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### January 20, 1966

Arkansas Baptist State Convention

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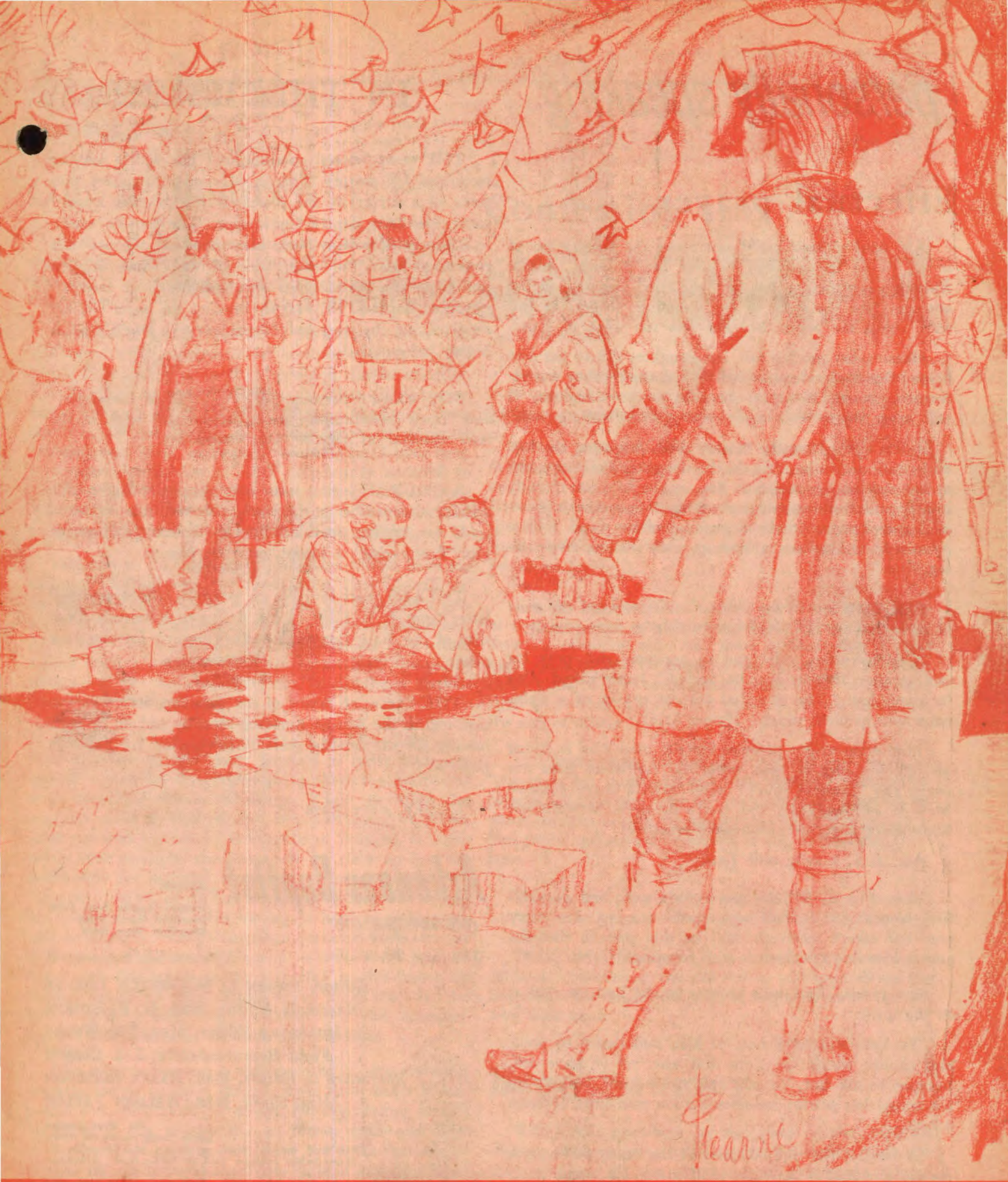
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# Arkansas Baptist

*newsmagazine*

JANUARY 20, 1966



### Effectual prayer

AN aged mother could not resist the temptation of trying to be independent beyond her physical ability. Although confined to her bed, she tried one day, in the absence from the room of her daughter, to get up and walk across the room. But she was too weak to stand.

Hearing her mother fall, the daughter ran to her and helped her back onto the bed. When the mother was recovered enough to speak, she said to her daughter, "I will never try to walk again without first calling you."

A few weeks later the mother died. But what she had said continues to be fresh in the daughter's memory and in her spiritual experience. For, as she told us recently in a Baptist Building prayermeeting, "My mother's promise inspired me to make a promise of my own. I have promised the Lord never to try to walk without first calling Him."

PERHAPS one of the saddest indictments of the most of us is that we claim the Lord's help so infrequently.

"Confess your faults one to another, and pray for one another, that ye may be healed," James urged. And he reminded: "The effectual fervent prayer of a righteous man availeth much" (James 5:16).

This is no bright promise for the man who is living an ungodly life, or who, otherwise righteous, does not pray. The "availeth much" here draws a sharp contrast between our weakness and God's strength, between our bankruptcy and God's unlimited resources.

Ask, seek, knock, said Jesus:

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Mt. 7:7-8).

Says James, the Lord's brother in the flesh as well as in the spirit:

"Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4:2-3).

A part of the righteousness of the man whose prayers are effectual is the right motivation. He wants nothing except it be something for the furtherance of his Christian ministry in the world.

*Erwin L. McDonald*

THE term "closed communion" has widely varying meanings for pastors. This is only one interesting outcome of a survey by the Research and Statistic Department, Southern Baptist Convention. The project, wherein a group of pastors were questioned on the practices connected with the observance of the Lord's Supper, points up the autonomous and individualistic interpretation of Baptists. Dr. Martin Bradley, on pages 6-8, has reported on the outcome of the survey. You'll find it highly informative.

\* \* \*

THE editor's personal views on "alien immersion" and "open communion" are expressed this week in the lead editorial on page 3, "Our Orthodoxy."

\* \* \*

A CHURCH leader must love people and give himself for them. This is the sixth, the last in a series, of leads for leaders provided by Dr. Robert J. Hastings. His "Perspective" is found today on page 8.

\* \* \*

THERE'S mail for you on page 5! It is a personal letter from J. T. Elliff of the Religious Education Division of the State Convention. He's hoping for many replies.

\* \* \*

THE Executive Board of the Arkansas State Convention met at the Baptist Building recently and set up committees for the coming year. Those elected are listed on page 9.

\* \* \*

COVER story, page 13.

**Arkansas Baptist** — MEMBER:  
*newsmagazine*

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Associated Church Press  
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January 20, 1956

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

Bulletin; DP Daily Press; EP Evangelical Press;

AB Associational Bulletin



### Our orthodoxy

IT has come to the editor's attention that some of his readers are concerned over his orthodoxy, particularly with regard to his views on "alien immersion" and "open communion."

As a native son of Arkansas, I have always been—and still am—a strict constructionist in these matters. In the nearly 28 years I have been an ordained Baptist minister, I have served as pastor of eight churches—in Arkansas, Kentucky, and South Carolina. Never, in any of these churches, did we accept alien immersion or advocate anything but "close" or "closed" communion. I have been a member of a number of other churches, in addition to the churches I have served as pastor. Every one of these churches, at the time of my belonging to them, has had a policy of closed baptism and closed communion.

Contrary to the impression some have gained from my editorials dealing with the Russellville First Church situation, I do not advocate for any of our churches a policy of accepting alien immersion or of open communion. My personal feeling is that more problems are raised than solved when our Baptist churches depart from the policy adhered to by the great majority of Southern Baptist churches in these matters.

The point I have tried to make is that Southern Baptist churches and Southern Baptists as individuals are not all agreed on their views as to what the Scriptures teach about the church ordinances. While the Bible, the inspired word of God, is our final authority, it leaves some grounds for honest difference of opinion at some points. For example, the Scriptures are clear on baptism being only for believers in Christ; as being symbolic of "the new birth"; of its not being a sacrament or having anything at all to do with saving or keeping one saved; and, as to mode, being immersion. But there are actually examples in the New Testament, as some have pointed out in the discussions we have carried in this paper, of believer's baptism being administered other than on the authority of a local church—Philip and the Ethiopian eunuch and Peter and Cornelius, for instance.

The editor's position is that those of us who are strict constructionists in these matters should not insist in imposing our convictions on others. For convictions cannot be imposed. Let us continue to reason freely on these as on any other matters, but let us not make it a matter of parting fellowship. As Missionary Carl Bunch of Jonesboro said in a quote carried recently in these columns, Southern Baptists are together on "the great verities of the faith." Let us drop our warfare among ourselves and be united in trying, with the Lord's help, to win a lost world to Christ.

### Confessing sins

A POINTED experience from daily living is recalled by Dr. Porter Routh in a recent New Year's feature in *The Baptist Program*. Wrote Dr. Porter, executive secretary of the Executive Committee of the Southern Baptist Convention:

"As a young layman in Oklahoma, I was caught up in a spiritual phenomena inaugurated by laymen in the eastern part of the state called 'log fire revivals.'

"These revival services started when a group of men meeting around a log fire confessed their sins and re-dedicated their lives in total commitment to Jesus as Lord. Unsaved men were invited to these meetings and the Holy Spirit worked in a wonderful way to convict them of their sins. Many turned in confession and contrition to Jesus.

"As the log fire revivals swept across the state, many of the same men would be involved. There was a tendency to elaborate more and more on their sins in their confessions to add freshness to the occasion. The movement came to a screeching halt when some of the men tired of confessing their own sins and started confessing the sins of others."

It is mighty hard for one to be humble without being "proud of his humility" or to be righteous without becoming self-righteous. One of the things that caused Christ much concern during his ministry on earth was the spiritual pride and self-righteousness of the scribes and Pharisees.

Piety and piety are not one and the same. You better watch the brother who greets you with a holy whine.

As far as the confessing of sins and straightening out of lives is concerned, the most of us will have all we can do, even with the Lord's help, in our own corners of our own back yards

### Baptist survey

CARRIED elsewhere in this issue of the *Arkansas Baptist Newsmagazine* is the report of a survey made several years ago on the observance of the Lord's Supper by Southern Baptist churches. It is reproduced with the permission of the Research and Statistics Department of the Sunday School Board of the Southern Baptist Convention for whatever value it may have in the focus of Baptists of Arkansas on the church ordinances.



## LETTERS TO THE EDITOR

# *the people SPEAK*

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

### On our fairness

I AM very sorry you were upset by my letter. I, too, along with other preachers and people, have been disturbed about what we have read in the "Arkansas Baptist" and the "Gazette." It seems we are not getting a clear view of both sides of these issues that come up, especially, from our own Baptist paper. We would like to see the Lord Jesus Christ exalted, and His Word upheld along with the doctrines of our faith.

You say, "Where are the liberals?" as though all our preachers in the state are conservative and hold to the historical position of our Baptist faith. If we do not have liberalism in this state, we're trying very hard to get it here. If some do not hold to liberal views, I would like to know just what name you give it. Certainly, it isn't fundamental, because that has become a dirty word also.

Brother McDonald, I do not fully agree that the pickings here in Arkansas are small when it comes to those who hold liberal views. I feel that every pastor, evangelist, and Bible professor should, at this perilous hour, come forth and declare himself on the infallible Word of God, the diety of our Lord, and his position on the church.

It appears to me that if anyone takes a definite stand for God, he will be considered a trouble maker. I am not wishing to stir up trouble, but to stand for God, I must.

I am not one who believes Baptists have a corner on the Gospel, but I do believe we hold some scriptural views that are distinctly different than other groups, which make us Baptist. I am very happy to be an Arkansas Baptist pastor. I have clearly stated my beliefs and convictions, and I intend to "earnestly contend for the faith which was once delivered to the saints."

I, too, love you deeply as a Christian. We may disagree but let us not be disagreeable.—Vaughn W. Denton, Route 2, Crossett, Ark.

**REPLY:** The editor endeavors to be fair in dealing with controversial issues and to exalt Christ and his cause and to focus on the Scriptures as the inspired word of God. But he is handi-

capped in two regards: he does not have all of the answers and he has among his readers many varied answers to any question that comes up. So, along with having his say, in editorials, he welcomes other viewpoints, which are presented even though they may be far from his own views.

It is the editor's feeling that one of the Baptist practices that has distinguished our people across the years has been our stand for freedom of speech, in harmony with our belief that the Bible teaches "the priesthood of the believer," with each one of us not only having access directly to the throne of God, but also being individually accountable not only for his deeds but for the very thoughts and intents of his heart.

What are the New Testament doctrines that are being winked at by the so-called "liberals" among Arkansas Baptists? Is one an offensive "liberal" because he honestly may not see everything as one who glories in the label "conservative"? I agree wholeheartedly that we should strive, with the Lord's help, to be able to "disagree without being disagreeable." And should we not strive "earnestly [to] contend for the faith . . ." without being contentious?

—ELM

### Retaining our schools

SOUTHERN Baptists are torn throughout their territory over the issue of Federal Aid to Christian education. Some schools have accepted this aid; others have rejected it on the basis of the conditions prescribed for the gifts and loans.

But another problem, more serious and subtle than Federal Aid to Education is facing Baptists of our Southern Convention. It is the problem involved in where we are going with these schools. Whose schools will they be tomorrow? Who will control them, and will they be distinctly Christian and Baptist?

In Virginia, the Baptist General Association permits two-fifths of its college trustees to be non-Baptists. The North Carolina Baptist Colleges came to the Baptist Convention of North Carolina last fall asking permission to have one-fourth of their Boards non-Baptist. Unless some restrictions are placed on our colleges by the Convention of each state, it will be only a matter of years before our colleges will have gone the way of Brown University and Chicago University and several others founded and originally controlled by our Baptist people.

If the Convention in a given state owns the college, it has a duty and responsibility to fashion its future for service to the denomination and the Christian cause. Baptists entered the field of Christian education not to educate the masses, but to train a Christian leadership for the masses. Certainly it seems imperative in this day that we cease in our efforts to compete with highly subsidized Universities and state schools, and get back to the basic aim for which we founded our schools.

Some restrictions which the Convention might place on the college fall within the area of enrollment and academic offerings. The senior college could be required to limit the enrollment to two thousand or fifteen hundred: the Junior colleges to twelve or fifteen hundred students. The Convention could require the senior colleges to offer only certain degrees, such as the Bachelor of Arts, Bachelor of Science and probably the Master of Arts. Where the school already has a well-established law school, the Bachelor of Law could be permitted. Other post-graduate work should be left to the state schools.

These restrictions would in no way impair the work already being done in these Baptist schools. Instead, it would enhance the opportunity for a better quality of work being done by the individual school.

If we will re-think our program and re-commit ourselves to the original purpose for which our colleges were founded, some of our problems will disappear and others will be lessened in magnitude.—Ben Ingram, Coker College, Hartsville, S.C.

### 'Refuge and fortress'

WE have a lot to be thankful for here in Camden and particularly the Cullendale area. Saturday, Dec. 4, a Cotton Belt Route Freight train derailed causing 33 cars to pile up. Included in the wreckage was a tank car containing a powerful and poisonous explosive. Fire broke out and many anxious hours followed.

This wreck occurred approximately a mile from the Cullendale First Church and was in the neighborhood of many of our members who had to evacuate the area. The evacuation remained in effect through Saturday and our attendance for all services was about half what we normally have.

The Lord was very good to us and our community in keeping that tank from exploding and destroying a large section of our city.

There were a lot of "ifs" involved in this situation. If the tank had been punctured in the derailment, it would have spread poisonous fumes all over the area. If the fire had reached the tank, a large section of town would have been blown off the map. If the wind had been blowing hard, and in the right direction not only would it have blown



the flames to the tank, but the fumes would have been spread over a much larger area.

So we have much to be thankful for, and it was only by the grace of God that we were spared. Along with the psalmist I say also, "I will say of the Lord, He is my refuge and my fortress, my God, in him will I trust." (Psalm 91:2.)—Malcolm Sample, Ministry of Music & Education, Cullendale First Baptist Church, Camden, Ark.

## Muskegon Baptists

IN trying to carry out the commission left us by Jesus, our Church is beginning a new work in Muskegon, a city of approximately 75,000 people. One of the hardest things about mission work in the North is "getting started," and that is the purpose of this letter.

We were wondering if some of you have friends or relatives living in the western Michigan area (Grand Rapids, Muskegon, etc.), who are not already active in the service of the Lord here, would send us their names and addresses. In order to begin a new work we need a few "contacts" to begin with.

God has sent to us Bro. Glen Dewey to serve as Pastor of this Mission. Bro. Dewey is a dedicated man with a warm heart for souls. He has recently moved to Muskegon from Nashville, Tenn. where he was a member of Belmont Heights Baptist Church and was associated with the Billy Graham Evangelistic Association.

Would you please, prayerfully consider this small request? May the Lord bless you in so doing.—Clyde D. Jones, Pastor, Immanuel Baptist Church, 1935 44th St. S.E., Grand Rapids, Michigan 49508.

## 'Amen and amen!'

AMEN! and AMEN! to Brother Amos Greer's well written article, "The narrow way of New Testament Baptist Churches applied to a confused 20th century" in the December 16th issue of the Baptist paper. Also, I would like to commend the letter, in the December 16th issue, by Jerry Don Abernathy and the one by W. V. Garner. It might be good if we decided that the Convention had acted and the action so nearly unanimous is final and that we have less discussion generally. I think discussion is good, but I am afraid much of it is in the wrong spirit and we wonder a lot of times, regardless of who we may be, if we are not just simply attempting to sustain a position of our own. Are we really concerned about the truth? Do we really and truly want to follow what the Bible teaches? Why do we need to ask what other people think or what the modern trend is? Why not just believe the Bible truths that have been historically a part of the New Testament Church throughout the long years.

(Continued on page 18)

JANUARY 20, 1966

# RELIGIOUS EDUCATION DIVISION



SUNDAY SCHOOL, TRAINING UNION, CHURCH MUSIC, BROTHERHOOD

ARKANSAS BAPTIST STATE CONVENTION, S. A. WHITLOW, EXEC. SECY.

J. T. ELLIFF, DIRECTOR

301 BAPTIST BUILDING  
LITTLE ROCK, ARKANSAS



Dear Brethren:

Again, Arkansas Baptists are presented the privilege and responsibility of attending an Evangelism Conference.

The privileges are many. Fellowship, Bible Study, Inspiration ----- these are a few.

But, there is also a responsibility to attend. As Christians, and leaders, we are under obligation to put first in our lives that which should be first, and to submit ourselves to every work of the Holy Spirit which accompanies the "first things" of Christianity.

Being a daily vocal witness for Christ is our "first" Christian responsibility. Satan has un-numbered ways to cause us to neglect this elemental business. We must take every opportunity offered to encourage and strengthen us in this work.

The choice people who make up our program personnel and Brother Reed want and need our earnest prayers that this year's Conference will offer the most ever offered to meet our need.

Will you join me in both prayer and attendance January 24 - 26th at Gaines Street Church in Little Rock?

Sincerely,

J. T. Elliff

JTE/amw



# OBSERVANCE OF THE LORD'S SUPPER IN SOUTHERN BAPTIST CHURCHES: A SURVEY

BY MARTIN BRADLEY

*In the October, November, December 1960 issue of Quarterly Review.  
Used with permission.*

THROUGH the co-operation of a group of pastors, practices connected with the observance of the Lord's Supper in Southern Baptist churches have been described and summarized in a recent survey. The survey project, conducted by the Research and Statistics Department, Baptist Sunday School Board, interestingly points up the autonomous and individualistic interpretation of Baptists as related to an ordinance so dear and so vital. Whereas certain of these differences and variances are apparent from the survey results, there yet winds a thread of solidarity and hard-core agreement at many other points which is just as definite.

Portions of the survey results were used as a basis for the September 18, 1960, Training Union lesson material in the *Baptist Married Young People*, a Training Union quarterly for young couples.

Shown on the next four pages are the descriptions of the survey, high lights of the findings, and detailed summaries of complete findings.

## DESCRIPTION OF THE SURVEY

*Method.*—A brief eighteen-item printed questionnaire was used for securing the data from pastors. Although the project objec-

tives did not require a sample which could be reliably projected to all 31,000 Southern Baptist churches, it was desirable to make the limited sample reflective of the range of practices throughout the Convention. According, six hundred churches were chosen from:

1. Three membership size-groups (under 150, 400-750, and 1500 or over).

2. Nine Convention states which represent wide differences in history of Baptist work and in geographical location.

The time schedule did not allow a follow-up reminder for nonrespondents, and the cut-off date for usable replies was relatively soon. Nevertheless, a fine 68.4 per cent response rate was achieved for the 528 questionnaires mailed and delivered. This excellent response rate, without reminder, is indicative of unusual interest in the survey subject matter on the part of pastors.

*Response*—The response, while high over-all, was related somewhat to size of pastor's church. Pastors of churches in the two larger size-groups responded at a higher rate than did those whose churches were smaller. Because of the sample design, however, there was a sizable actual number of replies for each size group:

The mail out and response, by state, was as follows:

State	Questionnaires		
	Mailed	Re-turned	Per Cent Returned
California			
	38	27	71.1
Georgia	66	33	50.0
Illinois	43	28	65.1
Mississippi	67	51	76.1
Missouri	67	51	76.1
North Carolina	66	42	63.6
Ohio	20	13	65.0
Texas	95	73	76.8
Virginia	66	43	65.2
Total	528	361	68.4

## HIGH LIGHTS OF SURVEY

Strictly speaking, these statements of high lights apply only to the survey churches; in principle and in direction, the general conclusions would seem to apply to all Southern Baptist churches as a group.

● *Most churches observe the Lord's Supper once each quarter.*—Four out of every five churches observe the ordinance quarterly and most of the others observe it monthly. To a great extent, those churches having a monthly observance are large churches.



● *There is no one "usual" or customary time for observance of the ordinance.* — Half of the churches observe the Lord's Supper during a morning worship service. Observance during the evening service is practiced often, and almost one fifth of the churches rotate the observance among various services.

● *Pastors occasionally administer the Lord's Supper apart from church services.* — About one out of five pastors will administer the ordinance in a home or hospital for ill or shut-in persons. This practice appears to be infrequent and is usually specifically authorized by the church.

● *The term "closed communion" has widely varying meanings for pastors.*—The meanings range from "only Christians may partake" to "only members of the particular Baptist church in which the ordinance is being observed may partake." (See detailed summaries.)

● *There is no concensus, either, of the meaning of the term "open communion."*—Through a check list provided, indications of meanings varied from "any individual may partake" to "any Baptist may partake." (See detailed summaries.)

● *According to the pastors' definitions of terms, both "open" and "closed" were felt to describe the practices of various churches.*—Practices in three of every five churches, according to their pastors, are described by the term "closed communion."

● *Statements by pastors while presiding at the observance are related to the size of church.*—As the size of church increases, the pastor is far more likely to make no reference as to who may partake of the Supper.

### DETAILED SUMMARIES

The numbered summaries shown below are presented under the question exactly as used in the questionnaire. The answer alternatives under each question are also shown in the order used. In this way, the results can be properly evaluated in relation to

the manner of questioning and range of answers suggested in the check list. Percentages shown under each numbered summary are computed on a base of 361 churches.

1. What name do you customarily use to designate the ordinance?
  - 92.0% Lord's Supper
  - 3.6% Communion
  - .3% Lord's Table
  - 1.1% Other
  - 3.0% Not indicated
2. In presiding at the observance of the ordinance, do you usually?
  - 40.4% Make no reference as to who may partake
  - 12.2% Invite all Christians present to partake
  - 8.6% State that only Baptists who are present are invited to partake
  - 18.3% State that only members of the particular Baptist church in which the ordinance is being observed are eligible to partake
  - 16.9% Other
  - 3.6% Not indicated
3. How frequently do you observe the ordinance?
  - Weekly
  - 13.9% Monthly
  - 1.1% Every other month
  - 80.0% Quarterly
  - 2.5% Irregularly
  - 2.2% Other
  - .3% Not indicated
4. At which service do you usually observe the ordinance?
  - 49.6% Morning service
  - 28.0% Evening service
  - 2.8% Wednesday evening service
  - 18.8% Rotating or regular schedule involving more than one of these services.
  - .8% Not indicated
5. Do you administer the ordinance in a home or hospital for an ill person and a shut-in?
  - 4.4% Whenever requested
  - .6% As a regular part of your ministry to the sick and shut-in
  - 2.2% Only if the church authorizes it
  - 5.8% Only if the church au-

thorizes it and one or more deacons or church members accompany you

- 5.0% Only on rare occasions
  - 81.7% Never
  - .3% Not indicated
6. At what place in the service do you usually observe the ordinance?
    - 2.5% At the beginning (before the sermon)
    - 18.8% In the middle (in place of the sermon)
    - 71.7% At the end (following the sermon)
    - 3.0% Other
    - 4.0% Not indicated
  7. Do you usually:
    - 7.5% Omit the sermon entirely
    - 77.3% Give a brief message or sermonette
    - 12.5% Use several selections by the choir
    - 47.1% Have organ or piano music during the observance
    - 10.8% Use several Scripture verses and musical selections in place of the sermon
    - 12.7% Use candles or other special lighting features
    - 1.9% Regular service
    - 6.6% Not indicated

(Adds to more than 100.0%, due to multiple indications)

8. What elements do you use for the ordinance?
  - 98.9% Grape juice
  - .6% Wine
  - .5% Other
  - 23.0% Crackers
  - 12.2% Regular bread
  - 59.6% Unleavened bread
  - 3.3% Other
  - 1.9% Not indicated
9. Do you use:
  - 99.4% Individual glasses
  - .3% One goblet for all
  - .3% Not indicated
10. What does the term "closed communion" mean to you?
  - 4.4% Only Christians may partake
  - 6.9% Only immersed Christians may partake
  - 37.7% Only Baptists may partake
  - 43.5% Only members of the particular Baptist



- church in which the ordinance is being observed may partake
- 2.8% Other  
4.7% Not indicated
11. What does the term "open communion" mean to you?  
10.8% Any individual may partake  
45.7% Anyone feeling himself to be a Christian may partake  
29.4% Church members of any denomination may partake  
6.1% Any Baptist may partake  
1.9% Other  
6.1% Not indicated
12. Which term do you feel describes the practice of your church?  
26.9% Open communion  
58.4% Closed communion  
13.0% Other  
1.7% Not indicated

- 6.2% Any individual may partake  
67.0% Anyone feeling himself to be a Christian may partake  
18.6% Church members of any denomination may partake  
4.1% Any Baptist may partake  
4.1% Other, and not indicated
- 100.0% (97)

If it is assumed that pastors who indicate that their church observes "closed communion" actually follow the practice described in their definition of the term, then actual practices in these churches are distributed as follows:

- 9.0% Only Christians may partake  
7.1% Only immersed Christians may partake  
40.3% Only Baptists may partake  
46.0% Only members of the particular Baptist church in which the ordinance is being observed may partake  
5.7% Other, and not indicated

3-5	28.3
6-9	15.2
10-19	9.7
20 or more	3.6
Not indicated	.8
<hr/>	
	100.0 (361)



### Leads for leaders

THE last time Mary Martin saw Oscar Hammerstein II, he gave her a crumpled sheet of paper. On it was written:

A bell is no bell till you ring it,  
A song is no song till you sing it,  
And love in your heart wasn't put there to stay,  
Love isn't love till you give it away.

This suggests the sixth characteristic of a church leader: *he must love people and give himself for them.*

Or stated differently, "People may give only their time, but leaders must give their hearts." Another popular song says, "People who need people are the luckiest people in the world." Let's paraphrase it, "People who like (or love) people are the luckiest people in the world."

Anyone with any experience at all in church life knows that many people can be enlisted to give a certain amount of their time—to visit, serve on committees, and even teach. But when it comes down to real leadership, a genuine leader is not satisfied just to give his time. He gives himself, his heart, his love. He does it because he likes people, enjoys working with them, and delights in seeing others develop in the Christian faith.

It's one thing for a man to give his time, even his money. It's another matter for him to give his love, to put his heart in his job. This is where we separate the men from the boys in Christian leadership.

### ADDITIONAL ANALYSES AND RELATIONSHIPS

Location of church versus elements used

Location	Per cent of Churches using unleavened bread
Open country	51.4
Village	56.3
Town	54.3
City (population 2,500-9,000)	62.8
City (population 10,000 and over)	65.9

Size of church versus pastor presiding at ordinance

Pastor's practice	Church membership		
	Under 150	400-750	500
Makes no reference as to who may participate	26.4%	45.9%	58.8%
Makes some type of statement (see summary No. 2)	73.6%	54.1%	41.2%
	<hr/>	<hr/>	<hr/>
	100.0%	100.0%	100.0%

If it is assumed that pastors who indicate that their church observes "open communion" actually follow the practice described in their definition of the term, then actual practices in these churches are distributed as follows:

100.0% (211)

### CHARACTERISTICS OF CHURCHES AND PASTORS

Size of church	Membership	Per cent
Under 150		37.4
400-750		38.5
1500 and over		24.4
Not indicated		1.7
<hr/>		
		100.0 (361)

Number of years pastor has been ordained	Years	Per cent
Under 5		9.1
5-9		21.6
10-19		30.8
20-29		22.7
30 or more		15.0
Not indicated		.8
<hr/>		
		100.0 (361)

Number of years pastor has served in present pastorate	Years	Per cent
Under 3		42.4



# Arkansas All Over

## Maddox named to Board post

JOHN Maddox, pastor of First Church, Camden, was elected vice president of the Executive Board of the Arkansas State Convention, at the meeting of the Board Jan. 11.

Committee chairmen named were: Vernon Dutton, Pine Bluff, nominating; W. Harold Hicks, Little Rock, operating; W. T. Flynt, Conway, finance; Paul Roberts, Little Rock, program; R. L. South, North Little Rock, executive.

### Committee members are:

Nominating: Dr. Roberts, Harold Hightower, Little Rock, Carl Overton, Benton, K. Alvin Pitt, North Little Rock.

Operating: Clarence Anthony, Murfreesboro, Mr. Dutton, Marvin Gennings, Ft. Smith, Wilson Deese, West Heiema, Andrew Hall, Fayetteville, John Holston, Batesville, R. C. Johnson, Paragould.

Finance: James F. Brewer, Helena, Mason Craig, McGehee, Ray Daugherty, Stuttgart, James Draper, Warren, Graham Fowler, Hot Springs, Rev. B. G. Hickem, Crossett, A. O. Smith, Stamps,

Stanley Smithson, Ft. Smith, Cecil Tedder, Searcy, Tal Bonham, Pine Bluff, Dr. Glen Clayton, Fayetteville, R. B. Crotts, Wynne, J. D. Dryer Jr., Mountain Home, Cline Ellis, Fordyce, Shaw Griffin, Sage, Leo Hughes, Texarkana, Mrs. R. H. Jones, Osceola, Dr. Maddox, I. M. Prince, Cotton Plant, Dr. Andrew Setliffe, Ft. Smith, Charles Bernard, Earle, J. T. Daniel, Smackover, Eugene Moore, Ft. Smith, Leslie Riherd, Newport, Austin Rogers, Mena, Eugene Ryan, Lonoke, Homer Speer, Mountain Pine, Truman Spurgin, Waldron, Jimmy Watson, Amity.

Program: Lewis E. Clarke, Smackover, Thomas A. Hinson, West Memphis, William Kreis, Gosnell, Curtis Mathis, Jonesboro, Delbert McAtee, Smackover, O. Phillip May, Pocahontas, J. C. Myers, North Little Rock, Jack Pollard, Trumann, Ernest Ward, Little Rock, Harold Anderson, Heber Springs, Carl Bunch, Jonesboro, S. M. Cooper, Salem, L. D. Eppinette, Lepanto, Rev. Edgar Griffin, Pollard, Mr. Hightower, Carl Kluck, Arkadelphia, Hugh Owen, Malvern, J. N. Shoptaw, Texarkana, Morris Smith, Morrilton, Phil Beach, Rison, Sardis Bever, Green Forest, Charles Chessier Jr., Alma, James B. Johnson, Blytheville, Dean Newberry, Benton, Mr.

Overton, Mr. Pitt, Dale Ward, Little Rock, Bob L. Wright, Harrison.

Executive: Mr. Dutton, Mr. Flynt, Dr. Hicks, Dr. Roberts, Don Hook, convention president, Little Rock.

## Work study group

LLOYD Hunnicutt, Magnolia, has been named chairman of a committee to study the work of the Executive Board and trustees on a ten-year projection

The committee, named by President Don Hook of the Arkansas State Convention, consists of Paul Myers, Bentonville, Walter Hill, Heber Springs, Emil Williams, Jonesboro, Hoyle Haire, Booneville, Jerre Hassell, North Little Rock, Guy Wilson, Little Rock, D. B. Bledsoe, Stuttgart, E. Butler Abington, DeQueen, and Richard Vestal, Monticello.

The committee was authorized by the 1965 Convention on recommendation from the Executive Board. It is to "ask the Executive Board and Trustees to make a study of their work on a ten-year projection and report to the Convention Committee." The study is to include "alternate plans for the educational institutions."



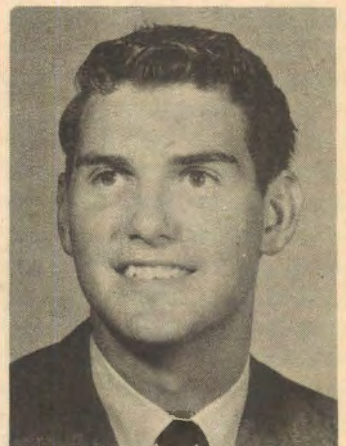
ALLEN A. DENTON



BILLY J. WALSH



THOMAS O. SPICER JR.



CHARLES V. PETTY

FOUR Arkansas men received degrees during mid-winter commencement Jan. 20 at Southwestern Seminary, Fort Worth, Tex.

Two from Arkansas received doctor-of-theology degrees. They are Allen A. Denton, son of Mrs. L. G. Denton, Little Rock, and Billy J. Walsh, son of Mrs. Nancy J. Walsh, Little Rock.

Mr. Denton is married to the former June Pratt of 418 East Sixth St., Little Rock, and they have two children. He is director of the Baptist student work at Southern Methodist University in Dallas.

Mr. Walsh and his wife, the former Geraldine Dugger, daughter of Rev. and Mrs. H. M. Dugger, Quitman, are serving as missionaries with the

Southern Baptist Foreign Mission Board in Mexico. He is professor of systematic theology at the Mexican Baptist Theological Seminary in Torreon.

Thomas O. Spicer Jr., son of Mr. and Mrs. T. O. Spicer Sr., Fayetteville, and Charles V. Petty, son of the late Mr. and Mrs. J. E. Petty, England, received bachelor-of-divinity degrees.

Mr. Spicer is married to the former Martha Alexander, Fayetteville.

Mr. Petty's wife is the former Jamie Sue Brewer, Jonesboro.

Dr. Albert McClellan, program planning secretary of the Southern Baptist Convention Executive Committee, was the speaker for the exercises.





CHARLES CHESSER JR.

### Chesser to Carlisle

CHARLES Chesser Jr., pastor of Kibler Church near Alma resigned to accept the pastorate of First Church, Carlisle, effective Jan. 17.

In the seven years Mr. Chesser has been pastor of Kibler there were 160 additions to the church, 94 by baptism. Total receipts were \$113,369 with \$23,551 given to Missions.

During his ministry every building now standing has been constructed in addition to an educational wing which was destroyed by fire in 1964. The present buildings include an auditorium, educational space and a modern four-bedroom parsonage. Total value is set at more than \$100,000.

Mr. Chesser has served as moderator of Clear Creek Association, associational Training Union director, and a member of the state Executive Board. He was camp pastor for the Baptist Vista Encampment two years when 300 decisions were made.

He is a graduate of Ouachita University and Southwestern Seminary.—Reporter

DON E. Schaefer, Jonesboro, has been named director of publications at Arkansas College, Batesville, effective Feb. 1. He and his wife, the former Miss Shirley Mills of North Little Rock, are Baptists.

### Dr. Yates retires

DR. O. W. Yates, pastor since Jan. 1, 1952, of Rosemont Church, Lexington, Ky., has retired from the pastorate.

In a letter to the editor of the *Arkansas Baptist Newsmagazine*, Dr. Yates reports that the church has grown from 40 members to a membership of 1,100 during his pastorate. He states that his health is still good and he wants to be active as supply preacher, evangelist, and interim pastor. He writes: "I have some engagements already for January and hope that the brethren and the Lord will use me to the fullest extent. If you need me in Arkansas some of these days you know where I am."

Dr. Yates will continue to make his home at 158 North Arcadia Park, Lexington.

Before going to Kentucky, Dr. Yates was for many years head of the Bible department of Ouachita University. He writes: "It seems from the *Arkansas Baptist Newsmagazine* and what I can hear elsewhere that you have a good staff over the state. They ought to be because I taught practically all of them."

REV. HERBERT Sparler resigned as pastor of Wattensaw Church, Caroline Association, recently after nearly four years of service there and is available for supply preaching or pastoral work. Mr. Sparler is a graduate of Ouachita University and Southwestern Seminary, Ft. Worth, Tex., and Mrs. Sparler has her diploma from Southwestern Seminary. They may be reached at Post Office Box 409, Carlisle or telephone 5823892.

### Ordination planned

ROBERT McDaniel will be ordained to the ministry Jan. 30 at Pike Avenue Church, North Little Rock.

Mr. McDaniel, a student at Ouachita University, has accepted the pastorate of Liberty Church, Nashville.



JACK J. BLEDSOE

### Bledsoe to Monticello

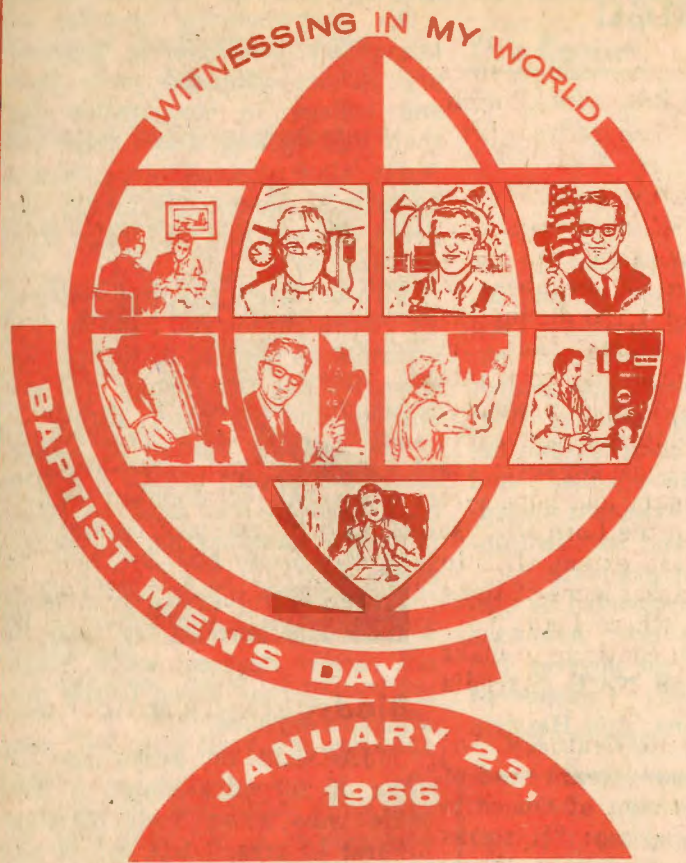
JACK J. Bledsoe is the new pastor of Second Church, Monticello. He was formerly the pastor of First Church, Danville.

Mr. Bledsoe is a native Arkansan, a graduate of Ouachita University and of Southwestern Seminary. During his three and one half year ministry at Danville, 104 persons united with the church, 50 of whom were for baptism. The indebtedness on the educational building was paid, a \$7,000 program of remodeling and refurnishing the auditorium was completed and paid for, and during the past year the church has installed a central heating and cooling system in both the church and educational building.

The budget was increased from \$9,800 to \$15,000 annually and significant increases were evidenced in the Sunday School, Training Union and other ministries of the church.

Mr. Bledsoe served in several capacities in Dardanelle-Russellville Association. At the time of his move to Monticello, he was in his second term as moderator, and was serving as the associational member of the Executive Board of Arkansas Baptists, where he was a member of the Finance Committee.





AN estimated 30,000 laymen will proclaim the gospel from church pulpits Sunday in more than 15,000 churches throughout the Southern Baptist Convention.

The occasion will be Baptist Men's Day when men are honored for Christian service and challenged to make a greater contribution in the future.

Emphasis for the special day is proclaiming the gospel. Sponsors of the event are the Brotherhood Commission of the Southern Baptist Convention and the state Brotherhood departments.

Last year 15,402 churches recognized their men by involving them in various parts of the worship services, giving testimonies in Sunday School and Training Union departments, witnessing to unsaved men and indifferent church members, and many other activities that make up the day.

Observance of Laymen's Day began in 1930 with only a few men participating. This year more than 200,000 men are expected to take part.

## To visit Panama

JOHN H. McClanahan, pastor, First Church, Pine Bluff, has received a Protestant preaching mission assignment with the United States in the Panama Canal Zone for two weeks this spring.



DR. McCLANAHAN

Dr. McClanahan will be at Howard Air Base Feb. 27-Mar. 2 and at Albrook Air Base, Mar. 6-9.

He is interested in having names of Arkansans at the bases so that he may contact them while there.

EDITOR Erwin L. McDonald of the *Arkansas Baptist Newsmagazine* has been named to the board of directors of the Economic Opportunity Agency of Pulaski County, Inc. He is one of three ministers of Greater Little Rock named to the board on the nomination of the Greater Little Rock Conference on Religion and Race, of which he is also a board member.

## DEATHS

Mrs. Otha Berte Lape, Little Rock, widow of A. F. Lape Sr., Jan. 10. She was a lifelong resident of Little Rock.

A member of Immanuel Church, she donated the land for the original Immanuel Church. She was a member of the T.E.L. Bible Class.

Mr. M. E. Andrews, 85, Little Rock, Jan. 11.

Mr. Andrews, an employe of the Carl Finch Janitor Supply Company, was a deacon of Tyler Street Church.

Edgar M. High, 93, of Lonoke Jan. 11.

He was a member of Lonoke Church and a former school teacher. He was a former Lonoke County Judge for 14 years.

Andrew James McAmis, 91, of Little Rock, Jan. 10.

Mr. McAmis was an active member of Immanuel Church. He was a member of Blocher Masonic Lodge at Booneville.

## Music director

DANIEL A. Sanford, Walnut Ridge, has accepted the call as music director of East Side Church, Paragould.



MR. SANFORD

Mr. Sanford originally made his home in the state of Washington and has pastored various churches in Washington and Arkansas. He has spent ten years in India with his parents, Rev. and Mrs. Arthur L. Sanford, missionaries. A student at Southern College, Walnut Ridge, he is majoring in music.

His wife is the former Miss Linda Hawkins, Doniphan, Mo.

Jesse Holcomb is the pastor.

## Revival news

SECOND Church, Conway; Bob Harrington, New Orleans, "The Chaplain of Bourbon Street," evangelist; 8 by letter; 15 by profession of faith; 200 other decisions; William West, pastor.



# Baptist missionaries trained in colleges of Arkansas

BY JOHN R. SAMPEY

A CHECK on the 1965 edition of *Missionary Album*, published by the Foreign Mission Board, reveals that 12 colleges in Arkansas awarded 62 earned degrees to future missionaries and enrolled 37 who did not graduate.

Ouachita University and Southern College accounted for 48 of these degrees, which is one of the highest percentages (77%) achieved by the Baptist colleges of any state in the South.

Five state-operated colleges granted 13 degrees to future appointees of the Foreign Mission

Board and enrolled 13 who did not receive degrees: Ark. A. and M. enrolled two; Arkansas Tech granted three degrees and enrolled two; Arkansas State awarded one degree and enrolled five; Henderson State awarded one degree and had two enrolled; and the University of Arkansas awarded eight degrees and had two enrolled who did not graduate.

Three colleges supported by other denominations are: Arkansas College, awarded no degrees but had two enrolled; College of Ozarks enrolled one; and Hendrix

granted one degree.

An overwhelming number of missionary personnel in *Missionary Album* attended more than one college in preparation for their high calling, and a large majority also received more than a bachelor's degree (Seminary degrees, masters and doctorates from universities).

Two privately endowed colleges, Ft. Smith Junior and John Brown, awarded no degrees to future missionaries but the former had one enrolled and the latter, three.

The 1964-65 edition of *Education Directory* of the U. S. Office of Education was used to determine the classification of the colleges.

Ouachita University granted 48 degrees and enrolled ten who did not receive degrees, while Southern College had seven future missionaries enrolled.

More than 80 years ago Dr. John A. Broadus stated a truth which has often been repeated: "A call to preach is a call to prepare to preach." May Arkansas Baptists give much more of their abundant means to support the training of the called young men and young women who will dedicate their lives in the years to come to carrying the life-giving Gospel of our Lord to the distant, dark and dangerous lands of our dying world.

## Center funds needed

ALMOST \$25,000 is still needed by the Former Students Association of Ouachita University to complete its goal to raise \$125,000 toward construction of a speech and drama center.

Dr. Ben Elrod, vice president for development at Ouachita, said the \$50,000 challenge gift pledged by a former student and his wife has already been matched.

Arkadelphia has exceeded its goal of \$20,000 with 118 individual gifts and pledges totaling \$20,280, with still more gifts expected. The Former Students Association has given or pledged an additional \$30,215.09, making a combined total of \$50,495.09.

## From the churches . . .



### Lee Memorial

AT a recent Girls Auxiliary Coronation the Church, Harmony Association, recognized its first Queen Regents-in-Service, the highest honor in G.A. work. They were Joyce May (left) and Lynda Robinson (right). Susan Copeland (center) was crowned Queen in the same service.

Others receiving recognition for passing Forward Step were Linda May, Debbie Gartman, Judy Graham, Debbie Godwin, Lynn Burton, Amanda Moseley, Debbie Moseley, Paula Funderburg, and Darla Reddin.

C. Phelean Boone is pastor, Mrs. Tom

McCarroll, W.M.S. president and Mrs. J. K. Robinson, G.A. director.

### Texarkana Beech St.

LARRY Lavendar was ordained as deacon Jan. 9. Mr. Lavendar is currently serving as superintendent of Intermediate I Sunday School.

### Swifton

FLOYD J. Smith was ordained a deacon Dec. 19. Fourteen ministers and deacons from the area participated. Mr. Smith is head of the agricultural department of the Swifton schools.



By the BAPTIST PRESS

## African inconsistency

OKLAHOMA CITY — A Nigerian Baptist official said here that Africans cannot understand it when Christians in America have contributed their prayers, money and missionaries to convert them, but have closed the doors of their churches to students who have come to this country.

"Missionaries have been sent to us and millions of dollars have been poured into our country, and for this we are grateful," said David Idowu of the Nigerian Baptist Convention's Sunday School department.

"Churches have done something," he said in an interview here, "but they have not gone far enough."

"Now, in the light of all that you have done for us, it would be very strange if I as a Nigerian (I do not regard myself as a Negro) should come to America and want to join a church—any church of my choice—and then the church should close its doors against me," Idowu said.

For the past six months the 46-year-old Idowu has been studying at Southern Seminary in Louisville, Ky., in an effort "to get new ideas on Sunday School methods."

He is a member of Crescent Hill Church, Louisville, where the chairman of the Southern Baptist Christian Life Commission, John Claypool, is pastor. Although this church accepted him as a member willingly, many churches within the Southern Baptist Convention would not, he said.

TWO helpful booklets, *Minister's Guide for 1965 Income Tax*, and *Medicare and Social Security for Ministers*, have been prepared by the Annuity Board of the Southern Baptist Convention and are available upon request. They should be ordered from the Annuity Board at 511 N. Akard Building, Dallas, Tex., 75201.

## The Cover



Erwin M. Hearne Jr., Artist. Distributed by Baptist Press.

WANTAGE, N. J., 1752—William Marsh, pastor of the local "separate church," broke the ice in the frozen river for a baptismal service following the church's acceptance of immersion as the scriptural mode of baptism. Marsh himself was baptized by a member of his congregation, Elkana Fuller, and in turn Marsh baptized Fuller and other members of the congregation. Many entire congregations have formed new Baptist churches, or have joined existing Baptist congregations, as a result of the preaching of Evangelist George Whitefield, who is reported to have said "My chickens have turned to ducks."

LOUISVILLE, Ky. — Dr. Joseph A. Callaway, associate professor of Biblical archaeology at Southern Seminary here, has revised the popular textbeek, *Biblical Backgrounds*, first published in 1934 by Dr. J. McKee Adams. The revised edition contains new full-page photographs, new color maps and an extensively reworked text. The book is being distributed by Broadman Press and will be used in a course offered by the SBC Seminary Extension as well as in many church-related colleges and universities.

## Christians on sex

NASHVILLE — The Southern Baptist Christian Life Commission will sponsor two conferences this summer at Glorieta and Ridgecrest Baptist Assemblies on a Christian interpretation of sex.

World-renowned author David Mace of Madison, N. J., will deliver a series of lectures during the two conferences, carrying out the theme, "Toward a Christian Interpretation of Sex." It is the first time Southern Baptists have held a nation-wide conference on the subject.

His lectures are slated Aug. 11-17 at Glorieta Baptist Assembly, Glorieta, N. M., and Aug. 25-31 at Ridgecrest Baptist Assembly, Ridgecrest, N. C.

A native of Scotland, Mace is reported to have written more articles on marriage than any other writer in the world. He wrote a series of articles for *Woman's Home Companion* running for eight years, and another 27-article series for *McCalls*.

## Briefs

CARL M. Halvarson, assistant to the president of Golden Gate Seminary, Mill Valley, Calif., has resigned effective in March. An imperative move for family medical reasons prompted the termination of his nearly six-year term of service with the seminary, Mr. Halvarson said.

Seminary president Harold K. Graves has announced that Stanton H. Nash, assistant to the president for development, will temporarily assume the position of public relations director.

A native of Louisiana Mr. Nash joined the seminary staff in March of 1965.

NASHVILLE—Mrs. Agnes G. Ford has been named to the newly created position of assistant for special projects in the office of denominational relations, Baptist Sunday School Board. An employe of the Board for 35 years, Mrs. Ford has been press representative for the past 12 years.



## All safe in Japan fire

A FIRE which swept Misawa, Japan, on Jan. 11 left Baptist property unharmed but destroyed household goods of Charles Johnson, an American serviceman who is a member of English-language Calvary Baptist Church, Misawa. No casualties were reported from the wind-driven blaze, which destroyed 434 buildings and left 5,500 persons homeless. Misawa, a city of 37,000, is located 350 miles north of Tokvo.

### Bulletin

TELEGRAM received at press time from Ione Gray: "FMB reassured by cable and State Department that all missionaries in Nigeria are safe."

### Golden Age

This is the "Golden Age" when we All harvest now from off life's tree

The fruit of all our years.

The crop we gather is our own For it shall be just what we've sown.

Will it be joy or tears?

In mercy, God to us has given That undimmed star of Hope in Heaven

To keep us from despair.

In this blest time of sunset's glow, Let Faith be strong for well we know

That He for us will care.

—Carl Ferrell, Walnut Ridge

Go ye therefore, teach all nations baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things which I have commanded you.

# Tithe Now

That All May Know Him

# Distribution of Southern Baptist Convention Funds - 1966 Cooperative Program receipts

All funds above \$21,260,750 are Advance funds and shall be divided two-thirds to the Foreign Mission Board and one-third to the Home Mission Board.

	Operating Budget	Capital Budget Needs	Total	Per Cent
Foreign Mission Board	\$10,000,000		\$10,000,000	47.04
Home Mission Board	3,203,000	606,250	3,809,250	17.92
Annuity Board	250,000		250,000	1.18
Southern Seminary	719,952	160,000	879,952	4.14
Southwestern Seminary	963,766	100,000	1,063,766	5.00
New Orleans Seminary	658,518	500,000	1,158,518	5.45
Golden Gate Seminary	401,569	310,750	712,319	3.35
Southeastern Seminary	537,633	265,000	802,633	3.78
Midwestern Seminary	351,562	110,750	462,312	2.17
Radio & Television Commission	900,000	192,000	1,092,000	5.14
American Seminary Commission	88,000		88,000	.41
Southern Baptist Hospital	35,000		35,000	.17
Brotherhood Commission	205,000		205,000	.96
Southern Baptist Foundation	60,000		60,000	.28
Education Commission	88,000		88,000	.41
Historical Commission	83,000		83,000	.39
Christian Life Commission	90,000		90,000	.42
Stewardship Commission	83,000		83,000	.39
Public Affairs Committee	98,000		98,000	.46
Convention Operating Budget	200,000		200,000	.94
	<b>\$19,016,000</b>	<b>\$2,244,750</b>	<b>\$21,260,750</b>	<b>100.00</b>



YOUNG YUGOSLAVIAN DEACON LEADS WORSHIP; Andrija Franka, only deacon of the pastorless Petrovac Baptist Church in the Slovak region of Yugoslavia, leads the worship service for the largest Baptist congregation in Yugoslavia. Behind him is a banner quoting I Tim. 6:11. On front of the pulpit is a plaque saying in Slovak, "Repent and believe the gospel." (BP PHOTO)



## Executive Board

### Man-made emergency

THE nation's largest city is paralyzed by a man-made catastrophe. Millions of New Yorkers cannot get to their work on the vehicle-clogged streets without delay. Business has virtually come to a stand-still and economic repercussions reverberate across the nation.

The sad part of this tie-up is that the city has the transportation system, the manpower, and the money to keep the vehicles moving.

This has really made big news around the world.

The largest non-Catholic denomination in the United States faces a man-made emergency. Southern Baptists have reached out across the world to preach the gospel. In doing this, we have to use multiple programs which include institutions and agencies. Baptists have not been giving adequate financial support to under-gird all of the work. Millions of dollars have been borrowed and money that should have gone into the Program is now going into business circles to pay interest.

Now, the government is making a bid to help the religious institutions promulgate their beliefs through grants, loans, and gifts. Some Baptists see this as an opportunity to get financial relief, while others are opposed to it;

### 'Bathe in contents'

MRS. Lennie Payne, of Second Church, Hot Springs, writes that the Arkansas Baptist Newsmagazine is "The only spiritual communication I have. Could do without my slice of bread for breakfast better than be without the Newsmagazine."

Mrs. Payne, who works nights and is not in a position to go to church, continues: "Not one word escapes me. I enjoy it throughly. I just purely bathe in the contents of the magazine."

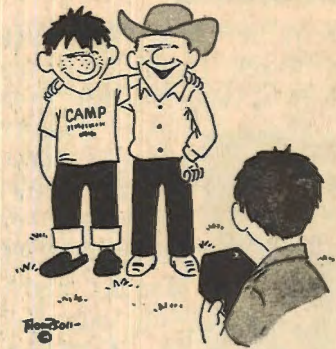
consequently, there has been much controversy.

This is all a man-made or Baptist-made emergency. We have talked down the plans to help Baptists give more money and have not realized that the way Baptists give their money is a spiritual matter.

The time is here when we will either give the money to adequately support Baptist work or run into difficulties that will hinder and in some cases cripple our witness.

The best way is to get Baptists to realize that blessings come from giving their money to the churches. The churches then will be able to share more of their receipts with the Cooperative Program.—Ralph Douglas, Associate Executive Secretary

## Camps and Assemblies



### Happiness is . . .

A Weekend at Paron Baptist Camp. Your response to an early scheduling of retreats has been most gratifying. Already we have the camp scheduled through early March and calls are being received for spring and fall dates. Let us hear from you.

The following reservations have been made for this year:

Jan. 21-23, First Church, Pine Bluff.  
Jan. 28-29, Second Church, Little Rock.

Feb. 4-5, University, Fayetteville.  
Feb. 11-12, University, Fayetteville.  
Feb. 18-19, Levy, No. Little Rock.  
Feb. 25-26, Trinity Church, Ft. Smith.

Mar. 4-5, State Music Department.  
Mar. 18-19, Sunbeam Band Conference.  
Mar. 25-26, Archview Church, Little Rock.

Apr. 1-2, Pike Avenue, No. Little Rock.  
Apr. 29-30, Pulaski Heights, Little Rock.

June 10-11, Brotherhood Encampment.

June 6-19, Royal Ambassadors.  
June 20-24, Rural Church and Stewardship Conference.  
June 25-July 2, Royal Ambassadors.

July 4-Aug. 6, Girls Auxiliary Camp.

Aug. 8-13, Matthews Memorial, Pine Bluff.

Aug. 15-20, First Church, Little Rock.  
Aug. 21-24, First Church, Jacksonville.

Aug. 25-27, Forest Highlands, Little Rock.

Nov. 4-5, G A Queen's Court.

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



**THEO COOK**  
Evangelist

25 Pickard Road Route 2  
North Little Rock, Arkansas

ENDORSED BY  
R. V. WILSON JR.

"I have had Bro. Cook help us in a revival meeting and will recommend him without reservation to any church who wishes to hear the gospel preached in its fullness and see people won to Christ. He is a dedicated servant of Christ who will ignite revival fires with his heart-warming messages."

R. V. WILSON JR., PASTOR  
Pleasant Hill Baptist Church  
Jefferson City, Missouri

### The preacher poet

### The emphatic I

Few forget to dot the "I",  
Many underscore it;  
Some, indeed, make it a theme  
And never think to store it.

—W. B. O'Neal



## The Evangelism Conference

DR. W. A. CRISWELL, pastor, First Church, Dallas, Tex., will be the main speaker for the Evangelism Conference



DR. CRISWELL

to be held at Gaines Street Church, Little Rock, Jan. 24-26. Monday night he will speak on "A Compassionate Leadership—a Necessity." Tuesday morning his subject will be "Saving Faith." Tuesday night he will speak on "Our Mandate from Heaven."

Zeke Lancaster, pastor, Huntington Church, tells why he attends the conference:

"To begin with, I was saved in a very evangelistic church and have been taught evangelism all of my spiritual life. Another reason is because I have been given the position of Chairman of Evangelism in the Buckner Association, and I feel I need to go to the Conference to enable me to do the right kind of job in my association. However, I believe the greatest reason is that I personally need the spiritual uplift that I always receive when I attend the Evangelism Conference, as there are always some of the best preachers in the Southern Baptist Convention on these well-planned programs. By well-planned, I mean they consist mostly of preaching and are not loaded down with business sessions."

Yours for a great Conference—  
Jesse S. Reed, Director

### TOURS:

Holy Land/Europe—Aug. 1-22—\$1295  
Around-the World & H.L.—Jul. 14-Aug. 11—\$2475. Led by Dr. and Mrs. Raymond Coppenger—small Christian party—special features. Write immediately: Dr. Cecil Sutley, Ouachita Baptist University, Arkadelphia, Ark. 71923

## Beacon Lights of Baptist History

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

### Baptists support temperance causes

RESOLUTIONS against drunkenness and drinking of alcoholic beverages have been printed in Baptist periodicals for generations. Perhaps enlightened consciences growing out of the great revivals of the early 19th century incited such forceful statements. And the temperance movement found ready soil among this denomination. More often these statements called for total abstinence.

In 1830 the Danville Baptist Association in Vermont passed what is thought to be the first resolution among Baptists on the subject of intemperance. It read;

"That we cordially approve the efforts in operation for the suppression of intemperance, and hereby recommend to all members of the churches composing this Association, to combine their efforts and influence to effect the entire disuse of ardent spirits." (Spencer, History of Kentucky Baptists, Vol. 1, p. 708)

The Baptist State Convention of Vermont passed a resolution in 1831 against the manufacture or sale of ardent spirits except for medical purposes.

Others were concerned about temperance. The American Temperance Society was organized in New York in 1828. Some claim that such a society was organized ten years earlier, but there is little known about it.

At the third annual meeting of the new organization it reported 1,015 societies in the United States, with an aggregate membership of 100,000.

But not all favored such societies. Some Baptists opposed any and all kinds of societies, especially the anti-missionary Baptists. Because of their view against all human organizations, they withdrew fellowship from those

members who had joined. Unfortunately they were dubbed "Whiskey Baptists."

The temperance movement found great impetus under two reformed drunkards from Baltimore, named Vickers and Brown. They toured sections of the United States lecturing against the evils of drink, and led thousands to sign a pledge of total abstinence. Societies under various names, but all against drink, sprang up over the nation.

At first, efforts were only of "moral suasion." But advocates of temperance began seeking legal measures. A local option law went into force in New York as early as 1846. Similar laws were soon operating in other states.

Ministers began discussing temperance more and more in the pulpit. All denominations found a common interest in the battle against drink. Excitement ran high in some quarters. Some churches were split into factions over temperance. Men began talking about a new political party.

During the years 1865 through 1893, the various temperance societies merged. Under their sustained teachings and efforts the United States adopted a prohibition amendment to the Constitution in 1919. It was declared in effect Jan. 16, 1920, but was repealed 14 years later.

The first official action of Southern Baptists against the liquor traffic was taken at the annual convention of 1886. Two years later, the president of the convention ruled out of order a temperance resolution on the grounds that it was not in keeping with the purpose of the convention. With few exceptions the years since have heard resolutions.

A standing committee on temperance was appointed in 1908, and merged with the Social Service Commission in 1915.

The convention adopted a program for alcoholic education under the auspices of the Sunday School Board in 1955. Information is dispensed through seminars and literature. Baptists still cooperate with national leagues for political action.



## Twentieth anniversary

EVERY pastor and Brotherhood president in Arkansas has been sent an Activities Form for the Brotherhood Department's Twentieth Anniversary Observance.

On this form each church is asked to make certain selections of activities to be completed before Apr. 1, 1966, the Twentieth Anniversary date, or to set up a completion date not later than Sept. 1, 1966. Churches are urged to participate in the observance whether or not they have a Brotherhood and/or a Royal Ambassador organization.

The deadline for the return of the Activities Form was originally set for Jan. 12. But, because of good response, we are extending the time to Feb. 1.

Look over the Activities Form sent your church, select activities which need to be done and which will help your church to grow and your men to develop as Christians, and return the form to the Brotherhood Department as soon as you can or not later than Feb. 1.

The Brotherhood Department of the Arkansas State Convention was opened on Apr. 1, 1946. God has been good to those engaged in Brotherhood work, and to the churches throughout our state which have responded to the call to enlist men and boys in the work of the Kingdom. The superstructure of Brotherhood work in our state has, through the years, been built on the foundation-stones of Dedication, Stewardship, and Evangelism. And now Brotherhood work is being extended into "Missions Education and Missionary Activities Involving Men and Boys."

Brotherhood work in the future will hold on to everything good that has been wrought in the past, and continue to prove "that which is good" in the lives of the Baptist men and boys of our great state.—Nelson Tull

**Magnificent Promise**, by Sherwood Eliot Wirt, Moody Press, 1964, \$2.75

In this study of the Beatitudes, Dr. Wirt writes, "These pages seek to interpret the Beatitudes, not so much as descriptive of the 'ideal' life as of the 'crucified' life. . . The more we concentrate our gaze on the Cross, the more clearly the Beatitudes speak to us. . . What Christ is teaching us is more than a 'principle of the kingdom,' it is the secret of life."

**A Theology of Christian Experience**, by Delbert R. Rose, Bethany Fellowship, 1965, \$4.95

An interpretation of the historic Wesleyan message, this book is divided into three major divisions. Part I covers the origin and development of the Christian movement in America which is known today as the National Holiness Association. Part II is a biographical study of Rev. Joseph H. Smith, a Methodist minister who was a product of the National Holiness Association and who became its chief expositor-evangelist. Part III is the theology which Mr. Smith taught for more than 60 years.

**Stewardship Illustrations**, edited by T. K. Thompson, Prentice-Hall, 1965, \$2.95 (\$1.50 paperback).

The illustrations carried here are arranged alphabetically. Another feature of the book is "Sentence Sermons," found at the back of the book.

**Standard Lesson Commentary**, 1966, edited by J. W. Yarbrough, Standard Publishing Co., 1965, \$3.25

Published in large, easy-to-read type, this 448-page commentary on the International Uniform Sunday School lessons for this year is an attractive volume. Each lesson includes verse-by-verse explanation of the lesson text, lesson backgrounds, practical applications, chalk-talk ideas, special articles, daily Bible readings, and accumulative index of scripture, along with many other features.

**Faith on Trial**, by D. Martyn Lloyd-Jones, Eerdmans, 1965, \$2.95

Wilbur M. Smith said of the author of this book that he was "the greatest expositor of the Word of God in any pulpit in the English world today." In this special study of Psalm 73, Mr. Lloyd-Jones deals with such problems as David's constant self-abasement, the theme of nearness to God, why God allows the unrighteous to prosper, and the problem of suffering. Dr. Lloyd-Jones is the minister at Westminster Chapel in London and the successor to Dr. G. Campbell Morgan.

## Church Music Workshop

ONE of the few ways the ministers of music in our state can keep abreast of church music is to attend one of the music workshops sponsored annually by three of our seminaries. This should be considered as time off for self-improvement and in-service training.

One such workshop is set at Southwestern Seminary in Ft. Worth, Jan. 31-Feb. 4. Workshop personalities include Dr. Austin C. Lovelace, perhaps the foremost contemporary authority on hymnology, and Miss Ernestine Ferrell, state music supervisor of Mississippi, who will lead sessions concerning children's choir methods.

Other workshop personnel are Dr. Robert L. Burton, Southwestern choral director, Dr. Daniel Moe, choral director at the State University of Iowa, and Dorothy Addy, organist at Friends University, Wichita, Kan.

Mendelssohn will be the featured composer for the entire week. Some of his works to be performed are "Elijah" and "St. Paul."

Dates of other music workshops for this year are May 2-6, New Orleans Seminary, and Oct. 24-27, Southern Seminary.—Hoyt Mulkey, Secretary

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(Continued from page 5)

Of course, none of these things are new they are all just as old as the first few centuries when heresy was rampant. Just because we have a high degree of learning these days does not mean we are any closer to God or nearer to the truth. We wonder if too much learning is taking us away from God. God puts no premium on ignorance, but the Bible teaches that a simple mind is more apt to listen to the Word of God.—E. Butler Abington, First Baptist Church, DeQueen, Ark.

### 'Small pickings'

YOU say that Webster's Seventh New Collegiate Dictionary defines liberalism as "a movement in modern Protestantism emphasizing intellectual liberty and the spiritual and ethical content of Christianity," and that those who insist on making "liberalism" a dirty word must enlarge upon this definition. May I remind you that we Baptists do not, and never have considered ourselves Protestants. There are still three groups here; Catholics, Protestants and Baptists. My Webster's Student Dictionary for Upper School Levels which my husband used in college a few years ago, defines a liberal as "one who is not bound by orthodox or generally accepted doctrines; independent or showing independence in religious or political opinion." The same dictionary defines a heretic as "A person who teaches or maintains opinions contrary to the doctrines of a church." Do I see a faint resemblance here? I believe this enlarges upon the Seventh New Collegiate Dictionary's definition and at the same time makes "liberalism" a dirty word to every true Baptist in the world.

Having been a Southern Convention Baptist all my life, I have supported with pride our convention, our schools and hospital. I have had the privilege of knowing some of our well known leaders in the state, including Dr. B. H. Duncan, Dr. Ben Bridges, Dr. J. F. Queen. I have also known some true preachers of the word: Rev. L. D. Summers, Rev. E. H. Acuff, Rev. L. W. Williams and Rev. Thomas H. Berry, who was my father-in-law. And then there are many others I did not know personally; Dr. H. L. Winburn, Rev. A. try, Mr. J. E. Berry (who donated so generously to Ouachita College). These men served God well and have gone to be with Him. Some, if not all of these, were graduates of Ouachita College, and I don't believe any one of them would have considered federal funds for Ouachita for one moment. When these men had something to say they stood up and said it, and the whole world knew what they stood for. I dare every Baptist preacher and leader to stand as tall for Christ as they did.

Will we build a great university with federal aid, teaching and preaching what

# Whirlwinds, quicksand

BY J. I. COSSEY

A WHIRLWIND is a current of air whirling around and around, which may become a windstorm. Quicksand is a soft, wet, very deep sand that may not support the weight of a man or an animal.

In the case of the whirlwind one may be hopelessly blown-up, and in the case of the quicksand one may become helplessly sunk in the soft sand. Man must breathe the air in order to live, but he may live up in the air of superiority and be despised. Man need not grope underneath the deep sand of hopelessness. In other words, a pastor must not live above or below the level of his parishioners.

You must work in the middle of the road at some level between the highs and the lows of your constituency. If you try to raise yourself to the upper crust without taking the neglected ones with

the government tells us we can teach and preach, or will we continue running our schools, teaching and preaching the true word of God? Will we see all that's been established and preserved for us destroyed? Will we help combine Church and State even after that great liberal of our day, the late Mrs. Eleanor Roosevelt, stated that to combine Church and State would be a tragedy because the church would be destroyed? Why don't Christians wake up before it's too late?

I did, however, agree with you on one point, that being; "We will have small pickings among the Baptists in Arkansas when we start looking for real live heretics on the basis of what they believe or say they believe." Too many won't say anything because they are too busy sitting on the fence. Then they'll "start something". I say to "start something" is wonderful if it's for the glory of God!—Mrs. Tim S. Berry, Crossett, Arkansas

REPLY: I have no fear of our college being taken over by the Government or of us living to see "all that's been established and preserved for us destroyed." And I am still asking, who among us has departed from the faith?

you, you lose one of the groups. If you descend to the level of the lower group, you lose the superior ones.

By a steady process of example and teaching you must bring your lower group up with you to a higher level. This growth process must be kept up continually and in this way only can one build a strong church. The idea is to grow from the present status to a higher standard of consecration and efficiency along all lines of endeavor.

There may be dangerous storms in the air and there may be poisonous gasses in the deep sand but those conditions are out of our reach. However, right here in the very community where we live there is poison in the newspapers, radio, television and in our very own lives. We must keep a clean-up program going all the time.

Regardless of which way you may go, there is always the danger of disaster. We may never be able to abolish danger, but whether that danger is above, below or on our level, we may avoid it and keep ourselves perfectly safe right in the middle of the road. Being able to see the danger in the storms or quicksands of life without getting into them is a great art. Keeping people out of the moral danger zones is our divine task. It is one thing to see the danger signs, but another thing to do something about them.

It seems to me that preachers, teachers and other leaders would not be needed after all if there were no whirlwinds and quicksands of sin in the lives of people right in the very community where we live. We will not justify being in the place of service unless we get in the very center of the moral clean-up program in the community where we live. "Christ is the answer."

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## Filmstrip with 'Bearing Our Witness for Christ'

NASHVILLE — "Visiting the Unsaved," available Jan. 15, is a new color filmstrip prepared by the Sunday School Board's Broadman Films department for use with the alternate Sunday School unit, "Bearing Our Witness for Christ."

Adults and young people are studying the unit January through March during a Southern Baptist emphasis on "Every Christian a Witness Now."

A 52-frame filmstrip with recording, "Visiting the Unsaved," is the first in a series on visitation. It is designed to give the principles of visitation and to encourage Christians to witness to the lost. One approach to use in witnessing is suggested, based on questions and answers, using the Gospel of John.

This filmstrip is also related to training activities following Soul-Winning Commitment Day, Jan. 9, and to a church's ongoing visitation training program.

Other filmstrips in the series will be released Apr. 15. Titles are: "Principles of Visitation," "Outreach Visitation," "Visiting the Unaffiliated," and "Visiting the Sick and Sorrowful."

"Visiting the Unsaved" will be available at Baptist Book Stores or through the Church Audio-Visual Education Plan.—Lawson Hatfield, State Sunday School Secretary

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## Training Union Magazine

### MONTHLY FEATURES:

1. Articles related to the Training Union concept book, with emphasis upon implementing this concept in the local church
2. How-to article on training—Specialized and general
3. A success story—how we did it and how you can do it too
4. Interpretation of study programs
5. Mission story (home or foreign) involving Training Union work
6. Book review page for church leaders—current, practical books
7. New church member orientation helps
8. Vocational guidance
9. State work page—two states per page
10. Relationships between Training Union Department and other agencies, commissions, and departments—on local church level
11. Enlargement articles
12. Quarterly feature—preview of coming quarter's units (Include boxed-in feature on supplementary aids and who is responsible for ordering.)

### SPECIAL ARTICLES OR EMPHASES

1. Special project page (Articles on how Training Union relates to special projects of the church—Youth Week, revivals, December emphases, etc.)
2. How the church council helps Training Union
3. *Church Program Guidebook* and Training Union
4. Information related to the quarterlies

### SPECIAL ISSUES

1. January—concept of Training Union, highlighting the implementation of the tasks of Training Union in the church

## Ft. Smith

EXCITING developments in student work in Ft. Smith have been happening recently. A student work committee had been appointed by Concord Association, and this committee has as its chairman a man rich in student experience, Dr. Eugene Moore of Trinity



DR. MOORE

Church.

Recently Nell Magee of the Nashville Student Office and I met in Ft. Smith for a luncheon meeting with Dr. Moore, George O'Neel of East Side Church, a member of the Ft. Smith Junior College administration, and approximately 30 students for the beginning of Baptist student work at that college. Later several of us had a conference with the president of the college, Dr. E. T. Vines.

There were other conferences with administrative staff at Sparks Memorial Hospital. It was a full and well organized day which Dr. Moore had prepared for us. The fact that his wife was in the hospital at the time made his day with us even more a day of real commitment.

Both the college and the hospital are providing meeting places for the students. Eight students from the college and the hospital attended the recent BSU Convention in Little Rock. The association is investigating the possibilities of providing, with the Convention, more adequate facilities for the students.

We are grateful to the moderator, missionary, and other leaders who have shown concern for a student ministry in Ft. Smith.—Tom Logue, Secretary

2. July—special ABC Plan issue for use at summer assemblies
3. March—Education emphasis—Ralph W. Davis, Secretary



## Children's Nook

BY RUSSELL RAYMOND VORHEES

DOING something for others is learned by many people early in life. This precept is not confined to boys and girls or even to adults. In the great world of animals, birds, and insects, one finds living creatures which continually do something for others of the natural world. Often the kindness they render to others is the result of their search for food for themselves.

The king crow is a well-known bird found in India. It feeds on insects. These birds have found that insects are often on the cattle roaming in the fields and pastures. Thus, the sight of king crows searching for insects on the backs of the cattle is common in India. The birds get something to eat and at the same time they render a service to the cattle by removing insects that annoy.

Another much smaller bird, known as the crocodile bird, is found in the valley of the Nile River. Crocodiles also are plentiful there. Often one sees these crocodile birds on the backs of crocodiles. They are picking parasites and insects from the bodies of the reptiles.

More than that, these birds go right into the mouths of the crocodiles. They pick bits of food from between the teeth and from the tongues of the crocodiles. The crocodiles apparently know the birds are friends doing a kindly act for them. No harm comes to these birds.

Ants are known for their well-organized colonies. Not so well known is the fact that one kind of agricultural ant has developed specialized workers which are known as soldiers. These soldier ants have enlarged jaws. They do nothing but crack seeds for the other ants to eat. This is a specialized and organized group that does something for others.

Ants seem to have other humanitarian instincts by which they do something for others. When an ant is injured, the news of the injury to one of their own is passed along to the ant colony. Immediately there is a rush of ants to the spot where a fellow ant lies injured.

If the injured ant is partly buried, the ants set to work at a rapid pace to remove the debris. If the injured ant has fallen into a hole, the other ants carefully lift out the injured one and put him on safe ground. If the injured ant needs food, this is rushed to him. Heavier bits of food are carried to the injured ant by a company of other ants.

The vizcacha is a large rodent or gnawing animal found on the vast, treeless plains of South



America. It belongs to the chinchilla family. It is a burrowing animal that digs its way into the plains where it goes when danger threatens.

Groups of these animals assemble on the pampas, as the treeless plains are called. To guard against an attack by their enemies, they post a sentry to warn the others of approaching dangers.

The hermit crab is a strange and interesting fellow. He is born in the sea but without a protecting shell. The first thing he does after birth is to come out of the sea and begin to search along the shore for a discarded shell. Usually there are many shells whose inhabitants have died.

When the hermit crab finds a shell that looks about right, he backs into it if possible. If it fits, he keeps it as his shell for the time being. As he grows, he outgrows his shell just as boys and girls outgrow their clothes. When that happens, the hermit crab must start another search to find a larger shell that will fit him. Finding it, he discards the one he is outgrowing and uses the newly found shell.

Often sea anemones have fastened themselves to the surfaces of the shells. These plants live on the remains of the hermit crab's food.

The sea anemones have a sting which protects hermit crabs from attacks by small crustaceans. These are a group of water animals with hard shells and jointed bodies. The hermit crab and the sea anemones clinging to the shell used by the crab thus form a sort of doing-something-for-others society. (Sunday School Board Syndicate, all rights reserved)

# SOMETHING FOR OTHERS



## Feminine philosophy

-- or intuition

BY HARRIET HALL

### What's your hurry?

A GRANDMOTHER writes about her daughter: "As soon as she married she thought she had to have a new car, a new home, and every modern appliance to go with it. Her house is a constant jangle of noise. She's my own child but I don't understand her. We've been married nearly 30 years and we don't have half the things she has, but we have plenty. We're comfortable and what we have is paid for." She closes with a question that I suppose has been asked in nearly every generation, "What's the younger generation coming to?"

I am convinced that one of the biggest problems in America is "hurry-itis." We're in a hurry to go places—to go to school, to get out of school, to go to work, to get off from work, to eat, to buy, to sell, to get ahead in the world, to get things.

From the woman's point of view, bearing, rearing, feeding, nurturing, educating the children consume her days—not to mention the myriad details of helping manage the running of a house. To want an easier way to do things is probably a normal desire on the part of most young mothers. To want a lot of new items just to engage in the silly business of "keeping up with the Joneses" is regrettable.

Sometimes we are so busy running from this place to that, this meeting to the next one, that we forget the admonition of the Psalmist, "Be still, and know that I am God." (Psalm 46:10).

If we are not careful we will all be like the woman who went to her doctor with the complaint, "I'm all run down." After a bit he said, "You've made *your* diagnosis—now I'll make one. You're not all run down. You're all wound up."

As I rode along one of our Arkansas highways recently I noticed that even on a cold January day there were simple things to brighten the day: a bright red barn and a green meadow; a white fence, a horse pulling a wagon with automobile tires on it; a new brick church with a tall white steeple; a brown and white beagle following a boy on a bicycle; a swiftly flowing creek showing the signs of recent rains; the graceful outlines of a white birch tree against the winter sky; green blobs of mistletoe scattered here and there in the tall bare oaks; green pines and cedars and ivy-covered chimneys; a white palamino and a herd of sheep; a line of bright clean clothes hanging out to dry; a winter garden near a haybarn and a storm cellar; a tall rock chimney with smoke curling outward toward a magnificent backdrop of deep blue mountains; a little girl in a red dress; evening shadows falling on a man in overalls going out to feed and do the chores.

As I rode homeward in the glow of the sunset, I mused on the fact that perhaps someone had traveled the same road that day and had seen none of the things I saw. When I got home I stood for a while on our front porch and watched the stars "turn on" one by one, as the lights of the city below did the same thing.

I thought of the traffic slogan "Slow Down and Live," and then

recalled the irony of reading in the papers that the man who thought of that slogan was later arrested for speeding.

The grandmother who is concerned about her daughter has a point. We would all live longer if we were willing to wait on some things, and were reminded that serenity comes from simplicity.

I ran across a poem by an unknown author which seems to fit the mood of this column:

**If You Stand Very Still**  
If you stand very still in the heart of a wood,  
You will hear many wonderful things,  
The snap of a twig and the wind in the trees,  
And the whirl of invisible wings.  
If you stand very still in the turmoil of life,  
And you wait for the voice from within,  
You'll be led down the quiet ways of wisdom and peace  
In a mad world of chaos and din.  
If you stand very still, and you hold to your faith,  
You will get all the help that you ask;  
You will draw from the silence the things that you need—  
Hope and courage and strength for your task.

\* \* \* \*

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# GOD IS FATHER

BY DR. RALPH A. PHELPS JR.

TEXTS: HOSEA 11:1-4; JOHN 14: 6-11; II COR. 1:3, 4

JANUARY 23, 1966

A YOUNG man had little time or thought for his father. What the boy needed, his dad provided. When the boy was sick or hurt, the father paid the doctor's bill and took care of the drug costs. Clothes, food, housing, transportation, and allowance money were furnished by the father; and the idea of thanking his dad never occurred to the son. All these things were simply taken for granted—until the day the father was killed in an accident and all that he had been doing was suddenly cut off.

In a very real sense, many Christians simply take for granted the fatherhood of God. They are daily recipients of the heavenly Father's love and providing care, yet these are accepted with very little sense of debtorship. God is not going to get killed in an accident, but if his fatherhood were to cease for even an hour the world of the believer would change tragically.

Other religions had referred in general terms to deity as father, but nobody before Jesus gave the the clear concept of God as Father that he gave. Dr. W. T. Conner, who says that this was Jesus' favorite term for God, writes that Christ did three things that no one else had done. "He made fatherhood the controlling idea in God's relation to men. He put a new ethical quality into the idea of fatherhood as applied to God. And he made this a living connection as applied to the relation between the individual worshiper and God." (*Faith of the New Testament*, p. 96)

## I. The Old Testament concept

WHILE the Old Testament conception of the fatherhood of God does not have the dimensions that

Jesus gave to the ideas, it nevertheless is taught. In Hosea 11:1-4, Israel is pictured as a child and God as a parent who loved him, called him a son, called him to come, taught him to walk, and released him from a heavy yoke.

In Deuteronomy 14:1,2 and 32:6, Jehovah is spoken of as the father of his people. In Isaiah 9:6 the Coming One is spoken of as the Everlasting Father, and in Jeremiah 31:9 the Lord says he will lead his people because he is a father to Israel. Psalm 103:13 declares, "Like as a father pitieth his children, so the Lord pitieth them that fear him." Other passages of significance are Malachi 2:10, Psalm 2:7, Proverbs 3:12, and 2 Samuel 7:14.

## II. The New Testament concept

WHILE the Old Testament presents God primarily as King, the New Testament presents him clearly as Father—the controlling concept which Jesus held.

Primarily, God is eternally Father of the Son, Jesus Christ. Secondly, he is the Father of other men in Christ—of those who have been redeemed by faith in Christ.

When Jesus speaks of or addresses God, he uses the term "Father." He also makes it crystal clear that "No man cometh unto the Father but by me" (John 14:6). He says further that "he that hath seen me hath seen the Father" (John 14:9). Jesus, as God in human flesh, reveals more clearly than does anyone or anything else what God the Father is like. If we want to know how God feels or would act if walking among men, we need only to look closely at the life and ministry of Jesus. As the Saviour told

Philip, if we really understood him we would understand the nature of God.

In a beautiful analogy in the Sermon on the Mount (Matt. 7:7-11), Jesus stresses the fact that the eternal Father is even more concerned and compassionate than any earthly father.

According to the New Testament, all men are *not* automatically sons of God, although a lot of fuzzy contemporary thinking prates this. Birth into the physical world does not carry with it birth into a spiritual world. The latter comes through the second birth, which comes through personal faith in the redeeming, risen Christ as the Son of God. Through the redemptive work of Christ men become sons of God and joint heirs with Christ.

Paul, in numerous passages besides 2 Corinthians 1:3, 4, depicts God as the Father of Jesus Christ and the Father of believers. (If you have a Bible concordance, note the large number of times in which Jesus addresses God as Father and Paul refers to him in this way.)

The modern Christian who pictures himself as God's judgment gavel would do well to study the Fatherhood of God and then

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work a little harder at copying this aspect of the divine nature. And all believers should be keenly and constantly aware of the privilege that is theirs in praying "Our father." The fatherhood of God should never be taken for granted.

## Attendance Report

January 9, 1965

Church	Sunday Training		Ch. Adms.
	School	Union	
Alzheimer First	140	52	
Berryville Freeman Heights	146	63	2
Blytheville			
Gosnell	300	103	1
New Liberty	142	46	
Trinity	214	80	
Camden			
Cullendale First	454	183	1
First	544	220	2
Conway Second	430	252	17
Crossett			
First	608	142	3
Mt. Olive	246	75	
Dumas First	325	75	
El Dorado			
Caledonia	35	27	
First	871	583	
Immanuel	509	174	3
Trinity	234	121	2
Gurdon Beech St.	158	58	
Harrison Eagle Heights	277	95	
Jacksonville First	488	152	7
Jasper	56	35	
Jonesboro			
Central	553	191	1
Nettleton	252	110	
Little Rock			
Forest Highlands	282	123	1
Life Line	431	136	7
Immanuel	1,251	384	6
Rosedale	304	88	
Magnolia Central	750	242	2
Marked Tree			
First	176	63	
Neiswander	111	74	
North Little Rock			
Baring Cross	698	199	1
South Side	47	18	
Bethany	219	91	
Calvary	442	123	3
Forty-Seventh St.	211	101	
Grace	101	50	2
Gravel Ridge First	205	99	
Runyan Chapel	79	45	
Levy	532	180	
Park Hill	942	267	4
Sixteenth St.	45	32	
Pine Bluff			
Centennial -	275	99	5
First	901	173	
Mission	106		
Second	249	71	
Watson Chapel	185	83	
Springdale First	501	164	1
Star City First	283	93	
Sylvan Hills First	327	91	
Texarkana Beech St.	554	148	3
Community	34		
Van Buren			
First	478	170	
Second	58	33	1
Warren			
First	444	117	
Southside	110	98	
Immanuel	293	92	
Westside	89	36	
West Memphis			
Ingram Blvd.	238	115	

A MAN filling out an application in a factory was greatly perplexed at one question: "Person to notify in case of accident?"

His decision: "Anybody in sight."

THE dime isn't entirely worthless—it makes a fairly good screwdriver.

## A Smile or Two

### Why bother

THE boss was exasperated with his new secretary. She ignored the telephone when it rang. Finally he said, irritably: "You must answer the phone."

The secretary replied: "O. K., but it seems so silly. Nine times out of 10 it's for you."

### Note-worthy

THE bank robber shoved a note across to the teller. It read: "Put the money in a bag, sucker, and don't make a move."

The teller pushed back another note: "Straighten your tie, stupid, we're taking your picture."

JIM: You going to the party tonight?

Ike: I ain't yit received a sign of an obligation.—W. B. O'Neal

### Logic lesson

THE professor of chemistry was giving a demonstration of the properties of various acids.

"Now," he said "I am going to drop this two-shilling piece into this glass of acid. Will it dissolve?"

"No, sir," replied one of the students.

"No?" said the demonstrator. "Then perhaps you will explain to the class why it won't dissolve."

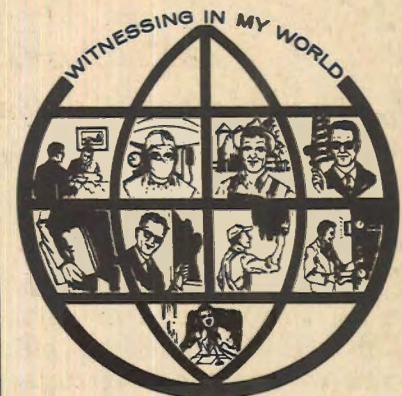
"Because," came the answer, "if it would you wouldn't drop it in."

### Gallantry

THE young man and the young lady walking in opposite directions bumped into each other as they turned a corner. Backing up they both apologized and started up again. Both dodged the same way and bumped again.

Backing up for the second time, the young man tipped his hat and remarked, "Just once more, honorer, then I've really got to go."

## BAPTIST MEN'S DAY



January 23, 1966

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### Too late

TWO very-much married old cronies were talking over their long and painful experiences under the yoke.

"I'm telling you," exclaimed one old codger to the other, "if they'd had electric blankets and sliced bread when I was a young man I never would have got married in the first place."



# Religious News Digest

By Evangelical Press

## Criticize Schweitzer

DETROIT (EP)—Under Secretary for African Affairs G. Mennen Williams and his wife, Nancy, expressed sharp criticism here of the medical work of the late Dr. Albert Schweitzer in an interview published by the *Detroit News*.

Mrs. Williams scored the late medical missionary for lack of sanitation in his clinic, for alleged failure to use modern drugs and medications sent to the hospital from America and for his attitude toward the Africans.

Because Dr. Schweitzer refused to take the life of any living thing—even an insect—the clinic was “swarming with disagreeable things,” Mrs. Williams said. She added that there were “goats, dogs, flies and chickens messing on everything. I have never seen such a deplorable place.”

According to the *Detroit News* interview with Mrs. Williams, thousands of dollars worth of American drugs sent to the hospital were never used. “I don’t believe he knew how to use them, and just let them rot in a corner,” she said.

Of the late missionary doctor’s attitude toward Africans, Mrs. Williams said: “He apparently really hated the natives and I think more people died there than he ever saved.” She added: “He never taught the natives a thing and didn’t want anyone else to try.”

None of Mrs. Williams’ criticisms of Dr. Schweitzer and his institution was particularly new, though other visitors may have been less outspoken in voicing them. Dr. Schweitzer himself,

shortly before his death earlier this year, acknowledged that his hospital facilities should be brought more up to date with such improvements as running water and electricity.

## Prayer decision

NEW YORK (EP) — Spokesmen for parents’ groups and other community organizations had varying reactions to the refusal of the U. S. Supreme Court to overturn a lower court ban on voluntary prayers in public school.

Francis R. Buono, chairman of PRAY (Prayer Rights for American Youth), the group which first took the issue to court three years ago, called it “a terrible ruling.”

He said the Court action established clearly for the first time “that no prayer—voluntary or involuntary—may be heard in the public schools of the land.”

Mr. Buono’s organization was formed as part of the campaign in 1962 to force the principal of a Queens public school to rescind his order forbidding kindergarten teachers to lead their charges in saying of grace before the children had cookies:

“God is great and God is good  
And we thank him for our food  
Amen.”

## In the world of religion

... LAST year clergy and laity emerged from their churches and synagogues to meet the world’s problems of war, peace, race, and poverty. It was the year when approximately four million persons saw the first Pope to visit the Western Hemisphere, when Pope Paul VI arrived at Kennedy Airport Oct. 4. Peace was the theme of the messages he brought during his fourteen-hour visit to the United States. He is also the first pontiff ever to join Protestants and Eastern Orthodox in a prayer service for Christian unity. This he did four days before the Second Vatican Ecumenical Council closed.

... The Synod of Evangelical Lutheran Churches (Slovak) voted in Milwaukee, Wisconsin, to join three larger Lutheran bodies in forming a new cooperative agency, the Lutheran Council in the United States of America. The agency is expected to come into being in 1967.

... Albert Schweitzer, world renowned humanitarian, physician, theologian, and musician, who spent two thirds of his life ministering to the sick and needy at his jungle hospital in Lambarene in Gabon, West Africa, died Sept. 5 at the age of 90.

... A total of 77,000 persons attended the Billy Graham three-day crusade in Vancouver’s (B. C.) Empire Stadium on July 2-4. Before Graham’s appearance in Vancouver, his brother-in-law, Leighton Ford, spoke at 21 meetings which drew an attendance of 153,000. During both meetings of the Lower Mainland Crusade, 3,300 persons made “decisions for Christ.”—The Survey Bulletin

## Against ‘shared time’

CARSON CITY, Nev. (EP) — Nevada’s Attorney General Harvey Dickerson has ruled that the state’s constitution prohibits “shared time” practices in Nevada’s public schools.

The interpretation was given at the request of State Superintendent of Schools Bryon Stetler. The question arose when parents in Clark County asked permission for their children, enrolled in Roman Catholic schools, to take certain courses in public schools.

Mr. Dickerson held that such a practice would violate the state’s constitution.

### 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.

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