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Arkansas Baptist Newsmagazine

1-6-1966

January 6, 1966

Arkansas Baptist State Convention

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SUNDAY SCHOOL RALLY

The Associational Sunday School Rally will be held at Baring Cross Baptist Church Monday, January 17, at 7:15 p.m. Conferences will be held for each age group. Leaders in these conferences are as follows:

Adults, Rev. Charles Sewell.
 Young People, Rev. Jeff P. Cheatham, Jr.
 Intermediates, Al Dodson.
 Juniors, Dorothy Barnett
 Primaries, Susie Session.
 Beginner, Mrs. Ken Lilly.
 Nursery, Jack Cowling.
 Bro. W. J. Waymack, your Associational Sunday School Superintendent, asks that each person do their best to attend this important rally.

W.M.U. RALLY

Jacksonville First Baptist Church extends an invitation to all Women's Missionary Societies to attend the Rally there on January 13th at 9:45 in the morning. A regular business session will be held and conferences for all officers. The featured speaker for the Rally will be Miss Annie Hoover, missionary now home on furlough from Japan. Miss Hoover is a native of North Little Rock.

NOTICE TO CHURCH TREASURERS

You will receive this week stamped envelopes addressed to our Association P. O. Box, for your convenience in mailing in your Associational contributions each month.

NEWS OF ASSOCIATIONAL INTEREST

Gravel Ridge Baptist Church reports that their new auditorium is past the halfway mark towards completion, and they hope to be in it within several months.

Have you a new pastor, or recently ordained deacons, or are you planning a revival? Please call in any news of interest to the Association to Betty Welch at TE-3154 or TE 5-3623. This is YOUR PAGE!

ASSOCIATIONAL CALENDAR

- 3- 7 January Bible Study
- 5 WMU Executive Board, Park Hill, 10 a.m.-12 noon
- 9 Soul Winning Commitment Day
- 13 WMU Rally, First Baptist, Jacksonville, 9:45 a.m.-noon
- 17 Executive Board Meeting and Sunday School Rally, Baring Cross
- 23 Baptist Day
- 24 YWA Rally, place to be announced, 7 p.m.
- 24-26 State Evangelism Conference
- 25 GA Rally, Amboy Baptist, 6:45 p.m.
- 25 Library Meeting, Park Hill, 7:00 p.m.

ETERNAL REVENUE

I work for the Department of Internal Revenue. Yes, I am the chap that everybody loathes. I go over income tax returns.

The other day I checked a queer return. Some guy with an income under \$5,000 claimed he gave \$624.00 to some church. Sure, he was within the limit—but it looked mighty suspicious to me. So I grabbed a bus and dropped in on the guy. Asked him about his "contribution." I thought he'd get nervous like most of them do, and say that he "might have made a mistake." But not this guy! He came back at me with the figure of \$624.00 without batting an eyelash.

"Do you have a receipt from the Church?" I asked, figuring that would make him squirm.

"Sure" he said. "I always drop them in the drawer where I keep my envelopes." And off he went to fetch his receipts.

Well, he had me! One look at the receipt and I knew he was on the level. So I apologized for bothering him, explaining that I have to check up in deductions that seem unusually high. And as we shook hands at the door, he said, "I'd like to invite you to attend our church some time."

"Thanks," I replied, "But I belong to a church myself."

"Excuse me," he said. "That possibility hadn't occurred to me."

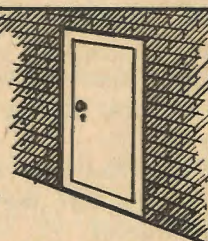
As I rode back to the office I kept wondering what he meant by that last remark. It wasn't until Sunday morning, when I dropped my usual quarter into the offering plate, that it came to me.—Copied

TREASURER'S REPORT

December 20, 1965	
November 22, 1965—Cash Balance	\$7,202.55
Offerings November 22—December 20, 1965:	
Amboy Baptist (\$5 for Minutes)	287.42
Baring Cross Baptist	219.38
Bayou Meto Baptist	22.94
Berea Baptist	20.00
Bethany Baptist	34.98
Calvary Baptist	85.32
Cedar Heights Baptist	43.00
Forty-Seventh Street Baptist	25.00
Grace Baptist	21.86
Gravel Ridge Baptist	65.02
Graves Memorial Baptist	80.00
Harmony Baptist	8.40
Highway Baptist	27.00
Hill Top Baptist	4.58
Levy Baptist	213.02
Park Hill Baptist	525.00
Pike Avenue Baptist	70.00
Remount Baptist	18.66
Runyan Baptist Chapel	27.94
Second Baptist, Jacksonville	56.86
Sherwood Baptist	41.58
Sixteenth Street Baptist	10.64
Starfill Baptist	4.00
Sylvan Hills Baptist	35.36

Total Offerings	\$1,948.84
Total Funds Available	\$9,151.39
Disbursements:	
American National Bank—Lakewood	600.00
L.R. Baptist Student Union	83.33
Home Mission Board—Pastoral Aid in Michigan—Dec.	37.50
Runyan Baptist Chapel—Pastoral Aid—Dec.	37.50
Arkansas Baptist Newsmagazine—Dec.	17.50
First Federal Savings & Loan Association—Savings Account	5,000.00
Mrs. Betty Welch, Asso. Sec'y—\$50.00; TU Expense—\$4.19; Pastors' Conference—\$3.60	57.79
Rev. Johnny Jackson—"M" Night Speaker	50.00
Spaulding Athletic Goods Co.—TU Plaques	24.17
Home Mission Board—Pioneer Mission Work—\$500 for Valentine, Neb., and \$500 for Grand Island, Neb.	\$1,000.00
Total Disbursements	6,907.79
December 20, 1965—Cash Balance	2,243.60
Balance on Lakewood Property	\$37,572.58
Mrs. T. A. Spencer, Treasurer	

Tithing
Unlocks
the Door



TO SPIRITUAL RICHES

"I Will Pour You Out a Blessing" Mal. 3:10

YOU GROW AS YOU GIVE

On being great

HOW would you like to receive through the mails an attractive book entitled *The Three Greatest Personalities of the Age and How I Met the Other Two*, with your name printed underneath as the author?

This happened to me during the Christmas season. When I called from my house to the office to check on the mail and my secretary told me about the arrival of my "latest book"—in unbecoming glee, it seemed to me—it rather jarred me. I wondered if the friend (?) who had sent it had been reading my outgoing mail, or the *Newsmagazine*, or—heaven forbid!—my innermost thoughts.

Before I actually saw the "book" and discovered that Don Hook and no telling how many others had received similar "volumes," with themselves, in turn, as the authors, and that the gag was really not as personal and pointed as I had feared, I did quite a bit of introspective thinking. Was this my true "image"—a fellow who thinks he is great? I must confess that there were some performances of mine I could recall that might have given somebody this impression.

I was still trying to decide what to do about my image and how to answer the sender of the novelty when I got the perturbing thing in hand and discovered it was an impish Christmas "card" from my good friend O. L. Bayless, former pastor of Second Church, Hot Springs, and now editor of *The Rocky Mountain Baptist*, Denver, Col.

With this experience fresh upon me I read again some of Elbert Hubbard's "Thoughts about Great Men." Said Elbert:

"Men who do nothing and say nothing are never ridiculous. Those who hope much, believe much, and love much, make mistakes.

"Constant effort and frequent mistakes are the stepping-stones of genius.

"Men who discover continents are destined to die in chains. That is the price they pay for the privilege of sailing on, and on, and on, and on.

"The man who . . . lets his work speak, and who, when reviled, reviles not again, must be a very great and lofty soul.

"The man who can laugh at himself, and who is not anxious to have the last word, is right in the suburbs of greatness."

Oh, well, who wants to be great anyhow!

Erwin L. McDonald

IN THIS ISSUE:

WHAT is important in your home? What are the sounds of your home? The fresh new year gives an opportunity to re-examine our thinking on family character, says Harriet Hall. Her "Feminine Philosophy . . . or Intuition" on this vital subject is on page 17.

MUCH is being thought, much is being said, much is being written about the refusal of the Arkansas State Convention to seat First Church, Russellville, and the issues the action involved. Today we bring you the words of William T. Flynt on the subject. The Conway pastor's article is on pages 6 and 7.

OUACHITA University was the recipient of a \$50,000 grant from Winthrop Rockefeller recently. For news coverage on the event and subsequent action of the board turn to page 8. For editorial comment, see page 3.

OUR own personal "middle-of-the-roader," J. I. Cossey today begins a two-part series on the role of the minister's wife. We believe that every lady who finds herself in this position will find words of encouragement in Dr. Cossey's column, page 19.

ARKANSAS friends of the Frank Bakers, formerly of Pine Bluff, will read with interest an account of their activities as Southern Baptist missionaries to Korea, page 13.

AS a shiny New Year emerges, the best wishes of the *Arkansas Baptist Newsmagazine* staff go out to all of our readers. Our names are in the masthead below. For a serious and godly look at the New Year for the Arkansas State Convention, we present the cover story, page 10, by Dr. S. A. Whitlow, executive secretary.

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

January 6, 1966

Volume 65, Number 1

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Opinions expressed in editorials and signed articles are those of the writer.

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

Rockefeller gift

BAPTISTS of Arkansas have expressed their appreciation, through the board of trustees of Ouachita Baptist University, for a \$50,000 gift from Winthrop Rockefeller, the well known Arkansas philanthropist.

Ouachita needs financial strengthening at all seasons, but the Rockefeller gift came at a particularly appropriate time. It will make possible the completion of the new field house, long in the building on a pay-as-you-go basis. Appropriately enough, the field house has been named Winthrop Rockefeller Field House.

In a special resolution the Ouachita trustees expressed appreciation not only for this particular gift, but for what Mr. Rockefeller has meant to the state and, particularly, to its private institutions of higher learning across the years he has made Arkansas his home.

The resolution pointed out that Mr. Rockefeller is a member of a family which has for generations made large contributions to Baptist causes and institutions.

Arkansas heresy

SOMEONE writing in a recent issue of a Little Rock newspaper declared the problem of the Arkansas Baptist State Convention is not "alien baptism" but "liberalism, the watering down of the Bible, a subtle attack on the deity of the Lord Jesus Christ."

One advantage of beginning an argument without a definition of terms is that each one can use his imagination to make the terms mean whatever he wants them to mean. According to *Webster's Seventh New Collegiate Dictionary*, liberalism is "a movement in modern Protestantism emphasizing intellectual liberty and the spiritual and ethical content of Christianity." Those who insist on making "liberalism" a dirty word must necessarily enlarge upon this definition.

The issue before the Arkansas Baptist State Convention last November involving the First Baptist Church of Russellville was not the deity of Jesus Christ, the divine inspiration of the Scriptures, or even believer's baptism. Southern Baptists are all together on these things. If there is an Arkansas Baptist anywhere who does not hold to these basic doctrines, who is he and where is he? Certainly there was no voice like this raised at the November Convention. And in the many articles and letters that have come to the *Arkansas Baptist Newsmagazine* no one has been preaching doctrines that contradict or conflict with the clear teachings of the New Testament.

It is easy to construct straw men and then to assault them. But if anybody is looking for real, live heretics on the basis of what they believe or say they believe, he will have small pickings among the Baptists of Arkansas. On the other hand, if someone wants to charge us with heresy on the basis of our failure to practice the Christian doctrines we preach and defend with great vehem-

ence, well, that is quite another matter. We might have a hard time meeting this argument. It all gets back to the question of what is really heresy, doesn't it?

For non-drinkers

THOSE of us who do not drink alcoholic beverages and who crusade from time to time against the manufacture, sale and consumption of such are often accused of being "joy killers" and "blue noses." Perhaps we are too inclined to be negative in our approach, "tearing down without building again."

Many of us condemn the drinking of alcoholic beverages without offering any special inducement to alcohol drinkers beyond sobriety and its own rewards. Now two positive-thinking, far-sighted ladies—Betty Rollin and Lucy Rosenfeld—have come out with a whole book of enticing substitute drinks, all of them non-alcoholic. (For a review of their book, *The Non-Drinker's Drink Book*, just off the presses of Doubleday, see the book-review column elsewhere in this issue.)

Please answer!

IN a few days now a select few of our readers will receive questionnaires on their likes and dislikes of the *Arkansas Baptist Newsmagazine*. This is to urge every one who receives a questionnaire to fill it out and mail it as directed. Your cooperation will help us to have an appraisal of our paper and give us some direction toward possible improvement.

Actually those of us in the *Newsmagazine* office have had no part in determining to whom the questionnaires will be sent. We are just following the directions of the Department of Survey and Statistics of the Sunday School Board of the Southern Baptist Convention, whose staff is conducting the survey.

In the interest of objectivity, those who fill out and return the questionnaires are being requested not to sign them. We want each one to be perfectly frank in his or her appraisal. Of course, we trust each one will be fair, if not merciful!

Some will recall that we did a similar reader survey several years ago.

Our readers will be interested to know that the most of the other Southern Baptist state papers are having similar surveys.

A few weeks from now, when the replies are in and there has been time to tabulate them, we will have a report for all of our readers.

We trust this is enough to impress all who receive our questionnaires on how important they are to the success of the project. The more of the questionnaires filled out and returned, the more will be the value of the survey. Are we too optimistic in hoping that every questionnaire will be returned?

If you have not been reading our paper "from cover to cover," why not start doing so with this week's issue, just in case you may be asked to evaluate the paper and its various features?

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.

'Public outcry pressure'

FROM reading the Arkansas Baptist Newsmagazine and the daily papers, I get the idea that some people are shocked, alarmed, in tears, and otherwise distressed over the action of the recent Arkansas Baptist State Convention.

This pressure of public outcry is being carried on by the highly trained leadership of the college churches and other leading churches in the state—at least that is what I read in the papers.

I don't know what the folks down on Bunker taught their children, but at our house, we were taught not to run and blab family problems to the neighbors. We could always solve our family problems at home.

Now the place and time to discuss this was on the floor of the convention at the meeting of the convention. Afterthoughts could be placed in our Baptist paper.

These charges against the Convention are made by specialists; and remember, when specialists make mistakes, they really make mistakes.

But let us examine the charges against the Convention in declining to seat the messengers from Russellville.

1. That the action in question was dictated by an untrained rural ministry. This is an unkind statement, and it takes something other than Christian training to draw it out.

2. That laymen had little or no voice in the Convention—"If the pulpit has silenced the pew. . ." In a Baptist Convention all members are accorded equal rights. The President was fair and impartial. I have never heard him accused of being unfair in moderating a business session.

3. That the minority vote "—included the pastors of nearly all of the college churches and many other outstanding churches in the state." If this be true, is this the way for all minorities to act? Is this Christian ethics?

4. That there is a New Testament precedent for appointing a committee to handle the matter of messengers to a Baptist convention when their credentials are questioned. No Bible reference was given for this. Matt. 18:15-17 certainly would not apply for the last ap-

peal was to be made to the church, and the Arkansas Baptist State Convention is not a church.

5. That the convention has no right to refuse to seat any messenger. This is ridiculous. If the Convention is not to determine who its members shall be, who is to do so?

6. That in declining to seat certain messengers, the Convention was exercising authority over the church they represented. This is a wrong conclusion. The authority of this church was in no way violated.

7. That it is unorthodox to raise the question of orthodoxy at a Baptist state convention.

8. That to decline to seat messengers "—borders on character assassination."

9. That this action by the Convention is "—an anti-education emphasis."

10. That it shows "—a disdain for orderly and accepted denominational procedure for transacting business."

These last three charges are too childish to merit a serious answer. They are utterly groundless. One thing is evident. If this blasting tirade is the best that this self-styled, "trained" Baptist leadership has to offer; then we must look elsewhere for leadership. After all there is more stability in the grass roots than in the grass blades.—Howard H. King, pastor First Baptist Church, Flip-pin, Arkansas

'Praise, approval'

THE Mt. Olive Baptist Church in regular monthly business session, Dec. 8, 1965, voted to send a letter of praise and approval to [Dr. S. A. Whitlow] the executive board and the messengers of the 1965 State Convention for the action taken in re-affirming the time-honored Baptist opposition to the acceptance of alien immersion and the practice of open communion. We are in whole-hearted agreement with the convention's refusal to seat the messengers of the First Church, Russellville. Certainly we are eager to receive this church back into our fellowship when she shows evidence that she is a "regular Baptist church" and in sympathy with the traditional church polity of Arkansas Baptist.

It was also voted that this letter be sent to the Arkansas Baptist Newsmagazine for publication.—J. D. Moore,

Church Clerk, Rev. Carroll L. Evans, Moderator, Mt. Olive Baptist Church, Crossett, Ark.

'Regular Baptists'

SOMETIME ago a baptist preacher (not Southern Baptist) said his brand of Baptist was the original New Testament Church. He further said that John the Baptist was the original member of his church and since John baptized Jesus, this made Jesus a member of his church and since Jesus was God, this made God a charter member of his church. Quod Erat Demonstrandum.

Later, I asked a Southern Baptist Convention preacher about the above irrefutable bit of wisdom. The Southern Baptist Convention preacher told me that this was all false and was due entirely to ignorance or religious arrogance or both. He further stated that many religious groups had tried to capture Christ for their own, but that the freedom that existed among Southern Baptist would never allow our group to resort to such stupid tactics.

I wonder what the preacher from Pine Bluff and the State Baptist Convention are doing? Also, who are regular baptist and do regular baptist belong to the Southern Baptist Convention:—Wade L. Davis, 21 Belmont Drive, Little Rock, Ark.

Church, ordinances

WITH the possibility of hundreds of our Arkansas Baptist people honestly seeking help on the issue of Baptism and the Lord's Supper, may I commend a new book that has been widely praised by such men as Dr. Wayne Ward of Southern Seminary and Dr. C. R. Daley of the Western Recorder. Dr. Ward says: "It will make a significant contribution to the current discussion of the doctrine of the church among Baptists and others."

I refer to *The Church and the Ordinances* by Buell H. Kazee, the Little Baptist Press. It is available through the Baptist Book Store.—J. T. Elliff, Baptist Building

URGE YOUR
FRIENDS TO
READ THE

Arkansas Baptist
TOO!



BAPTIST POLITY, THE SCRIPTURES AND CONSCIENCE

BY WILLIAM T. FLYNT
PASTOR, FIRST BAPTIST CHURCH
CONWAY, ARKANSAS

WE are crossing some streams in our Arkansas Baptist State Convention life that have not been bridged. The current is quite swift, and it remains to be seen if, when we get to the other bank, we will have a road map to follow. A big majority of the messengers in attendance at our last annual meeting said that they were for "closed communion" and against "alien immersion." Then a few minutes later they refused the seating of messengers from one of our churches whose members have been open and honest about the way they observe the ordinances. The Credentials Committee Report, which recommended their being seated on the basis that there was nothing in our constitution that would warrant otherwise, was rejected.

Of course, the *next* day we reaffirmed our belief in the autonomy of a local Baptist church. What does it mean for a convention to vote on local church autonomy and then deny the seating of messengers from a church that had exercised that autonomy? It is, indeed, strangely inconsistent. Obviously, what we *really* said was this: A church can be a part of our convention *and* be autonomous provided that they are "right" in their views and observances of Baptism and the Lord's Supper.

The Scriptures

WE call ourselves people of the Book, but are we? We have become so organized, institutionalized, and programmized that we've moved away from the real message of the Book. Ross Coggins says, "Baptisticus statisticosis is our common malady." This isn't to blame any program and certainly not our denominational leaders, but the leaders in each church who are responsible for the emphases of its ministry. We will not find a cure-all by using Baptist orthodoxy or tradition as a wonder drug. There is little hope that references to history could bring closer together the two viewpoints of "open" and "closed" communion, because Baptists have traveled too many different roads and at different speeds with varying emphases and practices. We get hopelessly

bogged down in history because what one says is our "historic position" another denies, etc.

What Baptists should use to cure their ills (including this one) is the Scripture taken in its plain-sense meaning. Often Scripture verses are taken out of context and are made to say something quite different from what the original author obviously intended. What does the Bible say about Baptism and the Lord's Supper? This writer makes no claim of infallibility, and limited space necessitates a brief treatment. Consider, first, the question of baptism. The mode is immersion. The proper subject is a believer in Jesus Christ. On these we all agree. But what or who is the authority? Christ is the authority. He commanded those who make up the community or family of believers to disciple the nations, baptize, teach, etc. (Matt. 28: 18-20). Jesus at this point in history could not have been speaking to Baptist churches, as such, in a denominational sense. Denominations had not yet appeared; there was one church in the sense that all who belonged to Christ felt a kinship with each other. As the years passed and congregations of believers sprang up in Antioch, Philippi, Rome, etc. they continued to feel a kinship with those who shared in the experiences of God's redeeming grace and eternal hope. *Then*, the distinctive thing was to be Christian, to be committed to Christ and His purposes.

In the "Acts of the Holy Spirit," as Dr. W. O. Carver called the book of Acts, we learn how the disciples carried out our Lord's wishes. On the day of Pentecost, Peter, as spokesman, preached Jesus as God's anointed . . . and called upon men to repent and be baptized (Acts 2:38). "So then those who received his word were baptized; and there were added that day 3,000 souls" (v.41). What questions did Peter and the other believers ask those 3,000 candidates for baptism? How could they have been "indoctrinated" so soon? Are we really to think the young church took a "vote" on whether or not each of the 3,000 was to be baptized? Baptism on that memorable occasion was a sacred and beautiful and *Christ-appointed way for a new convert to make*

his public confession of Jesus as Lord.

Read in Acts 8 about Phillip's baptism of the Ethiopian eunuch (verses 26-39). Phillip found the Ethiopian reading from Isaiah, and the latter, not understanding what he was reading, asked for assistance. Phillip "preached Jesus to him." He was converted and Phillip baptized him—and he wasn't even an ordained preacher, only a deacon. No "church" was there to authorize the baptism, and one must admit that something is read into the Scriptures when we claim that the church in Jerusalem had given prior, blanket authorization. Jesus Christ was the authority, and Phillip, who confessed Jesus as Lord, was the administrator, and the Ethiopian, who became a believer, was a proper subject. In Acts 10 we can draw similar conclusions from Peter's experience in Cornelius' house. Read this chapter, especially verse 48, "And he [Peter] ordered them to be baptized in the name of Jesus Christ."

These comments are not intended as criticism against the policy of any local church relative to examination and indoctrination of candidates for baptism, "voting" on them, etc., *unless* these distort or camouflage that which is true to the plain-sense meaning of the Scriptures. Here we are soon to be entering the last third of the 20th century, trying to win men to Jesus Christ. Occasionally, a church is confronted with an individual who has been won to Jesus Christ and *whose testimony of his experience of baptism is what the New Testament teaches*, although it was administered by a person or group that was not of "like faith and order." We miss the real point of New Testament baptism if we require him to be "re-dipped" because "this is the way Baptists have always done it," or because "we must keep peace in the Association."

A second thought relates to the Lord's Supper. Jesus instituted the Supper with his apostles in the Upper Room on the eve of his crucifixion. On this we all agree, but we don't agree on what it means. There is no evidence in Scripture or elsewhere to support the assertion that the apostles constituted a "local church" all by themselves. This was not a "church" meeting in the Upper Room in the sense that we think of a local church today. Jesus had only his apostles present because it was a time of intimacy in instruction which would equip them to go here and there and teach those who confessed him as Lord to take the ordinary elements of bread and wine and observe in beautiful symbolism the memorial feast. To some of us—who believe we are true Baptists, too—it is foreign to the spirit of Jesus to deny participation in the Lord's Supper service to any person who is truly a Christian. "Let a man examine himself, and so let him eat of the bread and drink of the cup" (I Cor. 11:28). Earlier in this Corinthian chapter Paul dealt with some problems in the church which included some Lord's Supper observance abuses. A contentious spirit and division into factions within a church make it impossible for that church to observe properly this ordinance, he

said. But to use his argument as a basis for "close communion" is to miss the point.

Conscience

EVERY person owes something to "the fellowship" of which he is a part. This acknowledgment should be gladly made. But does one owe "the fellowship" his conscience and the honesty of his soul? In the early years of my ministry, I opposed "open communion" and "alien immersion." This was the only interpretation of the ordinances that I had ever heard. So, I know the arguments for these practices because I've used them many times. Then my path crossed the paths of young people from Southern Baptist homes and Southern Baptist churches from other sections of the country, many of whose traditional interpretation of the ordinances differed from mine. Some years later I became increasingly disturbed as I studied and restudied the Scriptures, because it became evident to me that some of our practices were based upon a false notion of apostolic succession. (The New Testament records only one member of the Twelve who had a successor—Judas Iscariot). Isn't it strange that in trying to be consistent with the assertion that Baptists are the onliest, truest, blueist Bible Christians, some of our practices have come to be based upon a convenient way of handling church business rather than following the plain-sense meaning and spirit of the New Testament?

When one gives evidence that he has experienced New Testament baptism, is it right to require him to submit to "Baptist baptism" in order to become a member of a local Baptist church? If such a person gives evidence that he believes the fundamentals of the Christian faith and wants to serve his Lord through the work and life of a given church, why require him to submit to what nearly always is a meaningless "re-dipping?" An individual can have but one genuine baptism. It goes against the consciences of many Baptists for a church to require "Baptist baptism" when it is convinced that an individual has already experienced New Testament believer's baptism. To some of us, this kind of "re-dipping" is handling too carelessly that which was intended to be sacred, beautiful, meaningful, and once for all. Is there no place for us to be true to our conscience and our understanding of the Scriptures and remain in the Convention?

The "trouble" cannot be diagnosed in such a simple manner as to say that it stems from only a half dozen or two dozen liberal preachers. I am persuaded that literally thousands and thousands of Arkansas Baptists in the local churches have never believed in "closed communion." Are they to be disenfranchised? They love the Convention and believe it is the best instrument we have for participating in the cause of world redemption through evangelism, missions, Christian education, etc. No group of Baptists, not even in a local church, can agree fully on

(Continued on page 18)

Rockefeller honored for gift

TRUSTEES of Ouachita University have named the school's new field house, designated the baseball field as a memorial, and picked a new athletic director, according to Dr. Ralph Phelps, president.

The Board announced acceptance of a \$50,000 gift from Winthrop Rockefeller, Arkansas philanthropist, at the same time they named the recently constructed gymnasium the Winthrop Rockefeller Field House. Rockefeller's gift will make possible the completion of the building, which has been built on a pay-as-you-go basis, and the paving of the parking area adjacent to the structure.

Ouachita's baseball field was

named Rab Rodgers Memorial Field in memory of R. D. (Rab) Rodgers, athletic director and baseball coach, who died suddenly at his home Dec. 19. The Board also adopted a resolution of appreciation for Coach Rodgers' untiring and unselfish efforts in behalf of the university's athletic program.

Bill Vining, basketball coach since 1954, was named athletic director for the remainder of the year. At present he also serves as head of the physical education department.

In naming the 3,000-seat field house, the trustees adopted the following resolution:

WHEREAS the Rockefeller family has for three generations supported Baptist causes through the United States, and

WHEREAS Mr. Winthrop Rockefeller, the distinguished Arkansas member of this great family, during the past ten years has supported private higher education in this state in numerous and generous ways, and

WHEREAS Mr. Winthrop Rockefeller, through his personal contributions and his encouragement of the Rockefeller Brothers Fund to invest in Arkansas, has both enriched and strengthened Ouachita Baptist University, and

WHEREAS his most recent contribution, a gift of \$50,000 to Ouachita Baptist University to make possible the completion of the new field house, comes at a crucial time in the University's development, now therefore

BE IT RESOLVED that the Trustees of Ouachita Baptist University do this day name said building WINTHROP ROCKEFELLER FIELD HOUSE and do proudly identify the Rockefeller name with this institution in this manner.

—Duly enacted this 21st day of December, 1965.

"Although I have been a lifelong Democrat, this does not lessen one bit my appreciation for

what Winthrop Rockefeller has done for Arkansas in general and education in particular," Dr. Phelps said.

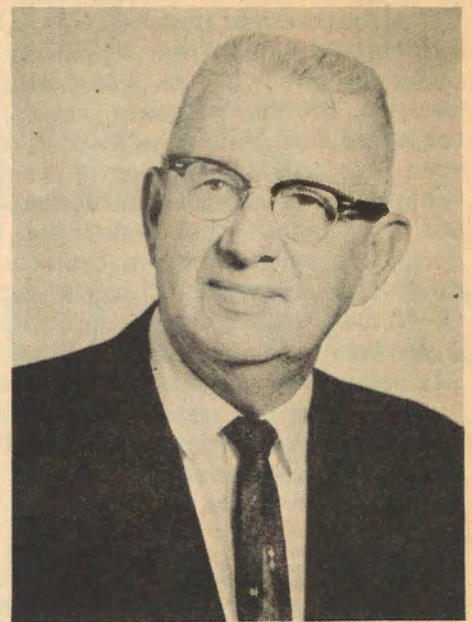
New Arkansas Baptist Subscribers

One month free trial received:

Church	Pastor	Association
First, Thornton	E. L. Ward	Carey

New budget after free trial:

Ingram Blvd., West Memphis	Henry D. Applegate	Tri-County
Anchor, Donaldson	Phillip R. Johnston	Red River



R. R. SHREVE

R. R. SHREVE, for many years pastor and missionary in Arkansas, recently retired from Immanuel Church, Hot Springs.

Mr. Shreve's former pastorates in Arkansas include Enon, Wilmar, Union Hill-Ingals, Montrose and Second Church, Monticello.

He was associational missionary in Little Red River, Independence and Caddo River Associations.

Mr. and Mrs. Shreve are making their home on Lake Hamilton in Hot Springs. He is available for supply work and revivals and can be reached at Route 4, Box 283E, Hot Springs.

News about missionaries

MISS Martha Hairston, Southern Baptist missionary to North Brazil, returned to the States Dec. 13 for furlough. She may be addressed at Warren, where she was born and reared. When appointed a missionary in 1951 she was an instructor of social work and director of field work at Woman's Missionary Union Training School (now merged with Southern Seminary), Louisville, Ky. She now directs the Seminary of Christian Educators, Recife, Brazil.

Ft. Smith workshop

A LAUBACH Literacy workshop will be held in Ft. Smith Jan. 19-20 at First Presbyterian Church under the leadership of a committee headed by Mrs. Ross B. Kirven, Alma.

Teaching the classes of the workshop will be Mrs. Roy Snider, Camden, of the Arkansas Laubach Literacy Committee, which is headed by Dr. Erwin L. McDonald as chairman.

Purpose of the workshop will be to qualify interested persons in the Laubach methods of teaching reading to adults. Worship sessions will be held each day from 9 to 12 noon and from 12:45 to 2:45 in the afternoon. Registrar for the workshop is Mrs. Robert Miller, 2301 South 40th Street, Ft. Smith. Those interested in attending should contact Mrs. Miller.

Mrs. Snider, who is currently serving as president of the Woman's Missionary Union of the Arkansas State Convention, has had special seminary training in the conduct of Laubach Literacy workshops and has conducted a number of them already in Arkansas. It was out of a workshop she conducted last winter in Pine Bluff that a Laubach Literacy project was started at the Arkansas State Penitentiary, Grady.

Marianna dedication

FRIENDSHIP Church, Marianna, dedicated its newly erected educational unit December 5.

Associational Missionary Carl Fawcett delivered the message in the morning Worship Service.

During the afternoon, A. M. Houston brought the dedication message. Special music was provided by the youth choir and the primary choir.

Charles Caery is Pastor.

OUACHITA University debate team won the sweepstakes trophy Dec. 10-11 in the University of Arkansas tournament. Jim Campbell is coach.

Judy is Miss L. C.



JUDY ANN GRIFFIN

MISS Judy Ann Griffin, 18 year old daughter of Mr. and Mrs. James A. Griffin, Little Rock, is "Miss Louisiana College of 1966." She was chosen from four other semi-finalists.

The queen's father is associate in the Training Union Department of the Arkansas State Convention.

In the talent competition, Miss Griffin also placed first for her vocal selection. She is a member of the 1964 Louisiana College homecoming court and is active in the Delta Omicron music fraternity and the Cadmian Society.

Coy Womack ordained

COY Womack was ordained to the ministry Oct. 17 at Sage Church.



MR. WOMACK

The ordination was requested by Norfolk Church, White River Association. Mr. Womack is pastor of Arkansas Mission, Norfolk Church.

Participating in the ordination were Shaw Griffin, Herman Dover, H. M. Robertson, Shelby Bittle, Loyd Byler, Alvin Wiles, and Noble Wiles.

Mr. Womack is the son of Mr. and Mrs. Ray Womack.

Women's seminar

A SEMINAR in estate planning for women is being sponsored by the Arkansas Baptist Foundation at First Church, Fayetteville, Jan. 20-21.

The seminar will offer sound principles and practical instructions to women interested in preparing themselves to handle their financial affairs.

The first day's session beginning at 9:30 a.m. will feature William H. Enfield, Bentonville attorney, on what happens to an estate when the owner dies, and James Wilkins, Fayetteville insurer, on life insurance and social security. Richard Hipp, bank trust officer, Fayetteville, will be moderator.

Tuesday's speakers will be William Gould, Fayetteville C. P. A., on gift and estate taxes, and Joseph G. Wilkinson, resident manager of a Fayetteville investment firm. R. L. Wommack, Fayetteville attorney, will be moderator.

No registration fee is required. The nursery of the host church will be open for preschool age children.

Foundation meeting

THE annual meeting of the Christian Civic Foundation will be held Monday, Jan. 17, from 12 noon to 2:30 p.m., at First Methodist Church, Eighth and Center Streets, Little Rock.

All members of the Board will be expected to attend, and William E. Brown, director, invites all those who are interested in the work to be present. There will be many important matters for consideration, he said.

Denney at Oak Cliff

RALPH Denney is the new music director of Oak Cliff Church, Ft. Smith.

Mr. and Mrs. Denney are both graduates of Southwestern Seminary. They have two children, Stuart, 19, and Linda, 24, who lives in Alabama with her husband.

From the churches . . .

Bono First

A BROTHERHOOD was organized recently at a family night meeting. Eight charter members were present. Others have joined later.

Nelson E. Oiler was elected president; Emitte Street, vice president; John Oiler, secretary.

The Brotherhoods sponsored Baptist Men's Day Jan. 2 and will soon sponsor the R.A. work now established. Vernon L. Bradley is pastor.

The Cover



—Luoma Photo

AS the Apostle Paul viewed the challenge of his day he wrote to the Corinthians, "For a great door and effectual is opened to me, and there are many adversaries." He recognized the difficulties as opportunities.

Difficulties before us today are legion. However, it is no time to quit or quibble.

Our prayer is that God will give Arkansas Baptists the wisdom to recognize the preëminent and the sense of commitment which shall bind us together in a mighty effort during 1966 to fulfill His calling and purpose in our lives.

Together we shall go forward like a mighty army.—S. A. Whitlow

Harrison First

TWO were ordained as deacons Dec. 19, Bennie Ellis and Walter McNew. The questioning was by Dr. Ralph Bowers and the sermon by Bob Wright, pastor.

Helena First

COMING Events: Jan. 16, on this day we plan to recognize the final payments of all bonded indebtedness on the church building and to make proper celebration of the event.

Dr. Ralph Douglas, the only living former pastor of our church, will be the guest preacher.

Little Rock Tyler St.

DON Montgomery was ordained as a deacon of the church Dec. 29. His term expires in 1968.

El Dorado Caledonia

DR. BARDIN H. Nelson, professor of Rural Sociology, Texas A. and M., was guest speaker at the Wednesday service Dec. 22. Dr. Nelson showed slides of the Holy Land, made during the time he was with the Ford Foundation in Syria to establish an agricultural and mechanical college. Dr. Nelson is a brother of Pastor Hugh Nelson.

Riley on Council

Dr. Bob C. Riley, chairman of the division of social science at Ouachita University, has been appointed a member of the Arkansas State Council on Economic Education by A. W. Ford, state commissioner of education.

Dr. Riley will serve the unexpired term of the late R. H. Cole, a Magnolia teacher. Riley is the first Ouachita professor to serve on the council.

Reed resigns

DAN Reed has resigned as music and youth director of Elmdale Church, Springdale. He has served the church 18 months.

DEATHS

Robert D. (Rab) Rodgers, 54, at Arkadelphia Dec. 19. Athletic director at Ouachita University and former University of Mississippi sports star, Coach Rodgers came to Ouachita in 1950, serving several years as head football and baseball coach.

He coached at Sunflower Junior College in Mississippi and at Smackover High School before coming to Ouachita.

FLOYD, E. Hunter, 62, Hot Springs businessman, Dec. 28. Mr. Hunter had been a deacon of Second Church since 1938.

He was president of the Hot Springs Singers Association and the Garland County Singers Association. He was president of the Arkansas State Quartet Convention. He had written music since he was 19.

DR. JOE F. Shuffield, 73, Little Rock, Dec. 29 of head injuries suffered Dec. 28 in an automobile wreck.

He was president of the Arkansas State Medical Society for two terms and a former president of the Pulaski County Medical Society. After graduation from Tulane University School of Medicine, he interned at Arkansas Baptist Hospital. He later served as chief of staff of the Baptist Medical Center.

Dr. Shuffield was a member of Immanuel Church, Little Rock.

Annuity Board meets

DR. Sam Reeves, pastor, First Church, Arkadelphia, will represent Arkansas Baptists at the 48th annual trustees meeting of the Southern Baptist Annuity Board Feb. 1-2.

DR. HENRY C. Lindsey, dean of academic affairs at Ouachita University, has been selected as one of 40 to participate in the 1966 Institute for Academic Deans at the University of North Carolina Feb. 6-11.

Berryville dedicates wing

FIRST Church, Berryville, dedicated its new educational wing Dec. 5. The dedicatory sermon was delivered by Sardis Bever, pastor, First Church, Green Forest. The dedication was followed by a reception in the new wing.

The new building, which was begun in April, 1965, and completed in early November, houses a suite of three nurseries with reception area; one beginner, primary and junior departments; Adult I department; classrooms for the Adult II department; kitchen and a fellowship hall seating 140 at tables. The wing contains approximately 9,000 square feet of floor space. The two-story structure is of concrete blocks, brick veneer with central heating and air conditioning.

The old education wing is now being centrally heated and air conditioned. It will house the intermediate and young people's department with space provided for the pastor's study, church office, church library, treasurer's office and general secretary's office. The basement area of the old wing will house the W. M. U. with separate space provided for GA's and RA's. The old fellowship hall and kitchen will provide space for youth activities.

Billy Ray Usery, pastor, reports that the cost of the completed new wing, updating of the old wing and purchase of necessary new equipment will not exceed \$50,000. The building was financed by an accumulated building fund of \$11,000, the church raising from its membership an additional \$9,000 to begin the construction, with the remainder being financed by a local bank.

The dedication of the new wing followed two years of planning and work by committees headed by Frank C. Fancher, survey and planning; William R. Epperson, building; James W. Doss, finance; Mrs. Nat M. Johnson, dedication.



Beacon Lights of Baptist History

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

New day for Arkansas Baptists

THE division among Arkansas Baptists in 1901 was regrettable. But when the separation came there was no merit in looking back. For a year or so following, efforts were made to heal the breach, but a definite break had come. The Convention brethren saw nothing could be done by continuing discussion. They turned to the business at hand.

The Convention met in Pine Bluff in 1904. A new spirit manifested itself among the messengers. Secretary J. F. Love and other leaders were putting emphasis on enlightenment, enlargement, and enlistment. Board members assumed greater responsibilities. Individual pastors expressed their willingness to move ahead on faith.

Some churches were contributing more than a \$1,000 to a single cause. Three or four churches had given more than a thousand dollars to state missions alone. Significant for the times.

A cooperative, contagious spirit was gripping the people. That

year's missions offering almost doubled the preceding three years' offering. Churches were "catching on."

Governor James P. Eagle addressed the Convention. He had served as president of the Arkansas Baptist State Convention on three different occasions, a total of 21 years. He declined the presidency of the Convention for another year. Rev. John Ayers of Ft. Smith was elected president. (Governor Eagle died before the next annual meeting.)

Reports showed that state missions had spent \$14,105 on 50 workers. Eighteen churches had been organized, 1,080 candidates baptized, and 3,220 others added to the churches. The churches gave \$3,543 to Home Missions and \$4,957 to Foreign Missions. The Sunday School Committee, which had been separate from the Executive Board was merged with the latter at this Convention.

The two colleges and four academies had about 1,400 students with property value of \$240,000 and debts of \$51,000.

Some of the brethren who had gone with the other group of Baptists in the division came back to work with the convention. The door was open for any of the others to return. A greater spirit of unity and harmony was felt than had been experienced in previous years.

SBC News and Notes

By the BAPTIST PRESS

International students

NASHVILLE—State directors of student work meeting in conference in Nashville, Dec. 13-17, heard a report concerning development of the Southern Baptist Convention's ministry to international students and its program for Baptist faculty members.

More than 85,000 students and faculty members from other countries, many from other-than-Christian backgrounds, are enrolled in United States colleges and universities annually.

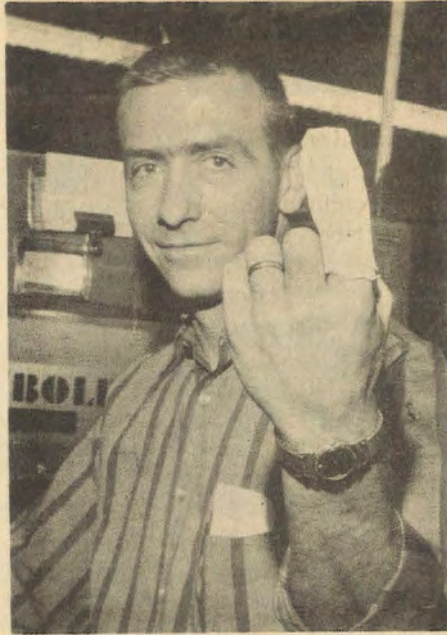
Programming guides for ministry to international students and Baptist faculty members have been developed by members of the student department, Sunday School Board, and were presented to the state directors of student work.

1966 summer missions

NASHVILLE—At least 69 students, representing Baptist Student Unions in 18 states, will serve as 1966 summer missionaries in cooperation with the Foreign Mission Board in 25 foreign countries, according to David K. Alexander, secretary of the student department, Sunday School Board. Approximately 20 other mission opportunities are pending decision of state directors of Baptist student work and the response of student volunteers.

Named films manager

NASHVILLE—Crawford Howell, supervisor of the associational unit in the Sunday School Board's Sunday School department, is the new manager of Broadman Films department, now a part of the publishing division. The department was formerly in the education division. He succeeds Dr. E. Stanley Williamson, who resigned Oct. 1 to become executive producer of Ambassador Films, Inc., of Nashville.



THIRD TIME'S A CHARM: *For the third time, Jimmy Young of Thomasville, N. C., nearly lost limb or life. Young, press foreman for the Charity and Children Baptist newspaper in North Carolina, accidentally chopped off the tip of his finger in a cornering machine just before Christmas. Several years earlier he had nearly severed the same finger on the same hand in a similar accident. Earlier this year, Young was paralyzed when a lightning bolt struck nearby. But he still smiles about it, and says he's got a lot to be thankful for. (BP PHOTO)*

ATLANTA, Ga.—The 1966 state missions budget for Georgia Baptists will be \$763,003, an increase of \$44,459 over 1965. Biggest single item in the budget is \$109,754 for student work, followed by \$94,000 for associational work.

HUNTSVILLE, Tex.—A revival planned by a Baptist chaplain in the maximum security unit of the Texas prison system here has resulted in 120 prisoners making professions of faith. The services, conducted by Evangelist Harlan Harris of Plainview, Tex.,

were sponsored and planned by prison Chaplain Avery G. Timmons with the approval and support of Warden C. L. McAdams and his staff.

DeLAND, Fla.—An infantry platoon leader in Vietnam has named his alma mater, John B. Stetson University here, as the beneficiary of his \$10,000 servicemen's group life insurance. Lt. Leroy E. Rhode, a 1965 ROTC (Reserve Officer Training Course) distinguished military graduate of Stetson, wrote to President J. Ollie Edmunds informing him of his decision.

MARION, Ala.—James H. Edmondson, Birmingham, Ala., has been elected president of Judson Baptist College for women.

A Baptist deacon, Edmondson was administrative vice president of Ouachita University, Arkadelphia, Ark., for six years.

WACO, Tex.—Students and faculty members of Baylor University gave more than \$600 in a "CARE at Christmas" project to aid civilian war victims in South Vietnam. Baylor students also signed more than 3,000 Christmas cards and sent them to servicemen in Vietnam.

The students at the Baptist school further displayed support of United States policy in Vietnam in a straw vote indicating that more than 96 per cent of the Baylor students favor the present U. S. policy on Vietnam.

ATLANTA, Ga.—Arthur Hinson has been elected to fill the new post of fulltime representative of the Southern Baptist Annuity Board in Georgia. He had been assistant to the executive secretary of the Georgia Baptist Convention for 13 years, serving in the areas of Annuity Board ministries, promotion and associational missions.

A physician's diagnosis

BY HERSCHEL H. HOBBS

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

"AND a woman having an issue of blood twelve years . . . neither could be healed of any" (Luke 8:43)

JESUS had just returned from the region of Gerasa on the eastern side of the sea of Galilee. In the crowd which pressed about Him was a poor woman who for

twelve years had had "an issue of blood" (hemorrhage). Because of this she was considered unclean. She thus could not participate in worship or fellowship with other people.

The Talmud sets forth at least eleven suggested cures for her condition, some medical and others superstition. Likely she had tried them all, and physicians also. Mark, in a layman's language, says that she "had suffered many things of many physicians, and spent all that she had, and was nothing bettered, but rather grew worse" (5:26).

But Luke, the physician, simply says that she had this condition, neither could be healed of any. The best manuscripts of this Gospel do not have "which had spent all her living upon physicians." True to his profession he made no critical remarks about other doc-

tors. Literally, he said, "which could not from any be healed." Hers was a chronic, incurable disease. And the physician so noted.

But the woman knew of Jesus' power to heal. She had faith to believe that even if she could touch the tassel of His garment she would be healed. A superstitious faith, but faith nevertheless. When she did so "immediately her issue of blood stanch'd" (v.44). The word "immediately" and the aorist tense of the verb "stanch'd" (*este*, stopped) give a double emphasis to the miraculous healing. Jesus honored not her superstition but her faith which led her to touch Him.

What superstitious methods and physicians had failed to do, yea, what Luke diagnosed as incurable, Jesus healed by His divine power. When all else had failed, Jesus was sufficient.

Bakers busy in Korea

A VARIETY of activities, from working with a Parent-Teachers' Association-sponsored Boy Scout troop to supervision of daily chapel services, are part of the duties of Rev. and Mrs. Frank J. Baker, formerly of Pine Bluff, now teaching in the Korea Christian Academy, an elementary and secondary school for missionaries' children in Taejon, Korea. They are missionary associates of the Southern Baptist Foreign Mission Board.

"Although our major responsibility and work is not directly with the Korean people, the opportunities for witnessing to them are everywhere," says Mr. Baker, who served as associate pastor and director of religious activities for First Church, Pine Bluff, prior to missionary employment. "Since we have been here, we have passed out Korean tracts on the trains and streets.

"One does not have to master a language to be able to speak the language of Christian love and friendship in a foreign land. A smile, a warm handshake, a polite gesture—these speak eloquently in any language."

In the Christian Academy, Mr. Baker, a former radio announcer, teaches speech and physical education, and Mrs. Baker, a former substitute teacher in Pine Bluff, teaches junior high school social studies.

Besides teaching, Mr. and Mrs. Baker, parents of two young daughters, serve as resident parents for the academy's boys' dormitory. Mr. Baker is also the school's business administrator, and Mrs. Baker is

choral director for vocal groups in all grades.

"We study the Korean language with a tutor who comes to our house daily," says Mr. Baker. "Through her and other Korean friends, we're growing to love and respect the country's people."

A native of Clearwater, Fla., Mr. Baker attended the University of Oklahoma, Norman, and graduated from Baylor University, Waco, Tex., in 1948, and Mrs. Baker, a native of Honey Grove, Tex., from Stetson University, De Land, Fla., in 1944. Both are 1957 graduates of Southwestern Seminary.



FRANK Baker gives instructions to Mr. Kong, head maintenance man, at the Korea Christian Academy.

Departments

Executive Board

Stewardship for 1966

THIS is the year that can bring the difference.

This is the real testing year. Out institutions have an opportunity to get government money and last year urged Arkansas Baptists to approve their accepting federal grants. But, in lieu of this, a plan was agreed upon and adopted that would bring at least a 10% increase in the Cooperative Program gifts this year. This is to

help the institutions and other phases of Baptist work.

With the 10% increase Arkansas Baptists can, momentarily, meet pressing needs not only in our institutions but in our other work.

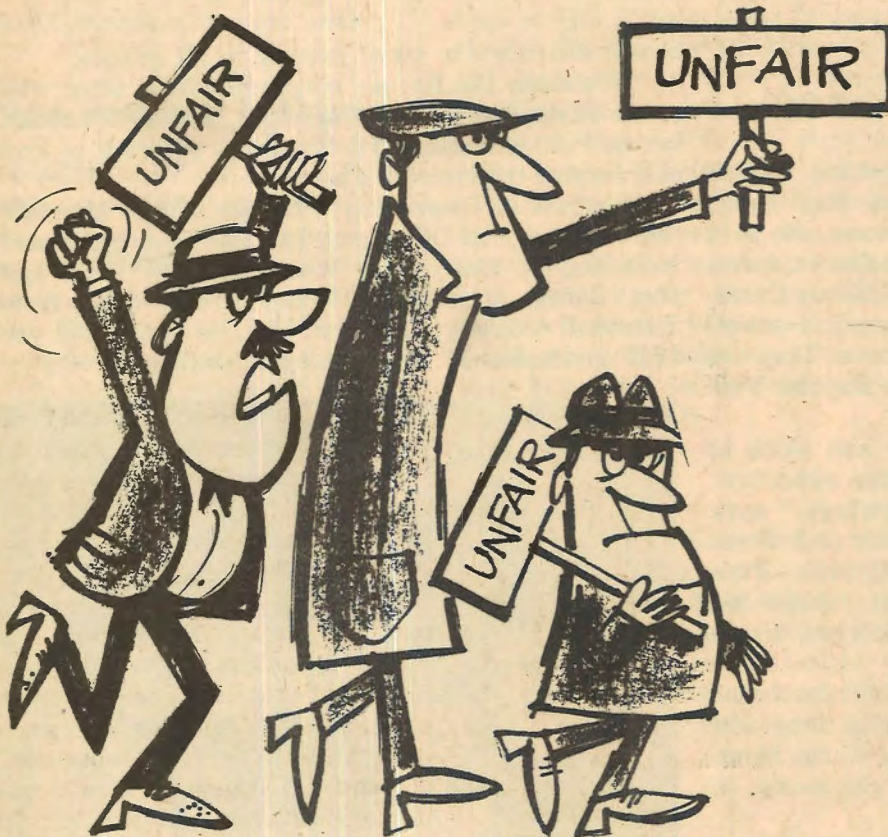
The 10% increase means that the churches which gave \$100 through the Cooperative Program last year are urged to give at least \$110 this year; the churches that gave \$1000 last year are urged to give \$1100 this year. The churches that gave \$30,000 last year are urged to give \$33,000 this year.

When one stops long enough to remember the material blessings

that God has provided which make possible all the vast financial potential of Arkansas Baptists, this 10% increase is a mere pittance.

Yes, this is the year that can mean the difference, not only in the financial picture, but could make the difference in the decision of the future about government aid to institutions, churches, and denominations. Our prayer is that we will follow the leadership of the Holy Spirit, because we believe that He will lead every church to give more through the Cooperative Program in 1966. —Ralph Douglas, Associate Executive Secretary.

Camps and Assemblies



IT'S REALLY UNFAIR THAT EVERY YOUNG PERSON COULD NOT SPEND A WEEKEND AT PARON BAPTIST CAMP IN 1965.

But you can remedy that in 1966. If you get your reservation early, you can be one of the 30 churches who will complete our 1966 weekend schedule. Requests are coming in daily for spring retreats, so let us hear from you.—John W. Cutsinger, Business Manager

Student Union

Missionary speaker

DR. HAL BOONE, missionary doctor in East Africa, will be speaking to several Baptist student groups in the state, including those at the University of Arkansas Medical Center, Jan. 12-15. Dr. Boone has been called a "circuit riding doctor," for he travels through Uganda with a mobile clinic.



DR. BOONE

Eager patients often break through rope barriers and swarm around Dr. Boone until he complains that he "doesn't have room to give an injection."

Dr. Boone, his wife and children live on Lake Victoria, where they serve as Southern Baptists' first missionaries in Uganda. Their first term of service was spent in Tanzania.

Dr. Boone will also spend a week in March in Arkansas working with Baptist students and international students.—Tom J. Logue, secretary

The Evangelism Conference

I HAVE been asked to tell why I attend the Evangelism Conference every year. The following are some reasons:



MR. WILLIAMS

1. It keeps me informed on the latest trends and methods that are more successful in getting the Gospel to a lost world. God has always depended upon human agency to

carry out His redemptive work. I believe He is depending on me. I want to learn how God, through the Holy Spirit, can better work through me to bring men to Christ. I find that the Conference helps me to find better ways to get the message to lost people.

2. The conference develops cooperation. I think the thing that has made Baptists great is the spirit of "togetherness." The Evangelistic Conference helps us to achieve unity of purpose in the field of Evangelism. The reason the first century churches turned a Roman Empire "up-side-down" for God was—"they all were doing the

same thing at the same time."

3. The conference provides me real Christian fellowship. When I come together with my preacher brethren, who have experienced the same common call as I, it makes me proud that I am a Christian. It makes me thankful that I am His servant and that I am on a team that is carrying the gospel to a lost world. So as I come together with them, it gives me new courage, new hope, and new determination.

4. The evangelistic conference provides me a real worship experience.

a. It instills in me a greater love for the Bible.

b. It provides me opportunity to hear preaching. (I need to be preached to instead of preaching at others.)

c. It makes me a better preacher after I return to my church field.

No one can attend the Evangelistic Conference and return home the same. Of all the state meetings that we promote—the Evangelistic Conference surpasses them all. I hope to see you Jan. 24-26, at Gaines Street Church, Little Rock.

Don Williams, Superintendent of Missions
Bartholomew Association



by Robert J. Hastings

Leads for leaders

DWIGHT D. Eisenhower once said, "You do not lead by hitting people over the head—that's assault, not leadership."

This suggests a third leadership principle: "Leaders must earn the loyalty of their people, not demand it." This is true both in a business and in a volunteer organization. Never can a person in a leadership position feel he can demand the loyalty of his workers, simply on the basis of his position. This would be the easy way out. But loyalty—the same as respect, love, admiration, or appreciation—must be earned. It can not be demanded.

True, the office itself is worthy of some loyalty. But the person filling that office must demonstrate his worthiness to receive that loyalty. Any leader is in for trouble the minute he thinks he can autocratically demand the loyalty of his subordinates, regardless of his own attitude and personality. He might get lip service loyalty by demanding it, but never heart loyalty.

How can a person earn the loyalty of his followers? By demonstrating genuine humility, by possessing clear-cut goals of what he wants to do, by respecting the opinions of others, and by showing appreciation for the individual worth and contribution of each person with whom he works.

Disturbed because your followers are not as loyal as you would like? Then work for it—but don't demand it. Especially in a volunteer organization such as a church.

LIKE SWEET ONIONS? NEW BLUE RIBBON ASSORTMENT 600 sweet onion plants with free planting guide \$3 postpaid fresh from Texas Onion Plant Company, "home of the sweet onion," Farmersville, Texas 75031.

Facts of interest

... THREE chronic alcoholics have been aided by candid movies. The men were shown movies of themselves taken while they were drunk. Two of the alcoholics treated in this manner have been reunited with their jobs, wives, and families within the last three months. The third patient, previously divorced, is back at the \$20,000-a-year sales manager's job he held before being dismissed for drinking more than a year ago.

... A report from the Federal Bureau of Investigation shows that shoplifting is the nation's fastest growing form of larceny, having increased 93 percent in the last five years. The 1964 police records show 184,473 shoplifting cases, involving stolen goods worth almost \$5 million.

... The International Business Machine Corporation has opened a computer-program library at Hawthorne, New York, that can store trillions of facts on half-inch magnetic tapes. The library will lend tapes to corporations and scientists with pertinent problems to solve, in the manner that a public library lends books to students. The library is said to be the largest in the world for computer programs and its lendings would be 400,000 a year. It will cost \$1 million to build and several times that amount to equip.—Survey Bulletin

The Bookshelf

Sunday School

Effective Evangelistic Preaching, by Vernon L. Stanfield, Baker, 1965, \$2
In its 78 pages, this little book comprises the equivalent of an evangelistic conference. The author, professor of preaching at New Orleans Seminary, includes his own sermon on invitations, along with lectures on principles and techniques of evangelism, and adds model evangelistic sermons, one each, from five other well known evangelists: Billy Graham, H. Leo Eddleman, Gregory Walcott, Carl E. Bates, and H. H. Hobbs.

Dialogue at Calvary, by John A. Holt, Baker, 1965, \$1.95
The author is pastor of Luther Rice Memorial Baptist Church, Silver Spring, Md. Many have written or preached on "The Seven Words from the Cross," but here are sermons on "The Seven Words to the Cross." These words, in brief, are: "Defiance," "Admission," "Misunderstanding," "Selfishness," "Faith," "Doubt," and "Recognition."

The Non-Drinker's Drink Book, by Betty Rollin with recipes by Lucy Rosenfeld, Doubleday, 1966, \$4.50
Here is a positive approach to the alcohol problem—a whole book full of suggestions and recipes for non-alcoholic drinks for every occasion.

Both light-hearted and hard-headed, **The Non-Drinker's Drink Book** has been created under the assumption that non-drinkers have been insufferably neglected, ridiculed, and left to imbibe concoctions bad enough to make them turn (or return) to drink.

There are two main sections: "Cocktails: Zero Proof," which runs the whole gamut of "cocktail-substitutes"—what to do with ginger ale (besides pour it); how to serve cola, etc.; new ways to use fruit and vegetable juices; recipes for herb, flower, and soup drinks; a section on "bogus booze" which lists recipes for non-alcoholic wines; and a chapter on "Punch" (defined by the author as "what's in a punch bowl.")

"Drinks for After Dinner and Long Before" fills out the other half of non-alcoholic pictures with recipes for hot and cold coffee or tea; suggestions for whole and skim milk, buttermilk, and yogurt; and "From the Fountain" (your fountain), which has new ideas for ice cream, sherbert, ice, and syrup drinks.

The book is full of thirst quenchers that first of all taste good and have originality, that "look pretty" when that is important. Also are included suggestions of food to accompany the drinks. The book is designed to be the answer "for non-drinking drinkers from eight to eighty." This is likely to assure it the status soon of a best seller.

A new paperback from Eerdmans is **New Patterns of Church Growth in Brazil**, by William R. Read.

A new start

SOUL-WINNING Commitment Day has been a good opportunity for many to make a new start in the work of leading others to Christ.

Every time a Christian witnesses he may not see the immediate fruit of a new church member; however, every time one witnesses he does have a part in winning others to Christ. Often the continued witness of many persons over a long period is required before a profession of faith is registered.

Soul winning commitment suggests that one has or desires to

have the resources or equipment to assist in witnessing.

Sunday School workers can equip themselves with tracts, pocket-sized flip charts (Baptist Book Store, 25c each) and hand-marked New Testaments. Write our department for leaflets on this last suggestion.

The one resource one must have is a heart of love, a compassion for persons. This is available for us all daily at the costly altar of prayer.

Jan. 9 is a good time to start. It is the best time to have a concerted nation wide effort.

If a church or individual Sunday School worker does not observe Jan. 9, another date agreed upon would serve the same good purpose.—Lawson Hatfield, State Sunday School Secretary

Training Union

Broadman Readers Plan

THE Broadman Readers Plan is a book club promoted by the Baptist Sunday School Board. Each quarter three Broadman Readers Plan books are available at the Baptist Book Store for \$1.50 each. However, these books may be purchased in the book club for \$3 per quarter (\$1 per book). A year's subscription (12 books) may

be purchased for \$10.50 payable in advance.

For the first quarter of 1966 the three book selections are *Memos for Christian Living*, by James Sullivan, *How to Deal with Controversial Issues*, by William M. Pinson Jr., and *Keep Out of Paradise*, by Marjorie Mills Vanderelde.

For further information write Broadman Readers Plan, Baptist Sunday School Board, Nashville, Tennessee 37203 — Ralph W. Davis, Training Union Department

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Feminine philosophy -- or intuition

BY HARRIET HALL

A fresh start for '66

IT is with mingled feelings that we discard the old calendar and put the new one in its place.

Where did the old year go? Even the weather played tricks on us as though it were not quite ready for the proper season. I looked out my breakfast room window recently to discover that the Japanese magnolia nearby had buds on it. One of the forsythia bushes near the driveway had put out yellow blossoms just before Christmas. The red berries on the dogwood were never so full nor lasted so long.

But it is colder now and January is here—a time to get a fresh start.

We often hear the question, "If you had the opportunity to start life over again, what would you do?" I heard one woman recently say, "I would like to start over with my children." The comment was made during a Bible discussion group, as several others joined in reply.

"If I could know all that I now know I would be willing to start over," one mother said.

"Well, tell us," said one of the younger mothers, "what you've learned."

Another said, "The best school is the school of hard knocks."

This reminded me of something a University teacher said to some students: "We ought to be able to learn some things second-hand. There is not enough time for us to make all the mistakes ourselves."

Sometimes a fresh start means an opportunity to re-examine our thinking on such vital issues as family character. What do you feel is important in your home? What are the sounds in your home? Laughter? — music? — prayer? — quiet times? Or do those in your home hear constant bickering, nagging, shouting, cursing, outbursts of temper?

What are the attitudes felt in your home? Extreme criticism— or helpful encouragement? What does your family consider valuable? Professional standing in the community — credit rating — accumulation of things—are these the first consideration?

Or is the main interest that of rearing sons and daughters who will be real men and women? In addition to an emphasis on healthy minds and bodies, is there an emphasis on developing gracious spirits?

Last week this problem was presented to me by the mother of a teenager: "My son and I are not communicating. Can you help me?"

What mother has not experienced moments of perplexity and misunderstanding over this all-important matter of communication?

I know one mother who wanted to do something nice for a child who had behaved rather badly. Other members of the family questioned her action. The child in no sense deserved the gift or favor she gave the young man in the situation. He had hurt her deeply and they all knew it. Her answer to their "Why?" was this:

"He has every reason to believe no one cares anything about him. If he receives this gift, knowing he doesn't deserve it, he will always know someone loved him . . . enough to give him a second chance."

Another problem came from a woman who said, "I'm finding it very hard to let go of the apron strings. My oldest son is away from home for the first time and I am miserable."

One thing is in this woman's favor. She is aware of what her problem is: "the apron strings."

I think we must seek a happy medium in the matter of shoving the "birds from the nest." Little children must be taught self-discipline and self-reliance at an early age. As parents we need to be protective, but an ounce of neglect may be better than a pound of over-protectiveness if we deprive our children of the thing they richly deserve—the right to become an individual person of worth.

Time is such an important factor

in this matter of building family character. How quickly the old year passed, and the ones before that one.

We are aware of our failures, but let us say with Paul:

"Forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Philippians 3: 13b, 14).

Happy New Year!

* * *

Comments, questions, or suggestions may be addressed to:

Mrs. Andrew Hall
Mt. Sequoyah Drive
Fayetteville, Ark.

The preacher poet

Comfort

Comfort, as a word, is solace;
As a state, 'tis heavenly bliss.
Comfort to a weeping offspring
Is a mother's loving kiss.
Comfort, too, is consolation
Found in promises of God
Who in love and endless mercy
Keeps, tho he must use the rod.
Comfort comes forth in the evening
When the darkness makes its claim
With a promise of tomorrow
When the sun will shine again.

—W. B. O'Neal

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BOONEVILLE, ARKANSAS

SUGAR Creek Church, Benton County, was constituted Oct. 31.

The church was a mission of First Church, Pea Ridge, for a number of years.

Harry C. Wigger, superintendent of Missions, Benton County Association, served as moderator for the constitutional service. Jack Lawson, Highfill, delivered the charge to the new church. Joe Layman, Springdale, was called as pastor.

Following the constitutional service, there was a dedication of the property, which has been deeded to the new church by the mother church, and a newly built educational space. Kenneth Meador, pastor, Lakeview Church, Cave Springs, brought the message of dedication.

Repudiate 'white' regime

SALISBURY, Rhodesia (EP)—A firm declaration of loyalty to "Her Majesty the Queen" and repudiation of the white Rhodesian minority ruling group's declaration of independence was issued here by the Christian Council of Rhodesia.

The broad-based Council, which includes Anglican, Methodist, Presbyterian, Congregational and other Christian groups, addressed a 10-point document to all Rhodesian Churches and the World Council of Churches and its constituent members.

Baptist polity

(Continued from page 7)

doctrine, but we can unite for the cause of world conquest for Christ. It isn't a question of splitting the Convention. There's no way to split it. We can't divide our institutions and agencies which help us in Kingdom endeavors. Baptists are divided into too many denominational groups already, with certain amounts of the mission dollar necessarily going for overhead expenses of administration and promotion.

Is it too much to ask those who voted with the majority in the recent meeting to consider the rights of the minority? Should not the Golden Rule apply here? Suppose the other viewpoint held the majority

Baptist Men's Day

BAPTIST Men's Day will be observed on Jan. 23, 1966, in churches throughout the Southern Baptist Convention.



MR. SEATON

This day is designated as a time for special emphasis on the work of men in the church and to give special recognition to them. There are many ways that the day may be used to point up the important role of men in the church program and in the work of the Lord.

Since Baptist Men's Day was set aside in 1930 to honor Southern Baptist Laymen for Christian service the observance has continued to grow. In 1965 almost 16,000 churches turned the spotlight on the accomplishments of their men during a myriad of activities ranging from worship services and fellowship breakfasts to Christian witnessing projects. Worship services still remain the principal method of involving men. It is estimated that almost 200,000 men participated in some active way, many in choirs and men's choruses. However, fellowship breakfasts also proved popular, attracting more than 160,000 men.

Many of the laymen turned preachers for the day—30,000

opinion and the Convention voted not to seat the messengers of a church that practiced "closed communion?" That, too, would be an injustice.

Every local Baptist Church will continue to determine its own policies and procedures as it seems best for it to do. Each church is always answerable to its Founder and only Head, Jesus Christ. Recognizing our differences, we should live and let live. Nothing good is to be gained by examining each other's conscience. The solution could be found very simply if we have the mind of Christ. Our battles ought not to be against each other, but against a common foe—militant evil in the hearts of unredeemed individuals. Let us all and together bear witness to the Saviorhood of Jesus and the Lordship of Christ that will be relevant to the *real* needs of our day.

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spoke in more than 12,000 churches. More than 30,000 men gave their Christian testimonies and over 40,000 read the sermon text. During the afternoon of Baptist Men's Day the men made more than 30,000 visits to homes of the unsaved with unusual results. Churches reported 2,101 professions of faith and 34,000 rededications. Observance of Baptist Men's Day pays dividends in many ways. Plan now to observe Baptist Men's Day in your church. Materials regarding the observance of Baptist Men's Day, Jan. 23, 1966, have been mailed to Brotherhood presidents and pastors.

The staff of the Brotherhood Department wishes for each and every one a Happy and Joyous Year throughout 1966.

Call on us if we may be of service to you.—C. H. Seaton, Associate Secretary

Cooperative Program dollars help support 10 Baptist colleges, universities, and academies in Texas.

The minister's wife (Part I)

By J. I. COSSEY

THE minister's wife is not the preacher, but she may preach through her preacher husband. When she and her husband were united in marriage they became one in purpose, love, and devotion, working under the same yoke. They are one in the home, one in sermon preparation and delivery, and one in visitation and community work. He should help her in her home work and she should help him in his church work. What a team—prayer mates and visitation mates! This should make them the most dynamic force in the community where they serve.

The pastor will have to go on many trips without his wife and she will do many tasks without him. But the purpose of all their work will be the same.

What a blessed privilege it is for two to work together in the greatest work in all the world, religious work. Every day in every pastorium, prayers of thanksgiving should be offered for the joy of being called of God to preach and for the privilege of helping people in their time of need.

A Christian girl may feel called to do foreign mission work and in this special call she may not get married unless she can find a young preacher who is also called to do foreign mission work. The Foreign Mission Board looks with favor on sending out young couples who both feel the call to do foreign work.

It is most unfortunate for a preacher to have a wife who does not care for or want to do religious work. A wife, if her husband's work is honorable, should accept his work as her work and dedicate herself to it.

A preacher's wife is to team-up with her husband or he will be a

second-rate preacher. He cannot possibly reach the highest success without the full cooperation of his wife. It could be possible that non-cooperating wives have some responsibility for many preachers leaving the ministry for other kinds of work. The last sentence is purely a guess as I have never known of even one such case.

It should be kept in mind that the preacher is called of God and his glory is in Christ, but his wife, not called to preach, must find her glory in the success of her husband. If he fails, she fails. A successful wife of a failing husband is a tragedy. A preacher and his wife are yoked together to be servants of God and they must succeed together or fail together.



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KNIVES FORKS AND SPOONS

By ELLEN REBECCA FENN

"GOOD morning, Joe and Jim. Breakfast is ready. Wash your hands and face," called Mother.

"Mother," the two boys exclaimed, "you haven't any spoons on the table."

"Let's suppose there were no knives, forks, or spoons in my cupboard, but your breakfast is waiting on the table. What would you do? How would you get your food into your mouth?"

"That is the problem people had hundreds of years ago. What did they do? They used their fingers as forks and the palms of their hands as spoons. Are you wondering what they used for knives? Let's find out."

Today the word "cutlery" refers to knives, forks, and spoons. Years ago it meant only knives. At first, knives were whittled and chiseled out of the rib bones of animals. The knife, as we know it, is composed of three different parts: the blade, the bolster, and the tang. The tang is the part of the knife which is set into the bolster or handle. This tang makes the knife strong and long-lasting.

The first good knife handles were designed from ivory from animal tusks. Later, the handles were made from wood, and some were made from bone. The knives we use are usually made from metal of some kind. In our stores today, we find knives with hollow handles, solid handles, short blades, long blades, and tiny butter blades. Many of our knives are

BOOKS OF THE BIBLE

By CARL H. ZWINCK

NAMES of nine books of the Bible can be found in the squares. If you start with the correct letter and move straight down or straight to the right, you can spell the name of each book.

ANSWERS

Amos, Ezra, Job, Jonah, Luke, Mark, Nahum, Ruth

L	J	O	B
U	O	M	M
K	N	A	I
E	A	R	C
Z	H	K	A
R	U	T	H
A	M	O	S

made from stainless steel and are molded in one piece.

Forks are another interesting part of our cutlery. At one time, they also had handles made from bone, wood, or ivory. The first forks did not have four tines or prongs, as ours do. The earliest forks had only two tines. Ours are made from the same material as our knives and spoons.

Before there were spoons, the palm of the hand must have been awkward to use. People began gathering seashells to use in place of their palms. Finally, someone thought of fitting handles to the shells. In this way our first real spoons came into being. They, too, soon had handles of bone, ivory and wood.

Our spoons consist of bowls with handles attached. They may be made from aluminum, plastic, wood, silver, or stainless steel. Some, like knives and forks, are gold plated or silver plated. We have fancy small spoons, decorated spoons, and huge soup spoons. We have ladles, sometimes made from wood, to stir hot liquids, such as jelly. All spoons are patterned after the first one made by man, a tiny bowl with an attached handle.

As you have your next meal, think about how cutlery is made. Be thankful you have cutlery to use instead of your fingers, seashells, or chiseled bone. Notice how each piece is formed. The material

from which each is made is strong and lasting.

"Let's enjoy our breakfast and be glad we have knives, forks, and spoons," said Mother.

"We will," Joe and Jim answered.

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4. _____					

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To the best of your knowledge, have you or any member above listed had medical advice or treatment, or have you or they been advised to have a surgical operation in the last five years? Yes No If so, please give details stating person affected, cause, date, name and address of attending physician, and whether fully recovered.

Neither I nor any person listed above uses tobacco or alcoholic beverages, and I hereby apply for a policy based on the understanding that the policy does not cover conditions originating prior to its effective date, and that the policy is issued solely and entirely in reliance upon the written answers to the above questions.

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THE BASIS OF BELIEF

BY DR. RALPH A. PHELPS JR.

TEXT: JOHN 20:24-31; ROMANS 10:8B-14, 17

JANUARY 9, 1966

THE little old lady, terrified of taking a trip by airplane, was finally persuaded to fly to California to visit her daughter. As she deplaned in Los Angeles, mother was asked what she thought of flying now. "Humph!" she snorted. "Can't really say. I never did let my weight down completely!"

Although this lady took a trip by air, she evidently had less than complete faith in this mode of travel. All the statistics in the world on air safety would not impress her, and even experiencing a safe flight had not removed all her doubts. Her faith was small, if not non-existent.

Last Sunday's lesson considered the nature of belief itself; today's looks at some of the ways genuine faith originates and develops in the individual.

I. Faith is objectively based (John 20:24-31)

DR. W. T. Conner in *Revelation and God* says, "Christian faith is objectively grounded. Christianity is a historical religion. The object of Christian faith is not simply an ethical or philosophical ideal unrelated to history or definitely cognizable objective reality. It is the Christ who came into history, the record of whose redemptive work we have in the New Testament, that we trust for salvation."

An excellent example of this is John 20:24-31. So much has been made of the refusal of "doubting Thomas" to believe that the crucified Christ had arisen from death that people frequently overlook the fact that the Lord was quite willing for Thomas to have the tangible evidence he needed to remove his doubts. Instead of reprimanding this disciple for his unwillingness to take the word of others about something which he had not

experienced, Jesus encouraged him, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing."

Skepticism is not necessarily bad provided the skeptic is willing to believe after he has had the evidence presented. God does not ask man to believe apart from historical evidence, although everyone cannot feel the crucifixion scars as Thomas did.

History teaches us that George Washington was the first president of the United States, and we accept him as such because of this record, not because we saw him take the oath of office. Biblical history tells us who Jesus was and what he did, and these facts are written "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31).

II. Faith is publicly expressed (Rom. 10:9-11)

A VITAL part of faith is sharing the discovery that Jesus is the Christ and that he saves those who believe in him. Public identification of the believer with Christ is both assumed and required.

With the heart one believes "unto righteousness; and with the mouth confession is made unto salvation." Paul makes it clear that a condition of salvation is confessing "with thy mouth the Lord Jesus." Logic also would seem to demand such an expression, for once a person has realized who Jesus is and what he has done, the natural impulse is to cry out with Thomas, "My Lord and my God!"

III. Faith is universally available (Rom. 10:12, 13)

ALTHOUGH the Jews had the

idea that God did not favor anyone except them, the New Testament quickly dispels this religious exclusivism. In his final commands before ascension, Jesus ordered his followers to go into all the world and preach the gospel (good news) to every creature. He urged them to be his witnesses in the uttermost parts of the earth.

Paul shows that he understands the universality of Christ and of saving faith when he declares, "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." Salvation is not limited to any race or ethnic group.

IV. Faith is incarnately centered (Rom. 10:9, 13)

THE object of a saving faith is Jesus Christ, the Son of God. Theologians of different denominations may disagree on such matters as baptism, the Lord's Supper or church polity; but all Christian groups are in agreement that Jesus Christ, who was God incarnate, is the focal point of Christianity. The distinctiveness of our faith is not found in its body of ethical teachings, great though these are, but in the person of Christ.

Paul emphatically declares that the Lord Jesus is the one in whom we must believe to be saved. It is significant that the one miracle which he specifies as demanding acceptance before one is saved is that of Jesus' resurrection (vs. 9). It is this fact which took Jesus out of the realm of a great teacher and compassionate healer and made him clearly divine.

V. Faith is verbally communicated (Rom. 10:14, 17)

THE witness of those who have believed and have experienced salvation is essential if others are to experience transforming faith. Paul asks, "How shall they believe in him of whom they have not heard? And how shall they hear without a preacher?" Those

who proclaim gospel truth are essential to the spread of faith.

A messenger without a message would be meaningless, however; and the "word of God" (vs. 17) is essential to a hearing that can result in faith. Knowing and sharing this word is the believer's privilege and responsibility.

INDEX

A—Alcohol: For non-drinkers (E) p3; Arkansas State Convention: This makes sense (E) p3; Baptist polity pp6, 7, 18; Public outcry (letter) p4; Praise (letter) p4; Regular Baptists (letter) p4; Church ordinances (letter) p4; New day (BL) p11; Arkansas Baptist Newsmagazine: Please answer (E) p3
 B—Baker, Mr. and Mrs. Frank J. in Korea p13; Baptist Beliefs: A physician's diagnosis p13; Berryville First dedicates wing p11; Bono First (FC) p10; Bookshelf p16
 C—Children's Nook p20; Christian Civic Foundation meeting p9; Cover story p10
 D—Denney, Ralph to Ft. Smith p9
 E—El Dorado Caledonia p10
 F—Feminine Philosophy: A fresh start for '66 p17; Foundation Department: Women's Seminary p9
 G—Greatness (PS) p2; Griffin, Judy, Miss L. C. p9
 H—Harrison First (FC) p10; Helena First (FC) p10; Hunter, Floyd E. dies p10
 L—Laubach Literacy workshop p9; Little Rock, Tyler Street (FC) p10
 M—Marianna, Friendship dedication p9; Middle of Road: Minister's wife p19; Mourner's bench (letter) p10
 O—OBU: Rockefeller gift (E) p3; Honors Rockefeller p8
 P—Perspective: Leads for leaders (III) p15; Preacher poet p17
 R—Reed, Dan resigns p10; Reeves, Sam to meeting p10; Rodgers, Robert D. dies p10
 S—Shreve, R. R. retires p8; Shuffield, Dr. Joe F. dies p10; Sugar Creek church constituted p18
 W—Womack, Coy ordained p9

Key to listings: (BB) Baptist Beliefs; (BL) Beacon Lights of Baptist History; (E) Editorial (FC) From the Churches; (FP) Feminine Philosophy; (Per) Perspective; (PS) Personally Speaking; (SS) Sunday School lesson; (MR) Middle of the Road.

MOST marriages begin as peaches and cream. Too often the combination becomes creamless, then, drops the peaches and goes along on cold prunes.—W. B. O'Neal

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



THEO COOK Evangelist

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ENDORSED BY
HAROLD A. WALKER

"Dear Bro. Cook... I want to say again that your coming my way has been a real blessing from God in more ways than you can imagine. I believe the greatest blessing was the precious souls that were saved; and the next blessing was that you lit a fire of courage... (in) me... If you can use the remarks below they are yours, for they are true:

"After I had made many contacts, trying to find God's man to lead our church in revival, I contacted Bro. Theo Cook and he accepted immediately. Though he had such a short notice he was very efficient. He is most patient as he works with those who are in need of any kind. I wholeheartedly recommend him to any pastor; work him hard, he loves it!"

HAROLD A. WALKER, PASTOR
First Baptist Church
Vandervoort, Ark.

A Smile or Two

Greatest invention

THOMAS Edison hated formal dinners, which always seemed stuffy affairs to him. One night at a particularly dull gathering, he decided to sneak away to his laboratory.

As he was pacing back and forth near the door, waiting for an opportunity to escape, his host came up.

"It certainly is a delight to see you, Mr. Edison," he said. "What are you working on now?"

"My exit," replied the inventor.

IT seems that every time you are about to catch up with the Joneses, they re-finance.

Cub

A LITTLE girl was showing her playmate through her new home.

"And here's my daddy's den," she said. "Does your daddy have a den?"

"No," was the answer, "my daddy just growls all over the house."

He'll take less later

FOREMAN: "You're asking for big pay for a man with no experience."

Applicant: "Well, the work is harder when you don't know anything about it."

The Blarney Stone

"PA," said Hector, looking up from the book he was reading, "what is meant by 'diplomatic phraseology'?"

"Well," replied Pa, "if you were to say to a homely girl, 'Your face would stop the clock,' that would be stupidity, but if you said to her, 'When I look into your eyes, time stands still,' that would be diplomatic phraseology."

DON'T expect too much of others. Remember they are not much better than you are.

Attendance Report

Church	December 19, 1965		
	Sunday School	Training Union	Ch. Adns.
Berryville			
Freeman Heights	163	89	
Blytheville			
Gosnell	278	102	
New Liberty	123	45	
Camden, First	512	138	
Crossett, First	565	158	3
Dumas, First	268		
El Dorado			
Ebenezer	186	86	
First	788	555	
Immanuel	502	207	3
Trinity	189	85	4
Greenwood			
First	286	105	
Jenny Lind	158	112	
Gurdon, Beech Street	179	63	
Harrison, Eagle Heights	284	85	
Hope, First	416	140	1
Huntsville	31	35	
Jacksonville			
First	446	187	4
Second	226	75	6
Jasper	63	26	
Jonesboro			
Central	597	210	2
Nettleton	275	143	
Little Rock			
Immanuel	1,251	462	
Rosedale	278	100	2
McGehee, First	409	161	2
Chapel	73	42	
Magnolia, Central	624	211	4
Marked Tree			
First	172	55	1
Neiswander	111	84	
Monticello, Second	264	104	4
North Little Rock			
Baring Cross	705	189	
South Side	43	40	
Bethany	204	116	
Calvary	448	137	
Central	287	90	
Forty-Seventh Street	223	94	
Gravel Ridge, First	202	104	
Runyan	70	47	1
Sixteenth Street	47		
Pine Bluff			
Centennial	227	102	
Second	223		
Springdale, First	496	173	
Star City, First	277	95	
Sylvan Hills, First	310	131	2
Van Buren, First	511	173	
Vandervoort, First	63	20	
Ward, Cacklebur	51	45	
Warren			
First	384	126	
Southside	86	98	2
Immanuel	310		
Westside	109	42	
West Memphis			
Calvary	317	142	
Ingram Blvd.	219	115	

Church	December 26, 1965		
	Sunday School	Training Union	Ch. Adns.
Berryville			
Freeman Hgts.	109	42	
Blytheville			
Gosnell	197	56	
Trinity	129	55	
Camden First	368	78	
El Dorado			
Caledonia	30	27	
First	543	345	5
Greenwood First	222	89	
Gurdon Beech St.	108	40	
Jacksonville First	296	80	
Jasper	38	28	
Jonesboro			
Central	349	139	1
Nettleton	216	110	
Little Rock Immanuel	790	278	4
McGehee First	265	79	
Chapel	60	42	
Marked Tree Neiswander	124	75	
North Little Rock			
Baring Cross	474		
South Side	24		
Calvary	296	63	
Gravel Ridge First	143	66	
Runyan Chapel	58	40	
Sixteenth Street	35	24	
Pine Bluff Second	157	51	
Springdale First	326	107	
Star City First	187	64	
Van Buren			
First	300	120	
Second	50	19	
Ward Cacklebur	48	30	1
Warren First	288	77	
Southside	71	72	
West Memphis			
Calvary	159	79	
Ingram Blvd.	181	94	1

Religious News Digest

By Evangelical Press

Hays in 'Delta ministry'

MADISON, Wisconsin (EP)—Brooks Hays, former Congressman from Arkansas and one-time president of the Southern Baptist Convention, will head a committee of the National Council of Churches to evaluate the Council's Delta Ministry program and to recommend guidelines for future programs.

The announcement was made by Bishop Reuben H. Mueller of Indianapolis, NCC president, at the General Board meeting here.

Mr. Hays, an advisor to Presidents Kennedy and Johnson, is now a visiting professor at Rutgers University, New Brunswick, N. J.

Bi-lingual drive

TORONTO, Ont. (EP)—French-speaking Quebec's demand for Canada to become thoroughly bilingual was described here as a Catholic plot to make the country entirely French-speaking, the Ontario Region of the Canadian Protestant League claimed here.

The group presented a brief at public hearings of Canada's Royal Commission on Bilingualism and Biculturalism. The investigating Commission was appointed following the terrorist mailbox bombings of a few years ago and the call of French Canadians to become "maitre chez nous" (masters in our own house).

The Protestant League complained about what it called "constant concessions to the spoiled child of Confederation."

It also said it was most concerned about the association of the French language with one religious group, the Roman Catholic Church.

Extremist opposition

ATLANTA (EP)—Evangelist Billy Graham, returned from his Greater Houston Crusade where 14,063 "decisions" were recorded, told newsman here that extremists in demonstrations against the Vietnam war may well be prolonging the very thing they seek to halt.

"Americans have a perfect right to peaceful demonstration, but this right also carries responsibilities," he said. The extremists among the demonstrators, he said, include those who burn their draft cards or themselves and those who carry Viet Cong flags.

Mr. Graham said that "many of the demonstrators are blaming the situation on the present administration, but that is not logical. At this time when we have men dying in Vietnam, we must pledge our loyalty to America."

'Asian evangelicals'

TOKYO (EP)—The Oriental Evangelical Fellowship Conference-Crusade Nov. 6-14 drew delegates from nine Asian countries to preach, pray and plan how best to evangelize Asia's billion souls. A historic week of reports, discussions and workshops were concluded by this grass-roots gathering of Asian leaders.

The international gathering was graced by more than 100 delegates from Japan, the host country, Korea, Okinawa, India, Thailand, America, Hong Kong, Taiwan, the Philippines and Sarawak. Difficulties in dollar exchange and internal problems prevented five representatives from India, Indonesia, Iran, Ceylon and Pakistan from attending.

New French seminary

VAUX-SUR-SEINE (EP)—On Nov. 23 the French Evangelical Theological Seminary near Paris was dedicated in a service attended by 150 French-speaking evangelicals from several countries. Rev. John C. Winston Jr., dean of the new school, is former head of the Brussels Bible Institute in

Belgium, an activity of the Belgian Gospel Mission.

More than a dozen denominations are represented in the governing council of the seminary, which includes evangelical leaders from France, Switzerland and Belgium, as well as representatives from several foreign missions.

Obsessive anti-Communism'

NEW YORK (EP)—A main challenge before the Fellowship of Reconciliation (FOR) as it starts its second half-century of existence, a top executive of the religious pacifist group said here, is "to tackle the obsessive anti-communism that is the social smog over the whole American landscape of the 1960's."

Alfred Hassler, executive secretary of the FOR, addressing the 50th anniversary dinner of the organization, declared that "there is nothing more ominous for the future of the United States and the world than the superstitious dread with which most Americans utter the word 'communism'..."

Those who readily attribute to a Communist conspiracy "every unsettling occurrence, from a demonstration in Berkeley to a revolt in Santo Domingo," he said, are exhibiting an "individual paranoia" which has as its end results "totalitarianism and the loss of the very freedoms ostensibly being defended."

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