner speech: "Waiter, give me both checks."

From the 50

"CAN you read the sixth line?" the eye doctor asked his patient.

"Sure," answered the man, "CWDK. I'm not sure how you pronounce it but I think he played left tackle for Notre Dame last year."

A MONOLOGUE is a conversation between a real estate man and a prospect.

No call for 'em

AN artist who was spending a vacation in an out-of-way town entered the general store and asked if they carried camel's hair brushes.

"No, sir, we don't," replied the shopkeeper. "Y'see, we never have no call for 'em. Nobody in these parts seems to keep camels."

Success

"HOW is your son doing in the army?"

"Very well. They've just made him a court marshal."

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Religious News Digest

By Evangelical Press

THE Protestant Council of the City of New York was urged by an Episcopal minister in New York City to drop the word "Protestant" from its name for the "sake of ecumenicity."

Dr. Charles Howard Graf, rector of St. John's in the Village Church in New York City for 23 years, suggested that the interdenominational agency call itself the Council of Churches of New York City, or some other similar name. "'Protestant' is a divisive word," he said. "It is exclusive, not inclusive. In a sense it segregates part of the Christian community from other parts."

MAJOR General Charles E. Brown Jr., the Army chief of chaplains, has issued an appeal to churches and their agencies for "several hundred" additional chaplains to meet the needs of the increasing number of servicemen called up by the war in South Vietnam.

AFTER an absence of 12 years, Evangelist Billy Graham has scheduled a major crusade for June, 1966, in London, England. His last crusade there was held in 1954, in Harringay Arena. Attendance during the 12-week period was over two million.

The 1966 crusade will be held in Earls Court Arena which will seat 20,000 more than twice the capacity of Harringay. The indoor meetings running from June 1 to July 1 will be climaxed by a closing meeting in Wembley Stadium.

A RAPIDLY spreading coffee-house movement across the country was described in New York in a study made for the National Council of Churches as possibly providing a "model for the kind

In the world of religion

..... FOR the first time in its history, the Presbyterian Church in the United States (Southern) is sending missionaries to Indonesia. They now maintain work in Brazil, Mexico, Korea, Japan, Portugal, Iraq, and the Congo.

..... Warren Ost, an official of the National Council of Churches, states that churches need to be where the people are in their leisure hours—such as tourist resorts, national parks, ski lodges, and coffee houses. "There are more than 200 church-related coffee houses in the United States now," he said, "attempting to be the middle ground between the saloon and the church parlor. They serve young people, old people, and people who would not set foot within a church."

..... An additional fifty Methodist ministers are expected to be in uniform as military chaplains by next June. As of September 15, a total of 49½ Methodist chaplains were on active military duty.

..... Pope Paul VI has presented to the United Nations valuable gems to raise funds "to feed the hungry of the world." He recommended that the jewels be auctioned off among the nations of the world, going to the highest bidder. The starting price, a United Nations' official said, would be \$150,000, estimated value of the gems.—The Survey Bulletin

of evangelism the churches must undertake to be effective today. . ."

The study, made by the Rev. John D. Perry Jr., Protestant chaplain at the University of Vermont under a National Coffee Association grant, noted that approximately half of the 200 non-commercial coffee houses in 42 states are sponsored by churches or have some direct religious affiliation.

STUDENTS of Hankuk Presbyterian Theological Seminary here went on strike in protest against the resignation of Dr. Kyong Yon Chun under pressure from the Korean government for his opposition to the terms of the treaty normalizing relations between Korea and Japan.

Dr. Chun, a graduate of the Boston School of Theology, was the only seminary professor among the college and university teachers blacklisted by the government for alleged political activity. He signed a manifesto in protest against provisions of the treaty considered unfavorable to Korea. Most of the others on the blacklist resigned or were dismissed.

IN a decision handed down on Oct. 18, in the Common Pleas Court of Mercer County, Ohio, Judge Frederick B. Cramer sustained the complaint of plaintiff Jesse C. Moore in regard to sec-

tarian domination in the public schools of the County. The suit was supported by Americans United for Separation of Church and State and by the Ohio Free Schools Association.

In his opinion Judge Cramer referred to the arrangements between the public school board and the Roman Catholic Church as "a holy alliance." He found that all the children who attended three of the county's elementary schools were Catholic, while many, if not all at the remaining school were non-Catholic. Due to this and other specific findings, he stated that the school board uses "compulsory school machinery" for religious instruction and that it "indirectly provides the locations suitable for and conducive to and the personnel needed in the religious instruction. . ."

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