

Ouachita Baptist University

Scholarly Commons @ Ouachita

Arkansas Baptist Newsmagazine, 1965-1969

Arkansas Baptist Newsmagazine

9-9-1965

September 9, 1965

Arkansas Baptist State Convention

Follow this and additional works at: https://scholarlycommons.obu.edu/arbn_65-69



Part of the [Christian Denominations and Sects Commons](#), [Mass Communication Commons](#), and the [Organizational Communication Commons](#)

Recommended Citation

Arkansas Baptist State Convention, "September 9, 1965" (1965). *Arkansas Baptist Newsmagazine, 1965-1969*. 165.

https://scholarlycommons.obu.edu/arbn_65-69/165

This Book is brought to you for free and open access by the Arkansas Baptist Newsmagazine at Scholarly Commons @ Ouachita. It has been accepted for inclusion in Arkansas Baptist Newsmagazine, 1965-1969 by an authorized administrator of Scholarly Commons @ Ouachita. For more information, please contact mortensona@obu.edu.

Arkansas Baptist

newsmagazine SEPTEMBER 9, 1965



Federal aid, page 3

In olde Kentucky

Cedarmore Baptist Assembly, Bagdad, Ky., Aug. 25.—Thanks to the kindness of Editor C. R. Daley of Kentucky's *Western Recorder* and the rest of the program committee of the Second Annual Baptist Communications Conference, I have been here this week as a guest speaker—and bluegill fisherman!

As a former Kentucky Baptist denominational "serpent," I was amazed to find how much progress the Baptists of Kentucky have made since I left the state. Space fails me here, but I must have a word or two about the marvelous new Boone Lodge, the spacious, beautiful and all-air-conditioned centerpiece for this 1,000-acre wonderland called Cedarmore Baptist Assembly.

Named for the beloved former state secretary of Kentucky Baptists, Dr. W. C. Boone, now retired and pastoring a church in Jackson, Tenn., the lodge has been in use just a year. Many of the Baptists of Kentucky have not discovered it yet, as far as personal visitation is concerned, but Manager Marvin Birdwell tells me that he has reservations booked for one group or another, now, for every week-end for more than a year ahead.

My personal experience with Baptist camps is not extensive enough for me to rate the Kentucky assembly for the whole Southern Baptist Convention, but I understand that some of our brethren from Nashville, who do get around to every camp, say Cedarmore stands right at the top for the whole country.

Boone Lodge has 48 rooms and can accommodate 100 or more lodgers at a time. This, with other facilities on the grounds, makes it possible for the camp to entertain up to 350 persons at a time. And a most important part of the Boone Lodge facilities is a dining room that can serve about 200 diners at a time.

Not the least of the Cedarmore attractions is four-mile-long Dragon Lake, which, I can testify, is well stocked with bluegills, bass, catfish, etc.

Although Arkansas does not yet have anything to compare with Cedarmore, we can well be proud of and grateful for the marvelous facilities we do have, at Camp Paron and at Siloam Springs Assembly. It takes time—and some money!—to develop camps and assemblies, and we are well on the way here in our state to having what is needed in the way of buildings and grounds. There are even long-range plans for a beautiful, air-conditioned lodge at Paron. I understand that about the only thing keeping us from having this within the next few months is half a million dollars. If five contributors will step forward with gifts of \$100,000 apiece, we can let the contract real soon! It will take a little time otherwise.

Erwin L. McDonald

IN THIS ISSUE:

IN our issue of Aug. 8, Dr. Don Harbuck, El Dorado, authored an article on the church's two ordinances, baptism and the Lord's Supper, which has raised some debate. Several letters to the editor have been printed in the *Newsmagazine* and others appear in this issue. The Editor gives his views on baptism in an editorial on page 18.

* * *

IT was a meeting that was spirited and vocal which was held at Little Rock's Second Baptist Church, Aug. 30. The subject was the acceptance, or refusal, of federal aid to education by Baptist institutions of higher learning. Our "notebook" report of the meeting is on page 3.

* * *

DO Baptists have too many meetings? If we do, which ones should be dropped? Should it be Training Union? Should it be women's meetings? A former Catholic for 26 years, now a Baptist, is "Almost Persuaded," pages 8 and 9. You may not agree with what she has to say, you may disagree violently, but you'll be interested in her candid viewpoint.

* * *

BACK to the subject of baptism once more, you'll find a splendid article by former SBC President Herschel H. Hobbs on page 7. Dr. Hobbs, using a text from Romans, discusses whether the ordinance is a sacrament or a symbol.

* * *

ONE of your favorite Sunday School lesson writers returns to our pages this month. Dr. Ralph Phelps, president of Ouachita University, will write the lessons for the remainder of the year. The lesson is on page 23.

* * *

HAVE you ever given excuses, not reasons, for missing a service at your church? We invite you to read "I am Worried about Communism," the provocative letter feature on page 6.

* * *

COVER story, page 6.

Arkansas Baptist newsmagazine

MEMBER:
Southern Baptist Press Ass'n
Associated Church Press
Evangelical Press Ass'n

September 9, 1965

Volume 64, Number 35

Editor, ERWIN L. McDONALD, Litt. D.

Associate Editor, MRS. E. F. STOKES

Managing Editor, MRS. TED WOODS

Field Representative, J. I. COSSEY

Secretary to Editor, MRS. HARRY GIBERSON

Mail Clerk, MRS. WELDON TAYLOR

401 West Capitol
Little Rock, Arkansas 72201
Published weekly except on July 4 and December 25.
Second-class postage paid at Little Rock, Arkansas.
Individual subscription, \$2.25 per year. Church budget, 14 cents per month
or \$1.68 per year per church family. Club plan (10 or more paid
annually in advance) \$1.75 per year. Subscriptions to foreign
address, \$3.75 per year. Advertising rates on request.
Opinions expressed in editorials and signed
articles are those of the writer.
Abbreviations used in crediting news items: BP Baptist Press; CB Church
Bulletin; DP Daily Press; EP Evangelical Press;
AB Associational Bulletin

EDITOR'S NOTEBOOK

Federal aid

THE called meeting here Aug. 30 to discuss the provisions of the Educational Facilities Act of 1963 as they relate to private colleges in general, and to Ouachita University in particular, attracted several hundred Baptist pastors and other church leaders from over the state.

Dr. Ralph A. Phelps Jr., Ouachita president, and Dr. R. Orin Cornett, vice president of Gallaudet College, Washington, D. C., pointed out that, in their judgment, the act has no restriction on religious liberty. Rather, it provides for cooperation between higher educational institutions and the government in accomplishing purposes for the good of the nation and society, in their views.

Dr. Cornett, a Southern Baptist layman who served for many years as executive secretary of the Southern Baptist Education Commission, Nashville, Tenn., before going to Washington about eight years ago to become director of the Division of Higher Education of the federal Office of Education, accepted his position at Gallaudet College just recently.

Dr. Cornett reported that there are no controls from the government that go along with grants under EFA beyond requiring that a college be accredited or have the equivalent of accreditation and that any building erected by colleges from federal funds be used for a period of 20 years for the purposes for which the funds were provided.

It was his feeling that an institution's board of trustees, charged with the operation of the institution, should be left free to determine what grants, public or private, be accepted. The determinant should be, in his view, whether or not a potential grant would be in harmony with the purposes of the institution. For a college or university to go out for all the grants available might disrupt the purpose or program of the institution, he said. For example, many grants are available for research in certain specified fields or for science buildings and programs. The trustees are the best qualified persons to decide whether expansion in these fields would be consistent with the purpose and program of the institution.

The main differences of opinion expressed in the meeting seemed to come from different ideas as to terminology. Dr. Phelps and Dr. Cornett would make distinction between "religious liberty" and "separation of church and state." They feel that the First Amendment provides for religious liberty but that it does not mention or provide for separation of church and state.

When someone asked if principles have changed since Thomas Jefferson called for a "wall of separation" between church and state, the reply was that Jefferson and "the founding fathers" were primarily concerned that there be no establishment of religion or governmental

restriction on religious liberty.

The point was made that there never has been complete separation of church and state. Dr. Phelps pointed out that Ouachita has cooperated with the government for more than 60 years in maintaining a military department, through the Reserve Officers Training Corps, the government paying the salaries of the teachers for this division and meeting other necessary expenses.

Dr. Cornett said that churches had long received what amounted to government subsidy through the use of second-class mail permits and freedom from taxes on church property, and that ministers receive special tax exemption in having their housing free of income tax.

Expressions from the group revealed considerable opposition to the idea of Ouachita receiving federal grants. Many said this would be a breach of the long-standing Baptist policy against public tax monies being appropriated for the use of private or sectarian institutions.

But there were some who said they had been against federal aid when they came to the meeting, but after the discussions had changed their minds and would vote for it when and if the matter comes to a vote in the State Convention.

Some expressed the concern that if Baptist institutions took federal funds Baptist people might be inclined to give less for the churches and the Cooperative Program.

One thing was made clear. Whether or not people are taxed for higher education is no longer an issue. This has been settled by acts of Congress. The only question for Baptists is whether or not we receive the assistance to our schools and colleges that is available. Any money that the Baptists do not see fit to accept will go to others. There will be no remission of taxes. Practically all of the colleges and universities in the state are participating, and Ouachita has already missed the first year of a five-year program set up under EFA.

According to Dr. Phelps, Ouachita is left with three choices:

1. Accept federal funds, endeavoring at the same time to maintain its integrity as a private, denominational institution.
2. Refuse to accept federal funds and suffer a decline in educational standards, penalizing the students through the offering of second-class education.
3. Close the school. He said that some had told him they would rather close Ouachita than accept federal funds.

Asked if Baptist criticism of other faiths, particularly of Roman Catholics, would not be compromised if Baptists accepted federal grants, Dr. Phelps said that Baptists already had been compromised somewhat and that much of the criticism of Catholics had been "inconsistent and ineffective."

It is not a question, he said, of Catholics being in one camp and non-Catholics being in the other. Ouachita has to compete with all of the schools in the state. He said that Harding College, Searcy, for example, is willing

(Continued on page 18)

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.

Change the name?

HERE and there voices are being raised and articles are being written in favor of changing the name of the Southern Baptist Convention. I write in behalf of leaving it just as it is and has been for 120 years.

The two basic reasons for changing the name appear to be grounded in geography and prejudice. The reasoning from geography is that we are no longer a "Southern" convention but a national one and should have a name that conveys such scope. This line of thought concludes that our convention does business using a misnomer. The reasoning from prejudice is that in some areas of our country the name "Southern" affixed to our building and our literature and our publicity and our work create an obstacle often hard to overcome. Of course, the reason for this is that the people being approached in these areas have a stereotyped bad attitude toward anything that is "South" or "Southern." (On the basis of this latter reasoning we probably should leave off the name "Baptist," too. It is a word that is not too popular in some quarters, I understand.)

Consequently, the promoters for changing the name suggest that we ought to take one that covers the entire geographical area of our work and that doesn't offend anybody. These are pretty good reasons for changing our name, IF we really need to change it, but I personally prefer to leave it as is.

Really, now, if the argument from geography were valid, why hasn't the New York Life Insurance Company changed its name? Their organization is even more national in scope than ours, and yet their name is much more limited geographically than ours. I heard that they laughed a stockholder out of the meeting when he suggested that they should change their name to something more national in scope.

And, this argument from prejudice is hardly worth considering. This is an old, old tool the devil has been using always to sabotage the work of God. Whenever God's people go to tell the Good News and attempt to make a beachhead for the Kingdom of our Lord the devil will create prejudice against whatever name they carry. He always has and always will.

The work of the kingdom is not going to be easier whether we attempt to do it under the name of "Baptist Convention, U.S.A.," or "United Baptists," or "Baptist Union of America," or "Union of Cooperating Baptists," or "Southern Baptist Convention," or some other like or unlike these. But, the Lord never promised his disciples that the work of the kingdom would be easy, nor did He suggest taking any short-cuts in an effort to make it so. Rather, He said: "You are to be congratulated when people revile you and persecute you and say all kinds of evil things against you falsely on My account. Be glad and supremely joyful, for your reward in heaven is great, for in this same way people persecuted the prophets who were before you" (Matthew 5:11-12). And, it is a fact that we've worn a name for twenty centuries that appears to have been coined for God's people and assigned to them by a prejudiced group. That name is "Christian." (See Acts 11:26, and Acts 26:28.) History probably affirms that it has helped rather than hurt the people of God to wear this name even though the unenlightened were and are prejudiced against it.

However, aside from all of this, I favor keeping our name because it's a good name, and good names are not easy to acquire. It's a good name because through twelve decades many of God's tallest men and purest women have waged the battle against evil under this banner and have secured for us a rich spiritual heritage as "Southern Baptists." I'm thankful for and proud of this glorious heritage. It's a good name because millions who go by it today are God-fearing and devoted Christians who shape their lives according to the teachings of the word of God, and they make their impact for the kingdom as "Southern Baptists." Why lose the force of this impact by switching to an unknown and unproved name? (I'd rather fight than switch!)

Furthermore, there are hundreds of thousands of people outside the ranks of Southern Baptists for whom this name connotes a wholesome image. To them the name "Southern Baptist" means a Christian denomination that still accepts the Bible as the Word of God and still makes the proclamation of it central in all of its work. To them this name suggests a great multitude of people who are evangelistic in spirit and dedicated to the New Testament concept of mission responsibility. "Southern Baptists" to them are ten million American Christians who have

dared to be unafraid of and have not bowed the knee to the great straw god of Modern Ecumenicity. This name reassures them that there is still a great segment of people in America waging the battle of separation of church and state when so many others are breaking rank and retreating or surrendering altogether. These people believe in us, depend on us, and pray for us. They feel more comfortable and secure because of us. They are our friends. They know us as "Southern Baptists." Why go through the tedious process and expend all the time and energy necessary to transfer this image to a new name when the one we have already has such acceptance and respectability?

A good name is hard to earn. We've made one. Let's keep it!—John H Parrott, Pastor, First Baptist Church, Roswell, N. M.

'Baptism, Lord's Supper'

DR. Harbuck's article "On Baptism and the Lord's Supper," deserves the consideration of Christians who call themselves Southern Baptists. This is true because it calls attention to a very serious lack of understanding about the actual practices regarding the administration of the ordinances in churches that co-operate with the Southern Baptist Convention. There simply is no single, uniform practice among us. It is a fact that some of our churches practice closed communion, some practice open communion, and some practice in between these two a middle-of-the-road attitude based upon the notion that those of like faith and order are welcome to the table.

It is also a fact that some Baptists recognize as valid only a Baptism administered by a proper administrator (Baptist minister), a proper mode (immersion), a proper candidate (professed follower of Jesus), and a proper authority (a local Baptist church, preferably Southern Baptist, but sometimes some other). On the other hand it is a fact that some Baptists recognize as valid Believer's Baptism. They believe that "Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit." They also believe that common honesty demands that when the New-Testament requirements for Christian Baptism have been met there is no justifiable grounds for demanding any man-made conditions be met.

All informed Baptists know that these varying practices do now exist among us. The underlying question really is whether we shall respect each other's views on the matter of the ordinances. There is a tendency in my area of the country for some to say that the church of which I am a member cannot vary from the practice closed communion and closed membership. Of course, we have not yet allowed this unbaptistic practice of encroaching upon the rights of the in-

dividual church to alter our plans. We will practice what we believe the New Testament requires. On the other hand, other churches may practice closed communion and restrict acceptance of members to those coming from other Southern Baptist Churches" (whatever that means). It just so happens that each church may determine its own policy as to the administration of the ordinances even though it may differ from what the neighboring churches are doing. The rule of faith will have to be the New Testament, not a creed or tradition or constitution.

When we argue that the only proper administrator of the ordinances is an ordained Baptist minister we have added a man-made condition to the New Testament requirements. The church in the New Testament is called by many names but the name local Baptist church is never included. There is no indication whatever in the New Testament that any minister was ever ordained to the Baptist ministry by a local Baptist church. So it cannot be argued from the New Testament that the only proper administrator of the ordinances is a Baptist minister ordained by a local Baptist church. This is not a New-Testament condition for Baptism.

It ought to be pointed out and understood well that a Baptist church is a better Baptist church only as it confirms more to New-Testament requirements, not as it confirms more to traditional practices. Baptists have not yet faced the question "What is the Church?", except in limited discussions and publications. Perhaps what really needs to be done is for Baptists to engage more widely in a serious study of the nature of the church.

I believe that the debate now being carried on in the "Arkansas Baptist" will eventually get to the real issues as Dr. Harbuck has done in his brilliant article.—Charles B. Thompson, First Baptist Church, Russellville, Arkansas

'No remission'

I DO not know who of your editorial staff wrote the recent editorial entitled, NO REMISSION. I believe it was in the August 12th issue. I find it rather amusing. Your concern about the image from Alabama which is to be flashed around the world is certainly in accordance with our leading politicians of today and I do not always agree with them either. Although you have never seen the integrationist group, the methodist official, or the baptist deacon mentioned, you can pass judgement on them. Just how is this possible?

I am a member of First Baptist Church here in my city. We have a visitation program for the purpose of encouraging people to attend our church and trying to reach the lost. I imagine



DR. WILLIAM RICHARD TOLBERT, Jr.

humbly acknowledges with profound appreciation and immense gratitude the inspiring sentiments of congratulations extended him by

Mr. Erwin S. McDonald

on the occasion of his unanimous election as

PRESIDENT OF THE BAPTIST WORLD ALLIANCE

He recognizes the fact that he is now fortunately standing on a solid foundation that has been well laid by his eminent predecessors, and it is his ardent prayer that the Omnipotent God who has thus summoned him to this task of tremendous responsibilities, presenting immense challenges, will guide him and bestow upon him all needed graces to enable him to continue building thereon, to His honour and glory, and for the extension of His Kingdom.

*Monrovia, Liberia
July 20, 1965*

your church has a similar program. Have you ever visited the colored section of your city and invited them to attend your church? My church has never given me an assignment to the colored section of my city and I doubt seriously that your church has given you one.

So instead of criticizing the aforementioned Alabama deacon, perhaps we should commend him. If he is wrong then so are you and I, and he isn't two faced, he goes all the way in what he believes. I cannot seem to recall any instance where Christ side stepped any of his duties just to create a good image for the world.

In your editorial you stated that some who read it would be unhappy. I am not unhappy about it. I am glad we still have the privilege of expressing our views. But I do think you are dead wrong in criticizing Christians you have never met and whose particular problem you know nothing about.

Glad we could get together.—Herman Hollis, 1409 Carlisle Lane, West Memphis

Siloam invitations

I HAVE just finished reading an article in last week's NEWSMAGAZINE about Siloam Springs. The writer of the article indicated that the length of the invitations were both "disturbing" and "dangerous". I have worked during the third week of Siloam for the past three years, and have NEVER seen anything dangerous or disturbing about the invitations. Quite the contrary. I

have felt at times that the invitations were not given often enough or long enough.

I wonder if Peter on the day of Pentecost was looking at his sun dial to determine the length of the invitation? As long as people are responding to the invitation, the length of time should be of little concern. Some of the most meaningful decisions my young people made at Siloam were made during the closing minutes of the Thursday night invitation this year. Our church has been blessed by those decisions, and those involved have lived different lives.

Our camp director, Bro. Elliff, could not have asked a better speaker for the morning services, or the night services. I'm sure neither of them felt the invitation "disturbing" or "dangerous".

Our group traveled over 300 miles one way to attend Siloam at a considerable cost to them and the church. BUT, I'm sure when the time comes for the Encampment next year, we will have no trouble getting a bus load again. Our youth look forward to the camp each year. In fact, I have already committed myself to work during the third week next year, and two of my young people are inquiring about working all three weeks.

I thank God for SILOAM, and hope it will receive the support it justly deserves, because many lives are changed for the better from having attended the encampments.—Lendol Jackson, pastor, Second Church, West Helena, Ark.

(Continued on page 6)



—FMB Photo

Hong Kong Harbor

MISSIONARIES serving in Hong Kong give thanks for more than a thousand who were baptized last year; yet they cannot forget that the population of Hong Kong and neighboring Macao increased during that same time by over a hundred thousand! Much more must be done in order to speed up the process of reaching these multitudes with the gospel.

We know that God loves the people who live in these cities of refuge. They, like untold millions in other parts of the Orient, are longing for a refuge, a resting place for the soul. Southern Baptists believe that Christ is that refuge. Out of this belief should pour a flood of earnest prayers, sacrificial gifts, and dedicated lives. With such resources, we can fulfill our responsibility of making Christ known as long as doors of opportunity are open. What does God want you to do about this?—James D. Belote



'I am worried about Communism'

"HELLO there, my friend. Glad to see you on this bright Monday morning. What's on your mind? You look a bit worried."

"Well, who wouldn't be worried, with the papers full of the way Communism is spreading? I tell you, if we don't wake up and do something it is going to take the world. There is no doubt about it, they want to destroy the Bible."

"By the way, we missed you in Sunday School yesterday. In fact, I don't believe you have been with us for several Sundays."

"No. I'll tell you. I enjoy Sunday School, and sure believe we need to study the Bible, but Sunday is the only day I have, and you know a fellow has to have some time off. I just took it easy yesterday morning, and after dinner we rode over to the beach. Took the whole family. I believe the kids need Sunday School and Church, but it doesn't do any good to make them go. But about this Communism it really scares me. Why in some countries, they have closed up the Churches . . . won't let the people worship."

"Speaking of Church attendance, we had an unusually small crowd last night. There is some talk about us joining most of the other churches, and not trying to have Sunday night services during the summer."

"Boy, I hope the preacher never agrees to that, what with all this threat of Communism. If there ever was a time when we need the Church and Christianity, it is now. Of course, I don't go to church on Sunday night myself. You take last night. We were back home in time all right, but everybody was tired, and we all stayed at home and watched Ed Sullivan."

"Well, I'll see you at Prayer Meeting Wednesday. Our crowd is small these days."

"No, I have something to do every night. But I'll tell you, we had better do something about this Communism. You know, they don't believe in prayer. So long."

—Dr. James Carroll

Pastor of the First Baptist Church Bamberg, South Carolina, as quoted in *The Baptist Beacon*, Odessa, Tex.

Wisdom

PROV. 4:5-9

Wisdom does not come with birth,
Nor is she showered like falling
rain.

Attained is she by toil and sweat,
Or bought at price of blood and
pain.

Wisdom builds with truth on truth
And sees that truth alone is 'plied,
Then sets herself hard to the task
Of making truth her daily guide.

Ah! wisdom is the chiefest prize
Among a soul's possessions.
To gain and to apply the truth
Is noblest of professions.

—W. B. O'Neal

Letters

(Continued from page 5)

'Our persuasion'

THE only "over persuasion" I witnessed this year at Siloam Springs was during the invitation when only the music was sung. No words from any person on the stand nor from the congregation so far as I could see and hear. It was definitely a soul-searching time and as far I am concerned, strictly of the Holy Spirit.

I appreciate being a part of a group that provided worship experiences such as these.—Verne E. Carpenter, Minister of Music and Education, First Baptist Church, Hamburg, Ark.

Are you in trouble?

By J. I. COSSEY

EVERY member of a Baptist church is somebody and has a right to be heard. Whether one is right or wrong he has a right to express himself. Even though it may not be right, one member may criticize another member, or even the pastor. Immoral acts or some attitude or criticism causing hurt feelings should be dealt with tenderly and worked out according to Bible teachings on such subjects.

One pastor found himself in trouble over straightforward preaching against sins which he considered hurtful to the church and community. His opposition

was from people who stood high in the society of the community. The pastor could accept defeat or face the issues and by the help of the Lord win out for the right.

He staked his future in that community on four creative concepts; First, he must spend more time in prayer. God must be brought into the forefront. Battles for righteousness must be won with God in the lead. Second, he and his wife must do more visiting on the church field. New blood must be brought into the whole church program. Many other members joined in the visitation. New people came and many dropouts came back. Third, he must prepare and deliver better sermons. In other words, he must tone up his entire pulpit program. And finally, he and his wife agreed not to take any part in community gossip. This plan worked. The people let their pastor stay and God let him stay, the trouble dissolved itself and the church and pastor continued

to do an outstanding work.

There are trouble makers everywhere who are allied with our common enemy, the devil. However, we are not to fight this common enemy with knives, knucks, or any other material weapon, but with prayer, humility and the dynamic power of the Holy Spirit.

Another pastor encountered opposition by almost half of his membership, but it was not a moral issue. They just did not like his straight-forward gospel preaching. He stood his ground in prayer and humility and kept on preaching the gospel; his opposition weakened and he is going forward in his pastorate. This pastor did not run from his trouble. When a principle is involved a pastor should remain and fight like a tiger for the right.

It is a wonderfully comfortable feeling to be on the right side of all church and community issues. The right will finally win in every case.

Baptist Beliefs

Baptism, sacrament or symbol?

By HERSCHEL H. HOBBS

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

ROMANS 6:3-5

THESE words answered Paul's question, "How shall we that are dead to sin, live any longer there-in?" (Rom. 6:2). He uses the figure of baptism to illustrate death, burial, and resurrection.

Note that "baptism" (v.4, *baptisma*) does not refer to the act of baptism but to the meaning or symbol in the act. While the act of baptism is involved in the verb "were baptized" (v.3), the noun for the act of baptism (*baptismos*)

does not appear in the New Testament with reference to Christian baptism.

The meaning of baptism in this passage turns on the preposition used (*eis*). This preposition may mean "into, unto, with respect to, as the result of, or on the basis of." "Into" or "unto" hardly fits the meaning. For instance, "baptized into his death" (v.3) and "by baptism into death" (v.4) would be a picture untrue to fact. One is not buried in order to die but because one has already died. Thus "with respect to" or "on the basis of" would be more in keeping with actual experience. The same thing holds true of "baptized into Christ" (v.3). The abundant teachings of the New Testament show that one is "in Christ" by grace through faith in Him. Thus this might better read "baptized with respect to Christ."

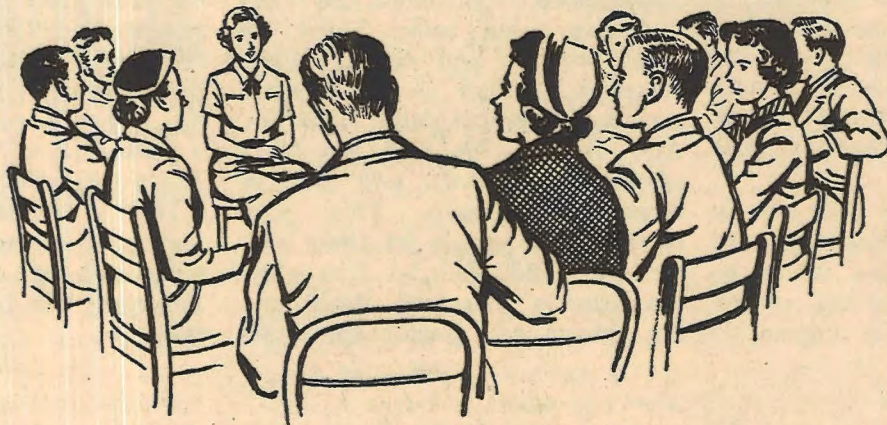
With these things in mind let us translate these verses. "Know ye not, that so many as were baptized with respect to [*eis*] Jesus Christ were baptized with respect

to [*eis*] his death? Therefore we are buried with him through [*dia*] baptism [its symbolic meaning] as the result of [*eis*] death: that like as Christ was raised up from the dead through [*dia*] the glory of the Father, even so we also should walk in the sphere of [*en*] newness of life. For if we have been planted together [*united*] in the likeness of his death, we shall be also in the likeness of his resurrection."

Thus baptism [its meaning] is a symbol and not a sacrament. We are buried and raised because we have already died and received a new life in Christ Jesus. Therefore, the meaning of baptism symbolizes what He did for our salvation: His death, burial, and resurrection. It also symbolizes that which happened when we received Him as our Saviour. We have died to the old life of sin, have buried it, and have been raised to a new life in Christ. Baptism also symbolizes the Christian's faith in his final resurrection from the dead. (v.5).

ALMOST PERSUADED

BY MRS. ALICE PERKINS
7TH ARMY HQ. VAHINGER
APO, NEW YORK 09046



THE question is being roundly debated, "Do Baptists have too many church meetings? If so, which ones should be dropped?"

Always in examining methods, we need first to examine the goal. On this we are in agreement: the goal is to establish a deeper and more meaningful relationship to God.

As a Catholic I was taught that if I did not attend mass on Sunday I had committed a mortal sin. This meant that if I died before I repented, I would go to hell.

After I was converted and became a Baptist, I was told that to attend or not was my choice. No specific sin as such was connected with it. This was difficult for me to fathom after 26 years of previous indoctrination.

I was re-educated in a church built on democratic lines, where to differ with the minister was my right and privilege, since each soul is directly accountable to God only and therefore could worship him as his conscience dictated. He was not bound by church "inhibitions."

Voting in church

Voting in the church was also a new experience. Admitting a new member and deciding church busi-

ness by open discussion and vote signified that the final earthly authority and responsibility lay with the people and not with the minister.

Are our meetings accomplishing these goals? Being a military family, we have had occasion for membership in eleven Baptist churches scattered from the east to the west coast, and from Chicago, Ill., to El Paso, Tex., and two in Germany. In half of these churches the vote was a meaningless form. Discussion was withheld until the people were outside the church door. I asked them, "If you feel this way, why didn't you say so in the meeting?" Fear of censure and status, and not wanting to "cause trouble" seemed to be the basic reasons. This was strongest where the minister had an authoritarian administration. All major issues were decided by his power structure.

The initiative

In churches where the minister made clear that the responsibility for church progress lay with the spiritual condition of the membership and their correspondingly competent vote, there was open and frank discussion. The initiative must remain with the individual.

The greatest unrest was in churches where the judgmental attitude was the highest. This was most



evident in the matter of attendance at meetings. This seemed to be of critical importance. "Where were you?" Then followed judgment of the "excuse." The first thing the member did when he didn't want to attend was to think up a "legitimate" excuse. Who are we trying to fool? Isn't the more important issue, why did he want to stay home? True Christianity is based not on what you do, but what you want to do. Is there any basic difference in church judgment in the case of the Catholic and the Baptist? The initiative must remain with the individual.

What to drop?

Now as to the question of which meetings should be dropped, let's use attendance as the symptom (Baptists seem to insist on "numbering Israel" and judging it.) Suppose we drop those meetings with the poorest attendance, Training Union, for example. A loud cry comes from a minority for whom it

has meant a great deal. Visitation is more important than circle meetings, drop them, some say. Can't we serve the Bread of Life cafeteria style? A person can eat just so much at one time.

Each church situation is different. What we need to drop is the judgmental attitude towards attendance. The initiative must remain with the individual.

Paul said, "Let no man therefore judge you in meat or drink, or in respect of an holy day, or of the new moon, or of the sabbath, which are a shadow of the things to come. . . Wherefore if ye be dead with Christ from the rudiments of the world, are ye subject to ordinances (touch not, taste not, handle not; which are all to perish with the using) after the commandments and doctrines of men?" (Colossians 2:16, 20-22). We need to drop the judgmental attitude that we may reach those that err.

Jesus said, "All things are ready, Come. . ." The initiative still remains with the individual.

[Editor's Note: With this, as with other special articles, the views expressed are those of the writer. Our purpose in publishing such articles is to stimulate thinking. We welcome reaction from our readers.—ELM]



Board recommends budget for 1966

THE Executive Board of the Arkansas Baptist State Convention Aug. 30 recommended a budget for 1966 of more than two million dollars, reflecting a small increase over 1965. The board approved allocation of 37 percent of the budget to Southern Baptist Convention causes. The budget will be presented to the 1965 Convention meeting in Little Rock in November.

Included were funds for the various departments of the convention and educational needs. When a total of \$2,104,153.79 is reached and expended, further funds, expected to reach \$50,000, will be divided equally between the Southern Baptist Convention and the Executive Board.

Recommended to the 1965 state convention is a proposal by Ouachita Baptist University to borrow \$100,000 to enlarge cafeteria facilities.

Southern Baptist College's earlier request to become a member of the state Baptist family of institutions was referred to a committee for further study and recommendation. The 1967 convention will hear the findings.

Another committee was named to explore the possibilities of the disposal of the Baptist Building, 401 West Capitol, and to find means for financing a new building on the Convention property at Markham and Hughes Street in Little Rock.

A weekly radio program, teaching the Sunday School lesson on Sunday mornings, will be sponsored by the Executive Board.

"THE Future of the Christian College" will be the topic of discussion by Editor Erwin L. McDonald of the *Arkansas Baptist Newsmagazine*, at the workers' conference of Washington-Madison Association, the morning of Sept. 16, at First Church, Huntsville.

Magnolia BSU Center improvement

THE Executive Board of the Arkansas Baptist Convention in its meeting last fall gave approval to a Capital Improvements Fund Drive for the Baptist Student Union at Southern State College in Magnolia. The churches in the area (Hope, Liberty, and Little River Associations) were given the opportunity to help underwrite the improvements which are estimated to cost \$7,500.

These improvements will include adding to the present Student Center Building a caretaker's room for two men students and a guest room. The parking area will also be surfaced, and some improvements will be made on the outside recreational facilities.

The drive for funds was set up to be carried on over three calendar years, starting in January of 1965. The area committee en-

couraged these churches to place this item in their budgets over this period of time. The response has been excellent and shows a receipt to date of \$1,187. Many of the churches with budgets operating on the associational year rather than the calendar year were not contacted in time to include the item in this year's budget. This should mean for the coming year many more churches will be contributing.

Through the area committee, which meets three times a year, an excellent opportunity has been provided to interpret this important phase of our state mission work to our churches and leaders in order that they can help make possible a better ministry to their young people through the Baptist Student Union—George L. Balentine, Chairman B.S.U. Area Committee

OBU night classes

SEVEN courses will be offered for resident credit during the fall semester by the Little Rock Branch of Ouachita University, Dean Henry C. Lindsey has announced.

Registration will be held at 7 p.m. Tuesday, Sept. 14, at the Branch, at 1700 West 13th St., with classes beginning the same night.

Classes to be taught on Tuesday nights include Education 313, Modern Math, by Jay Downs; General Education 143, European Civilization, Prof. Jim Ranchino; and Nursing 491-3, Special Studies in Nursing, Dean Mildred Armour.

Thursday classes include General Education 133, Freshman English, Prof. Herman Sandford; General Education 153, Our Hebrew Heritage, Dr. Carl Goodson; Psychology 323, Developmental Psychology, Dr. Maurice Hurley; and Drama 413, The American Stage, Dr. Henry C. Lindsey. Drama 413 may be taken for either

graduate or undergraduate credit.

Tuition will be \$15 per semester hour. Additional information may be obtained by phoning the Ouachita Little Rock Branch, Franklin 4-3351, Extension 500, in Little Rock.

'Democracy in action'

"ONE of the greatest benefits of study in the United States is seeing democracy in action and understanding why it has made this country the great nation it is," declared Michael Makosholo as he prepared to return to Rhodesia.



MR. MAKOSHOLO

Mr. Makosholo, who received the B. A. degree from Ouachita in August recently flew to Salisbury, Rhodesia. On Jan. 28, he will become principal of Sanyanti Secondary School in Gatooma, his hometown.

Alumni speaker

Dr. YANDALL Woodfin, professor of theology at Southwestern Seminary, will be the speaker for the annual seminary alumni meeting Nov. 17 at the Sam Peck Hotel in Little Rock. It will be a luncheon meeting.



DR. WOODFIN

President of the Arkansas alumni is Tal D. Bonham, pastor, South Side Church, Pine Bluff. Other officers are D. B. Bledsoe, First Church, Stuttgart, vice president; and Don Cooper, First Church, Star City, secretary.

Dr. Woodfin holds degrees from Baylor University, Southwestern and Princeton Seminaries, Cambridge University and the University of Edinburgh, Scotland.

Casey ordained

PAUL Casey was ordained to the ministry Aug. 22 by Pleasant Grove Church, Waldron, Buckner Association.

Porter Black served as moderator and Jimmie Maness delivered the sermon. Others participating were Arnold Staggs, Roscoe Mock, Ford F. Gauntt, L. D. Casey, Herbert Dedmon and Alvin Wilsey.



RIDGECREST—Five Arkansas girls attended the second session of Camp Crestridge for Girls, Ridgecrest, N. C., July 14-Aug. 15. They are: Earline McWherter, Hot Springs; Renna Thomason, Helena; Arvine Bell, director, Little Rock; Mary Harrington, Perryville; and Mary King, Grubbs. The camp, a part of Ridgecrest Baptist Assembly, is owned and operated by the Sunday School Board of the Southern Baptist Convention, Nashville.

From the churches . . .

Pine Bluff South Side

PAUL Sanders has been called as associate pastor. His first sermon was delivered Sept. 5, while Pastor Tal D. Bonham was on vacation.

The touring Youth Service Choir, numbering 52, has returned from its week on the road, appearing at El Dorado, Texarkana, Tex., Shreveport, La., Longview, Tex., Southwestern Seminary, Six Flags over Texas and Ft. Worth. Records were made. Mrs. Harris Mitchell, the church organist, is accompanist.

Carpenters have begun panelling the basement, the first phase of a \$10,000 repair and remodeling campaign voted by the church.

Associational Missionary Amos Greer recently presented a check for \$10,000 to Travis Tucker, treasurer of South Side, to help purchase the mission property in Broadmore-Belmont. Mr. Greer said that Harmony Association has deposited another \$4,000 in the mission property account. Final transactions for the purchase of the property have been made. The balance on the loan is being paid by tithes and offerings for new mission property.

Ouachita Association

WICKES church has called Dale James, ministerial student, as pastor.

D. D. KELLEY has accepted the pastorate of Concord Church, which he formerly served.

Texarkana Beech St.

JACKIE Whetstone was recognized as the first Queen in Service in the history of the church Aug. 29. She is the daughter of Mr. and Mrs. T. A. Whetstone.

Little Rock Gaines St.

ANITA Hicks and Carla Miller have been recognized as princesses, Sharon Burtcher as Queen and Kathy Herrington as Queen-In-Service.

Ft. Smith First

A READING and writing school is the new "reaching arm" of the church. The school is paid for out of church funds and there is no charge for the students. It was originated by Bill Taylor, minister of education, who read a survey that Sebastian County has more than 2,600 adults over 25 who have had no more than four years of schooling.

A member of the church, a retired teacher, Miss Etna Morris, conducts the school.

The guidebook, the Bible, is taught three evenings a week.

The school announced its services through local welfare offices, Abilities Unlimited and through other churches.

12th Upcoming

FIRST Church, El Dorado, is making plans for its 120th anniversary observance Oct. 24-31.

Program speakers will include Dr. Sam C. Reeves, First Church, Arkadelphia; Dr. Pierce Matheny Jr., Midwestern Seminary; Charles Ragland, Jacksonville, Fla.; Dr. James Harris, University Church, Ft. Worth; Dr. Thomas R. Brown, Anderson, S. C.; Dr. Wayne Dehoney, First Church, Jackson, Tenn., and president of the Southern Baptist Convention; John Buchanan Jr., Congressman from Alabama; Dr. Monroe F. Swilley Jr., Second Ponce De Leon Church, Atlanta; Bill Dyal Jr., Christian Life Commission, Nashville; Dr. Blake Smith, University Church, Austin, Tex.; Bill Geren, East Point, Ga.; George Pirtle, Sylvan Hills Church, North Little Rock; Dr. W. W. Warmath, vice president, Union University, Jackson, Tenn.

Dr. Don B. Harbuck is pastor. (CB)

Revival news

OLIVE Church, Pensacola, Fla., Lendol Jackson, pastor, Second Church, West Helena, evangelist; Bob Presley, Mid City Church, New Orleans, singer; 10 by profession of faith; 5 by letter; 2 for special mission work; Jeff Rousseau, pastor.

CENTRAL Church, Jonesboro, Oct. 3-10; Milton DuPriest, pastor, Beech Street Church, Texarkana, evangelist; Curtis L. Mathis, pastor.

FIRST Church, McGehee, Aug. 16-22; Walter K. Ayers, staff evangelist, First Church, Little Rock, evangelist; David Doty, singer; 12 conversions; 2 by letter; 2 for special service; Mason Craig, pastor.

PARK Place Church, Hot Springs, Sept. 26-Oct. 3; Dr. T. K. Rucker, Little Rock, evangelist; O. Damon Shook, pastor.

CANEY Creek Church, England, Aug. 16-22; Andy Kerr, Archview, evangelist; Bobby Frizzel, England, song director; 10 professions of faith; 2 by letter; Jim Hickman, pastor.

MT. OLIVE Church, Crossett; Aug. 16-22; D. C. McAtee, First Church, Smackover, evangelist; Raymond Shoop, Mt. Olive music director, in charge of music; 10 by profession of faith; 8 baptisms; 5 by letter; 2 surrendered to preach on mission fields; 50 rededications; Carroll Evans, pastor.

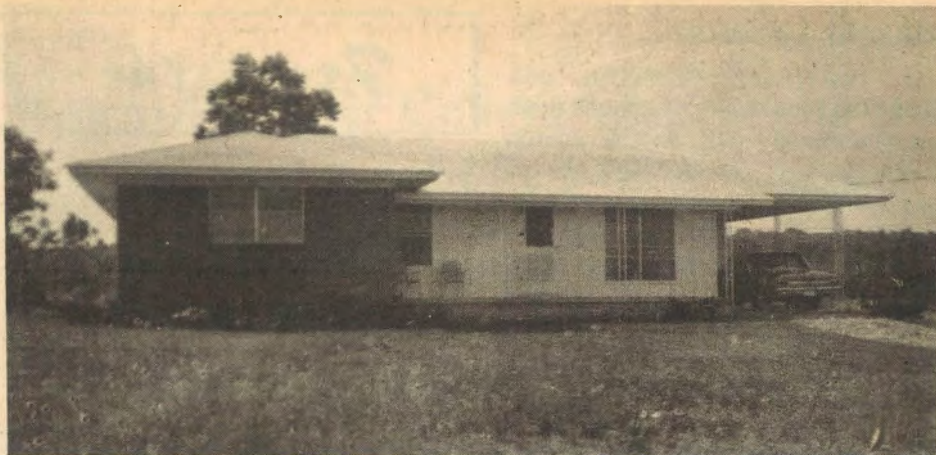
FIRST Church, DeQueen, Aug. 22-29; Nelson Tull, secretary, state Brotherhood Department, evangelist; Mrs. J. C. Leeper, organist; Mrs. M. M. Neely, pianist; Jake Lord, song leader; Mrs. Ray Pearce, in charge of special music; 22 additions; 16 by baptism; 5 by letter; E. Butler Abington, pastor.

CENTENNIAL Church, Pine Bluff, Sept. 12-19; E. A. Richmond, chaplain, Boys Training School evangelist; Franklin Johnson, Hardin Church song leader; Sharon Pounders pianist; J. S. Whitley, pastor

FIRST Church, Gravel Ridge, North Little Rock, Aug. 22-29; layman led revival sponsored by the Brotherhood; Ed Walker, Levy, music director; 2 by letter; 4 for baptism; 1 for special service; 40 rededications; Jack Livingston, pastor.

COLE Ridge Church, Blytheville, Aug. 8-15; Eugene Wright, pastor, evangelist; 4 for baptism; 14 rededications; 10 pledged to tithe.

WESTSIDE Church, Warren, Aug. 15-19; Allen T. McCurry, Faulkner Association missionary, evangelist; 19 by profession of faith; 5 by letter; 1 by statement; Jimmy Heflin, pastor.



NEW PARSONAGE — George W. Domerese, pastor, Concord Church, Clear Creek Association, and his family have moved into the new four-bedroom parsonage, which was built at a cost of \$15,000. The building was constructed almost entirely by donated labor. T. O. Suggs was chairman of the building committee.

Clear Creek Association

THE Baptist Vista Encampment in August was the largest in its 15 year history. Enrollment reached 347. Charles Chesser Jr., pastor of Kibler Church, was the camp pastor and evangelistic speaker. Rev. and Mrs. Alvin Hatton, on furlough from Brazil, provided the missionary emphasis. Harold Biggs, music and educational director, First Church, Van Buren, was in charge of the music. Jerry Blaylock, First Church, Clarksville, played the piano. George W. Domerese, pastor of Concord church, was in charge of all study classes. There were 164 decisions made during the encampment; 22 professions of faith; 15 surrendering to special service.

Milton Edmonson, pastor of Lamar church, resigned Sept. 5. During his five-year service there have been 92 additions, 36 by baptism. Sunday School attendance has increased from 60 to more than 100. The auditorium was remodelled with a new choir loft, rostrum and baptistry. A modern educational building was also built.

Mr. Edmonson completed work at Arkansas Tech in May, 1964,



MR. EDMONDSON

for the BS degree. He and Mrs. Edmonson have two children who are in their second and fourth years at Ouachita College. He is available for supply or pastorate.

Ray Green was ordained as deacon by Shibley church Aug. 22.

Lakeside dedication

DR. C. W. Caldwell, Superintendent of Missions of the Arkansas State Convention, delivered the message at the dedication of Lakeside Chapel, Malvern Highway, Hot Springs, Aug. 22. Lakeside Chapel is a mission of Grand Avenue Church, Hot Springs.

Since the organization of the mission 14 weeks ago enrollment has grown to 119 in Sunday School and 76 in Training Union.

The dedication climaxed the building of the first unit of a proposed three-unit construction at an approximate cost of \$19,000. Plans for the second unit housing auditorium and Sunday School rooms are now underway.

Willard Holland, music director, Grand Avenue Church, directed the music. Danny Morgan and Mrs. Bill Morgan sang. Garland A. Morrison, pastor of Grand Avenue Church, gave a brief history of the mission. W. E. Bridges led the dedicatory prayer. Bill Morgan pronounced the benediction.

Utah church wins development award

ATLANTA — A struggling, mountain church with four missions received Southern Baptists' national church development award.

The 61-member First Baptist Church of Cedar City, Utah, nestled at nearly 6,000 feet elevation in the Cedar Mountains of the Rocky Mountain Range, took the top honor in the denomination's annual recognition.

K. Medford Hutson, Cedar City, mountain missionary and pastor of the church, received the award in ceremonies at Glorieta Baptist Assembly, Glorieta, N. M.

Other churches and pastors recognized in the Church Development Ministry as the outstanding churches in their respective categories were:

San Gabriel Church, San Gabriel, Texas, William Ray Farmer, pastor, recognized as the outstanding church with membership between 100 and 199.

First Church, Ganado, Texas, Jerry W. Lemon, pastor, recognized as the outstanding church with membership between 200 and 399.

Golden Gate Church, Ft. Worth, Texas, James F. Humphries, pastor, recognized as the outstanding church with membership above 400.

These received recognition in services at both Glorieta and at Ridgecrest Baptist Assembly, Ridgecrest, North Carolina.

Hutson had led Woodlawn Church, Lufkin, Texas, to recognition in 1962 in one of the categories of the development ministry and also as the church of the year in Texas.

He said, "When I arrived in Cedar City the church needed a program, and I knew the Church Development Ministry was it.

"We thus became the first church in a pioneer area of the west to take part in the ministry. There was some doubt it would



NATIONAL CHURCH DEVELOPMENT WINNER, K. Medford Hutson, holds the plaque presented by the Home Mission Board of the SBC for the achievements of First Church, Cedar City, Utah, and its four missions.

work in such a remote area of Southern Baptist life, but there's no doubt now."

EVANGELIST Billy Graham will attend dedication ceremonies for the brand-new Dallas Baptist College in Dallas, Tex., Sept. 28, and speak at an invitational banquet for 5,000 persons following the dedication. The Baptist school plans to open on its new 200-acre campus Sept. 30 with 900 students expected, according to Otis Strickland, president.

MINISTERS of education from Baptist churches in nine states meeting here for the 45th annual Southwestern Religious Education Association elected Elmer Bailey, Memphis, Tenn., as the organization's president. Bailey is minister of education at Bellevue Baptist Church in Memphis. He succeeds A. Donald Bell, who is professor at Southwestern Bap-

Glorieta awards

GLORIETA — Six awards in three areas of writing were presented at a conference for Christian writers Aug. 5-11 at Glorieta (N. M.) Baptist Assembly.

Awards for magazine articles submitted in the annual competition included first place, Dale Danielson, Glorieta, for "Pecos Pueblo Asleep in the Dust"; second place, Mrs. R. E. Dew, El Paso, for "Hark, the Little Angel Sang"; and honorable mention, Jack Gullede, Tucson, Ariz., for "Does Your Clergyman Have a Diploma Mill Degree?"

Winners in the fiction writing category were first place, A. Jase Jones, Kansas City, Mo., for "A Short Story", and, second place, Lee Ramsour, Athens, Tex., for "A Lad with a Lame Lamb."

Although there were no winners in the poetry division, an honorable mention was awarded Dr. J. V. Chandler, Kingsville, Tex., for "Manuel of Falcon Lake."

No awards were announced in the juvenile writing category.

Manuscripts were judged by faculty members in each division. Awards were given only for manuscripts which could merit use by a reputable publication, based on standards of good writing, explained Dr. Clifton J. Allen, conference director and editorial secretary of the Sunday School Board, Nashville.

tist Theological Seminary, where the meeting was held.

BAYLOR University has awarded an honorary doctor of divinity degree to O. D. Martin, Dallas, Tex., stewardship director for the Baptist General Convention of Texas. The degree was awarded during summer commencement exercises in which more than 300 students were graduated from the Baptist school.

'Go ye therefore . . .'



SOUTHERN Baptist Missionary Robert W. Fields reads the Scripture passage during a service held by Baptists of Israel in the ruins of the ancient synagogue believed to have been built on the foundations of the one in which Jesus preached at Capernaum. (Photo by W. Chandler Lanier)



KINDERGARTEN children attend chapel in Mousaitbeh Baptist Church, Beirut, Lebanon.



A NURSE holds a newborn baby at the Baptist hospital in Kediri, Indonesia.



A MEAL of yams and gravy is prepared for Girls' Auxiliary campers in Northern Nigeria. (Photo by Mrs. James D. Johnston)

Departments

Brotherhood

Special to association officers

EIGHT DISTRICT Brotherhood representatives are available to the associational Brotherhood officers for counsel and help in associational Brotherhood organization and work, and in the training of associational Brotherhood officers and leaders. These district representatives are:

R. L. VOGT, Vogt Realty Company, Rogers, Northwest District (Washington - Madison, Benton County, Carroll County, and Boone-Newton Associations); EL-

BERT WILSON, P. O. Box 1, Batesville, North Central District (White River, Big Creek, Rocky Bayou, Stone-Van Buren-Searcy, Little Red River, and Independence Associations); HARRY BREWER, P. O. Box 248, Jonesboro, Northeast District (Current River, Gainesville, Greene County, Mt. Zion, Black River, Mississippi County, and Trinity Associations); TOM DeLOACH, 2910 Beatty, West Memphis, East Central District (Calvary, Tri-County, Arkansas Valley, Centennial, and Caroline Associations); J. P. CHEATHAM, Eudora, Southeast District (Ashley County, Delta, Liberty, Carey, Harmony, and

Bartholomew Associations).

NELSON TULL, state Brotherhood secretary is serving for the time being as the Central District representative (Pulaski County, North Pulaski, Central, Buckville, Faulkner County, and Conway-Perry Associations); and C. H. SEATON, associate Brotherhood secretary as the Southwest District representative (Hope, Red River, Little River and Caddo River Associations).

WENDELL HENDERSON, Waldron, is the West Central District representative (Concord, Clear Creek, Dardanelle-Russellville, Buckner, and Ouachita Associations).

Call upon your district representative!—Nelson Tull.

Student Union

Report from California

DEAR Arkansas Baptist Students:

I have just spent a week as a counselor in a camp in the mountains and as Nancy Phillely would say, I truly had a "mountain top" experience.

There were about 300 there and the most inspiring leaders I've ever met. The camp pastor, William Parr, was an excellent speaker and could hold the attention of both juniors and intermediates, just have them spell-bound.

As for me, the camp has been the highlight of my summer. After being in such a vast city, the beautiful mountain scenery was so refreshing and the perfect spot for an encounter with God.

Before going to camp, I spent two weeks in VBS at a mission in Paramount. When I first got there, I saw the discouragement and disillusionment of a few dedicated families who were still attempting to hang on after being eight months without a pastor. Despite this fact they were hav-

ing VBS and at the end of two weeks they had 72 enrolled.

You know, I never really knew what a struggle it was to become a church. I've found there are far too many things I take for granted. For example, an acre of land would cost at least \$40,000 out here, and what church can afford that, much less the cost of building.

This country, for that's exactly what it is, a completely different country within itself, is probably the largest mission field in the world. Everything is against you here and it takes real dedicated and determined Christians and their leaders to keep Southern Baptist work alive and growing.

I'm looking forward to sharing with you many more of my won-

derful experiences. — Sincerely, Betty Boysen

(Betty Boysen, a student at Henderson State Teachers College, served in California as a BSU summer missionary.)

THE Revised Standard Version of the Bible has been published in a new format under the name of "Young Readers Bible." It is being printed by A. J. Holman Co., Philadelphia, for sole distribution by Cokesbury, the trade name of Methodist book stores. The new edition is for children through the eighth grade. It contains about 300 illustrations by Edward J. Smith, a Philadelphia artist who also designed the format of the book, that is of 8 by 10 inches in size and 916 pages.

Is your church neglecting your college students?

Keep in touch with your college students while they are away at school by sending them the ARKANSAS BAPTIST NEWS-MAGAZINE.

If your church has the paper in the budget, just add their names to your list. If not, you may subscribe for them for the nine month school year at the special student rate of \$1.25. Send to:

ARKANSAS BAPTIST NEWSMAGAZINE

401 West Capitol

Little Rock, Arkansas

Facts of interest

Recent music materials

SEVERAL FREE pamphlets which are new or revised are now available from your Music Department. The two revised pamphlets are "Graded Choirs" and "The Music Ministry in a Church." Two new pamphlets include "A Day of Singing and Praise" and the "1966 Church Music Ministry Calendar of Activities." A pamphlet which should be of great help to many churches is proposed, entitled, "Selecting a Piano for your Church." The 1966 "Devotional Programs Based on the Hymns of the Month" will be available soon.

Other new publications which merit your consideration may be ordered from the Baptist Book Store. Just off the press is the new study course book, "The Primary Choir Leadership Manual, by Clancy and Jones (\$.75). Many organists have requested organ scoring of hymns for use in their churches, and the book "Organ Accompaniments for Congregational Singing by Herbek (\$2.50) includes 26 of these.

New choral collections are "The Junior Choir Sings No. 3" (\$1.25), "The Evangelistic Choir" compiled by LeRoy McClard (\$.75),

We strongly recommend that you investigate these excellent materials as well as others which are forthcoming.—Hoyt A. Mulkey, Music Secretary

... THE Labor Department has reported that idleness caused by strikes in the first half of this year was the highest since 1960. There were 2,020 work stoppages involving 852,000 workers and causing 11 million man-days of idleness.

... Mrs. Robert Fortner, director of the Department of Home Protection of Womans' Christian Temperance Union, attributes the rise in alcoholism among women to the liquor industry's "bolder and bolder" advertising. There has been almost a 85 percent increase in the number of women committed to mental institutions for alcoholism in the last ten years. Mrs. Fortner recommended that a warning "that alcohol creates alcoholics" be required on alcoholic beverage bottles.

... Good books of general interest in large type are being made available for the first time to more than four million persons who cannot read conventional type. Profiles in Courage, by the late President John F. Kennedy, is the first of the 18-point-type books to be published by Franklin Watts, Inc., a division of Grolier, Inc. The library net cost in most cases will be between \$4 and \$5.—The Survey Bulletin

Training Union

Attention, Training Union directors!

1. PLEASE assist your pastor and church clerk in completing the church letter that will be taken to



MR. DAVIS

the annual meeting of your association this fall. You will need to put Training Union information in points 141-154 and 155, 156, and give the name and address of the Training Union director under the heading "Other Church Officers."

2. If the Training Union information is not given in the church letter, your church will be listed as

not having a Training Union. Last year, a number of churches with Training Union did not complete the Training Union part of the church letter.

3. Points 155 and 156 are tremendously important. One has to do with orientation of new members (task 3 of the Training Union) and one has to do with number of adults using the alternate organization. This information will be of great importance to the Training Union department.

4. In most cases a form for you to list your 1965-66 Training Union leaders will be attached to the annual letter. Be sure to complete this form and attach it to the church letter before it is taken to the annual meeting.—Ralph W. Davis, Secretary

Missions on vacation

A NEWLY released filmstrip by the Southern Baptist Home mission board tells how a family's vacation trip in the United States confronts them with home missions. "Home Missions Face to Face" takes 49 frames to show how these vacation experiences inspired the family to investigate the mission needs around their own church. The 35mm color filmstrip, which is sold for \$3.50 through the Baptist Book Stores, was produced by the promotion department of the Home Mission Board.

This is neither an offer to buy nor sell these securities
That offer is made through the prospectus

SIX (6%) PER CENT INTEREST

Invest in OUR BAPTIST GROWTH

FIRST MORTGAGE, SERIAL, SINKING FUND BONDS

Interest Paid Semi-Annually

Denominations — \$1000 \$500 \$250 \$100

Now Offering Investments in Arkansas Baptist Growth

Maturities Every Six Months from 1 Year to 13½ Years

For Information Write:

GUARANTY BOND AND SECURITIES CORPORATION

1717 West End Bldg.

Nashville, Tennessee

Beacon Lights of Baptist History

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

Preserving our history

SOMEONE has said Baptists have been too busy making history to find time to preserve it. I do not know the truthfulness of the first part of this statement but I certainly concur in the last part.

Arkansas Baptists have been as derelict in their duty here as other Baptists, but probably as alert also. Dr. B. G. Maynard was appointed "historical secretary" at the Eureka Springs Convention in 1890. There is little evidence that much came of this appointment.

The next reference to the Convention's interest in history is the appointment of a "history commission" in 1906 with Dr. J. B. Searcy, chairman. Dr. Searcy had been a leader among Arkansans for more than half a century, and possessed a great deal of the early history. He began gathering material. In 1913 the Executive Board of the Convention was authorized to "consider the advisability of publishing the historical matter that Dr. Searcy had written."

Dr. Searcy had written up the minutes of the Convention in abbreviated form from 1848 to 1913. The board did not publish them; it is not known why. But Dr. J. S. Rogers acknowledged the incalculable help these provided him in his *History of Arkansas Baptists*.

It is interesting to note the Convention instructed the Executive Board again in 1914 to publish Dr. Searcy's material, but it was never published.

Of course, history was preserved

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

SANDS MOTEL

FAYETTEVILLE, ARK.

HI 2-5315

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



Paron
Baptist
Camp

Available
for
Retreats

Contact!
John W. Cutsinger
Baptist Building
Little Rock, Arkansas

in the form of memoirs, church minutes, state annuals, state papers, etc. Rev. R. J. Coleman wrote an autobiography, and the Convention published it in the early 1890's. Several associations have published their histories. The Bible Department of Ouachita University did a good thing a few years ago when it assigned a project to various students to gather and compile material on each association.

But it wasn't until 1948 that Arkansas Baptists officially published their first history. They asked Dr. J. S. Rogers to gather material and get out a history in commemoration of their centennial which was celebrated at Tulip that year.

The Historical Commission of the Arkansas Baptist Convention has been active for the past several years. Through this medium a historical consciousness is being stimulated. Dr. G. T. Blackman, professor of Bible, Ouachita University, is chairman. He is working with the state secretary, Dr. S. A. Whitlow, in an effort to produce a more comprehensive history of all Baptists in the state.

BAPTISTRIES — SPIRES

- Unit-Molded Fiberglass
- Accessories

Niedemann Industries, Inc.
Box 672 Dept. J5, Muscatine, Iowa

Gadgets and gimmicks

GADGETS and gimmicks may work effectively in the advertising field but they are not the answer to the promotional program of the church, the general secretary of the Commission on Promotion and Cultivation of The Methodist Church told the commission's annual meeting in Denver, Colo.

"The churches or agencies that have tried to build the appeal to their constituents upon gimmicks may have succeeded for a time, but in the long run they have lost their audience as well as the confidence of the people they have been seeking to serve," said Dr. Elliott L. Fisher.

He also warned against using the "crisis" approach, which, he said, can be overdone to the point where church members close their ears and hearts.

OCTOBER is "Protestant Press Month" this year for the 18-year-old Evangelical Press Association, according to its President, Dr. George E. Failing. To be observed by EPA's 149 member periodicals, besides writers and publishers, along with other affiliate members, the special observance will emphasize the importance of good reading and the power of literature as an effective tool for mass evangelism.

Editorials

(Continued from page 3)

to accept federal funds and that it has an endowment of \$13 million compared to Ouachita's \$2 million. Harding is an institution of the Church of Christ.

If Baptists really want to be consistent on separation of church and state, Dr. Phelps said, they should demand that all their property be taxed and ministers living in parsonages whose rent is paid by their congregations should list that as income on their tax returns. He said facetiously that he had not seen any great rush to do this.

As the annual program of the Arkansas Baptist State Convention, to be held Nov. 15-17 at First Church, Little Rock, now stands, Tuesday afternoon, Nov. 16, will be given to a formal consideration of this matter.

Baptism

IN the light of the recent discussions on baptism, some have asked the editor for his views.

The ordinance of baptism was given by Christ to his disciples in the Great Commission (Mt. 28:19), which fixes the sequence. The disciples were to make disciples and then baptize them. On this, Baptists agree. New Testament baptism is *believer's* baptism and, so, can apply only to those who have reached the age of accountability and who, of their own free will and accord, have repented of their sins and trusted Christ to save them.

Baptists hold that the mode of baptism is immersion. Of the baptism of our Lord it is said: "And Jesus, when he was baptized, went up straightway out of the water. . . ." (Mt. 3:16a). We understand the Greek word *baptizein* to mean "to dip" or immerse, and hold, there-

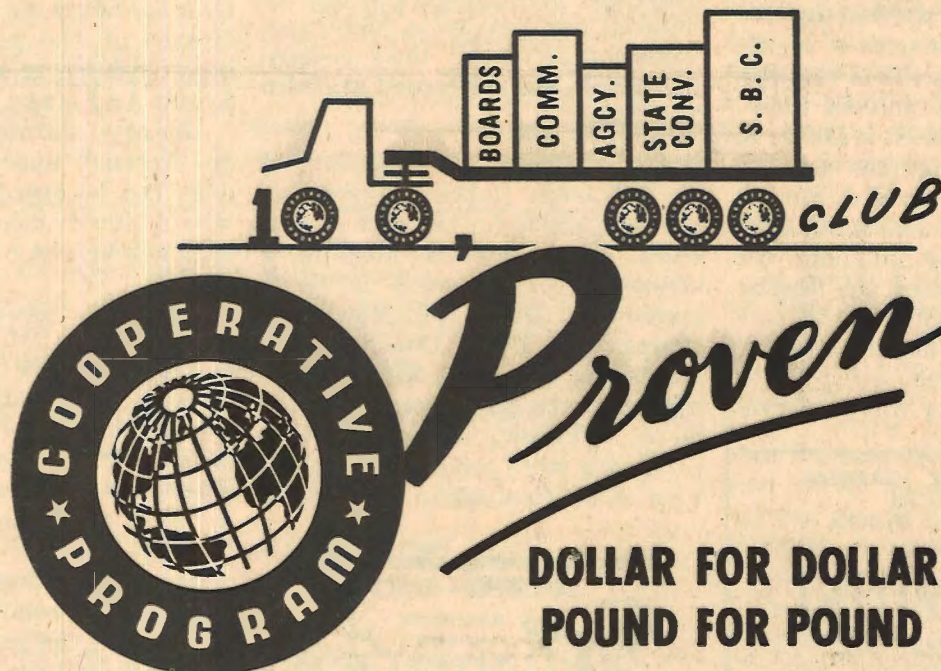
fore, that Christian baptism at the beginning was by immersion only. Immersion, as no other mode, faithfully portrays the "death, burial and resurrection" referred to in Romans 6:4.

Some regard baptism as a *Baptist* church ordinance, or define the New Testament church as a *Baptist* church. Others do not restrict the church to any one denomination. Churches in which the latter view prevails often accept for membership believers who have been immersed in churches other than Baptist. Such baptism is called by some "alien immersion." Across the Southern Baptist Convention are many churches in this category. Never has the Southern Baptist Convention seen fit to bar from its fellowship messengers from churches that accept "alien immersion," and there does not seem to be any prospect at this time that it ever will. Individual churches, as autonomous bodies, have the authority to determine for themselves what their policy will be on this matter of accepting baptism from other denominations.

While the New Testament nowhere describes or limits the qualifications of those who are entitled to perform the rite of baptism, the ordinance is generally regarded as being under the authority of local churches. Customarily, candidates for baptism are approved for baptism by vote of local churches. A church has the authority to designate anyone it cares to, to perform the baptismal rite. Unless a church is pastorless, the pastor is the logical administrator.

Baptists are in general agreement that, according to the teachings of the Bible, baptism has nothing to do at all with effecting salvation, but is purely symbolic of death to the old life of sin and resurrection to a new walk in Christ and a reminder to us, in the picture it portrays, of the death, burial and resurrection of our Lord.

The editor, being a Baptist by conviction and second-birth, holds these views.



Greater ECONOMY, EFFICIENCY, EFFECTIVENESS



The Bookshelf

BACK TO SCHOOL

... with I-can-read-to-myself adventures!

THE CAT IN THE HAT Dr. Seuss

It was cold and rainy . . . nothing at all to do. Then in stepped the Cat in the Hat with tricks, games, and "Things" galore! A delightful study which first and second graders can read. Ages 6-8. (3r) **\$1.95**

DR. SEUSS'S ABC

Dr. Seuss's own book for the child who wants to learn letters. Big letters, little letters—and all they stand for—become clear in this gay introduction to reading. Ages 5-8. (3r) **\$1.95**

HOP ON POP Dr. Seuss

"You could even help a goose to read, with Dr. Seuss." This book will help youngsters learn to read and make them glad they are learning. Emphasizes sound patterns and letter patterns. Ages 6 up. (3r) **\$1.95**

GERTIE THE DUCK by Nicholas P. Georgiady and Louis G. Romano

The amusing story, based on an actual happening, of how a whole town becomes concerned about Gertie and her family of ducklings. Ages 6 up. (38f) **\$1.00**

WHERE'S WILLIE? by Seymour Reit

Willie, the blue-eyed kitten, sniffed, poked, and crawled into everything except his soft basket. One day he was missing, and where do you think he was? Ages 6 up (18g) **\$1.00**

WHO WILL BE MY FRIENDS? Syd Hoff

A new house, but no friends. This is Freddy's plight until he shows the other boys he can play ball. Ages 6 up. (9h) **\$1.75**

... with pocket guides to fun and learning

GOLDEN GUIDES

Here's an invaluable nature-science library in pocket-size form. Filled with easy-to-find information, these guides will help students in preparing assignments or in developing hobbies. Full-color illustrations make the guides valuable for identifying birds, rocks, etc. All ages. (18g) Field Edition, **\$1.00**; Library Edition, **\$3.95**

THE SKY OBSERVER'S GUIDE **BIRDS** **INSECTS** **STARS**
REPTILES AND AMPHIBIANS **MAMMALS** **ROCK AND MINERALS**



Order from your **BAPTIST BOOK STORE**

That Day With God, November 24, 1963, The Religious Expression of All Faiths Following the Death of President Kennedy, edited by William M. Fine, McGraw-Hill, 1964, \$4.95

It is reported that on November 24, 1963, just two days after the assassination of President Kennedy, that "more Americans attended church than on any other day in the nation's history." This book gathers together, from the three major faiths, a selection of moving and significant sermons and religious expressions which were produced in the wake of the President's slaying.

Marriage and the Bible, by Ernest White, Broadman Press, 1965, \$3.50

Dr. White, pastor of Wyatt Park Baptist Church, St. Joseph, Mo., presents a comprehensive survey of Biblical teachings on marriage. Combined are Biblical interpretation, theology, and psychology, to present a thorough discussion of what the Bible says about marriage and about its problems.

Call Me Neighbor, Call Me Friend, by Philip A. Johnson, Doubleday, 1965, \$4.50

This is the case history of the integration of a neighborhood on Chicago's south side, a dramatic step-by-step story of one of the few successful attempts to integrate a racially changing metropolitan area.

Can churches learn how to minister adequately to their communities, no matter who lives there—and survive in the process? Are there techniques by which neighborhoods can overcome the temptation to commit suicide when faced with racial change? These and other vital questions are dealt with by the author in this book.

God's Power to Triumph, edited by James R. Adair, Prentice-Hall, 1965, \$3.95

Here are 46 moving, inspiring stories of trial and triumph, of how people turn troubles into tailwinds and use problems as stepping stones to rich blessings.

Short Stories by a Pioneer Teacher, by Walter C. Harris. The Bella Vista Press, 1964, \$3.95

The author, a native of the Arkansas Ozarks, is now 78, a retired pioneer teacher who farmed his grandfather's homestead for 52 years while he was teaching numerous young people in several rural schools. He was for some time a representative from Franklin County to the State Legislature.

This is a prize for those who want "color" from the Ozarks, first hand. Mr. Harris writes "with simplicity and depth of feeling, with great pride and always with an eye to history and to the future of the Ozarks."

The first mail carriers

BY JOHN E. NEMEC

A STEAMING sun beat down on the young men gathered near King Sargon's palace. They were dark-skinned and strong, and each one carried a clay tablet with a message scratched into it. Soon a trumpet blared, and the runners took off in every direction. The first organized mailmen in history were on their way.

The scene was Ur of the Chaldees about 3,000 B. C. A young messenger, after watching the local gem cutters, had conceived the idea for a courier service. He decided that if ridges and grooves could be scratched into stone, why not into clay? Before this, messages had been carried by runners who memorized their lines.

"Let's make your words durable and lasting," the messenger sug-

gested to his king.

Sargon nodded, undoubtedly thinking of himself. He loved to tell of his own achievements.

"Splendid idea," the monarch agreed. "I'm tired of sending out messengers secretly. Now that my troops have conquered the world, why shouldn't I do things more openly? I hereby charge you to get my first announcement onto clay."

King Sargon stretched the truth when he claimed to rule the world. But he wasn't far from it. His fame as a conqueror compares with that of Genghis Khan or Alexander the Great. Sargon made his headquarters at Ur in ancient Babylon. We recall that Abraham later set forth from Ur to Canaan.

The young messenger, who had been the quickest runner and a trusted aide to Sargon, went into the marketplace for five of the best gem cutters he could find. A contest was held to decide on a coat of arms for the new "clay mail." A Phoenician cutter's design won. His design became the seal of Sargon.

"I need a courier service," the king then said. "Make me one."

The messenger bowed and went to his task. He handpicked many brave young men who would be

loyal to the throne. Each man received a copy of the clay letter on which Sargon boasted to the world of his military triumphs.

That afternoon the messenger lined up the men in the courtyard. Their dark bodies glistened with sweat under the sun. Sargon raised his arm, and the trumpet sounded. The first group of postmen raced out from Chaldea to every corner of Sargon's realm. The king's announcement was vain and bragging, which dims his glory as the world's first postmaster.

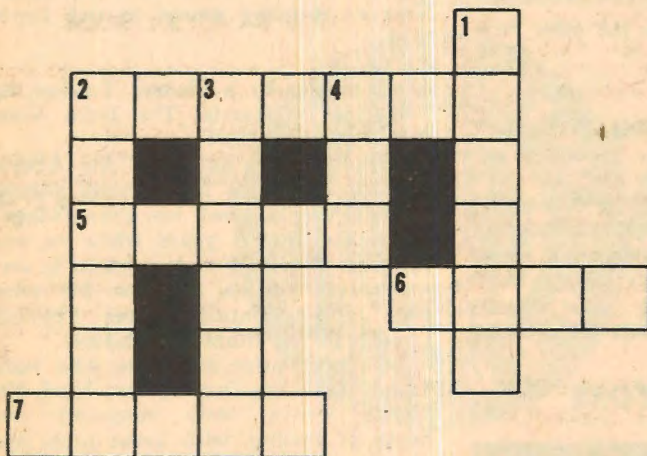
The real credit must go to the messenger. He began his life as a royal courier by showing great speed on foot. One day as a teenager, he had chased a wild goat, run it down, and speared it. When Sargon had seen this, he had selected the young man as an aide.

After that, the boy showed loyalty to his master in many ways. When he overheard a plot to slay the king, he ran back to the palace to sound a warning.

The messenger's greatest glory came when he thought of cutting messages into clay instead of relying on human memory. Our modern museums treasure each relic from the days of Ur and its crude postal service.

Bible City puzzle

BY GENEVA HALLADAY



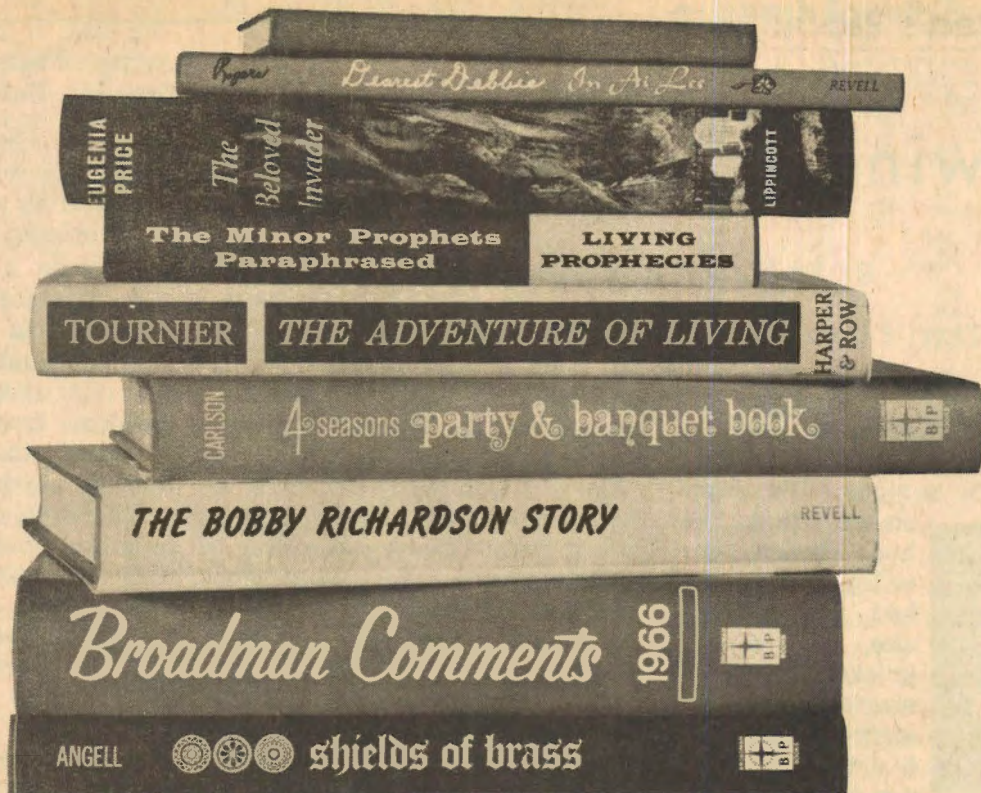
ACROSS

2. A city in Palestine
5. The number of times some people circled this city
6. The climate of this city
7. Something that fell down

DOWN

1. A river near this city, which was crossed by the Israelites
2. The leader who won this city for Israel
3. To show
4. To be able

Answers
 Across: 2. Jericho, 5. seven, 6. warm, 7. walls
 Down: 1. Jordan, 2. Joshua, 3. reveal, 4. can



FOR YOUR READING PLEASURE- BOOKS BY THESE NOTABLE AUTHORS

EUGENIA PRICE
BILLY GRAHAM
PAUL TOURNIER
KENNETH TAYLOR
BOBBY RICHARDSON

DALE EVANS ROGERS
C. ROY ANGELL
ADELLE CARLSON
HUGH PETERSON
CLIFTON J. ALLEN

THE BELOVED INVADER Eugenia Price

Little did Anson Dodge, Jr., realize when he came to St. Simons Island, Georgia, after the Civil War that the Island and its people would play a dramatic part in his life. A novel of human conflict in the deep South of the late 1800's. (12-L) **\$4.50**

WORLD AFLAME Billy Graham

This heartfelt expression of concern for the state of our civilization is based on Dr. Graham's personal experiences as he has traveled and associated with world leaders. (11d) **\$3.95**

THE ADVENTURE OF LIVING Paul Tournier

A powerful guide to dynamic living involving "The Adventure," "The Risk," and "The Choice." (9h) **\$3.75**

LIVING PROPHECIES Kenneth Taylor

The paraphrased Minor Prophets plus Daniel and the Book of Revelation in clear, pointed language for today's readers. A companion volume to *Living Letters*. (22t) **\$2.95**

THE BOBBY RICHARDSON STORY Bobby Richardson

While achieving fame and fortune with the New York Yankees, this all-star ball player found maturity in his personal and spiritual life. An inspiring testimony. (6r) **\$3.95**

DEAREST DEBBIE Dale Evans Rogers

In August, 1964, a bus accident claimed the life of the Rogers' adopted Korean daughter. Here, in book form, is a letter from Dale Evans Rogers to her "angel-child." (6r) **\$1.95**

SHIELDS OF BRASS C. Roy Angell

Fourteen soul-stirring sermons on various themes. Focused on Bible texts and everyday situations, these messages give new meaning to eternal truths. (26b) **\$2.75**

FOUR SEASONS PARTY AND BANQUET BOOK

Adelle Carlson
An amazing collection of party plans for every occasion on the church calendar, as well as for all seasons and all ages. (26b) **\$3.75**

BROADMAN COMMENTS, 1966 Hugh Peterson

Dr. Peterson, along with other outstanding Broadman writers, has given complete lesson outlines, Bible passages, teaching helps, historical facts, and many additional teaching aids for each of the International Sunday School Lessons, 1966. (26b) **\$2.95**

POINTS FOR EMPHASIS, 1966 Clifton J. Allen

This perennial favorite is a handy pocket- and purse-size edition of the International Sunday School Lessons, 1966. Bible passages, lesson interpretation, practical helps, and daily Bible readings are featured. (26b) **95¢**



Order from, or visit your **BAPTIST BOOK STORE**
... "Service with a Christian Distinction"

408 Spring Street

Little Rock, Ark.

Growing in self-discipline

BY DR. RALPH A. PHELPS JR.*

TEXT: I COR. 9:24-27; 10:12-33; I PETER 4:1-5
SEPTEMBER 12, 1965

THE fellow was as great a football prospect as ever set foot on anyone's campus. We were elated that he had chosen our college, for he had chosen our size, speed, quickness and strength. What's more, he had better-than-average intelligence. From



DR. PHELPS

the day he reported for the first practice, coaches said that he had the tools to become a great professional player eventually.

He had everything except the ability to discipline himself. He just didn't manage to get out of bed and make it to class enough to stay eligible, and very shortly he was out of school for non-attendance. He never did get an education, and the last time I saw him he was hog-fat and had been working as a bartender.

Just as the athlete must discipline himself to stay eligible and to stay in condition, so must the Christian discipline his own life if he is to compete effectively for his Lord in the game of life. Paul and Peter, two outstanding New Testament leaders, both recognized this, as our lesson today shows.

1. The reason for self discipline (I Cor. 9:24-27)

Paul says bluntly that we should discipline ourselves so that we can win the prize, not just cover the distance of the race. He says that athletes go to considerable pains to win a fading crown of leaves — the laurel-leaf crown placed on the head of a winner in a race. Does it not therefore make good sense to strive as hard as we

can for an "incorruptible" crown, a crown that will never fade?

To win this prize, one must be "temperate in all things." Phillips puts it thus: "Every competitor in athletic events goes into serious training." In football camps across the country, boys are running windsprints, going through conditioning drills, following special diets, getting proper sleep, and avoiding personal habits that might lessen their effectiveness on the playing field. It's tough regimentation, but there is no shortcut to success. Nor is there in the Christian life.

Not only to have a chance to win but also to avoid embarrassment, the Christian should train. Paul says that he runs with determination, that he really fights and is not shadow-boxing. He is his body's stern master "lest that by any means, when I have preached to others, I myself should be a castaway." Phillips says, ". . . for fear that when I have preached to others I should myself be disqualified."

II. The Problems of Self-Discipline (I Cor. 10:12-33)

Acquiring spiritual fitness is fraught with problems and is not easy. Among the things to be guarded against are:

1. *Overconfidence* (10:12). "Wherefore let him that thinketh he standeth take heed lest he fall." The caution is against an egotistical self-assurance which would permit one to let down in his struggle toward spiritual vitality.

2. *Pain* (10:13). Since the flesh tends to rebel against anything which is painful the anguish associated with the struggle of Christian living can be a problem for the believer. A seminary stu-

*Dr. Phelps is president of Ouachita University.

dent, who had fought a call to preach for some time before finally yielding to God's will, thought his problems would be over when he became a theological student and therefore was deeply distressed when he encountered both physical and fiscal difficulties. The Christian is not promised freedom from pain, but he is promised that he will not be tempted beyond the power of flesh or blood to bear. He is further promised that God will see to it that temptation has a way out so that it will never be impossible for the believer to bear it.

3. "Split-level living." (10:14-22)

When a person becomes a Christian, he finds himself caught in the midst of two worlds—the world which God wills and the world which evil controls. False gods, false forms of worship, false ideas tug at him constantly. The temptation is to play it cozy and try to accommodate one's self to both orders, but Paul stresses that this is impossible. "Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's table and of the table of devils."

4. Another's conscience. (10:23-33)

Because a Christian is free from the binding restrictions of Judaism, Paul could eat meat bought at a "discount" market next to a pagan temple without feeling any qualms of conscience. However, the fact that this choice meat had first been offered to a pagan god or goddess did bother some people who could not dissociate the meat and the worship. Paul therefore examines frankly the question, "Why should my freedom to eat be at the mercy of someone else's conscience?" (Phillips Tr.) He answers his own question by making it clear that though all things may be legal they are not necessarily useful, constructive, or helpful to his neighbor. Of prime concern must be not his own advantage but his neighbor's, and

he therefore urges that nothing be done to cause others to stumble.

III. The guide to self-discipline (I Peter 4:1-5)

Peter recognizes that the believer who takes seriously the matter of Christian living and has nothing to do with "pagan purposes" of sensuality, lust, drunkenness, orgies, carousals, and false worship may be the object of ridicule of former friends who are peeved because he will not join them. Never worry, Peter says, they are the ones who are going to have to explain their behaviour to the one who is prepared to judge all men, living and dead. In other words, the Christian should play for the final verdict, and that verdict will be God's.

To play for this verdict, the believer is to look to Christ, who "hath suffered for us in the flesh." He should arm himself with the same inner attitude which Christ must have had and should dedicate himself to "the will of God."

In a day when sins of the flesh are so widespread and open, even to the extent that a church in Chicago has installed a bar to serve liquor to members, attaining godly living is not easy. It requires the greatest self-discipline.

INDEX

A—Arkansas State Convention: Budget recommended p10; Preserving history (BL) p17.

B—Baptist Beliefs: Baptism (BB) p7; Baptism, Lord's Supper (letter) pp4-5; (E) p18; Baptists: Almost persuaded pp8-9; Bookshelf p19.

C—Casey, Paul ordained p11; Children's Nook p20; Christian growth (SS) pp22-23; Church (MR) p7; Clear Creek Association p12; Communion p6; Concord Church parsonage p12; Cover story p6.

E—El Dorado First: Anniversary p11.

F—Federal aid (E) pp3, 18; Ft. Smith First (FC) p11.

H—Hot Springs: Lakeside Chapel dedication p12.

L—Little Rock: Gaines Street (FC) p11.

M—McDonald, Erwin L. speaker; Maksholo, Michael: Democracy p10.

O—OBU: Night classes p10; Ouachita Association p11.

P—Pine Bluff: South Side (FC) p11; Preacher Poet p6.

R—Race: No remission (letter) p5; Revivals p12; Ridgcrest p11.

S—SBC: Name change (letter) p4; Siloam invitations (letters) pp5, 6; Southern State College: BSU Center p10; Southwestern seminary alumni meeting p11.

T—Texarkana Beech Street (FC) p11.

Key to listings: (BB) Baptist Beliefs; (BL) Beacon Lights of Baptist History; (CMH) Courtship, Marriage and the Home; (E) Editorial; (FC) From the Churches; (PS) Personally Speaking; (SS) Sunday School lesson; (MR) Middle of the Road.

A Smile or Two

And on the Sabbath . . .

AT Vacation Bible School Parents' Night program (commencement) a six-year-old group was being asked what God created on each of the first six days.

Then came the question: "What did he do on the seventh day?"

A pretty little lady gave the answer: "He slept!" — James F. Brewer, Helena.

De-trailed

"HOW long have you been driving without a taillight, buddy?" demanded the policeman.

The driver jumped out, ran to the rear of his car, and gave a low moan. His distress was so great that the cop was moved to ease up on him a bit.

"Aw, come now," he said, "you don't have to take it so hard. It isn't that serious."

"It isn't?" cried the motorist. "What happened to my trailer?"

No comment

EMERGING from a beauty shop resplendent in a new coiffuer, a woman was confronted by a neighbor.

"Why, Margie," said the neighbor, "what did you do to your hair? It looks like a wig."

"It is a wig," Margie replied.

"Well, my goodness," said the neighbor, "I'd never have known it."

Beatle mania

"WHAT do you think of the Beatles?" asked the first Beatle fan.

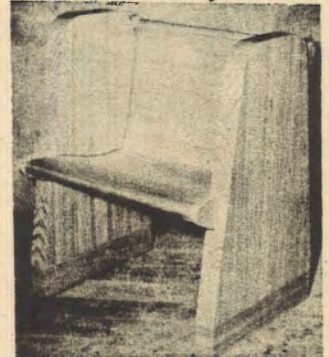
Replied the second Beatle fan: "I think they're a barbershop quartet that didn't get waited on."

A SUCCESSFUL man is one who makes more money than his wife can spend. A successful woman is one who can find such a man.

Attendance Report

Church	August 29, 1965			Ch. Addns.
	Sunday School	Training Union		
Berryville	145	54		
Bytneville				
First	595	207		4
Chapel	71	35		
Camden				
Cullendale First	439	191		
First	480	136		1
Crossett				
First	551	150		3
Mt. Olive	215	73		
El Dorado				
East Main	318	97		6
First	802	579		
Immanuel	416	165		
Trinity	196	96		
Greenwood				
First	293	116		1
Jenny Lind	152	118		1
Harrison Eagle Heights	256	103		6
Hope First	441	125		4
Jacksonville				
First	445	144		1
Marshall Road	148	68		8
Second	271	111		3
Jasper	70	38		
Jonesboro				
Central	438	79		1
Nettleton	254	111		
Lavaca	271	142		4
Little Rock				
Forest Highlands	266	120		4
Immanuel	1,088	419		
Rosedale	272	100		1
McGehee First	407	150		3
Chapel	130	78		
Magnolia Central	637	205		
Monticello Second	259	123		
North Little Rock				
Baring Cross	563	196		
Southside	43	36		
Calvary	427	124		
Gravel Ridge First	209	103		6
Runyan	63	27		4
Levy	482	156		3
Park Hill	831	229		5
Sixteenth St.	36	28		
Sylvan Hills First	310	145		2
Pine Bluff				
Centennial	237	104		3
Second	212	81		
South Side	739	221		7
Tucker	27	12		
Rowe's Chapel	61	50		
Siloam Springs First	323	179		
Springdale				
Elmdale	282	104		
First	482			13
Star City First	288	112		
Texarkana Beech St. Community	511	137		4
Community	44			
Van Buren				
First	462	195		
Second	33	47		
Ward Cocklebur	27	26		
Warren				
First	442	252		6
Southside	79	60		
Immanuel	248	75		
Westside	136	56		

CUSTOM MADE CHURCH FURNITURE Is One Of Our Specialities



Place Your Order With Us
Please come by and see samples on display
COX PLANING MILL and LUMBER CO.
Phone LY 8-2239 or LY 8-2230
PIGGOTT, ARK.

Religious News Digest

By Evangelical Press

ANNOUNCEMENT has been made of the establishment of an evangelical seminary in Paris, France, with classes scheduled to begin in October. Preparations for this historic event began in September, 1962, when delegates from 11 denominations met for the biennial congress of the "Eglises des Professants" (churches that insist members make and maintain a clear profession of faith). The school's board of directors includes representatives of eight established denominations and the following missionary agencies: The Evangelical Alliance Mission (TEAM), Greater Europe Mission, Belgian Gospel Mission, Bible Christian Union, Christian and Missionary Alliance, and International Fellowship of Evangelical Students.

OFFICIAL date for the observance of the 150th anniversary of the American Bible Society has been fixed as May 11-12, 1966.

A PRESBYTERIAN minister who "gets mad at things" decided to do something about the lack of reasonably priced tutoring service in St. Louis. Rev. J. Robert Houseman, pastor of Winnebago Presbyterian Church, has started a tutoring service at the church that is helping to curb the rising tide of school dropouts.

Like many parents today, Mr. Houseman was told that his son would fail without tutoring. The minister could find only two private tutoring services in the St. Louis area. One charged \$14 for a two-hour session and the other wanted \$15.

"I couldn't afford it and I know most of the families around here couldn't afford it either," he said.

MOSCOW Radio, in a lengthy commentary, hailed Pope Paul VI's recent call for a ban on nuclear weapons as bound to "meet with the understanding of people of goodwill, of all those who hold dear the future of mankind." The pontiff's plea was made on Sunday, Aug. 8, when, in a talk to pilgrims at the papal summer residence, he called attention to the 20th anniversary of the atomic bomb attack on Hiroshima.

DISCOVERY of a secret religious publishing operation in Moscow was described in a Vatican Radio broadcast which called the occurrence "still further confirmation of the survival of religious convictions in the Soviet Union. . ." Quoting *Pravda*, the broadcast said several persons had been arrested for operating a printing plant behind an electric light-bulb factory. About 400 pounds of religious literature were confiscated.

A NEPALESE minister of the Church of Christ has been freed after serving four and one-half years of a six-year prison term on a charge of converting eight Hindus to Christianity, it was learned in New York. According to word received by Methodist Board of Missions, the release of the Rev. Prem Pradhan was largely the result of a personal appeal to King Mahendra by Dr. Edgar R. Miller of Wilmington, Del., a pioneer Methodist missionary doctor to Nepal for 10 years and physician to the royal family.

WHITE Protestant churches in the rural South are becoming the "last hiding places of segregationists, both in the pulpit and the pew," a Southern theologian and sociologist has warned. Dr. Earl D. C. Brewer, Atlanta, asserted that "soon the only segregated eating places in the South will be at the Lord's table. The 'white only' signs are coming down faster over sports arenas than spiritual altars."

CHURCH members who see gambling as nothing more sinister than the "thrilling spectacle of

Kentucky Derby or the vacation visit to a gambling casino" have contributed to a gambling industry which finances syndicated crime, a Southern Baptist clergyman declared at Glorieta, N. M.

Dr. Jimmy R. Allen, Dallas, Christian Life Commission secretary for the Baptist General Convention of Texas, called gambling a "sinister threat" to the economic and moral life of the nation.

A STAMP series, recently issued by the government of Ecuador, honors the five young American missionaries who were slain by the Auca Indians in 1956. John Alsop, Wycliffe worker from Mexico, teacher at the Summer Institute of Linguistics at the University of Washington in Seattle, received a letter from Ecuador with the five pictorial stamps on it, the first seen in the Northwest.

EVANGELIST Billy Graham, in an address at Lake Junaluska, N. C., challenged Christians to "be just as revolutionary as the Communists and other groups that are fostering revolution all over the world. "Millions of people are marching for various causes," he told more than 5,000 people at the Methodist conference center, and "the greatest need in America is for a moral and spiritual revival to sweep like a prairie fire across the nation. Unless we have it, our way of life could be doomed."

Are You Moving?

Please give us your new address before you move! Attach the address label from your paper to a postcard, add your new address including the zip code, and mail the card to us.

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

N22-A-B
MRS T A SPENCER JR
210 BELMONT DR
N LITTLE ROCK ARK