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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

OCTOBER 14, 1965

THE Editor's Notebook, page 5, brings you a report on last week's conference on church and state, sponsored by the Baptist Joint Committee on Public Affairs. The Editor served as a writer for the conference, held in Washington, D. C.

* * *

THE glory of the Ozarks during the Flaming Fall Revue—what Arkansan's heart fails to thrill to the sight? Certainly not our feminine philosopher, Harriet Hall, whose column appears this week on page 6. To illustrate her description of the changing season from Mt. Sequoyah, we have borrowed our cover picture from Harold Phelps of the Arkansas Publicity and Parks Commission.

* * *

TEACHING of the theory of evolution in Arkansas schools, returns as a topic this week. Leading off the letters to the Editor, page 4, is the answer of Forrest Rozzell, Arkansas Education Association, to Moderator Harold William Taylor of Centennial Association. In the Bookshelf, page 19, is a review of a book by Pastor Jerry R. Tompkins, First Presbyterian Church, Monticello, on the Scopes trial at Dayton, Tenn.

* * *

HOW do we Southern Baptists look to a Baptist pastor from Scotland? Alexander Barbour, following a month's visit to the United States, sees zeal for evangelism and a desire to witness, but believes we could use a more conservative form of church government and a more profound presentation of Scriptural truth. See yourself as others see you on page 7.

* * *

EVERY Arkansas Baptist planning to attend the meeting of the State Convention in Little Rock Nov. 15-17 needs to read the article on page 8 by Carl M. Overton, parliamentarian. Here he sets forth the qualifications for messengers and rules for floor procedures. We suggest that you clip the article and bring it with you.

The tale bearer

"WHOSOEVER recounts to you the taults of your neighbor will doubtless expose your defects to others."

So declares a quotation from Islamic literature as found in Professor James Kirtzeck's *Anihology of Islamic Literature*, published this year by Holt, Rinehart and Winston.

"Once you have spoken a word of ill against your fellow men, even if what you say is true, you too are evil," continues this pointed observation.

For those of us who have read very little Islamic literature other than stories from *Arabian Nights* and Khayyam's *Rubaiyat*, the Kirtzeck collection of more than 40 selections makes interesting reading indeed.

"A MAN once elongated his tongue in slander against an absent person," begins one of the book's brief bits of wisdom. "A sage of noble character said to him:

"Mention no ill of anyone to me, and thereby you will prevent my thinking ill of you. I understand his dignity is diminished, but that fact will never increase the importance of you."

NOTE this one:

"At Nizamiya (College) I had a stipend, and night and day I was engaged in instructing and repetition. Once I said to the professor:

"O sage, my colleague so-and-so is jealous of me. If I were to tell the essential truth about him, his vile soul would be destroyed."

"The learned principal blazed up in anger and said:

"How wonderful! You do not approve of your colleague's envy. Who has informed you then that slander is good? If he has gone to hell by the path of meanness, you will overtake him by this other path."

LOOK at this one, a little more on the positive side:

"The affection of the righteous is the same in presence as in absence; not like those who censure you behind your back, but before your face are ready to die for you. When you are present, meek as a lamb; but when absent, like the wolf, a devourer of mankind."

Erwin L. McDonald

Arkansas Baptist newsmagazine

MEMBER:
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Associated Church Press
Evangelical Press Ass'n

October 14, 1965

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articles are those of the writer.

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

Bulletin; DP Daily Press; EP Evangelical Press;

AB Associational Bulletin

Where do you stand?

GOVERNMENT aid for Ouachita—yes or no?

This is undoubtedly the hottest issue that has been before us Baptists of Arkansas in the past ten years, if not in a generation. And as Baptist interest runs high, Baptist feeling follows not far behind. "Where do you stand—pro or con?" This is what it boils down to. And if you are not a "pro" you must be a "con," or vice versa.

This editor, because he has not come out against federal aid, period, is being counted as a "pro." At least one daily paper, in reporting a talk he made at Huntsville recently, stated that he agreed that federal aid is Ouachita's only hope of survival. (What he actually said was that he agreed with Ouachita's president, Dr. Ralph Phelps Jr., that unless substantial and additional funds are made available to the Baptist colleges soon that they will perish, and federal funds constitute one source available.)

Whether or not Ouachita should accept money from the Government under the Educational Facilities Act of 1963 to provide badly needed science and library facilities is the real issue before us.

The best we can determine the bare facts involved, here they are:

1. Ouachita desperately needs the facilities in question and will be hopelessly hampered in her program if they are not provided.

2. One way to get the needed facilities—and President Phelps has indicated this is the only way he knows of—is through funds almost immediately available under the EFA.

3. The only "strings attached" on moneys made available under EFA are two:

(1) Colleges, to secure funds, must be accredited.
(2) Facilities built with funds from the 1963 act must continue for 20 years to be used for the purposes for which the grants are made. Any other "strings" that may be seen by the opposition are not a part of the legal contract that would be involved.

4. Acceptance by Ouachita of EFA funds would set no precedent. (For a detailed discussion of this, see President Phelps' article in last week's *Arkansas Baptist Newsmagazine*.)

WHAT is the wise course to pursue in the face of these facts? This is not at all easy to determine. For there are other facts yet to be revealed, whether Ouachita takes the federal funds or refrains from taking them. There are risks either way.

Two of the risks of taking the money would seem to be:

1. Every time a college builds a new building it increases its operating budget. For operating and maintaining college buildings requires more than incidental

funds. Adding new buildings, then, could possibly add to the over-all financial burden.

2. Taking this money could possibly result in less support of the college through the Cooperative Program. For whether it would influence Baptists to give more or less through the Cooperative Program would remain to be seen.

The risks of not taking the funds, and provided that no other plan of financing could be brought into effect, would include:

1. A decline in the quality as well as in the over-all program of the University and a loss, sooner or later, of accreditation. In the day we are living in this would almost surely sound the death knell for the school.

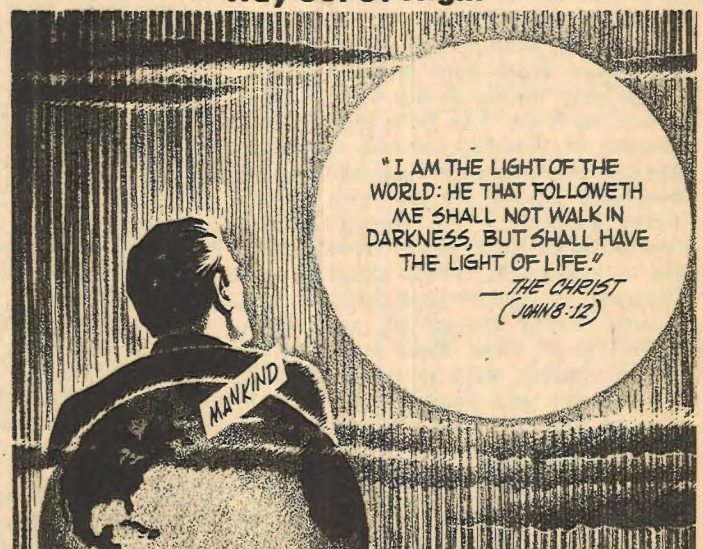
2. A quick reduction of the size of the student body and a putting on of the lid to hold maximum enrollment to a fraction of what it has already attained, not to speak of future growth.

3. Increasing the cost to the student to the point that it would eliminate all but those of substantial financial means. This would tend to defeat the basic purpose of having the institution as a Baptist school.

AS this was written, it still appeared that the matter would be presented to the annual meeting of the Arkansas Baptist State Convention (Nov. 15-17 at First Church, Little Rock) for approval or rejection. In that event, the one group above all others who are "on the spot" are the pastors of our churches. For the pastor is the key to most church actions. Most congregations will go along with their pastors on denominational affairs, and it is from local congregations messengers are named to the State Convention.

The matter before us is of tremendous importance for all of us. For it involves not only the lives of the young people now in Ouachita or who normally would be going there in the future for their education, but it also involves every phase of our Baptist work and witness.

Way Out Of Night



'Federal aid' meeting

THOSE who felt that the Little Rock hearing on federal aid to education, held Aug. 30, was "stacked in favor of federal aid for Ouachita" are largely responsible for another hearing on the issue, scheduled for Friday, Oct. 22, 1 to 3 p.m. Again the meeting place will be Second Church. This time the speaker will be the brilliant executive secretary of the Baptist Joint Committee on Public Affairs, Washington, D. C., Dr.

C. Emanuel Carlson.

No one has ever accused Dr. Carlson of being biased in favor of federal funds for private colleges. We predict he will not try to tell Baptists of Arkansas what to do about this issue but that he will help all who come to the meeting with open minds to understand even better the many facets of the problem. This will be worth your time, if you are really concerned on this vital issue.

Dr. Carlson has rearranged his schedule to make it possible for the meeting to be extended beyond 3 p.m., if interest makes this desirable.

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.

The Rozzell reply

Mr. Harold William Taylor
Moderator, Centennial Baptist Assn.
Arkansas County
Maple & Huron Streets
Stuttgart, Arkansas

Dear Mr. Taylor:

THANK you for your letter of Sept. 17 commenting upon my statement advocating the repeal of Arkansas' anti-evolution law. Its contents was most surprising to me. I had always thought that the Baptists were ardent defenders of religious freedom and the principle of separation of church and state. It is evident from your arguments and those of other defenders of this law that its sole purpose is to use the police powers of the state to enforce a particular religious belief.

Moreover, contrary to the assumptions upon which your letter is based, the validity of the theory of evolution is not the issue. The issue is freedom: freedom of thought, freedom of belief, freedom of speech, freedom of inquiry, freedom to search for the truth. Meaningful learning is not merely an accumulation of facts; rather, it is a process of inquiry by which alleged facts, ideas and theories are evaluated against others, alleged and actual, and which makes use of facts, ideas and theories and the unique ways in which individuals acquire and apply them. On the basis of this conviction it is my contention that the curricula of the public schools and public colleges should rest upon value judgments made by conscientious board members and professional educators in cooperation with a discern-

ing public, and not on legislative enactments.

Whether in the school, church, or the home, teaching should be conducted in such ways as to bring about changes in mind and spirit and to produce significant growth in the individual's power and processes of thinking. The purpose of teaching should be to help the learner do a better job of using his mind, man's unique gift from God, to form ideas, to reach conclusions, to understand what is known, and to develop greater insights and clearer visions as to what he must do to make mankind's greatest hopes a present reality.

I cannot, in good conscience, permit the assertions made in your letter to go unchallenged; however, I hope that I can challenge them in a spirit of Christian charity and, I assuredly have no intentions of impugning your motives.

Your assertion that laws against murder, theft, and perjury are examples of the proper use of the police powers of the state to coerce religious beliefs is untenable. Such laws exist not only in lands where forms of religion other than Judaism and Christianity predominate but in even avowedly atheistic states. Your assertion that the police powers of the state depend on God and His revealed word is equally untenable for the same reasons.

I am a disciple of democracy which accepts a pluralistic view of values and associations, and rejects any totalitarian or monolithic identification of the state with one party or one dogma.

What democracy has to offer the contemporary world, and the future, is a method and the freedom of mind that makes that method possible. It is not an infallible method, but it is the best yet discovered for reaching increasingly closer approximations to the truth. It can and does keep the door open for the exploration of all possibilities (in-

cluding the theory of evolution), for the consideration of all objections (including those directed toward the theory of evolution), for the application of all possible tests; and thus concludes that this is what seems to be true. Perhaps something else will seem more probable later on but this is the best we can do now. This is the method of democracy—the method of public education in America—the method that is more concerned with what man can be than with what man can do and have—the method which is responsible for almost all human progress.

I cannot agree with your assertion that "No theory, while theory, has contributed one iota to the survival of man." A theory is an explanation based on thought or observation and reasoning. Christianity is a theory about the nature of God and His relation to man and the universe, and it is scientifically less provable than the theory of evolution. The basis of Christianity is faith, not scientifically provable facts. Only beliefs that represent personal convictions, freely arrived at, will stand the test of time and circumstances. From the time of Constantine to the present, history is replete with examples of the failure of the coercive method to engender Christian faith.

Whether or not Christian scriptures contain God's disclosure of Himself and of His will to His creatures is a matter of faith. When I read the Bible, it is clear to me that creation does not remain in the past tense. I cannot believe that the finite minds of the men who wrote, translated or compiled the Bible, inspired though they were, fully comprehended for all time to come the infinite wisdom, love and methods of operation of God. As for me, God continues to raise up new men, continues taking a man already here and making him over, and continues in the shaping of events. To me, the important point is that the Bible brings us face to face with One who is at work now.

My understanding of the nature and history of man compels me to reject the assumption that any one theological position is the truth which will one day win the assent of all; nevertheless, believe that sincere minds can disagree in the realm of theology and still cooperate in efforts to achieve significant

(Continued on page 16)

'Church, State, funds'

WASHINGTON, D. C., Oct. 8.—After three solid days of argument, much of which could scarcely be classed as reasoning, the Ninth Annual Baptist Conference on Religious Liberty, sponsored by the Baptist Joint Committee on Public Affairs here at Calvary Baptist Church, has adjourned.

Theme for the conference, "Church, State and Public Funds," had assured all comers a lively time. If the more than 200 persons who attended the meeting from eight Baptist conventions in the United States and Canada can be taken as a fair "sample," there certainly is no lack of interest by Baptists generally in this theme.

One of the difficulties that kept bobbing up here is that "religious liberty" and "separation of church and state" do not mean the same in all of our different vocabularies. Many would make a distinction between these two terms. But there are still many who see "religious liberty" and "separation of church and state" as synonymous.

The strict constructionists, sometimes called the purists, shun every association of church and state and see the acceptance of funds by church institutions, regardless of the circumstances, as equivalent to taking funds from the devil's coffers. These often regard those who see a place for cooperation between the church and the government—even in such areas as education, medicine, science and national defense—as having departed from the Baptist heritage and tradition, if not from the faith.

The study here has not been restricted to federal aid for Baptist colleges and universities, this being only one of four general areas explored. But there was no doubt about this being the hot spot of the conference. As could be expected, Baptist college and university presidents were well represented and among the most vocal of the participants. Although the presidents were scattered among all of the dozen study groups making up the four sections and were not concentrated in the division that centered on this aspect, some participants, particularly among the "purists," felt that they exerted an undue influence on majority opinions registered.

Although the polling varied from one group to another, some groups actually taking "votes" to determine majority and minority views and others leaving this to be estimated by the respective group reporters, the following was reflected in sectional reports:

There seemed to be a general agreement that strict and literal separation of church and state is much harder to come by in our day than in the past, due to the trends of government to meet the educational, health, and general welfare needs of individuals in our society;

That Christians and churches must always have a compassionate interest in the well-being of people—all people—particularly in spiritual matters, regardless of how much our affluent society does for them.

A sizeable majority seemed to be in agreement that public grants should be administered by public agencies

and should not go to private institutions, but that there is no violation of principle in government funds being used on an individual—not an institutional—basis, in terms of human needs. For example, those holding this view would not object to the use of federal funds for scholarships to students so long as the institutions in which the students study do not receive grants.

Again, there seemed to be a majority view that there is no violation of the principle of separation of church and state in the borrowing of federal funds, even at lower rates of interest than loans could be secured from other sources, so long as the interest charged is adequate to cover the cost of administering the loan program. There was similar agreement that the acceptance by private or church institutions of government funds for services rendered does not violate church-state separation.

One of the sections agreed, 80 percent to 20 percent, that in the government's programs of aid to individuals there should be no difference made between persons in public institutions and those in private institutions.

It was further agreed that, in considering the rightness of government funds for private institutions, no distinction should be made between local and state funds as over against federal funds.

A strong minority felt that Baptists should use the public schools or support adequately their own schools.

Taking note of the fact that there is "a new spirit of cooperation on the part of churches with the government" in several fields, one section cautioned that "we must watch carefully lest the cherished religious liberty which has been our national heritage be lost or 'watered down.' Safeguards are necessary," it continued, "and the church must be alert to infringement upon its liberties."

Co-existence of church and state in our society was held by one section as making some forms of cooperation between church and state inevitable. This group favored the acceptance of federal grants "for services rendered" by church institutions. Another minority saw cooperation as desirable between church and state, but with church and state each paying for its individual programs.

Some of many cautions voiced in the conference included:

1. The church must maintain the integrity of its Christian principles and must beware of governmental domination.

2. Working together of church and state poses serious difficulties in maintaining the distinctive witness of the church and the distinctive role of the state.

3. We should seek to develop guidelines that differentiate between basic health-social-educational services and services that are distinctly religious and sectarian.

A strong minority, opposed to public support in any form through church agencies and institutions:

Expressed doubts as to whether it has been demonstrated that quality welfare and educational services of church-related agencies require tax aid, contending that "our agencies and programs can survive if our real Baptist potential were tapped;"

Favored giving up educational and welfare institutions if these cannot be sustained by Baptist resources, "thus freeing certain Baptist resources for distinctively Christian enterprises."—ELM

Feminine philosophy -- or intuition

BY HARRIET HALL

SINCE the editor has obtained a commitment from me to write this column for at least three months perhaps the readers would like to know a little about the surroundings from which I will be writing.



MRS. HALL

Lovers of Northwest Arkansas (lovers of its scenery, that is) will be happy to know that the trees are beginning to put on their October attire. From my vantage point here on the top of Mount Sequoyah I can see the sugar maples are beginning to don their red and gold colors for the flaming fall fashion revue in the Ozarks.

The squirrels are busily engaged in choosing the fattest acorns, hickory nuts and pecans for winter storage. There's a story in their example—but it will keep for a later time. The home in which we are privileged to live is a 40-year old English-style two-story stone and stucco one, in a setting of many trees including large oaks, pine, elm, sugar maple, hickory, mimosa, dogwood, and redbud, to mention a few.

The setting is truly ideal for a writer—or for anyone who wants to see proof of Psalm 19:1—"The heavens declare the glory of God; and the firmament showeth his handywork." Every sunrise and sunset on this mountain brings new conclusive evidence that "Day unto day uttereth speech, and night unto night sheweth knowledge."

What makes a house a home? The surroundings help, but I can remember different days... times when we used a second-hand RC Cola box for a refrigerator, and when a coal-oil stove was our means of cooking. We had two small children to care for in a home that was very hard to heat. In those seminary days the pay was small, but it kept us alive and

The Cover

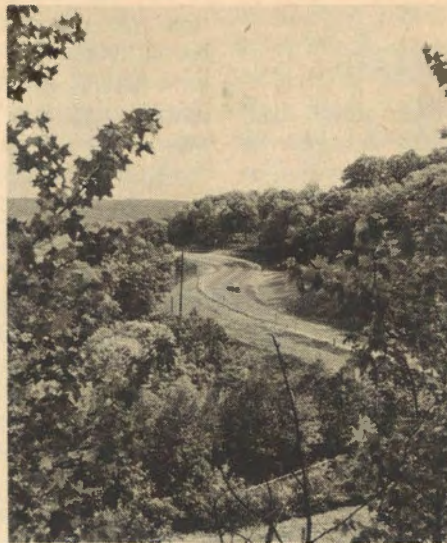


Photo by Harold Phelps,
Arkansas Publicity and Parks Commission

THE Flaming Fall Revue of the Arkansas Ozarks.

we were happy. I can recall days in what we called our "deficiency" apartment, but they, too, were days of much happiness.

What brings happiness in a home? With apologies to the author of Peanuts we might say:

Happiness in a home is:

(1) A wife's cheerfulness in doing the little things, such as fixing that special dish her family loves;

(2) A family finding (or making) time to talk things over;

(3) Each member of the family having a hobby through which he or she can relax;

(4) A father and mother who stand together on such things as love, discipline, ideals, and convictions;

(5) Funny little notes left here and there to brighten an otherwise routine day (such as a brother telling a sister how *not* to leave the toothpaste).

(6) Each member of the family learning two words, "I'm sorry," and the value of being able to say them at the right time.

These are only a half-a-dozen hints of stepping stones to success in making your home a place where the heart can bloom.—Harriet Hall, Mount Sequoyah, Fayetteville, Ark., 72701

Middle of the Road

Old sermons

BY J. I. COSSEY

WHAT to do with old sermons should not be a problem. Very few, if any, of them are original. It is not necessary to preserve a thought that is already in safe-keeping.

A young preacher came into my study one day and said, "Would you give me some of your sermons on stewardship? My reply was, "No, none of them was original and I cannot give them to you."

I have a few sermons that I can claim as my own, but not many. The sermon lines of other preachers have been passed on already and my own are not worth passing on.

I have never written sermons in full before delivering them, except in outlines. I always type my outlines, but with no certain style. Most of my looseleaf notebooks have not been the same size. I change style often to help keep out of a rut and to keep myself green and growing. The thing I constantly fight against is staleness. When I discover that I am developing a sameness, I start an entirely new style. This new style in the preparation and delivery of sermons gives me a new confidence in myself, which seems to create a new interest in my listeners.

It is interesting for a congregation to have a new preacher in the pulpit about twice each year. But the same old pastor may be that new preacher by simply changing his style. You may remain pastor of one church for a long time if you stay out of the sameness by making changes in style as often as necessary.

When it is necessary to use an old sermon, give it a complete over-haul job, and you can use it with freshness. When I re-do an old sermon, I throw the old notes away. One Sunday night I tried to preach an old sermon without

(Continued on page 7)

The pastoral exchange

(Editor's Note: *The following report of impressions gained on a month's visit to the United States is from Pastor Alexander Barbour of Irvine (Scotland) Baptist Church.*)

THE opportunity afforded me to visit the United States under the Pastoral Exchange Scheme has enabled me to see the extent of the work of our Baptist denomination in that country, and more particularly, that of the Southern Baptist Convention. I am convinced that nothing but good can result from this venture as it gives both the American and British Baptists the opportunity to learn from each other.

In attempting an assessment of the value of this exchange I would make these observations:

Generally, the churches in the United States are larger and the congregations are bigger. The pastor's preaching ministry is mainly evangelistic and there is a greater zeal and fervency among the general church membership to engage in witnessing and soul-winning.

The important place which the Sunday School has in the life of the church, and its all-age inclusive nature, together with the educational department of the church-building reserved for this purpose, is to be commended. I like also the idea of the Nominating Committee which is responsible for appointing the Sunday School Superintendent and leaders of the various departments, at the beginning of each new session. In this way the work is shared and monotony avoided.

The Sunday School literature provided for the children and intermediates is fairly good although I have seen much better material at home. The lesson books for the older groups, however, is very super-

ficial. It is still very much Bible stories as distinct from Bible-teaching.

One American Baptist pastor told me that expository preaching is practically non-existent in the United States. While this is difficult to accept, it is obvious that there is a lack of the more profound teaching of the Scriptures. The practice seems to be general, also, to give an invitation at the close of each service, not only to those who wish to profess conversion, but, also, to those who wish to join the church. This tends to create the situation of having say, a thousand members of a church which is capable of accommodating only half that number.

I think our Ministerial Recognition system, too is much more sound and insures a higher standard of education and a deeper knowledge of the Scriptures. Our American colleagues, also, receive their salary according to their church membership. Thus, in a church with a large membership the pastor can live fairly comfortably, whereas, the pastor of a small church finds it necessary to seek outside employment to augment his income.

The Training Union, which is normally held before the evening service, we would do well to copy. The attendance is not so large as at the Sunday School, but here again there are classes according to age group, and our Baptist doctrines and principles are taught.

I would summarize in a word by saying that if we could acquire their zeal and enthusiastic fervour for evangelism and their desire to witness more for the Master; and if they, in turn, followed our lead in a more profound presentation of Scriptural truth and a more conservative form of church government, then this exchange would be invaluable to both in mutual benefit and blessing.

an over-haul job and it was a flop. I got lost and went fifteen minutes over time. I just cannot use old sermon notes and preach with freshness.

I have destroyed all my series of sermons on what Baptists believe. When I had finished the series I discovered that there was a lot of the Bible I had not covered and as a Baptist I believed all the Bible. If a truth is in the Bible, I believe it and all true Baptists believe it.

I try to preach on the great topics of the Bible and the listen-

ers like it better. Baptists believe all the Bible, not just a few articles of faith. When a Baptist preacher cannot preach on anything that is taught in the Bible, he ceases to be a good Baptist.

Recently I have preached on the following topics: "The Church That Jesus Built," "Is The New Birth Essential, If So, for What?" "Is Baptism Essential to Salvation?" "Is Conviction of Sin Essential to Salvation?" These are all new sermons which I enjoy delivering. They help me to keep young in spirit.



Radio preacher wrong, declares Dr. Routh

DR. Porter Routh, executive secretary of the Executive Committee, Southern Baptist Convention, in a letter to the *Arkansas Baptist Newsmagazine*, reaffirms that the Convention is not a member of the National Council of Churches.

Dr. Routh reports that he has received numerous letters from Arkansas people disturbed about a broadcast by a radio preacher, stating that he had documents showing that the Southern Baptist Convention was a member of the Council and would send them on request.

"What the man is distributing is a letter from the National Council of Churches, stating that the Southern Baptist Convention along with many other denominations are 'eligible' to belong to one of the units of the National Council of Churches," Dr. Routh states.

He continues: "Southern Baptist Convention, of course, does not belong to the Council and no Cooperative Program money is used for the support of the National Council of Churches in any way."

Wins scholarship

MISS Donna Johnson, daughter of Mr. and Mrs. Cecil F. Johnson of Hampton, took top honors in the annual Nursing Scholarship Essay Contest sponsored by Baptist Memorial Hospital of Memphis in conjunction with Arkansas Baptist Hospital in Little Rock.

The 1965 winner is a graduate of Hampton High School where she was a student leader in numerous organizations and activities. Her winning essay on "Why I Want To Be A Nurse" earned Miss Johnson a full tuition scholarship to the Memphis school.

FRED A. Garvin has resigned as pastor of South McGehee Chapel, sponsored by First Church, McGehee, to return to Southwestern Seminary, Ft. Worth.

Parliamentary procedure

— BY CARL M. OVERTON —

PARLIAMENTARIAN, ARKANSAS BAPTIST STATE CONVENTION

THE Arkansas Baptist State Convention, meeting in Little Rock, Nov. 15-17, will have two sets of rules to guide it in its conduct of business—its Constitution with accompanying bylaws and Kerfoot's *Parliamentary Law*. Messengers to the Convention should be familiar with each to insure an orderly conduct of business.

The Constitution spells out plainly the membership of the body, in Article III. It provides that the "Convention shall be composed of messengers from regular Baptist churches. . ." The number of messengers from each church is also limited by Section 2 of this Article.

Bylaw 1 makes provision for the enrollment of the messengers. Only messengers who have been properly elected by their churches and enrolled with the secretary of the Convention constitute the Convention. Anyone else is not a member of the Convention and is therefore not eligible for the privileges of the body.

The Constitution and bylaws also make provision for contention with regard to the seating of messengers. Such contention shall be referred to a committee named by the president. Seating of messengers from new churches shall be referred to a Credentials Committee. The Credentials Committee may and probably should serve in both cases.

Two privileges of parliamentary procedure have been abused in past conventions. The first has to do with the question of Personal Privilege. This relates to the rights of either the assembly or its individual members. When such rights are encroached upon or offense has been given, the one offended may "rise to a question of privilege." No second is required and it cannot be debated. The chair will decide the question and so state his decision. Any one may appeal from the decision of the chair.

The second area of abuse is in calling for a vote on a motion before the house. The common practice is to call out the word, "Question." To properly put this is to say, "I move the previous question." It does not require a second and is not debatable.

When properly put the chairman says, "The previous question is called for; shall the main question be now put? All in favor will say, 'aye.' All opposed say, 'no.'" If decided in the affirmative the main question will then be put to the body for decision. If negatively, debate will proceed as before. The body must first decide if it is ready to vote on the main question before it is put before it for vote under this call. The president is not required to wait for this motion to put the main question. He may put it at any time when it seems that debate or discussion is completed.

New Arkansas Baptist subscribers

Church	Pastor	Association
One month free trial received:		
New Bethel, Conway	Ormand Barnes	Faulkner
North Side, Helena	W. A. Ginn	Arkansas Valley
Ingram Blvd., West Memphis	Henry D. Applegate	Tri-County
New budget:		
Westside, Warren	James Heflin	Bartholomew
First, Charleston	Cecil M. Staton	Concord

From the churches . . .



CHARLES H. DUNCAN

CHARLES H. Duncan resigned as pastor of First Church, Mulberry, to accept the pastorate of First Church, Marshall, Oct. 10.

He previously served churches at Centerville, Lake City and Calico Rock. He is a graduate of Southern College, Walnut Ridge.

During the seven years Mr. Duncan has been pastor at Mulberry, there have been 198 additions to the church, 125 of these by baptism. Sunday School enrollment has increased 50 per cent and the church budget has doubled. Gifts to the Cooperative Program have more than doubled during this time. A two-story educational building was constructed and is nearly paid for.

Mr. Duncan has served as Clear Creek Association chairman of Evangelism and chairman and a member of the Baptist Vista Assembly Board. He was chairman of the 1965 associational nominating committee.

Mr. and Mrs. Duncan have three children, Rebecca, 10, Bruce, 17, and Bill, 19, who is in his second year at Ouachita University.

ROY A. Lambert of Dallas, secretary of the direct missions department for the Baptist General Convention of Texas, has resigned his state Baptist post to become pastor of the First Church, Port Neches, Tex. He is former pastor of Southside Baptist Church in Pine Bluff.

Jacksonville Chapel Hill

JOHN O'Neal, who has been serving as part time pastor of the church, has been called to full time service. The church was a mission of First Church, Jacksonville, until organization three years ago.

A revival was held Sept. 26-Oct. 3, with Rev. W. B. O'Neal preaching six days and Rev. Howard Porter, Bayou Meto, on Saturday. The Saturday service was followed with a youth fellowship. There was one profession of faith and numerous rededications.

Sunday, of 100 enrolled in Sunday School, 79 were present. All 54 enrolled in Training Union were there Sunday night.

Little Rock Second

UPON the recommendation of the finance committee and the deacons, our church has just signed an agreement to purchase the house and lot at 810 Cumberland Street. The total amount was \$20,000, to be paid \$3,000 down and \$3,000 per year at 5 percent interest. We cannot fail to benefit from this purchase. It gives us a "toe in the door" toward acquiring other property directly across the street from our buildings. This might enable us one day to sell a part of our present parking space and purchase the block straight through in front of our buildings.

Pastor Dale Cowling will leave the last of October for a trip to Spain. This will be the first Baptist simultaneous revival in that country. He will be preaching in the English-speaking church serving the SAC base at Madrid.

Russellville First

THE latest book from the pen of Brother H. D. Morton ought to be of special interest to members of our church. It is a history of our church. The front page of the bulletin contains all of the information about price, where to buy it, and what it contains. It ought to be pointed out that Brother Morton published this history at his own expense.

Warren First

SEPT. 26 the church honored Dr. Stacey L. Toole Jr. for 12 years of service as Sunday School Superintendent. At a special reception following the evening service, a Bible was presented to Dr. Toole on behalf of the church. The Sunday School organiza-

tion attained "Standard" recognition for many of the years and in 1964-65 attained the "Advanced Standard" Recognition from the denominational offices.

Stepping down after 12 years' service as superintendent, Dr. Toole will teach Intermediate boys this coming year. Thomas G. Fudge will succeed him as superintendent of the Sunday School.

Berryville Freeman Hgts.

THE church started its eighth year as a church with a Brotherhood Prayer Retreat Oct. 1-2. Oct. 3 the church began a revival with Jesse Reed, evangelist, and Mark Short Sr., song leader. With a Sunday School enrollment of 252, the attendance was 196 and a budget offering of \$600. In the two services the church received 3 by promise of letter; 1 by statement; and 1 by profession of faith.

In the morning service, Pastor Ed McDonald III gave perfect attendance pins to eight Sunday School members. Those receiving pins and their year were: Carolyn and Mike Lindt, 7; Mrs. John C. Snow and Virginia Snow, 6; Oscar Baker, 5; Diana Foster and John C. Snow, 4 and Mrs. Lewis Murray, 3.

Ft. Smith Oak Cliff

HOMEcomings services were held Sept. 26. A record high in Sunday School attendance was attained and there were 4 professions of faith and many rededications. The church had 353 in Sunday School and over 400 in the preaching service. This was the church's fifth anniversary. Rick Ingle is pastor.

Pine Bluff Watson Chapel

THE first GA presentation service at the church was held Sept. 29. Mrs. Talmadge Johnson, GA counselor, made the awards to the maidens: Karla Wooley, Leann Hill, Pam Wells, Alice Wells, Tana Matlock and Rhonda Oden. Ladies-in-waiting were Becky Johnson, Brenda Pharr and Rita Erwin.

North Little Rock Park Hill

MISS Frances Lee, library service consultant for the Southern Baptist Convention Sunday School Board, will teach nightly associational study courses at Park Hill Church, North Little Rock, Oct. 25-29. Hours are from 7 to 9.

Christian Civic Foundation of Arkansas

THE Christian Civic Foundation of Arkansas, Inc., acknowledges its indebtedness to the Baptist, Methodist and Assembly of God churches and to the women's organizations of these churches for making possible our carrying out a program presenting alcohol problems to the high school students in the junior and senior high schools of the state. Willard Campbell and Jerry McBride, Baptist laymen, young men with large experience in the teaching profession, are now in their visitation of high schools, and under our schedule they will be able to speak to all students within a period of two and a half years.

The budget of the Foundation anticipates a contribution of \$15,000 from the Methodists, \$15,000 from the Baptists, and \$1,500 from the Assembly of God. All Methodist churches have the Foundation in their budgets and have met their budget each year. The Assembly of God churches have met their budget each year.

We are not in the budget of enough Baptist churches to meet our quota. The Baptist churches that have us in their budgets are as follows:

Acorn; Almyra; Arkadelphia, First; Augusta, First;
Benton, First; Brinkley, First;
Cabot, First; Carlisle, First; Charleston, First; Clinton, First; Conway, Second; Crossett, First;
DeQueen, First; DeWitt, First; Dumas, First;
El Dorado, E. Main, First, Immanuel, Parkview;
Fayetteville, First; Forrest City, First; Ft. Smith, First, Trinity;
Gentry, First;
Harrison, First; Heber Springs, First; Hope, First; Hot Springs, Second;
Lake Village; Little Rock, Calvary, For. Hi'd, Immanuel, Second, Bapt. Tab; Lonoke;
Magnolia, Central; Malvern, First; Marked Tree, First; Mena, First; Monte Ne; Mtn. Home, First; McGehee, First; Nashville, First; Norphlet, First; No. L.R., Bar'g Cr., Central, Levy, Park Hill, Pike Ave.; North Crossett; Ola, First; Osceola, First;
Prescott, First;
Rogers, First, Immanuel; Russellville, First;

Siloam Spr., First; Smackover, First; Springdale, First; Stamps, First; Stuttgart, First;
Turner; Village;
Waldron, First; Walnut Ridge, First; Warren, First; West Helena; West Memphis, First; Yellville.

From Jan. 8 to Sept. 8, this year, the total contribution from Baptist churches has been \$8,273.72. We earnestly appeal to all Baptist churches to place us in their church budgets.

In addition to the school program, we have actively promoted the successful effort to defeat the gambling amendment. We have been involved in several local option campaigns and in efforts to suppress the spread of salacious literature and to deal with legislative problems.

Our "Operation Speak-Up" program at First Methodist Church, Little Rock, Nov. 26 and 27, will bring together 600 eleventh and twelfth grade high school students, who will return to speak to civic clubs, churches and schools on the "Problems of Alcohol."

We appreciate the earnest support of some 100 Baptist members who are on our board and of the leadership of Baptist laymen and ministers on our Executive Committee.

We covet your increasing interest and your prayers.—Wm E. Brown, Executive Director

Fidelis Class cited

JOHN David Arnold, Marana, Ariz., mission pastor, in letters to the Arkansas Baptist News-magazine and the Arizona Baptist Beacon is high in his praise of the ladies' Fidelis Class, Immanuel Church, Little Rock. The class contributed money and clothing weekly this summer for migrant ministry.

He cites the results as 68 professions of faith; 35 baptisms; acquisition of a meeting building; and a VBS of 115 children.

Kingston organized

KINGSTON Mission, First Church, Huntsville, was organized into a church Oct. 1. The new church received 18 charter members but is holding the charter date open for a month for further members.

After the services, the congregation adjourned for a groundbreaking ceremony. The new church plans to build a 36 by 84 brick building to provide classrooms, a pastor's study and baptistry. The mission, with 21 enrolled in Sunday School and an average attendance of 30 the past year, has baptized 13.

Participating in the program were Paul Wheelus and Burton A. Miley, Springdale; Carl Nelson and O. A. Swift, Huntsville; Jamie Coleman, Alexander Best and Jack Taylor, Fayetteville; and J. Doyle Farrell, pastor of the sponsoring church.

Griever to Missouri

ELMER Griever, Jr., has resigned the pastorate of Woodland Heights Church, Harrison, to accept a call to Emmanuel Church, Cassville, Mo.

During his 31 months at Harrison, church membership has more than doubled. Physical improvements include the purchase of an additional lot with a house on it and the construction of a two-story educational building.

Mr. Griever is a graduate of Ouachita University and Southwestern Seminary.

Mr. and Mrs. Griever have a daughter. He is the son of E. E. Griever Sr., who retired Apr. 30 after 13 years as pastor of First Church, Hamburg.

Lavaca remodels

WITH the installation of new pews, First Church, Lavaca, has completed a \$10,000 remodeling and renovating program.

During this time the auditorium was remodeled and repainted with new carpeting and pews installed.

The educational building was also centrally heated and air conditioned.

Doyle L. Lumpkin is pastor.

By the BAPTIST PRESS

DOAK S. Campbell, president emeritus of Florida State University, Tallahassee, has been named co-ordinator for a comprehensive, two-year study of Southern Baptist involvement in Christian higher education. Herbert C. Gahhart, president of Belmont College, Nashville, Tenn., representing the steering committee of the Baptist Education Study Task (BEST), stated that up to 12,000 persons would be involved in the project during 1966-67.

THE outspoken and influential editor of the *Baptist Standard*, Dr. E. S. James, Dallas, told his weekly newspaper's board of directors recently he intends to retire in approximately one year. Dr. James was 65, the minimum retirement age, in March of this year. There is no mandatory retirement for the editor's position. He told the board he was undecided about what he would do when he retired, but he wanted the board to be thinking about a possible successor.

For the past 11 years, Dr. James has edited the largest state Baptist newspaper in the nation, and the largest periodical in Texas. The *Baptist Standard* has a circulation of more than 370,000.

TARGET date for beginning a new regional convention of Southern Baptists in the Northeastern United States has been re-established as Jan. 1, 1968. The new date, delayed one year from the original plan, was arrived at during a steering committee meeting in connection with the annual regional fellowship gathering of people from churches in New York state, northern New Jersey and the New England states.

The fellowship, formerly known as the New York-New Jersey Fellowship of Southern Baptists, changed its name to the Northeastern Fellowship to recognize the part the New England churches will play in creating a regional convention.

Missionaries safe

THE Southern Baptist Foreign Mission Board received notice Oct. 6 through the U. S. State Department that all missionaries of the Board in Indonesia are safe and in no immediate danger. There are 90 Southern Baptist missionaries—38 couples and 14 single women—under appointment for Indonesia, and 57 of them are in Indonesia at present.

THE Executive Committee of the Southern Baptist Convention gave initial approval to participating in a "Crusade of the Americas" evangelistic campaign slated for 1969 in North, South, and Central America.

Convention President Wayne Dehoney of Jackson, Tenn., and Executive Committee Chairman W. Douglas Hudgins of Jackson, Miss., were instructed to appoint six Southern Baptist leaders to serve on an over-all steering committee for the crusade.

Baptist bodies from throughout the hemisphere which participate in the simultaneous effort will conduct their own crusades, and elect representatives to the overall steering committee.

Final action on Southern Baptists' participation will come from the convention in Detroit next May. The convention meeting in Dallas last June had encouraged the SBC Home and Foreign Mission Boards to study crusade possibilities.

THE Baptists of South Africa have joined a growing list of Baptists in other nations planning simultaneous evangelistic crusades. Churches in the Baptist Union of South Africa set May 1-15, 1966, as the dates for their national evangelism effort. The South Africa churches have asked the evangelism division of the Home Mission Board of the Southern Baptist Convention to aid them in conducting the crusade in enlisting evangelists from the United States.

WHEN the next hurricane hurls through the Southeastern United States, the next tornado twists through the midwest, or the next typhoon troubles the Orient, Southern Baptists may have a special program with which to meet relief needs instantly.

In the wake of hurricane Betsy, which reportedly left \$3 million in damages to Baptist churches and institutions in New Orleans and the surrounding coastal area, the Executive Committee of the Southern Baptist Convention voted to look into the need for immediate help in disaster emergencies.

The study will be made by a group including the executive secretaries of the SBC Foreign and Home Mission Boards and the chairman and staff of the Executive Committee.

AN informal committee of trustees representing 10 Texas Baptist schools have agreed that the trustees for each school should decide for themselves whether or not to accept federal loans or grants.

Baylor Trustees Chairman Hilton E. Howell, Waco, told the Baylor University board that 16 members present for a meeting of trustees from Texas Baptist schools agreed that the Baptist General Convention of Texas should return to the 10 Baptist schools in Texas the prerogative of accepting federal loans and grants without government controls.

NEW Zealand Baptists reported "unexpected responses" to their first national evangelistic campaign, which resulted in 1,969 conversions and 2,118 other decisions. Roland Hart, Auckland, said the nearly 2,000 converts represented one for every eight members of their 125 churches. John Havlik of Atlanta, associate director of the evangelism division of the Southern Baptist Home Mission Board, said, "If we had a similar numerical response to revivals in our churches in the United States as this one-to-eight ratio, there would be more than 1,300,000 professions of faith."

LOW COST PROTECTION for Total Abstainers



MEDICAL

(FOR DOCTOR'S VISITS)

20 IMPORTANT QUESTIONS AND ANSWERS ABOUT THIS VALUABLE PROTECTION

- 1 How Much Will This Policy Pay Me for Surgical Expenses?** Up to \$300.00, according to the schedule printed right in your policy.
 - 2 What Are Some Examples from This Schedule?** For the following, you would be paid these amounts:

Treatment of Dislocated Hip	\$ 75.00
Appendectomy	\$150.00
Gastrectomy	\$300.00
- In the unlikely event you should require more than one operation during the course of any single hospital confinement, sickness or injury, Gold Star will pay you the maximum benefit specified for the most expensive one. And, of course, it's all tax-free cash!
- 3 What If I Receive Surgical Treatment Outside the Hospital—Would I Still Be Paid?** Yes. Your policy provides for payments of up to \$300.00, regardless of whether the surgery is performed in or out of the hospital!
 - 4 Will This Plan Pay for a Registered Nurse at Home?** Yes. After you have been hospitalized just five days or more, and your doctor has you employ a full-time registered nurse within 5 days of leaving the hospital, we will help pay for such nursing care right in your own home at the rate of \$10.00 a day for up to 100 days. And you need not employ the nurse for one hundred days in a row because this benefit is payable during the 180 days immediately following your hospital stay!
 - 5 Suppose I Go to the Hospital but Don't Require Surgery. Will I Be Paid for My Doctor's Visits?** Yes. When you are hospitalized and surgery is not performed Gold Star will pay you \$4.00 per day for each day your doctor visits you in the

- hospital—for up to a total of 80 visits or \$320.00 for each accident or illness!
- 6 Can I Collect from Gold Star Even if I Carry Other Insurance?** Of course. This plan (#NLLE-4665R) will pay you in addition to whatever you may receive from any other policies, including Workmen's Compensation.
 - 7 Why Do I Need This Gold Star Plan in Addition to My Other Hospital and Health Insurance?** While hospital costs have tripled in recent years, very few people have tripled their insurance. The chances are **one in seven** that you will require medical care this year — and you will need money to take care of all your other expenses, as well as your hospital bills. Your Gold Star checks are rushed to you by air mail to use as you see fit!
 - 8 May I Apply if I Am Over 65?** Yes, you may. Folks any age are welcome to apply — there is no age limit!
 - 9 Will My Protection Be Cancelled Because I Have Too Many Claims?** No. Gold Star guarantees never to cancel your protection because you have too many claims or because of advanced age. We also guarantee never to refuse to renew your policy unless renewal is declined on all policies of this type in your entire state. Of course, if deception is used in making application, the policy may be ineffective. This is another way Gold Star protects honest folks who don't drink.
 - 10 Will My Benefits Be Reduced Because of Advanced Age?** No. Regardless of how old you become or how many claims you have, your benefits remain the same.
 - 11 What About Pre-Existing Conditions?** Any new condition is covered immediately, of course. And, in addition, after your policy has been in continuous effect for just two years, you are even covered for pre-existing conditions! This extra coverage, not usually available at all, is a Gold Star bonus!
 - 12 What Is Not Covered by This Policy?** The only conditions not covered are those caused by: the use of alcoholic beverage.

LEADING AMERICANS SAY:



GEN W. K. HARRISON, U.S. Army (Retired): "In my long experience in the Army, I have sadly observed the deadly effect of the use of liquor. I see no reason why non-drinkers should help pay the high costs of insurance due to liquor. After examination of the Gold Star Plan and its operation, I am convinced that it is effectively achieving its objectives."



HON. KARL E. MUNDT, U.S. Senator, South Dakota: "Since health statistics indicate that alcoholic beverages have proved detrimental to the body, I believe the Gold Star Plan makes good sense and enables non-drinkers to receive insurance at rates which recognize that those who abstain from alcohol provide an improved actuarial risk."

GRATEFUL POLICYHOLDERS WRITE:

- Edward L. Tompkins, MILTON, ILLINOIS:** "It is a privilege and a pleasure to be a member of the Gold Star Family. I have called upon them four times in the past three or four years and received full benefits each time."
- Mrs. Lucy E. Walters, TRONA, CALIFORNIA:** "Your prompt disposition of my two claims within a year has more than justified my expectations. They were taken care of in the exact manner that you advertised. Thank you."
- William McK. Spierer, MANHASSET, NEW YORK:** "Of all the types of coverage I carry, only yours took into account major medical bills both in hospital and after. Delighted I joined your plan. Every eligible person should be a member."
- Mrs. Eleanor H. Reed, MIAMI, FLORIDA:** "In my opinion, the Gold Star Insurance Plan is the greatest thing that has ever happened. It definitely rewards those who are total abstainers. The charges on the policies are so reasonable and the amount of coverage is so generous."
- Kendall E. Garriott, MANSFIELD, OHIO:** "You were very punctual (same week!) in paying our claim. With a family the size of ours, this prompt check from you made a great deal of difference. In fact, because of it, we met our obligations on time."
- Mrs. Lillian Windnagle, BERGLAND, MICHIGAN:** "I never in all my 71 years have had any insurance company deal any more fair with me than De Moss Associates have. No red tape or stalling. I'm ever so grateful to you for your fairness and honesty."
- Andrew C. Teachman, MATAMORAS, PENNSYLVANIA:** "I was both surprised and delighted at the promptness with which my claim was paid. No quibbling, no nonsense; just a check for the full amount a week after I turned the claim paper over to my doctor for his report. It is the simplest claim paper I ever made out for anything."
- Mrs. Maysel Elva Glenn, MESQUITE, TEXAS:** "I have just received my check by air mail. This was paid within one week from the time I sent my claim in, which is remarkable. Also, your fast, efficient service has been given my husband on four different claims for himself within the past year. I highly recommend this company."

Over 25,000 Claims Paid in 1964!

Gold Star Insurance Policies, available, effective and paying claims in all fifty states and many foreign countries, are underwritten by **NATIONAL LIBERTY LIFE INSURANCE COMPANY, VALLEY FORGE, PENNSYLVANIA** the pioneer and world's largest underwriter of health insurance exclusively for total abstainers. National Liberty Life is licensed solely under the laws of the Commonwealth of Pennsylvania and carries full reserves for the protection of all policyholders.

SURGICAL-NURSE PLAN

(FOR OPERATIONS)

(FOR NURSING CARE)

ages or narcotics; mental or nervous disorders; pregnancy; or any act of war. **Everything else is covered!**

13 What Are the Requirements for Membership in This Gold Star Plan? You must not drink alcoholic beverages; you must not have been refused any health, hospital, or life insurance; you must not have been advised to have an operation which has not yet been performed; and, to qualify during this enrollment period, you must apply before midnight Wednesday, November 3, 1965.

14 Why Is This Offer Good for a Limited Time Only? Because in this way we can utilize group insurance principles and pass the savings on to you.

15 Besides the Savings, Are There Other Advantages to Joining Gold Star During This Enrollment Period? Yes. A very important one is that you do not need to complete a regular application — just the brief form shown below. Also, during this enrollment period there are no other requirements for eligibility — and no "waivers" or restrictive endorsements can be put on your policy!

16 Can Other Members of My Family Take Advantage of This Special Offer? Yes, as long as they can meet the few requirements listed under question 13.

17 How Much Does This Medical-Surgical-Nurse Policy Cost per Person? Only \$1 per person for the first month, regardless of age! Thereafter, premiums for each member are as follows, depending upon age at time of renewal.

When your age is:	Your monthly premium is only.
0 - 39	\$1.97
40 - 59	\$3.89
60 or over	\$6.68

18 How Does the Money-Back Guarantee Work? Examine your policy carefully in the privacy of your own home. If for any reason you are not completely satisfied, return it within

only **\$1**

FOR YOUR FIRST MONTH'S PROTECTION

IF YOU APPLY BEFORE MIDNIGHT WEDNESDAY, NOVEMBER 3, 1965

WHEN THIS ENROLLMENT PERIOD ENDS

ten days and we will promptly refund your money. Meanwhile you will be fully protected while making your decision!

19 When Will My Policy Become Effective? At noon of the day we receive your completed application and special \$1 premium. Of course, it must be mailed before this enrollment period ends.

20 How Do I Join? Fill out the application below and mail it, with just \$1 for each person listed, to: The Gold Star Plan, Valley Forge, Pennsylvania 19481.

TO QUALIFY DURING THIS ENROLLMENT PERIOD, YOU MUST MAIL YOUR COMPLETED APPLICATION BEFORE MIDNIGHT WEDNESDAY, NOVEMBER 3, 1965!

SEND IT TO: THE GOLD STAR PLAN, VALLEY FORGE, PENNSYLVANIA 19481.

Be Sure to Enclose \$1 for Each Person You List on the Application.

APPLICATION TO NATIONAL LIBERTY LIFE INSURANCE COMPANY VALLEY FORGE, PA.
FOR GOLD STAR TOTAL ABSTAINERS MEDICAL-SURGICAL-NURSE POLICY #NLL-4665R

NAME (Please Print) _____ 0-0-1-0351-105

First Middle Initial Last

ADDRESS _____

Street City State Zip

AGE _____ DATE OF BIRTH _____ SEX Male Female

Month Day Year

I also hereby apply for coverage for the members of my family listed below: (DO NOT include name that appears above.)

NAME (Please Print)	RELATIONSHIP	SEX	AGE	DATE OF BIRTH

Neither I nor any person listed above uses alcoholic beverages; has been refused any health, hospital, or life insurance; or has been advised to have an operation which has not yet been performed. I hereby apply for the Gold Star Medical-Surgical-Nurse Plan, form #NLL-4-6-65R. I have enclosed \$1.00 for each person listed above for the first month's coverage. I understand the policy is not in force until actually issued.

If, for any reason, I am not completely satisfied with this new protection—I may return my policy within ten (10) days for cancelling and my payment will be promptly refunded. If I decide to continue, I may do so at the special Gold Star rates for the attained age(s) at renewal date.

Date _____ Signature _____

NLL-4A-6-65R

FOR HOME OFFICE USE ONLY	
DUE	PAID

Departments

Executive Board

Money stewardship the answer

NEARLY everywhere one hears the statement, "Our church is down in many departments but our money gifts are up." Which is to say, "We do not need a Stewardship Emphasis."

But, when one realizes that the average Baptist gives about three cents out of every dollar he earns to his church, then one knows that the money gifts are not up enough.

We are hearing over and over again that Baptist institutions along with other phases of Baptist life are suffering because of the lack of money, and then we know that the money gifts are not up enough.

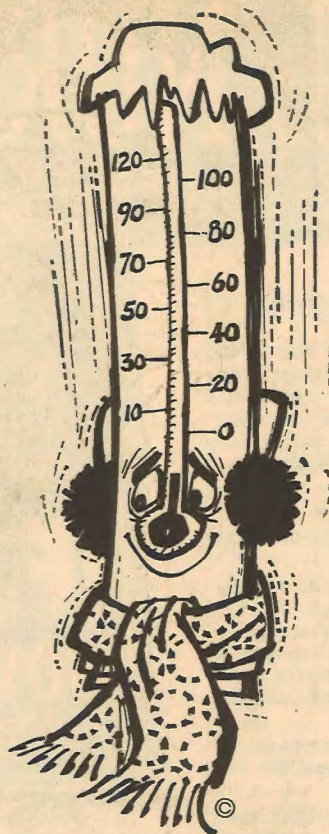
All of this is to say this: As long as a church has members who are not giving in proportion to their incomes, that church needs to stress Bible Stewardship of money. As long as a church has members who give less than ten percent of their incomes to the church, that church needs to stress Bible Stewardship of money.

Is it any wonder that Baptists are now "hasseling" over government money to take care of their needs? Is it any wonder that so many Baptist causes are suffering because of the lack of money to meet the challenges of 1965?

Let's get busy and help Baptists do right by God, their churches, and themselves by giving more money to the churches.

Order Stewardship material now! Today! Start doing something about the blight of Baptists! Teach Bible Stewardship in every church, this fall!—Ralph Douglas, Associate Executive Secretary

The Home Mission Board with the Cooperative Program's support has resettled over 1,300 Cuban refugees.



fully winterized for year-round use.
Plan that mid-winter retreat now!
Write John W. Cutsinger, Baptist Bldg.
Little Rock, Arkansas

Church Music

1966 Adult festivals

THE music selected for the adults to use in the 1966 festivals has been chosen with some of the following principles in mind: A variety of style, a variety of use, a smaller number of anthems, and music which any choir should be capable of learning. Next year's adult festivals will be on Sept. 16, to avoid conflicts in spring events during the month of May.

The four locations for the adult choir festivals are Little Rock, Springdale, El Dorado and Jonesboro.

Music to be used is: "Come Holy Spirit," Gordon Young, Theodore Presser No. 312-40465 (Unison); "Come, Let us Tune

our Loftiest Song," Bob Burroughs, Broadman No. 451-613 (SSATTB); "O Lamb of God Most Lowly," Gordon Young, Galaxy No. GMC 2215 (SATB); "The Promised Land" (From "Three Settings of Gospel Hymns"), Arr. Gustafson, Abingdon No. APM-344 (SABB); "Ye Who Boast of Tears," Jacqueline McNair, Broadman No. 451-604 (SATB).
—Hoyt Mulkey, Secretary

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—4 BLOCKS
DOWNTOWN—2 BLOCKS
FIRST BAPTIST CHURCH—½ BLOCK

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OWNERS—MR. AND MRS. F. E. BROWN
BAPTISTS

The pie is sliced

A GOOD pie is a rather exciting exhibition of fine culinary art. Just to look at a well-designed, well-baked pie causes the imagination to run into a mild riot of confusion which enables one to forget for the time being the caloric content of a very delectable piece of exaggerated nourishment. (You see, my own imagination is already running away!)

A good pie, however, needs to be sliced in order to be handled adroitly and with finesse; also, that by design it may be divided into several parts with the intent that others, too, may enjoy a share of its circle of goodness.

The work of the Southern Baptists, considered as a whole, may be thought of as a large and very worthy pie, circular in shape, and very unwieldy unless it is divided properly into segments. The segments add up to the sum total of the work of our denomination.

One of these segments is teaching the Biblical revelation, and related activities. This area of work has been assigned by the Southern Baptist Convention to the Sunday School. Another segment, which includes the training of church leaders and church members, has been assigned to the Training Union. In this manner, every department and agency of the Convention is being made responsible for the promotion and development of work in an assigned area.

The Brotherhood assignment is in the area of Missions, and includes both missionary education and missionary activities involving men and boys. This is the work of the Brotherhood.

And, because the Brotherhood is the only organization charged with the above responsibility, we can see that now, more than ever, "Every Church Needs a Brotherhood;" because every church has responsibilities in Missions which are not going to be met without a program of missionary education and missionary activities for men and boys. It's just that way! —Nelson Tull

THE ROAD TO FINANCIAL SECURITY FOR EVERY BAPTIST INSTITUTION AND AGENCY

Detailed Information Will Be Gladly Furnished..Write Today!

ARKANSAS BAPTIST FOUNDATION
BAPTIST BUILDING
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Revival news

FIRST Church, West Memphis, Nov. 8-14; Paul Roberts, pastor, First Church, Little Rock, evangelist; R. D. Roberts, music director; Thomas A. Hinson, pastor.

FIRST Church, Cassville, Mo., outdoor revival, Aug. 2-13; J. Harold Smith, pastor, Kelley Heights Church, Ft. Smith, evangelist; Henry Hill, minister of music-education, Westside Emmanuel Church, Bogalusa, La., music director; 30 professions; Dr. T. Dean Hill, pastor.

FIRST Church, Green Forest, Sept. 26-Oct. 3, Vernon Wickliffe, Superintendent of Missions, Mt. Clemens, Mich., evangelist; Clyde Stafford, church choir director, in charge of the music; 4 by baptism; 2 by letter; Sardis Bever, pastor.

HOLLY Springs, Little Rock, Sept. 27-Oct. 3; Ed Walker, evangelist; Irene Thuston, music; 3 by baptism; 4 by letter; 54 rededications; Bill Elliott, pastor.

ROWE'S Chapel Church, Aug. 8-15; Ernest Tosh, evangelist; 2 for baptism; 2 by letter.

NORTH Main, Jonesboro, Aug. 9-18; J. W. Gibbs, evangelist; Rex Holt, singer; 10 for baptism.

PHILADELPHIA Church, Jonesboro; Billy Walker, evangelist; Les Stanley, music director; 4 for baptism; 1 by letter; Gerald Jackson, pastor.

NEW Hope Church, Black Oak, July 19-28 James Clayton, evangelist; 6 for baptism; 2 by letter; Ernest Tosh, pastor.

IMMANUEL Church, Paragould, Aug. 23-Sept. 1; Lex Eakers, pastor, First Church, Sheridan, evangelist; 23 for baptism; 6 by letter; Marvin L. May, pastor.

FIRST Church, Mountain Home, Sept. 26-Oct. 3; D. W. Stark, Bearden, evangelist; Herbert "Red" Johnson, Mountain Home, singer; 11 professions of faith and baptism; 5 by letter; 2 by statement; Harold Elmore, pastor.

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Study missions!

TEACHING missions has been designated as the first task Woman's Missionary Union can perform for the church. One of the means to accomplish this is mission study, and the first emphasis of the new year is on mission work in Brazil with each book authored by a missionary in Brazil.

Which Way in Brazil? by Lester C. Bell is for adults. This book appraises the beginning, growth, and present status of Brazilian Baptists in view of political and social developments which have caused Brazil to become increasingly important in world affairs.

Sao Paulo Hears the Gospel by Gene Wise is for young people. Unprecedented response to the gospel during an evangelistic crusade in Sao Paulo encouraged Brazilian leaders to a nationwide crusade to be held in 1965. This is not just a report, it gives thrilling accounts of the growth of churches.

Banner-Bearers by Maxie C. Kirk is for intermediates. In it are introductions to some of Christ's banner-bearers in Brazil, many of whom are teen-agers.

A Boy Named Nelson by Mary Hazel Moon will help juniors see Brazilian boys and girls as friends and will show them how they live.

Francisco's Happiest Day by Sue P. Vernon is a colorful story-book telling Primaries about an eight-year-old boy who wants to go to school more than anything else in the world.

Teachers' guides on each title are available at 25c each. The above texts for adults and young people are 85c each, and ones for youth are 50c. These, along with priced supplementary teaching materials should be ordered from Baptist Book Store, 408 Spring St., Little Rock. Free packets are available at State WMU Office.

Just a reminder

WMU district meetings are scheduled as follows: Oct. 18, Second Church, El Dorado; Oct. 19, First Church, Murfreesboro; Oct. 20, First Church, Van Buren; Oct. 21, First Church, Harrison; Oct. 22, Calvary Church, Batesville; Oct. 25, First Church, Paragould; Oct. 26, First Church, Brinkley; Oct. 27, First Church, Benton.—Nancy Cooper, Executive Secretary and Treasurer

Letters

(Continued from page 4)

spiritual and moral goals.

My faith in God is not dependent upon the literal exactitude of the accounts of creation as recorded in Genesis. If it were, the conflicts in the two accounts found in the first two chapters would frustrate me. According to the accounts in the first chapter, man was created, male and female, after the creation of plants and animals; according to the account in the second chapter, man was created first, then the trees, then the animals, and finally woman. These conflicting accounts pose honest questions just as the teachings of Copernicus, Galileo and Darwin do. And, they must be faced reverently and fearlessly. Out of reverent regard for the facts of life within, and the world without, arises faith that, if God was the Creator, then nothing in creation can veto its purposes and that all the forces of the universe, including the forces of evolution, are working with man when he is trying to become what God has meant him to be.

If this world is not God's world, neither arguments nor scriptures would make it so. If it is God's world, and I believe it is, we need not be afraid of anything it actually reveals. It is not the man of faith, but the man of secret doubts, who is afraid of unfamiliar facts or ideas or theories and will try to drown them out with restrictive

laws and clamor. This has been demonstrated repeatedly by professing Christians since the time of Copernicus and Galileo. The reality of God does not need to be bolstered up by laws prohibiting the teaching of the theory of evolution. The reality of God vindicates itself.—Forrest Rozzell, Arkansas Education Association, 1500 West Fourth Street, Little Rock, Ark

Federal aid

FEDERAL aid for our schools is inviting federal control. If we cannot keep up educational standards; if we are faced with "tough competition for faculty"; if we have to compromise in order to keep up with other schools—we need some drastic changes in denominational policy.

Are we educating children in Africa and South America and no longer able to give our own the best? This compares with the preacher's family who is sometimes neglected while he teaches other children.

Study the record of contributions to the Co-operative Program. Arkansas churches give enormous amounts. I believe about half this is sent to the Foreign Mission Board.

Let us not risk ambitious, secular-minded, communist-inspired atheistic teachers for our own children.

Surely we cannot ignore the blood shed by our forefathers to gain this religious freedom. Surely we have enough dedicated men and women in our Baptist ranks to teach. Surely we cannot teach our own and develop fine missionary material unless they receive the best teaching and teaching conditions available.

The wheels may have to turn slowly, but if it is correct that our schools need money; if we need federal funds; our money can be allocated eventually for this. We can support our own schools.—Mrs. W. C. Meriweather, 603 Prothro, North Little Rock, Ark.

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TRAINING UNION LEADERSHIP WORKSHOP

and

NEW MEMBER ORIENTATION CLINIC

Park Hill Baptist Church, North Little Rock

Friday, October 29, 1965, 10:00 a.m.-4:30 p.m.

1. Training Union Leadership Workshops

- ★ For Experienced and Inexperienced Leaders and Members
- ★ Actual planning of November and December Units
 - Nursery Leaders—Mrs. D. C. McAtee, State Approved Worker
 - Beginner Leaders—Mrs. James A. Griffin, State Approved Worker
 - Primary Leaders—LaVerne Ashby, Baptist Sunday School Board
 - Junior Leaders—Mrs. Walter Jetton, Fort Worth, Texas
 - Intermediate Leaders—Bob Taylor, Baptist Sunday School Board
 - Young People and Leaders—Carlton Carter, Baptist Sunday School Board
Mrs. Harry Wigger, State Approved Worker
 - Adult Union Members—Robert S. Cook, Baptist Sunday School Board
- ★ With the new year just started, every Training Union worker in Arkansas should make an effort to attend this State-Wide Workshop!

2. New Member Orientation Clinic

- ★ For pastors, Training Union directors, educational directors, associational missionaries
- ★ Task number three of the Training Union is "Give Orientation to New Church Members." This program must be far more than the former "pastor's class."
- ★ Why do we need such a program? Who is responsible? What is included in the program? Many questions pertaining to this "Number One Problem of Southern Baptists" will be answered during the one-day clinic.
- ★ Clinic will be led by Jimmy Crowe, Louisiana Training Union Secretary, Ralph W. Davis, James A. Griffin and J. T. Elliff.

DISTRICT TRAINING MEETINGS FOR ASSOCIATIONAL OFFICERS

SUNDAY SCHOOL, TRAINING UNION, BROTHERHOOD & MUSIC
7:30 TO 9 P.M.

Conducted by district and state leaders to train associational leadership for the new year's work.

DATE	DISTRICT	PLACE OF MEETING
October 18	District I Associations: Benton County, Washington-Madison, Carroll County, Boone-Newton	Springdale, First
	District II Associations: White River, Big Creek, Rocky Bayou, Stone-Van Buren-Searcy, Little Red River, Independence	Batesville, First
	District VII Associations: Caddo River, Little River, Red River, Hope	Hope, First
October 19	District IV Associations: Clear Creek, Concord, Dardanelle-Russellville, Buckner, Ouachita	Booneville, First
	District VIII Associations: Harmony, Carey, Liberty, Bartholomew, Ashley, Delta	Warren, First
October 21	District III Associations: Current River, Greene Co., Gainesville, Mount Zion, Black River, Trinity, Mississippi County	Jonesboro, First
	District VI Associations: Calvary, Caroline, Tri-County, Arkansas Valley, Centennial	Brinkley, First
	District V Associations: Conway-Perry, Buckville, Faulkner County, North Pulaski, Pulaski, Central	Little Rock, Immanuel

A "must" for all Associational leaders indicated above.

Christmas mail

ROY L. Sharpe, Little Rock postmaster, says that while Christmas is still over two months away it is necessary that gifts and greeting cards be mailed soon to members of our Armed Forces and their families overseas. "If this mail is to have a reasonable expectation of delivery prior to Christmas," he said, "it should be mailed during the periods Oct. 21 to Nov. 10 when mailed by surface transportation and Dec. 1 to Dec. 10 if sent air mail."

Because of the additional handling, rougher transportation, and distances involved, extra care should be exercised in preparing

parcels for overseas mailing.

The postmaster stressed the importance of complete and legible addresses, including the ZIP Code, and these addresses should be prepared with typewriter or pen and ink.

REV. and Mrs. Logan C. Atnip, Southern Baptist missionaries, have left the States, following furlough, to resume their publication work in Rhodesia. They may be addressed at Box 1668, Bulawayo, Rhodesia. He is a native of Marmaduke; she, the former Virginia Hill, is a native of Elberton, Ga. They were appointed missionaries in 1956.

745

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by
Robert J. Hastings

The Bookshelf

The Christian's debt

BY HERSCHEL H. HOBBS

Past President, Southern Baptist Convention, First Baptist Church, Oklahoma City, Oklahoma

"I AM debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise"—Romans 1:14.

PAUL is contemplating a trip to Rome. Since he had not been there before, in Romans he sets forth the gospel as he preached it. But before doing so he expresses his sense of obligation with respect to the gospel.

The Greek text reads, "Both to Greeks and Barbarians, both to wise and unwise a debtor I am." So the primary emphasis is on the words "both. . . unwise," with the secondary emphasis being on "a debtor I am."

Note that Paul speaks from the standpoint of the Greek mind, not the Hebrew. The Hebrews spoke of Jews and Gentiles, the latter word including all non-Jews. But the Greeks spoke of "Greeks and Barbarians." The Greeks regarded all others as Barbarians. This word comes from *barbaros*. Those who spoke a language other than Greek were called by this name. The very word *barbaros* suggests an unintelligible sound, hence a foreign language. As Paul used this word it would include Romans, Jews, and all other non-Greeks.

The word "wise" (*sophos*) means the learned, especially philosophers. And "unwise" (*anoetos*) means the unintelligent or foolish. It could also refer to those who were unlearned in spiritual things.

So in these words Paul includes the whole human race—both nationally and culturally. And he is "debtor" to all.

What is this debt? It is not that which Paul has received from them, but what he has to share with them. He received the gospel from Christ. Thenceforth he is

Clean living

A DOCTOR quickly decided to make an incision in the throat of a patient who was choking to death. His nurse could not find the first surgical instrument he requested. "Then give me anything," he said, "so long as it is clean."

A mother had just bathed and dressed her small son for a trip and was now spending a few minutes dressing herself. When she was ready, to her dismay her little boy was all dirty again. "But mother, I was only playing in the dirt," he apologized. "Yes," she replied, "but when will you learn that you can not play in the dirt without getting dirty?"

How are these two incidents related, and what is their bearing on the lives of persons such as you and me? Just this: There is no substitute for personal integrity, for clean living, for high moral standards. We may be clever and talented and, well-educated and successful according to worldly standards. But moral cleanliness is needed if parents and teachers and business leaders and government officials do their jobs properly. Nor should we fool ourselves that we can occasionally play in the dirt without getting dirty, anymore than a child can play with matches without getting burned.

Morality is not something we put on when we dress for church on Sunday mornings, and then hang in the closet when we get home. Morality is what we are day by day, what we are in our innermost thoughts, what we are when we think no one is looking. A clean life—like a clean surgeon's scalpel—is the one tool needed for every job. Are you qualified?

under obligation or debtorship to declare it unto them. What a glorious thing it would be if every Christian felt about the gospel and a lost world as did Paul!

D-Days at Dayton, Reflections on the Scopes Trial, edited by Jerry R. Tompkins, Louisiana State University Press, 1965, \$5

Author Tompkins, pastor of First Presbyterian Church, Monticello, whose book is just off the press, vows there is no collusion between him and Forrest Rozzell in the breaking of the war on Arkansas' anti evolution law just at this time. But if the evolution issue was to be stirred anew, there is no better time than now for Tompkins and his book.

D-Days at Dayton, regardless of how anyone feels about the evolution theory, will be interesting reading for those who are interested in what went on in the Scopes trial at Dayton, Tenn., back in the un-airconditioned summer of 1925. It is made up of the writings of men who "either participated in the trial or who are deeply involved in the issues that were at stake."

Southern Baptists will be particularly interested in a chapter by Southern Baptist liberal Carlyle Marney, senior minister of Myers Park Baptist Church, Charlotte, N. C., who recalls his reaction to the trial as a boy of 8 who lived nearby and how he feels about it now.

Although the official publication date is not till Nov. 2, some advance copies of the book have been made available to a Little Rock bookstore, due to the current interest here.

A History of Christian Missions, by Stephen Neill, Eerdmans, 1964, \$7.50.

This volume of *The Pelican History of the Church* represents the first attempt in English to provide a readable history of the worldwide expansion of all the Christian denominations—Roman Catholic, Orthodox, Anglican, and Protestant. Author Neill has gathered the most important material from the great mass of evidence in many languages. He gives here a clear outline of "the greatest and most sustained campaign in the propagation of a faith and an idea that the world has ever experienced."

A good book for those looking for the highlights of church history and not concerned with too much detail.

Faith Is a Star, written and edited by Roland Gammon, Dutton, 1963, \$3.95

More than 50 noted Americans, representing every walk of life and a wide variety of religious persuasions, give their testaments to the power of faith, in quotations carried in this volume. Each having experienced the power of faith has felt a strong need to "witness" their experiences for others.

The material was derived from interviews carried by the international broadcast "Master Control" conducted by the Southern Baptist Convention.

CELLAR EXPERIMENT



STRANGE things were going on in the cellar of the red brick house. The clinking of bottles could be heard above the chatter of two ten-year-old boys.

"What do you suppose is going on down there now?" Father asked with a sound of disgust in his voice.

"Oh, I'm sure it's nothing to be alarmed over," replied Mother with her usual patience. "Alva is usually cautious with his experiments."

"Nevertheless, I think we had better put an end to all this nonsense," Father said determinedly.

The nonsense to which he referred was his son Alva's two hundred bottles lined up on crude wooden shelves in the cellar. Each bottle contained a different chemical. Each was labeled "poison" so that no one would disturb them.

Meanwhile, downstairs Alva and his friend Mike were hard at work on their experiments. With a physics textbook in hand, they made their tests. They believed nothing until they had seen it work.

"Say, Mike, why can't a man fly?" asked one boy.

"I don't know, Alva. Do you?" Mike answered quickly.

"If birds can fly, men should be able to fly," reasoned Alva.

Mike argued, "Yes, but men don't have wings like birds."

"Wings are all right, I guess. Since we don't have any, we'll have to think of something else."

Mike looked doubtful. "What do you have in mind, Alva?"

Looking around at his many bottles labeled "poison," Alva quickly thought of a solution.

"Mike, if I can make you lighter than air, you can fly."

"How do you propose to do that, may I ask?"

"If I can put enough gases in you to blow you up lighter than air, you'll go up just like a balloon." Alva's logical mind had been set in motion.

"Let's see now. The only substance we have with those elements is Seidlitz powders."

Alva proceeded to mix a batch and then offered a glass to Mike. "Here, Mike drink this and you'll fly."

"No, thanks. You drink it and I'll watch you fly," Mike retorted.

Not to be refused so easily, Alva continued to persuade. "Just think. You'll be famous if you are the first person to fly without wings. Think of the contribution to science you can make."

This line of thought made the desired impression. "All right."

Michael Oates quickly swallowed the mixture.

In a few minutes the boy turned pale. "Oh, ow, help. Alva, do something. I hurt all over!"

Mike's stomach hurt so that he wriggled and groaned until the folk upstairs heard the noise and came rushing down. They found the boy sick and deathly white. Alva himself was scurrying around trying to find other mixtures to counteract the damage he had already done.

Mike did not get up immediately, but Alva did as Father Edison generously applied the switch.

Mother Edison, who was usually so understanding, ordered, "Remove this mess from my cellar at once!"

After much pleading from the boy, Mother Edison finally sighed. "Thomas Alva Edison, only on one condition can you keep this laboratory here. No more experiments on humans and from now on follow this new textbook when you experiment."

Oh, yes, Mother. Thank you for giving me another chance. I'll make you proud of me, just wait and see."

As far as we know Thomas Alva Edison did not experiment on any other human. However, because of his curious and keen mind, he left to the world thousands of inventions. Among all these, to name only two, the motion picture and the phonograph have been means of changing our lives.

BY MELDA EBERLE

*Beacon Lights
of Baptist History*

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

State Baptists' first foreign missionary

ARKANSAS Baptists' interest in foreign missions received a new impetus with their first foreign missionary's arrival in Lagos, Liberia, Nov. 26, 1884, 3 p.m. He was C. E. Smith.

Mr. Smith was born in Conway, Mass., July 1, 1852, but moved to Marshalltown, Ia., when he was five years old. Fifteen years later he moved to Judsonia. The next few years he spent farming, studying, and attending Judson University.

He had been converted at the age of 15 and shortly afterwards felt the call to preach. After he moved to Judsonia he became active in a Sunday School for the Negroes. A church was later organized as the result of this work.

Though he felt the call to preach, he was reluctant to do so, because he had such a poor opinion of his ability. The church at Judsonia licensed him, but he did not begin preaching until three years later, when he was 26 years old.

He entered Southern Seminary, Louisville, Ky. in the fall of 1881. While there he wrote the Foreign Mission Board, Richmond, Va. of his interest in missions and desire to serve in Africa.

Though he was not a brilliant student, he was a true Christian, friendly, modest, determined, persevering, a man of physical strength and mental toughness—one who got along well with people and was likely to succeed in his work in the opinion of his professors.

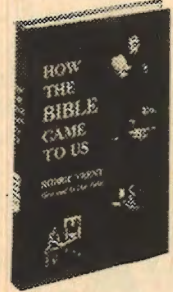
Mr. Smith had fallen in love with a young lady training to be a teacher. He thought they would go out as teachers rather than he as a preaching missionary. They married but before they could get to the mission field she died.

Miss Cynthia Morris joined Mr. Smith in Africa in 1886 as his bride but lived only a short

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time. She was another illustration of why Africa was called "the White Man's Graveyard" in those days.

Mr. Smith returned to Judsonia for rest and restoration of health. When he sailed for Africa again Miss Lucy Shentson of Judsonia accompanied him as wife. He felt she was well suited for their work and she made him a real helpmate. Three of their four children died in Africa.

Missionary Smith made a lasting contribution to the work in Africa. The Bible class he started in his home grew into the Nigerian Theological Seminary at Ogbomsho. He insisted that Africans make their churches, and schools self-supporting.

The health of Mrs. Smith forced their return to the United States

in the early 1900's.

S. G. Pinnock, a fellow missionary, paid him a beautiful compliment when he said, "My friend, C. E. Smith, was the last remaining member of those honored men who came to Africa in the eighties and proved himself to be an ideal missionary. He could teach school and make brick and tile; he could make hymn books and set bones; he could write and translate books and cultivate a farm; he could preach the gospel in a vernacular from a buggy of his own construction; indeed there was practically nothing that he could not turn his hand to. Just as in his garden he has turned a rocky barren field into a lovely spot, filled with fruit and flowers, so he did in a spiritual sense in the hearts and lives of his people."

BEZALEEL

BY DR. RALPH A. PHELPS JR.*

TEXT: EXODUS 31:1-5, 35:30-36:7; 37-38

OCTOBER 17, 1965

WHEN the young fellow protested that he could not take a campus job working with his hands because the Lord had called him to full-time Christian service, he displayed a gross lack of understanding of Biblical precedent. Had he known the story of Bezaleel, he would have understood that working with one's hands can be as dedicated a vocation as working one's jaws.



DR. PHELPS

Bezaleel, whose name meant "in the shadow of God," was descended from the tribe of Judah; however, his claim to greatness does not lie in his distinguished pedigree but rather in the way he used his talents as a skilled craftsman. The Book of Exodus goes into considerable detail about his call and his talents. Reading the story even casually impresses one with the fact that all of God's great servants are not political rulers, military heroes, financial wizards, or preachers. Bezaleel was none of these, but he was a hero.

I. His call

In 31:1-5 and 35:30-31, it is made abundantly clear that Bezaleel was chosen and called by God for a particular building task. Following divine guidance, he was to serve as architect, job superintendent and building supervisor. Design, acquisition of materials, and use of labor were all under his jurisdiction.

Since Bezaleel does not exercise any priestly function, there is ample reason, on the basis of this story, to conclude that God calls laymen to tasks not performed in clerical robes.

II. His enduement

That God does not call a person

to do a job which he does not have the ability to do is also suggested. Upon calling him to this great task, God filled him with the Spirit of God, with ability and intelligence, with knowledge and all craftsmanship. This included ability to devise artistic designs, to work in gold and silver and bronze, to cut stones for setting, to carve wood, and to embroider fine linens. Designer, metallurgist, gem cutter, wood carver, embroiderist—how versatile was this God-endowed man!

In addition to his own skills, Bezaleel possessed the ability to teach others. Oholiab of the tribe of Dan joined him as a fellow-leader, and upon the exhortation of Moses every able man in whom the Lord had put ability and intelligence to know how to do any work in the construction was commissioned to help. God called Bezaleel to a task, endowed him with abilities, gave him an assistant, furnished a promoter (Moses) to handle the financing and recruiting, and stirred volunteers to do the work. Not only were enough physical resources made available for the job; Moses even had to issue a bulletin restraining the people from bringing more stuff since they already had enough material and then some. Has any other building committee in history ever had to request that contributions cease? Surely this work must have been divinely inspired!

III. His task

The project, which would probably be known as Wilderness No. One had modern construction terminology been used, actually had two parts. The larger was to encompass the smaller.

The ark, made of acacia wood, was an oblong box approximately three and three-fourths feet long, two and one-fourth feet wide, and

*Dr. Phelps is president of Ouachita University.

two and one-fourth feet deep. To the outer four corners were attached four gold rings through which two rods were passed, one on each side, so that two priests one in front and one in back could carry it with the shafts resting on their shoulders. This ark he overlaid with gold within and without, and he made a molding of gold around it. The tablets of the law were to be placed in it, and it was set in the midst of the people to symbolize the fact that God was always present with his people rather than being a remote and disinterested God. There was a prohibition against removing the carrying poles from the ark (Exodus 25:15); wherever Israel was, God was considered to be there also. The ark was to pay an important part in the religious life of Israel for many years to come.

Above the ark was the mercy seat, on which the high priest sprinkled the blood of atonement once each year. On the mercy seat there knelt, face to face, two golden cherubim with outstretched wings.

To provide sanctuary for the ark Bezaleel built the tabernacle or "tent of meeting." This had tent-like exterior walls. In the innermost sanctuary, or Holy of Holies, was the ark. In the outer sanctuary, or Holy Place, separated by a curtain from the inner, stood several pieces of sacred furniture—the altar of incense, the table of shewbread, the golden candlestick. Here each day the priest came to offer incense and the daily sacrifice. The tabernacle, constructed of strips of linen, goat's hair cloth, and animal skins, covered a rectangle approximately 75 by 100 feet. (A cubit is approximately 18 inches.)

When the work of Bezaleel and his fellow-workmen was finished, it served as the center of worship for Israel for many years. The tabernacle may have been destroyed when the ark was captured by the Philistines at Shiloh, for David

had to build temporary housing for it when he brought the ark to Jerusalem. The elaborate Temple of Solomon finally replaced the tabernacle as the center of worship, and the record of the ark was lost following the fall of this temple in 587 B.C. But the work of Bezaleel's hands served and honored God long after this skilled craftsman died.

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Get the point?

THE Air Force unit was at an overseas base when the medics decided to give the airmen their annual immunization injections *en masse*. They set up a regular assembly line and even pressed the veterinary surgeon into helping out. One of the first men in line got his injection from the vet.

"Gosh," the young airman said, "you did that so gently I hardly felt it. How did you get so good at it?"

"I have to get gentle," he replied. "My patients can bite!"

A MAN hopes that his lean years are behind him; a woman, that hers are ahead.

EFFICIENCY Expert—A gal who finds what she wants on the first dive into her handbag.

A Smile or Two

He learned fast

THE tall, dignified man joined the crowd in front of a bargain counter, in an attempt to get a very special pair of hose for his wife. He inched his way patiently, but was buffeted here and there by the women and made no progress.

Suddenly, he lowered his head, stretched out his arms, and barged through the crowd.

"Can't you act like a gentleman?" inquired a cold feminine voice at his elbow.

"I've been acting like a gentleman for the past hour," replied the man, still charging forward. "From now on I'm going to act like a lady."

Love

THE bridegroom was in a poetic frenzy as he strolled along the seashore. "Roll on, thou deep and dark blue sea, roll on," he recited to his happy bride.

"Oh, Gerald," she exclaimed, "how wonderful you are; it's doing it!"

Golden Rule days

LITTLE Freddie was telling all, as he was discussing his new teacher.

"She's mean, but she's fair," he said.

"How's that?" asked his mama.

"She's mean to everyone," he replied.

Forced recovery

"WELL, Doc, you sure kept your promise when you said you would have me walking again in a month."

"Well, well, that's fine."

"Yes, I had to sell my car when I got your bill."

NO wonder today's teen-ager gets mixed up—half the adults are telling him to "find himself" and the other half are telling him to "get lost."

Attendance Report

Church	October 3, 1965		
	Sunday School	Training Union	Ch. Adns.
Altheimer First	135	65	
Berryville Freeman Heights	196	79	5
Blytheville Trinity	221	82	
Camden First	548	173	11
Crossett			
First	590	150	
Mt. Olive	214	80	
Dumas First	301	92	
El Dorado			
Ebenezer	167	86	
First	827	650	4
Trinity	245	113	
Foreman First	161	65	
Green Forest First	160	55	6
Gurdon Beech St.	190	65	
Harrison Eagle Heights	294	105	8
Hope First	520	129	2
Huntsville Calvary	89	21	3
Jacksonville			
Bayou Meto	132	102	2
First	479	138	2
Marshall Rd.	165	76	
Second	309	101	
Jasper	66	37	
Jonesboro			
Central	533	244	1
Nettleton	321	134	6
Little Rock			
Forest Highlands	254	116	2
Immanuel	1,344	529	7
Rosedale	302	119	2
Woodlawn	136	54	
McGehee First	437	157	
Chapel	102	61	
Marked Tree			
First	170	53	
Neiswander	135	96	
Monticello Second	253	116	
Murfreesboro First	139	93	
North Little Rock			
Baring Cross	735	218	6
Southside	59	23	
Calvary	491	134	2
Central	307	97	
Forty-Seventh St.	219	92	
Grace	100	48	1
Gravel Ridge First	217	91	
Runyan Chapel	75	45	
Levy	560	187	2
Park Hill	884	237	9
Sixteenth St.	84	36	
Sylvan Hills First	320	143	
Pine Bluff			
Centennial	252	114	
Second	212	77	1
South Side	745	246	9
Tucker Chapel	17	14	
Watson Chapel	222	113	1
Rowe's Chapel	60	52	
Siloam Springs	357	182	4
Springdale			
Elmdale	333	98	3
First	484	172	1
Star City First	264	94	
Texarkana Beech St.	449	171	
Community Mission	41	33	
Vandervoort First	51	33	
Van Buren			
First	472	195	2
Second	86	40	
Ward Cocklebur	67	35	
Warren			
First	414	128	
Southside	106	87	5
Immanuel	267	94	
Westside	91	40	
West Memphis			
Ingram Blvd.	266	120	7

No hair raiser!

A WELL-known executive also well-known as a ladies' man, announced at the club that his wife had just hired a new secretary for him.

"That so?" responded a friend. "Blonde or brunette?"

"Neither," replied the executive sadly, "he's bald."

A TRULY frustrated person is one who has ulcers, but still isn't a success.

Religious News Digest

By Evangelical Press

THE Christian Church will stand or fall depending on how well it meets its "new frontier"—the needs of man in an increasingly urban society, a United Presbyterian Church leader said at Louisville. Dr. Kenneth Neigh, secretary of the denomination's Board of National Missions, told 300 of the board's staff members "the plain truth is there aren't enough trained troops to wage the battle" the church must fight to be relevant today. He said that to find the "troops," institutes should be set up to train laymen in how to deal with various social problems and programs, bringing together on the "faculties" the best of "community organizational mind and technique."

STUDENTS of Colorado's parochial and private schools constitutionally may attend public schools for several hours a day while remaining enrolled in their original schools, Attorney General Duke W. Dunbar said. He also ruled that public school teachers may be assigned to teach in parochial schools. Both statements gave considerable impetus to shared time education programs planned throughout the state.

"NEO-EVANGELICAL" Protestant Churches are deeply involved with social and political problems despite disavowal of such activity, according to the *Christian Century*, ecumenical weekly. In a stinging lead editorial entitled "Demythologizing Neo-evangelicalism," the *Century* accused evangelical leaders of "talking out of both sides of the mouth" and "use of semantic dodges" because they "do not want to lose the privatist backing of businessmen of wealth and the

quietist backing of quietist Christians."

At the same time, the *Century* continued, the evangelicals "do want to enlarge their sociopolitical influence and scope," and will therefore continue to speak and act in the social and political realm. According to the editorial, neo-evangelicals "are thoroughly embarked on a consistent, recognizable socio-political course. They are beginning to admit it and are seeking to enlarge their influence. They do this not only as private laymen but through every public, corporate means at their disposal Anyone who has ever heard Billy Graham, encountered National Association of Evangelical churches and literature, listened to or read neo-evangelicals spokesmen can say instantly and with deadening predictability which socio-political side the vast majority of this leadership and their followers are on."

A CAMPAIGN to distribute one million Scriptures was begun in Saigon by the Pocket Testament League. Glenn Wagner, foreign secretary of the organization has established headquarters there. He stated that "Christian workers report the need for great quantities of Scriptures to be given to American and South Vietnamese soldiers and refugees in hospitals training centers, outposts and camps."

FIVE Japanese Christians who toured the United States for three years on a peace mission reported to fellow Christians at Tokyo that they had been cordially received but that United States attitudes on Asian affairs differed vastly from theirs. "The wall which lies between us is thick," the peace team said in its report. "In particular, we could not help being appointed by their (Americans) too-simple anti-communism attitude and their anti-Red China stance."

THE U. S. Senate, by voice vote, approved a resolution which would designate 1966 as "The Year of the Bible. An identical resolution in the House is expected to re-

ceive similar action soon. Introduced by Sen. Clairborne Pell (Dem.—R. I.), it is primarily designed to give official "recognition of the place of the Bible in the culture of our country and of the role performed by the American Bible Society" over the past 150 years.

UNSKILLED use by religious bodies of the mass communication media may be creating "some kind of anonymous church" made up of quasi-Christians which can be a real source of danger to the church, a German broadcasting expert told an international Christian communication conference at New York. "Through the press, and still more through radio and television, the church is addressing itself to people whom it does not know," said Hans-Juergen Schultz of the South-German Radio, Stuttgart. "It is influencing an anonymous crowd. Its effect is impossible to estimate. It is penetrating into the remotest spheres which have never had any contact with the church. . . . Nearly everybody who reads the papers or listens to the radio in the countries marked by Christian influence is a more or less direct recipient of the word of the church," he added.

CHURCH fires in the United States rose substantially in number and cost during 1964, according to the annual report of the National Fire Protection Association headquarters.

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