

Ouachita Baptist University

## Scholarly Commons @ Ouachita

---

Arkansas Baptist Newsmagazine, 1965-1969

Arkansas Baptist Newsmagazine

---

9-23-1965

### September 23, 1965

Arkansas Baptist State Convention

Follow this and additional works at: [https://scholarlycommons.obu.edu/arbn\\_65-69](https://scholarlycommons.obu.edu/arbn_65-69)



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

---

#### Recommended Citation

Arkansas Baptist State Convention, "September 23, 1965" (1965). *Arkansas Baptist Newsmagazine, 1965-1969*. 163.

[https://scholarlycommons.obu.edu/arbn\\_65-69/163](https://scholarlycommons.obu.edu/arbn_65-69/163)

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





# **Arkansas Baptist**

*newsmagazine*

SEPTEMBER 23, 1965



BAPTIST colleges will perish unless something is done soon to aid the institutions financially, the Editor declares on page 3, and thus returns the question of federal assistance. Agreement is expressed with a Southern Baptist layman-educator, R. Orin Cornett, who suggests that it would be well to leave the acceptance or rejection to the integrity and judgment of the college trustees.

\* \* \*

THIS subject is pursued further in a two-page article beginning on page 12, "Can Baptist Colleges Afford Isolation Instead of Cooperation?" Presidents of five Baptist institutions of higher learning signed the statement: Baylor University, Furman University, Mercer University, Stetson University and Wake Forest College.

\* \* \*

STILL more views on the question are presented on pages 4-5 in "The People Speak." Other topics which brought letters to the Editor this week include the Lord's Supper and baptism.

\* \* \*

'PERSPECTIVE' is a splendid new feature being brought to our readers today. The author, Robert J. Hastings, is brief, but you'll find his "Religion and Health" and future articles words to live by. See page 5.

\* \* \*

PREACHERS sometimes feel that "every other day is Sunday," Pastor Jack Gullede says in his article on pages 6 and 7. The busy, busy week of the minister is discussed and some suggestions for time-stretching are given.

\* \* \*

COVER story, page 5.

\* \* \*

## Arkansas Baptist newsmagazine

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

September 23, 1965

Volume 64, Number 37

Editor, ERWIN L. McDONALD, Litt. D.

Associate Editor, MRS. E. F. STOKES

Managing Editor, MRS. TED WOODS

Field Representative, J. I. COSSEY

Secretary to Editor, MRS. HARRY GIBERSON

Mail Clerk, MRS. WELDON TAYLOR

401 West Capitol  
Little Rock, Arkansas 72201

Published weekly except on July 4 and December 25.

Second-class postage paid at Little Rock, Arkansas.

Individual subscription, \$2.25 per year. Church budget, 14 cents per month or \$1.68 per year per church family. Club plan (10 or more paid annually in advance) \$1.75 per year. Subscriptions to foreign address, \$3.75 per year. Advertising rates on request.

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

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

## Another McDonald

JUST about everything the young fellow did was wrong, as he serviced my car.



ERWIN L.

When I asked him to check the automatic transmission, he replied, "We'll do that later—you have to have the motor running for that."

"Yes, I know," I replied, not too condescendingly. "But the motor is running and the car is in neutral."

So, he checked the automatic transmission.

Then I made the mistake of asking him to check the lubrication of my steering sector. With two wrenches

and an obvious mechanical illiteracy at least equal to my own, he scared the life out of me in a few split seconds, as he tried first one bolt and then another. "Never mind," I told him breathlessly. "We'll leave that till I have a lubrication job for the whole car."

After spilling water on my spark plugs, as he checked my radiator, smearing my windshield as he "cleaned" it, and overflowing my gas tank, he took my credit card with the air of one who, if not too good with the purely mechanical was at least literary to the extent of being able to write and keep records.

A few minutes later he had torn my record slip out and was trying to hand it to me. "But I did not sign it," I reminded him.

"Oh!" he replied, taking it back and finally getting it put together with the carbon and the duplicate and triplicate so that I could sign.

Then he took the charge slips apart again and absent-mindedly threw my slip into a wastebasket! Seeing me patiently retrieve the slip, he said "Oh!" again.

Then it happened. As he was handing my credit card back to me, he saw my name for the first time. "McDonald!" he yelled, with genuine enthusiasm. "Meet another McDonald!" he gushed, grabbing my hand and pumping my arm in a fraternal clasp that would have done credit to our kinfolds in the highlands of Bonnie Scotland.

"Well, bless both our hearts!" I replied, with real family-clan pride.

Really, folks, there's nobody quite like a McDonald.

*Erwin L. McDonald*



### The wolf is there!

THE crying on Baptist shoulders that President Ralph A. Phelps Jr., of Ouachita University, is doing these days about the future of Ouachita is not something faked for mere effect. Those are real tears. The wolf is really at the door. Unless there is some plan worked out for a vast expansion of the financing of our Baptist colleges, and that right soon, they are going to perish.

One way that is open is, excuse the expression, Federal aid.

It happens that we live in a great nation which from its founding has maintained a "wall of separation" between church and state. It is interesting to note that the two men who more than any others were responsible for writing into our Constitution the provision for this separation, James Madison and Thomas Jefferson, were not even Christians in the view of many. Neither of them believed in Christ as God incarnate, but regarded him merely a good man distinguished for his ethical teachings. But both of these men believed in a Supreme Being who endows each person with a mind, a conscience, and a will. And they had seen compulsory religion through a government-established church and were dead set against such shackling of the human soul.

It is clear from a study of these and others of our founding fathers that the one thing above all else that they wanted was complete freedom for everyone to determine for himself what he would believe.

The First Amendment to the Constitution states:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances."

A look at the first draft by Madison of what he proposed for the First Amendment should be some help in understanding what he had in mind. As he first introduced it, it read:

"The civil rights of none shall be abridged on account of religious belief or worship, nor shall any national religion be established, nor shall the full and equal rights of conscience be in any manner, or on any pretext, abridged."

E. M. Halliday, in an article in the October 1963 issue of *American Heritage*, gives this commentary:

"Against the background of the Jefferson-Madison view of religion in its relation to democratic government, the emphasis here is unmistakable. It goes straight to what they conceived to be the heart of the matter: absolute freedom of thought for the individual citizen without government pressure toward any system of belief whatever. It seems likely that, had Madison's original wording been adopted, official sanction for even the vague theism suggested by the motto first engraved on United States coins in 1864 (In God We Trust), or by the interpolation in 1954 of "under God"

in the national oath of allegiance, would have been considered unconstitutional. (Both resulted from acts of Congress.) Certainly his wording would have buttressed the recent Supreme Court decision against the devotional use of prayers or Bible reading in public schools. . . ."

That the First Amendment has never stood as an absolute "wall of separation" between church and state is seen in the fact that Mormons, who said it was a part of their religion to have a plurality of wives, were denied this privilege (liability?) by the Government. And it has been held that Congress may abridge the freedom of speech or of the press in cases of "clear and present danger" to the state or to the general welfare.

As many have personally experienced, in time of war many of our customary freedoms are given up in the interest of helping to win the war and preserve our nation. Many are now coming to see that something of this nature may be necessary to win a "cold" war such as that in which we have been engaged now for many years. Certainly one of the national defense needs for our nation today is for better education for the masses of our people.

Some who formerly contended for strict separation of church and state to the extent of having no cooperative effort between church institutions and the Government are coming to have different attitudes on federal aid to such private enterprises as church colleges, on the grounds that there are some things, including higher education, that can best be provided by church and private institutions working together with the Government.

Southern Baptist layman-educator R. Orin Cornett recently pointed up some things worthy of consideration, in the matter of federal aid to private education. He feels there is no breach of our time-honored Baptist stand against "establishment of religion" or for "free exercise thereof" if:

1. The government lends money to private institutions at an interest rate that breaks even or shows a profit;
2. The Government makes outright grants in payment for services it receives, such as in the field of research, or in military training, as the Reserve Officer's Training Corps program Ouachita has had for 60 years.

Those who oppose the acceptance of any federal funds at all by Baptists or other religious groups maintain that any such aid is in effect and indirectly, if not directly, what amounts to "establishment of religion" by the Government. And this is a good point. Whether Ouachita, for example, gets federal funds for its Science department or its Bible department makes little difference as far as the fiscal benefit to the institution is concerned. If the Government or somebody else will give money for the Science department, that makes it possible for the University to take funds it would have had to spend on Science and spend them somewhere else.



We agree with Dr. Cornett that it would be well to leave to the integrity and judgment of the college trustees what to do about accepting or rejecting Federal or other funds. The trustees legally have this responsibility and are in a position to know as many of the facts as possible and to decide what they can accept in line with our Baptist convictions and purposes for our institutions.

As Dr. Phelps stated at the recent public meeting at Second Church, Little Rock, nothing would make Baptist college presidents happier than for the denomination to enlarge its support of the colleges to make Government or other outside aid unnecessary. But we must face up to the fact that we cannot save our colleges with

mere sentiment, though it be a pious sentiment. The Lord certainly "is rich in silver and gold," and "He holdeth the wealth of the world in his hands," as someone has reminded, but he is no more likely to take over the financing of our colleges through some miraculous and beneficent act, apart from human endeavor, than he is to clothe, feed and shelter us and our families while we go fishing or sit in the shade.

Let us pledge to our Christian colleges, as the founders of Southern Baptist Seminary pledged to the Seminary in the dark days immediately following the Civil War: "The Christian Colleges may die, but we'll die first!"—From an address by Editor Erwin L. McDonald to the Executive Board of the Washington-Madison Baptist Association at Huntsville, Sept. 16.

## 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.

### Baptism, Lord's Supper

THE discussion now going on through the columns of our paper concerning baptism and the Lord's Supper finds us together on at least two points. First: we must base everything upon the teachings of the Word of God. Second: the individual church has the authority. I believe everybody that has written is unanimous in this position. But this is not sufficient to form a fellowship which we have together as an Association or State Convention.

I do not believe that the Assembly of God people will deny these teachings, but all of us know we would not seat the messengers from the Assembly of God church. In the first place this raises the question, what is a New Testament Church? If one gets this settled he is pretty well settled on other general teachings of the Word of God. It suffices to say that Jesus said in Matthew 16:18, "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it!" Study carefully what the word "prevail" means and one will come out with an abiding conviction that the New Testament Church has never died out.

Appealing again to the Word of God there are five requirements for Bible Baptism. First: a saved, regenerated person who is being baptized pictures what has already happened in his life.

Second: buried with Christ in baptism—the mode. Third: the individual church must do the baptizing, which is the authority for baptism. The Great Commission was given to a group of baptized believers. Fourth: why baptize? The answer is to picture what has happened to the individual we are baptizing and, of course, we know to picture death, burial and resurrection. Fifth: the form must be proper. Read again the Great Commission, Matthew 28:19, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Space would not permit further discussion or scripture proof, but I believe these five things can easily be found in the Word of God. We believe that nobody has the corner on all the truth. We will be brethren and we pray God that we shall hold this to be very dear.—E. Butler Abington, First Baptist Church, DeQueen, Arkansas

### Men, stand true!

"WATCH ye, stand fast in the faith, quit you like men, be strong" (I Corinthians 16:13). This is the key verse of the Brotherhood movement, and we need critically to heed its admonitions now! For—

There are certain distinctive doctrines which have made Baptists what they are. One of these is "salvation by grace through faith." Another is the complete security of every believer who has trusted his soul to Jesus Christ. Baptists have adhered to these beliefs through the years. We, personally, still believe them and shall continue to believe and preach these fundamental doctrines of the Christian faith. We believe

them because they are set forth in the Bible, the sole rule of Baptist faith and practice. And there are other Baptist distinctives.

One of these concerns the separation of church and state. Another is the observance of the two ordinances, Baptism and the Lord's Supper, in the context of their original meaning. Our faith holds to these doctrines, just as we believed them ten years ago, forty years ago; just as our father and his father before us believed them. They are as settled in our minds and hearts as that two and two are four. But there are those people who would ask us to lay these doctrines aside.

Arkansas Baptists have lately been called upon to listen to some very sophisticated and specious reasoning set forth in some very captivating arguments by some very capable men asking and demanding that we lay aside certain of our settled convictions; and, for the sake of convenience and to meet a felt need, surrender some of the vital tenets of our faith. This we shall not do! It will be far better to reduce our operations as a denomination and to seek for qualitative rather than quantitative results, than to surrender principles upon which our denomination is based.

Men, do not be led astray by any show of scholarship which personally you may have not attained. Stand with those who through the years have stood true "to the faith which was once (for all) delivered unto the saints." And, having done all, (still) stand!—Nelson Tull

### Federal funds

ON Sunday night, Sept. 5, our pastor, Brother W. T. Byrum preached on, "Baptists should not take Federal money." At the monthly business meeting of the Dallas Avenue Baptist Church, Mena, on Wed., Sept. 8, the members of the church voted unanimously against the acceptance of Federal aid funds for the maintenance of Ouachita University. We feel that the separation of Church and State should apply not only to Baptist Churches, but to Baptist



Schools as well. If the schools accept Federal aid there is danger of false doctrines contrary to Baptist teachings. Also in case of default of payments of the school, there might be a chance the school would no longer be under the supervision or control of Baptists.

Since Ouachita University is almost eighty years old we feel the Lord is directing the policies. If Baptist people believe, "We are laborers together with God," I Corinthians 3:9, they will rally to the needs of the University and the Baptists will retain control.—Mrs. Joseph M. Teague

## Christian education

I HAVE had the opportunity to attend schools other than Ouachita. Let me assure the Baptists of Arkansas that an education in a Christian institution is well worth all that it costs.

Therefore, I think it imperative that we familiarize ourselves with the financial dilemma now facing Baptist schools in Arkansas.

It would be enlightening to some of us to compare some of the salaries of Ouachita faculty members to those of other schools. It should be common knowledge in every Baptist Church in this state that most of these people have refused jobs which would have paid them higher salaries. We owe it to them, and to future students, to examine closely the "federal aid to education program."

If and when this program comes to a vote in our State convention, we owe it to the administration and faculty to either vote for federal aid or vote "no" with a \$50 contribution and a pledge that we will increase this contribution proportionately each year as education costs increase.

We have no right to ask the administration of the school to turn students away due to lack of funds. Either we need to give to them the necessary funds to operate or provide the means that they deem necessary to acquire them.—William T. Buzbee, OBU, Box 637.

## Chaplain's thanks

I WOULD like to take this opportunity to thank all of the people who have been interested in our work as chaplain of the Arkansas State Training School for Girls. I wish publicly to thank Dr. Caldwell and his staff and Ark. Baptists for making this mission work possible. I would also like to thank the Associational Missionaries for allowing me to speak at their schools of missions, for all the invitations to various mission programs, for the WMU's and Brotherhoods of many different churches that invited me.

Especially do I appreciate and thank the volunteer workers, WMU's of Pulaske Association who planned and prepared suppers for the girls, Mrs. Hogan for her tireless efforts to see that this was done, the guest speakers and guest

# PERSPECTIVE

by  
Robert J. Hastings

## Religion and health

IN a recent speech at the University of Louisville, Dr. Norman Rothermich pointed out that excessive fear or anxiety may help to bring on arthritis. He also explained that excessive anger may induce high blood pressure and heart disease, and that excessive frustration may encourage ulcers. He was careful to point out that these are not the only causes, but that emotions do play a vital part in many illnesses.

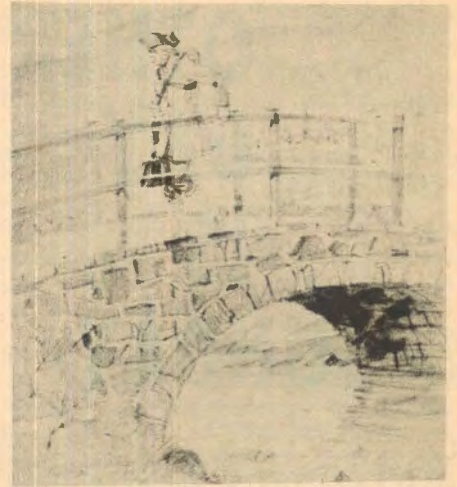
It has been said that there is not a single one of the ten trillion cells in the human body which is not affected to some degree by one's mind. And another doctor, E. A. Strecker, writes, "It is not an overstatement to say that fully 50 percent of the problems of the acute stages of an illness. . . have their primary origin not in the body, but in the mind of the patient."

This means that a sound religious faith benefits the believer not only morally and spiritually, but also physically, because faith is a powerful antidote to fear, frustration, and anger. All other factors being equal, the person with a mature Christian faith will be healthier and stronger than his non-believing neighbor. This is how one prophet expressed it centuries ago, "Thou wilt keep him in perfect peace, whose mind is stayed on thee" (Isaiah 26:3).

musicians and the staff at the school, and many other people who came our way. It should be noted that this work would never have been started had it not been for Miss Carol Burns, former superintendent of the Girls Training School. Many thanks to her.

We recently made the decision to move to the Ft. Worth-Dallas area, and our goal is to start further training at Southwestern Seminary. It may be next year before this is accomplished. However, this is our aim. Thank you all for your interest, prayers, and support. We would be delighted to hear from any of our friends. Our address is: 1209 Belvedere, Arlington, Texas.—Richard McNeill

## The Cover



—Erwin M. Hearne Jr., Artist

LONDON, Nov., 1798. (BP)—Dan Taylor, a Baptist missionary, returns to London after a preaching tour which took him to a number of churches in surrounding territories. Taylor travels on foot promoting the Baptist causes in England. He has traveled an estimated 25,000 miles—most of it on foot—in his 35 years as minister, editor, seminary president, and fund-raiser for the Baptists. His schedule usually calls for a sermon every night, and three or more on Sunday. A convert of the Wesleyan revival, he became a Baptist after carefully studying his Bible. His entire congregation also became convinced believer's baptism is the only scripturally sound mode of baptism, then went over to the Baptists with him.

## 'Alien immersion'

YESTERDAY I read your views on baptism. I have been anxious to hear the baptist stand on this issue since it has been a sore spot for our family. I myself have been baptised by another church and my husband and two children are members of a Baptist church we have attended 18 years. I have been treated very well by the members of the church but when it comes to doing anything in the church I get a cold shut out. Of course this causes hard feelings and keeps us from having an active part in the church. I am not the only one in the same shape who feels that it is not necessary to be baptised again, they too feel a lot like I do.

—Signed, but name withheld



# EVERY OTHER DAY IS SUNDAY



By Jack Gullledge  
Pastor,  
Emmanuel Baptist Church  
Tucson, Arizona

TOMORROW is Sunday.

It just couldn't be! I preached only yesterday it seems. But here it is, Sunday again!

Oh yes, I remember now . . . a conference meeting . . . our associational rally . . . the mid-week prayer services . . . a couple of local committee meetings . . . visitation, etc. Yes, I guess it is time again! Where did the week go?

So goes the routine of most preachers who find the impossible situation confronting them of having to say something more often than they have something to say.

What are the factors that bring about this frustrating rapidity of time?

*Overexposure* is the one item that would top the list for most pastors.

It has become a known axiom in the entertainment world that the quickest way to burn out in public popularity is being seen too often. Many television stars are washed out in less than two nine-month seasons by overexposure, and dropped by their sponsors because of low ratings. Yet, they only had a 30-minute program each week.

Compare this to the average pastor who preaches twice on Sunday, once on Wednesday night, plus teaching study courses, classes, speaking on several special occasions, etc. While the preaching ministry and the world of entertainment cannot be altogether compared, this basic problem is applicable to both.

A bit of wisdom is needed at this point today. More of our qualified membership should be used for many of the tasks that fall the lot of the preacher, reserving his energies and appearances for the message from the pulpit.

Another factor is *overloading*, a double first-cousin of overexposure. One brings on the other. Much is said about this but little is done to relieve the situation. Just the opposite. More and more is being devised to further circumscribe the pastors to the role of administrative errand boys.

A fresh objective look at this growing dilemma needs to be made at every echelon of our denominational life. Certainly we appreciate the dedicated leadership of our Convention and recognize their ideals of progress purposed by our program of work. Yet, the apparent lack of correlation by various departments compounds the problems of the local pastor in his futile effort to be cooperative.

This is not meant to be negative criticism, rather an objective inventory of our occupational hazard of being overloaded.

Let me illustrate. Our church agreed to participate in an association-wide endeavor. A leader came to present the activity that theoretically has much merit. A 31-page guidebook was presented outlining a strenuous routine to be checked off months in advance of date. This case in point requires eight reports or communications, 18 committee and report meetings, four special speaking engagements, and some eight different promotional phases of the program, in addition to the actual week of activity.

What about the rest of the church activity in the multiple fields of concern? For instance, in this same period of the church calendar there are two "special weeks" with promotional material pouring into our mailbox suggesting maximum promotion; one designated Sunday's emphasis; an associational teaching clinic; a two-day State denominational meeting some distance away. This is in addition to the regular local church program that also includes two events that require much preparation. And, remember, the great majority of our churches have a staff of three—a pastor, a secretary and a janitor.

We must have promotional activity, but the question is seriously being asked, "Isn't it time we realize the point of saturation has long since been passed?"

A third double-cousin involved here is *overambition*. There is both an inward and outward pressure applied at this point. We individually



share our personal degree of guilt in an ulcerated attempt to accomplish high goals. Yet, the outside pressures contribute greatly to this unbalanced futility.

Again, let me illustrate. A fine pastor left a large First Church situation with several hundred in Sunday School to accept a pioneer situation with less than fifty in Sunday School. Consequently his new work was slow and hard with no visible progress. Every sermon he heard at the conventions had a close likeness to a religious "sales meeting," and unless the charts were going up, failure was implied. This particular pastor was finally beaten down by all the well-meaning emphases, in publications and preaching, that seem to associate smallness of numbers and budget with inability and apparent failure. So, in the course of a few years, this pastor moved back to a "respectable" pulpit where he can go through the routine of church for the rest of his ministry.

There are many other "cousins" in this family that add to the situation.

Where do we start or stop in trying to regain the proper balance in the deep spiritual scale of carrying on Christ's Kingdom?

Instead of every other day seeming to be like Sunday, we must restore the deep study and meditation of the preaching prophet, like a flame of fire, that can hardly wait until the time to proclaim the unsearchable riches of Christ on the Lord's Day.

Perhaps the evolution of time and circumstance will bring us back to this day.

As the alarming trends continue and with fewer young men entering full-time Christian vocations, it just might be that we will be forced to change the image of the ecclesiastical administrator back to the Bible concept of a messenger of good news.

The answer is not an easy one to come by. More and more rebellion is indicated. We prayerfully ask, whatever is needed to correct this increasing impossibility, God hasten the day!

### Beacon Lights of Baptist History

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

## Love of the world

HOW much has "the love of the world" on the part of the Christian affected the work of the churches? A question like this cannot be answered with statistical figures, but general observations afford concrete examples which can be helpful in an answer.

In the first place the Lord showed the harmful effects of misplaced love. He talked about how the "care of the world and the deceitfulness of riches choke the Word," (Luke 8:14), and how the one doing this failed to bring forth fruit. Again, he showed the impossibility of loving two masters with the same degree of love, (Matt. 6:24)

John writes in his first epistle, "Love not the world, neither the things of the world. If any man love the world the love of the Father is not in him." (I John 2:15)

Then history reveals how practical these admonitions are. An illustration found on the frontier at the close of the 18th century is a point in case. Church work in Kentucky had gone forward with interest. But an immense tide of immigration into the new state began to push spiritual efforts into the background.

Land values arose. Staple products of the country commanded high prices. Interests, love and efforts were turned to making money. Those in the churches, as well as those outside the churches, found themselves caught up in the mad scheme of things. The minds of the Christians were set on the world. They forgot their vows,

(Continued on page 17)

# The Bookshelf

**Building a Christian Marriage**, by William E. Hulme, Prentice Hall, 1965, \$3.50

Holding that the head and the heart comprise a marriage, Dr. Hulme shows that the recognition of man in the "headship" role and woman in the "heartship" role is the key to a happy and successful marriage. It is this balance of roles, he believes, that provides the kind of atmosphere in which to bring up children.

Dr. Hulme compares marriage today to the creation story and shows that the relationship between Christ and His Church not only provides an analogy for marriage but also the power to realize this analogy. He stresses the three dimensions of love—devotional, friendship and sexual feeling—and tells why they are basic to the union of male and female.

**Who Wants Willy Wells?** by Gina Bell, illustrated by Gean Tamburine, Abingdon, 1965, \$2

When his parents bring home a baby brother, Willy Wells really doesn't mind. However, when he sees how much time his mother spends with the newcomer he wonders if there will be any time left over for him again. Willy's plight is an old one, but it is brand new to every child who has a baby brother or sister recently arrived on the scene. This book is designed to help children with such plights.

**Two-by-Fours**, by Charles N. Schulz and Kenneth F. Hall, Warner Press, Anderson, Ind., 1965

Described as "a sort of serious book about small children," this is a collection of Mr. Schulz's cartoons of children in which they get across many a point for Christians and adults.

**The Battle of Dienbienphu**, by Jules Roy, Harper and Row, 1965, \$6.95

The Battle of Dienbienphu, following the spring of 1954, was the Waterloo for European powers in the Far East. It was then that the Vietminh forces of General Giap—given one chance in a hundred by French and American military experts—managed to annihilate the French forces gathered in "the hollow punch bowl" of Dienbienphu.

The battle, and what led up to it, are recreated here for the first time by a master novelist and journalist in all their magnitude and majesty.

**The Broomtail Bronc**, by Patricia Miles Martain, illustrated by Margo Locke, Abingdon, 1965, \$2.50

A well illustrated children's story book, this is the revealing story of an experience in one boy's life—an incident where unreasoned judgment and circumstantial evidence had to be measured against courage and charity.



# BOOMERANG

BY J. I. COSSEY

THE boomerang is a weapon in the shape of a carpenter's right-angle square and is used by the natives of Australia. It is often used by an unworthy person, but it most often re-acts to the disadvantage of the user. When thrown into the air, the boomerang will usually return to the one who throws it. It may be used over and over again. The boomerang is designed to be thrown out and it returns by the same power that sends it out.

"Give, and it shall be given unto you" is a boomerang Bible text. I have found it to be impossible to outgive God. When you give to God's work, He sends abundant blessings back to you. The Bible plan is that we receive in the same measure as we give. Every time I make a worthy gift to the work of my church, then God sends some outstanding blessing to me. My giving always puts me out on the mountain-top. When one does big giving, he will enjoy big blessings. I have never seen it fail.

A story is told of a boy who often had a sack of candy, but he never permitted another boy to reach into the sack for a piece of candy. The candy boy would always reach into the sack and get the size piece he wanted his friend to have. He was soon known by all the boys as the stingy candy boy and was disliked by all. He in return never received even one piece of candy from his playmates.

I once knew a lady who could be seen most any day walking the streets with flowers or food for some one who was sick. As a result of her generous spirit she could number as many friends as she knew people.

I know another lady who is loved by all who know her. She is known for her kindness. Her hands are never closed against those in need and in return their

# The marital relationship

BY HERSCHEL H. HOBBS  
*Past President, Southern Baptist Convention, First Baptist Church, Oklahoma City, Oklahoma*

(I CORINTHIANS 7:1-7)

THE Corinthian church wrote to Paul about certain problems. One was with regard to celibacy and marriage. The apostle says that celibacy is desirable in certain cases (vv. 1, 32-33). But where one is incapable of such, marriage is desirable (v. 2). He does not condemn or recommend either arbitrarily. Each person must decide his own course (v. 7).

However, in marriage both the wife and husband owe certain duties to the other in the matter of sex (v. 3). Neither owns her/his body to the exclusion of the other (v. 4). And neither is complete without the other. Each owes a

---

hands are never closed against her.

"Love thy neighbor as thyself" and "As ye would that men should do to you, do ye also to them likewise" are more good boomerang texts in the Bible. The greatest need in this world today is a prevalent spirit to do good for evil. When one does evil for evil, then evil will return to him. When you measure out to people an abundance of good, in the same proportion, good will come back to you. But if you mistreat a neighbor, mistreatment will come back to you in the same proportion.

Our final boomerang text is from Jesus, "And if I go and prepare a place for you, I will come again, and receive you unto myself." When we preach Jesus to this sin-sick world, Jesus will give us a great harvest of souls. When we are ready to give all we have to the people, God will give us power to do it.

conjugal responsibility to the other.

Therefore, neither husband nor wife is to "defraud" or "deprive" the other in the sex relationship (v. 5). But each is to be considerate of the other in it. Refraining from such should be by common consent for a season, such as to give oneself to the spiritual exercise of prayer. But after that they should come together again. This is to the end that Satan may not be able to tempt either because of a lack of self-control.

In verse 6 Paul refers back to verse 2. He does not command either marriage or celibacy. He speaks by "permission." Actually this means that each person must choose for himself, taking into account circumstances and temperament. Paul wishes that all men were as he, a celibate. But he does not elevate that state above marriage.

It is generally thought that Paul was a bachelor. He could have been a widower. This turns on the meaning of Acts 26:10, "I cast my vote." If this means that he was a member of the Sanhedrin, then at that time he was married. If it simply means that he agreed with others in putting Christians to death, he need not to have been married. A. T. Robertson says it is natural from these words to regard Paul as being a member of the Sanhedrin. But, at least, he had no wife when he wrote I Corinthians (cf. 9:5).

## *That I may shine*

I AM a mass of clay, oh Lord,  
The dust of earth, a drop of rain,  
So take this clay, remove the bad,  
The bits of rock, each sordid stain.

Oh, mold me perfectly in form  
And size for the role I am to fill,  
That I may be a burning lamp  
For giving light, if it be Thy will.

Instill in me Thy love and grace  
And place me where there is a  
need,  
Then light the flame that I may  
shine

For Thee in every word and deed.

—Iris O'Neal Bowen



## Ex-Arkansans in New York

### Churchmen speaker

DR. T. B. Maston, professor emeritus of Christian Ethics, Southwestern Seminary, will bring the closing address at the Conference of Arkansas Churchmen to be held on Sept. 30 at the Albert Pike Hotel, Little Rock. The one day meeting, sponsored by the Little Rock



DR. MASTON

Conference on Religion and Race and the Arkansas Council on Human Relations, will begin in the educational building of First Methodist church of Little Rock, Center and Eighth Streets, with a panel of Arkansas church leaders discussing "the Role of the Local Church in a Changing Community." Dr. S. A. Whitlow will be the Baptist member of the panel.

Dr. Maston will speak on "Law, Order, Morality" at a supper meeting at the Albert Pike at 6 p.m.

The other major address will be brought by Rev. Colbert S. Cartwright of Central Christian Church, Youngstown, O., at a luncheon at the hotel.

Reservations for luncheon (75¢) and dinner (\$1.25) should be mailed to 1220 W. Capitol, Little Rock, Ark.

### Journeymen leave

TEN of the Southern Baptist Foreign Mission Board's first missionary journeymen have left the States to begin assignments in Latin-American countries, where they will serve with career missionaries for the next two years.

An Arkansan James M. Rinker will teach in the Quito Primary School, Quito, Ecuador. He may be addressed at Casilla 503, Quito, Ecuador. Born in Van Buren, he lived in Elmore City, Okla., while growing up. He formerly taught in Plainview, Tex.



FORMER Arkansans Ray Conner, Buryl A. Red and Miss Mary Sue Berry are shown in New York City at a recording session of the music section of *The Church Musician*, monthly publication of the Sunday School Board's church music department, Nashville, Tenn.

Conner, minister of music at First Church, Fayetteville, 1960-63, is young people-adult music consultant in the Board's church music department. He assists in supervising the recording of the music.

Red, formerly of Little Rock, is minister of music at Manhattan

Baptist Church, New York City, where he directs the adult choir in recording the music in *The Church Musician*.

Miss Berry, Stuttgart, is now a professional singer residing in New York City and a member of the choir.

REV. D. C. McAtee, pastor of First Church, Smackover, has been included in the 9th edition of *Who's Who in the South and Southwest* published by Marquis of Chicago and just recently released to the public.

## From the churches . . .

### Little Rock University

TRUETT Goatcher and Joe Bondurant were elected deacons at the September business session.

One very important decision made by the church was to emphasize the worship value of financial stewardship by encouraging its members to contribute tithes and offerings through the regular worship services rather than through the Sunday School. The emphasis will

begin with the new church year Oct. 1. Related to this decision the church voted to discontinue emphasis on Sunday School reporting except for recording individual attendance and visitors. This is to apply to all except children through Junior age. Emphasis previously given to intricate reporting and records will be given to more intensive Bible study. Also, time may be devoted to individual concern for class members and prospective members on a personal rather than a statistical basis.



## Pastor, wife die

CURTIS Griffith, 42, pastor, Northside Church, Charleston, and his wife, 42, were killed Sept. 16 when their car collided with a trailer truck on state Highway 22 about three miles west of Charleston.

State Trooper Bob Jones said the Griffith car collided with a trailer truck driven by Joseph Burghart of Oklahoma City. Jones said the car was pinned beneath the bed of the trailer for almost two hours before the bodies could be removed.

Survivors include two sons, Curtis Griffith Jr. of Little Rock and Robin Griffith of Charleston. (DP)

## Raymond R. Lindsey

RAYMOND R. Lindsey, 59, Little Rock, died Sept. 15. He was associated with Lindsey and Cunningham Insurance Co. He was a member of Immanuel Church, and was a member and past president of Gideons International.

He was chairman of the Little Rock Port Authority Board and was on the board of directors of the Arkansas Baptist Hospital.

Survivors include his widow, Mrs. Carolyn Peaslee Lindsey; two daughters, Mrs. Jack Ramer and Mrs. Jim Bailey, Little Rock; his father, J. V. Lindsey, Little Rock; a brother, Jess V. Lindsey, Midland, Tex., and two grandsons.

## Mrs. Annie Gibson

MRS. Annie Bruce Gibson, 95, Conway died Sept. 14. She was the daughter of the late George W. Bruce, who had assisted in founding Central College for girls.

A graduate of Shorter College, Rome, Ga., she had taught Bible at Central College and was assistant librarian at Arkansas State Teachers College for 18 years. She also attended Southwestern Seminary.

She was a member of First Church.

Survivors include two sisters, Mrs. O. B. Harvey of Virginia and Miss Daisy Bruce, Conway.

# Training summary

October 1, 1964 through July 25, 1965

## AWARDS EARNED IN SUNDAY SCHOOL PRINCIPLES AND METHODS

Category	17		
	Total Pct.	Total Awards	Pos.
Red River	61	170	9
Faulkner	68	126	20
Harmony	49	813	3
Current River	47	129	17
Bartholomew	38	116	22
Black River	37	148	12
Calvary	36	84	26
Trinity	35	192	8
Clear Creek	34	128	19
Pulaski	34	499	1
North Pulaski	31	267	5
White River	30	69	29
Central	29	211	7
Concord	29	232	6
Rocky Bayou	29	34	32
Gainesville	27	80	27
Benton	26	94	24
Liberty	26	487	2
Caroline	25	130	15
Washington-Madison	25	144	13
Independence	22	85	25
Arkansas Valley	20	128	18
Hope	18	260	4
Stone-Van Buren-Searcy	18	51	80
Delta	17	149	11
Ashley	15	165	10
Little River	14	130	16
Mississippi	14	136	14
Tri-County	14	121	21
Mt. Zion	8	116	23
Boone-Newton	7	21	34
Caddo River	7	10	36
Conway-Perry	7	12	35
Greene	7	35	31
Carey	5	26	33
Ouachita	5	72	28
Dardanelle-Russellville	4	4	38
Buckner	3	9	31
Big Creek	---	---	39
Buckville	---	---	40
Carroll	---	---	41
Centennial	---	---	42
Little Red River	---	---	43
Total	23	5,173	
Total Last Year	26	5,891	

SUMMARY OF BOOK AWARDS ALL CATEGORIES		
Category 1-15—Juniors	2,638	
Intermediates	2,042	
Young People and Adults	16,445	
Category 16—Church Administration	35	
Category 17—Sunday School	5,173	
Category 18—Training Union	1,318	
Category 19—Church Music	291	
Category 20—W. M. U.	115	
Total	23,057	
Total Last Year	29,559	

## THE TOP 70 CHURCHES IN SUNDAY SCHOOL TRAINING

DIVISION I Church Membership 1-99 Top 25 (403 Churches)		
1. Trinity	Hope	18
2. Antoine	R. Riv.	13
3. Bethel	Con.	13
4. Swifton	Bl. Riv.	12
5. Brownsville	Carln.	10
6. Pitts	Bl. Riv.	10
7. Emmanuel	B-N	9
8. Temple	Bknr.	9
9. Temple	Calv.	9
10. Central	Cl. Cr.	8

## Elliott anniversary

ELLIOTT Church, Camden, observed its 75th anniversary Aug. 31 with services throughout the day. The morning sermon was delivered by the pastor, Danny Griffin. The afternoon service speaker was a former pastor, D. W. Stark.

Dinner was served in Cheney Hall at noon.

The first church building was

10. Emanuel	Fau.	6
12. Hopewell	Wh. Riv.	6
13. New Bethel	Fau.	6
14. New Hopewell	S-VB-S	6
15. Oxford	R. Bay	6
16. Antioch	Bar.	5
17. Old Walnut Ridge	Bl. Riv.	5
18. Bethel	R. Riv.	4
19. Mt. Bethel	R. Riv.	4
20. Unity	R. Riv.	4
21. Fairview	R. Riv.	3
22. Hartman	Cl. Cr.	3
23. Shiloh	R. Riv.	3
24. Wooster	Fau.	3
25. Mt. Zion	R. Riv.	2
25. Okolona	R. Riv.	2
25. South Side	Fau.	2
25. Spadra	Cl. Cr.	2
25. Trinity	Calv.	2
25. Witts Chapel	Cur. Riv.	2
25. Zion Hill	R. Bay	2

## DIVISION II Church Membership 100-199 Top 20 (332 Churches)

1. Calvary	Cur. Riv.	36
2. Bee Branch	Fau.	30
3. Faith	Centr.	25
4. Hopewell	Cur. Riv.	25
5. Coy	Carln.	24
6. Glendale	Conc.	23
7. Wheatley	Tri-Co.	23
8. Alicia	Bl. Riv.	22
9. 1st, Grady	Har.	20
10. Dennison Street	Pul.	19
11. Oak Grove	Har.	17
12. Bowman	Mt. Z.	15
13. Sage	R. Bay	14
14. Brush Creek	W-M	13
15. 2nd, Fayetteville	W-M	13
16. Greenfield	Trin.	13
17. Northvale	B-N	12
18. Perryville	C-P	12
19. West Side	Hope	11
20. Victory	Lib.	10

## DIVISION III Church Membership 200-499 Top 15 (290 Churches)

1. Elmdale	W-M	56
2. Diaz	Bl. Riv.	55
3. Parkview	Lib.	49
4. Shiloh Memorial	Hope	49
5. Strong	Lib.	48
6. 1st, Ashdown	L. Riv.	42
7. Joyce City	Lib.	42
8. Beech Street	R. Riv.	41
9. 1st, Stephens	Lib.	38
10. Webb City	Cl. Cr.	38
11. 1st, Marshall	S-VB-S	36
12. 1st, Sherwood	N. Pul.	35
13. 1st, Decatur	Ben.	34
14. Martindale	Pul.	33
15. Fitzgerald Crossing	Tri-Co.	32

## DIVISION IV Church Membership 500-up Top 10 (159 Churches)

1. Grand Avenue	Con.	124
2. 1st, Crossett	Ash.	101
3. Harrisburg	Trin.	86
4. Immanuel	Harm.	85
5. 1st, Hope	Hope	81
6. Immanuel	Pul.	78
7. Levy	No. Pul.	73
8. 1st, Mena	Oua.	72
9. Cullendale, 1st	Lib.	65
10. 1st, McGehee	Del.	63

torn down in 1943 and the new building completed early in 1944, using materials from the old structure.

The present auditorium was built in 1960.

Church membership has grown from the nine charter members to 325.

E. B. Warnock is the oldest active member, having joined the church in 1905.



By the BAPTIST PRESS

## Hurricane hits N. O. Seminary

NEW ORLEANS (BP) — A New Orleans Baptist Theological Seminary official estimated Betsy left behind \$2 million in damages to the seminary campus after throwing her fury at the city of New Orleans.

The hurricane damage estimate was made by Leonard Holloway, seminary vice-president and director of public relations. Holloway said he and other seminary officials inspected the campus shortly after the hurricane passed New Orleans.

At Southern Baptist Hospital, in another part of the city, damage was limited to broken windows, according to T. Sloane Guy Jr., executive director of the Southern Baptist Convention's hospital agency.

First reports from Holloway and Guy indicated no loss of life or serious injury to people at the seminary and hospital.

Guy said many hospital employees stayed on duty, with brief rest periods, for 72 hours. Those whose homes were in the hardest hit sections of New Orleans had not seen their homes since the hurricane struck and did not immediately know the extent of damage.

Major damage at New Orleans Seminary was to roofing, according to Holloway. Estimated damage to a recently renovated women's dormitory was \$250,000. In some places, the entire roof was torn off by Betsy.

More than 200 trees on the seminary campus were uprooted or broken, Holloway continued.

He said a campus trailer park for students and their families received the full blast of the winds, which topped 100 miles an hour. Some trailers were a total loss; many others were turned over. The area had been evacuated before the hurricane arrived, preventing injury or deaths.

Volunteer student and faculty workers began clearing the cam-

pus of debris as soon afterward as they could. Water was boiled before drinking because of contamination. Classes on Friday, a few hours after the night-time visit of Betsy, were suspended.

Holloway said about 75 percent of the damage to the seminary was insured.

There was no flooding at the hospital. The main hospital building faces east, the direction from

which the strongest gales came. Hospital staff evacuated 300 patients from rooms on the east side as a precaution. They were moved into hallways.

"These people deserve badges of honor," Guy declared, speaking of the staff who had been on duty for 72 hours or more with little rest, and who still had not heard of or seen damage to their own homes.



*BETSY DID IT—A street looks more like a canal after, Hurricane Betsy thrashed her way across the campus of New Orleans Baptist Theological Seminary. Faculty homes and student apartments located on this street lost roofing and windows from the over 100 miles an hour winds as well as encountered flooding. In the foreground left is a 24-unit student apartment building under construction. (BP) Photo*

## Missionaries safe

"ALL safe here," Rev. W. Truman Moore, Southern Baptist missionary to East Pakistan, cabled the Foreign Mission Board Sept. 8. But future developments and long-range effects of the war between Pakistan and India are "anybody's guess," says Dr. Winston Crawley, the Board's secretary for the Orient.

"Though our missionaries are far from the main fighting area, there have been suggestions of possible evacuation of American citizens even from East Pakistan," Dr. Crawley said. "We are exploring this question with our mis-

sionaries, and it is possible that I may make a trip there to evaluate the situation.

"Whatever may be the immediate outcome of the fighting, political developments that will follow can very easily affect the extent of our opportunity in both Pakistan and India, either favorably or unfavorably. We cannot know in advance what will come, but we can pray that the result will be favorable for the spread of the gospel."

Southern Baptist missionaries are stationed in four cities in East Pakistan. Arkansans in Dacca are Mr. and Mrs. Moore, Ft. Smith.

Stationed in Comilla are Dr. and Mrs. J. W. Carney, Camden.



# Can Baptist colleges afford isolation instead of cooperation ?

DR G. Earl Guinn, president of Louisiana College, has written a very helpful and provocative article under the title "Can Baptist Colleges Afford to Accept Federal Aid?" [See *Arkansas Baptist News-magazine* of Aug. 5, 12.—ELM] In the interest of continuing the discussion and with the desire to help in the formulation of a policy for our Baptist colleges in the new day into which we are rapidly moving, the undersigned are attempting here to answer some of the questions raised in Dr. Guinn's article.

The basic question is not simply that of accepting federal grants, but of cooperating with government and community in higher education. Cooperation in some form is already a fact at all levels of our denominational program, and included in this cooperation is the philosophy of payment for services rendered. A few typical illustrations might be cited: exemption from property tax and the provision from income tax on contributions to our churches and denominational causes; and special mailing rates covering religious periodicals and other printed religious matter, amounting in the total to millions of dollars every year. Another illustration of cooperation may be seen in the social security plan, from which Southern Baptists held aloof for a number of years but which now is in general operation among us. Other illustrations may be found in the military chaplaincy program, in the ROTC and other military training projects on various college campuses, and in various special projects involving making college facilities available to the government in times of national crisis.

## Inconsistencies?

DR. Guinn seems disposed to classify all of these as inconsistencies when measured by the principle of separation of church and state, saying that we do not solve the problem by adding more inconsistencies to the list. The point we would make is that these are not actual inconsistencies, unless we are forced to a negative and isolationist interpretation of the principle of separation of church and state. It is our belief that a negative and isolationist interpretation of this important principle leads into a hopeless tangle of inconsistencies and unrealistic conflicts. If, on the other hand, we interpret the principle of separation of church and state positively in terms of cooperation that seeks to preserve both

independence and interdependence, our position is strong and consistent. For example, we would not advocate that churches give up their tax-exempt privileges, or surrender the tax deduction of gifts in income tax reports, or withdraw from the many forms in which our denomination or denominational agencies are involved in cooperation with government and community. On the contrary, we feel that this is wise and right, and that the colleges should follow the same pattern.

Dr. Guinn's chief fear is that cooperation with the federal government and acceptance of financial assistance will bring controls which will do violence to the traditional Baptist position on religious liberty. He also seems to fear that Baptist college presidents and trustees will not be capable of recognizing undesirable controls or of successfully resisting them. We believe the presidents and trustees of our Baptist colleges are fully as eager to preserve religious liberty as are any others of our denomination. We believe them to be quite able to discern any controls or attempts to control which may do violence to this principle, and that in such instances they will draw the line. No funds must ever be accepted that can bring undesirable controls.

## Government control

WE are all aware of the fact that any institution in the field of general education is subjected to some governmental influences and controls, whether it takes a cent of financial aid from government or not. Tax exemptions and deductions are as flexible and effective methods of control as governmental subsidies. In short, the local, state, and federal governments now have the power to control all education from the kindergarten to the graduate school and are increasingly exercising this power. Governmental financial aid is but one of many methods of government influence on and control of educational institutions. It is one of the least used and most ineffective methods of control. For example, it is not nearly so effective as the licensing power of the state governments. In most states any private elementary or high school must conform to state regulations and be licensed by a state agency. In many states the same is true for certain programs of all colleges or universities. As a rule, professional schools must be approved by some state agency. This is true of medicine, dentistry, nursing, and law. In some states all colleges which train students planning to be school teachers must meet state regulations and be approved by a state agency as teacher training institutions. These regulations are numerous and detailed.

## Emphasis shift

DR. Guinn suggests that governmental support of certain programs of the denominational schools, such as the science programs, will cause the schools to emphasize these programs and not give equal emphasis to those programs, such as religious educa-



tion, which the government will not support. Presently denominational contributions are spread thinly to support both scientific and religious education. There is inadequate support for both. If the science program is in part supported by tax aid, the Baptist college trustees and administration will be able to use more of the denominational funds for support of the program of religious education. Increased financial support for any part of a college program usually benefits every program.

We believe that in improving the quality of their educational programs the colleges would become more Christian. Inducing young Baptists to come to a Baptist college where they receive a substandard education handicaps them for the future and is not fair to them or their parents. It is most questionable whether substandard education should ever be styled "Christian education."

### Accrediting agencies

ALL the arguments against governmental controls apply equally well to controls by accrediting agencies, which are so important to the maintenance of quality. We all know that it is virtually impossible to operate a strong college not accredited by the regional accrediting association. The regulations of the Southern Association of Colleges and Schools are more detailed and comprehensive than all the regulations imposed upon colleges by the local, state, and federal governments combined, and instead of giving any financial aid the Southern Association must charge the colleges for its regulation and inspection.

There is no way today for Southern Baptists to avoid some outside control of their colleges. If such controls are intolerable to Southern Baptists, they have no alternative but to abandon completely and wholly the field of higher education.

### Government trends

IN another connection Dr. Guinn raises the question whether by cooperating our fifty Baptist colleges would be contributing to an undesirable trend in government. This seems to be an unsupportable fear that our Baptist colleges would produce an undesirable form of government. The best answer to such fear is faith in Christian education and in our American concept of government.

Following the same line of thought, he raises the question of whether the nature of our colleges will be altered if we continue the pattern of cooperation with government and community. This is a vital issue, and we must watch it carefully. But it will be a more crucial issue on the basis of isolation from government than on the basis of cooperation. That is to say, if our Baptist colleges withdraw from cooperation with government and community, the nature of our colleges will certainly be altered. They will become inconsequential and uninfluential in the total field of education.

One important fact is overlooked by Dr. Guinn.

The question of the wisdom of direct federal support of "church colleges" is not the issue now confronting Southern Baptists. Federal laws now authorize direct federal aid to construct certain academic buildings on the grounds of church colleges. Individual Baptists are going to be taxed for the benefit of these church colleges whether they like the idea of using tax money for that purpose or not. The hard decision facing Southern Baptists colleges is whether they are going to refuse to accept the return of some of the tax money paid into the public treasury by their own constituents, while they stand aside and watch this tax money used to strengthen other institutions supported by other religious denominations.

### Right and wrong

FINALLY, Dr. Guinn's article calls us to face the simple and elemental question of what is right or what is wrong. Is it right for Baptist colleges to cooperate with federal, state and local government and the community in attempting to maintain a strong system of Christian colleges and universities? Dr. Guinn answers the question by referring to religious liberty as the criterion. We agree completely in attaching urgent importance to the principle of religious liberty. But we believe that redemptive service in obedience to the missionary impulse is just as urgent and vital, if not more so.

Christian higher education is essential in carrying out the mandate from our Lord as stated in the great commission.

Christian higher education is essential in our missionary enterprise, whether it is foreign, home, state, or local.

Christian higher education is essential to the life of our denomination, if we are to stay abreast of the times in which we live.

Just as it was necessary in an earlier period for missionary Baptists to disentangle themselves from the hardshell emphasis upon the status quo, even so it is necessary for us in our day to project bold plans for giving our witness in a world of change.

Abner V. McCall  
President of Baylor University

Gordon W. Blackwell  
President of Furman University

Rufus C. Harris  
President of Mercer University

J. Ollie Edmunds  
President of Stetson University

Harold W. Tribble,  
President of Wake Forest College

September 7, 1965



## Executive Board

### Percentage giving

WORLD MISSIONS through the Cooperative Program on a percentage basis. The Bible teaches proportionate giving. "As you have been prospered. . ." beginning with one tenth as a minimum.

Percentage giving is equitable for the individual and for the church and denomination. Next year (1966) 37 percent of the Arkansas State Convention budget will go to the Southern Baptist Convention.

The Arkansas Baptist churches are giving about 11 percent of their total receipts to the state budget and the church members are giving less than 4 percent of their earnings through the church.

The "Tithe. . .Now" campaign is designed to help the church-member to see the need of giving at least 10 percent of income through churches.

If every Arkansas Baptist gave 10 percent through the church then the church could give at least 5 percent to the state convention and then the state could give 50 percent or more to the Southern Baptist Convention.

A "Tithe. . .Now" packet has been mailed to every church. These packets are to be used to help Baptists become better stewards.

Promote "Tithe. . .Now" and then give to missions on a percentage basis.—Ralph Douglas, Associate Executive Secretary

## Church Music

### 1966 Primary festivals

NEXT year's Primary Choir Festivals are set for Mar. 19. Locations will be announced later. Music for the Primary Festivals is taken from the units in the *Church Musician*. Four of the selections are taken from *Songs for Primaries*, compiled by Nettie Lou Jones and Saxe Adams, Broadman Press: "God Made the Golden Sun" (No. 51), "Timothy's Carol" (No. 85), "At Work Beside the Carpenter's Bench" (No. 92), "We're Glad Jesus Got Home" (No. 93).

Two other numbers are from the *Church Musician* magazine: "A Christmas Thanksgiving," Beryl Red (Oct., 1965), and "I Like to Think of Jesus," Elizabeth Shields (Nov., 1965).

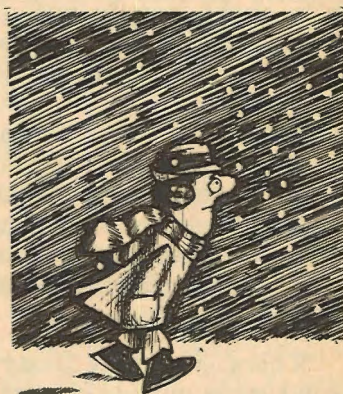
Music for the Junior, Youth, and Adult Festivals will be listed in succeeding issues of the *Baptist*. They are also being mailed to all music directors, and you possibly have received yours by now. The pamphlet giving rules of the festivals is scheduled to be available by Nov. 1.—Hoyt A. Mulkey, Music Secretary

## Camps and Assemblies



Summer,  
Winter,  
Spring  
or  
Fall

Paron  
Baptist  
Camp



is available  
to YOUR church  
for  
Retreats  
&  
Outings

Contact:  
John W. Cutsinger  
Baptist Building  
Little Rock, Ark.





## Soul-winning clinic for laymen

SEVERAL months ago, Brother Charles D. Stephan, of Trumann, Training Union director for Trinity Association, was inspired to promote an association-wide Laymen's Soul-winning clinic.

Brother Stephan was concerned over the lack of real Christian concern for the lost on the part of laymen and their inability to go out and witness, so he challenged the men to have a training period. The aim of the clinic was to train men to witness and then organize a "laymen's evangelistic team." Upon invitation they would go to churches by teams of two to witness and give testimonies.

As a result of this a "Laymen's Soul-winning Clinic" was conducted at Corner's Chapel Church July 19-21. For three nights I taught the fundamentals in witnessing and showed films on same.

The average attendance was 42, with 58 different men attending. Thirteen laymen indicated their willingness to witness any time they were called upon.

This would be a good project in each association in our state. It would help train a great group of willing laymen in this matter of witnessing. We don't have enough preachers to win the people that need to be won. Too much of the time when laymen have gone out to visit they have been door-knockers more than witnesses. We must get them involved in personal witnessing.

If you are interested in this type clinic, let me know.—Jesse S. Reed, Director

### ORGAN FOR SALE

Hammond 25 Pedal Organ Model CV (church vibratto) with 20 watt tone cabinet.  
\$900

Contact: Carroll D. Caldwell  
Clarksville, Arkansas

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

## SIX (6%) PER CENT INTEREST

Invest in OUR BAPTIST GROWTH

FIRST MORTGAGE, SERIAL, SINKING FUND BONDS

Interest Paid Semi-Annually

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

Now Offering Investments in Arkansas Baptist Growth

Maturities Every Six Months from 1 Year to 13½ Years

For Information Write:

### GUARANTY BOND AND SECURITIES CORPORATION

### Race Relations

#### It's time to stop!

WE "clipped" the following article from the *Oklahoma Baptist Messenger*. They had clipped it from the *Tennessee Baptist and Reflector*. This article, in my opinion, is a most timely one, and if it was good enough for the readers of the state Baptist papers of both Tennessee and Oklahoma, it seems to me that the reader of the *Arkansas Baptist Newsmagazine* might profit by it, whether you agree with it or not—Clyde Hart, Director.



DR. HART

"It's time to stop blaming everybody but the criminals involved in the ugly riot in Los Angeles. Still the usual apologists for this element of hoodlums are ready with their excuses—poverty, lack of education, wrong environment, etc. It was a repulsive exhibition of senseless looting, burning, violence and murder. Too much nonsense has been written about the Civil Rights situation and justifying violence on the fact that someone is poor, that his skin is black, that he is underprivileged.

"Los Angeles has long had a reputation as being a leader in Civil Rights. This violence did not occur because men lacked Civil Rights. But we have had an element in this country who have

whipped up the feeling of self-pity and goaded the sense of frustration. They have misled some people to brood over in some instances imagined grievances and to blame everybody but themselves for their situation. We have had this senseless outbreak in Los Angeles because malcontents have been told they can disobey laws if they consider them unjust. That is sowing the wind, and inevitably the whirlwind is reaped. The rebellion in Los Angeles was civil war against the community by a criminal element that ought not to find any apologists and defenders among decent sensible American people, black or white. It's time to put an end to inciting people to march into the streets in supposed demonstrations for rights. What happened in Los Angeles is that kind of "demonstration" carried to its self-defeating end. It is the abdication of reason. It is the terror of anarchy.—Richard N. Owen"

DR. and Mrs. Glenn E. Hickey, Southern Baptist missionaries to North Brazil, have completed initial language study and are moving to Recife, where he will teach in the North Brazil Baptist Theological Seminary. They may be addressed at Caixa Postal 221, Recife, Pernambuco, Brazil. They are natives of Arkansas, he of Oden (he moved to nearby Mount, Ida as a teen-ager) and she, the former Dorothy Thomerson, of Malvern. When they were appointed missionaries in 1964 he was pastor of First Church, Wellington, Tex.



### Good news about hospitalization plan

WE are very happy to announce that we have passed our goal of 5,000 applicants for the new hospitalization plan. It will go into effect Oct. 1, 1965.



DR. RUCKER

Here is another important announcement. The Annuity Board is holding the enrollment open until Jan. 1, 1966! We know that there are so very many who were interested in the new plan but needed to know more about it before they transferred from their old plan to the new; others were interested but could not make the deadline by Sept. 1. Because of these and many other factors the enrollment has been left open until Jan.

### Woman's Missionary Union

#### Annual district meetings

THE denominational emphasis for the year, "Proclamation and Witness," will lend direction for district WMU meetings scheduled for Oct. 18-27.

Among the speakers will be Miss Annie Hoover, SBC missionary in Japan since 1949, and Miss Hiroko Nomura, native of Japan who is Miss Hoover's co-worker in Hokkaido, and who is a product of Southern Baptists' missionary endeavor. In addition to the emphasis on foreign missions, personal witnessing will be stressed by Mrs. J. A. Hogan, state community missions director, and Mrs. Henry Smith who, as a warbride from Germany, was won through the witness of a Christian lady at Lavaca. Mrs. Roy E. Snider, state WMU president, will preside.

Meetings are scheduled as follows: Southeast District, Oct. 18, Second Church, El Dorado; Southwest District, Oct. 19, First Church, Murfreesboro; West Central District, Oct. 20, First

1. So send your application on to the Annuity Board just as soon as you can. If you need brochures explaining the program or application blanks, write or call us—T. K. Rucker, 401 W. Capitol Ave., Little Rock, Ark., Phone FR 6-2391. If you would like for us to come to your church and discuss the group hospitalization plan with your church staff, let us set up an appointment. Every one on a salary with the church is eligible, regardless of the amount of the salary that they draw—nursery workers, maintenance workers, secretary, music directors, educational directors, youth director, associate pastor, organist, mission pastor—just so they draw a salary of some amount from the church, they are eligible.

If the association leadership will so arrange it, I will be happy to meet with your executive board or other associational groups, and explain in detail the benefits and costs of the new hospitalization

Church, Van Buren; Northwest District, Oct. 21, First Church, Harrison; North Central District, Oct. 22, Calvary Church, Batesville; Northeast District, Oct. 25, First Church, Paragould; East Central District, Oct. 26, First Church, Brinkley; Central District, Oct. 27, First Church, Benton.

#### YWA Rallies

In conjunction with district meetings, four regional YWA rallies have been set-up as follows: Oct. 18, First Church, Hope; Oct. 19, First Church, Waldron; Oct. 21, First Church, Batesville; Oct. 25, First Church, Wynne.

Special guest speakers on the district meeting team will be featured on the program. Miss Mary Hutson, state YWA director, will preside. Details will be sent each YWA leader.

#### New materials for new leaders

Free organizational materials, including report book, for 1965-66 are being mailed each WMU and WMS president, and each leader of WMU youth organizations, as names are received at state WMU office.—Nancy Cooper, Executive Secretary and Treasurer.

plan. I would like to be kept busy from now until Jan. 1, covering the entire state enrolling new members in the group.

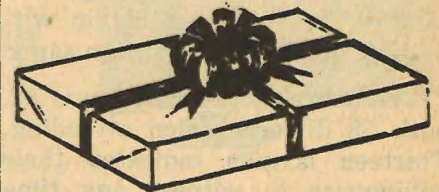
Please write or call us if you would like for us to be of this service to your people.—T. K. Rucker, Arkansas representative

### Two new libraries

NASHVILLE—Two Arkansas churches were among 47 in 18 states registering new church libraries in August with the Sunday School Board's church library department.

Arkansas churches with new libraries are: Jonesboro, Woodsprings church, with Elbert Ragsdale, pastor, and Mrs. Curtis Barber, librarian; Lepanto, Spearlake church, with M. L. Robertson, pastor, and Mrs. Wesley Benton, librarian.

Give the gift that keeps on giving throughout the year! Give a subscription to the *Arkansas Baptist Newsmagazine*.



The cost is only \$2.25 a year for the first name. Additional names or your own renewal \$2.00 a year! A note will be sent to the receiver telling them of your gift. For additional names, use separate sheet.

Gift subscription to

(name)

(street or route)

(city) (state)

Gift from \_\_\_\_\_

Mail to:

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



## Revival news

TEMPLE Church, Dermott, Sept. 6-12; Walter K. Ayers, staff evangelist, First Church, Little Rock, evangelist; 12 by profession of faith; 1 by letter; all football teams present for athlete night; Jody Gannaway, pastor.

FIRST Church, Cash, Aug. 25-29; college student personnel; Gary Woolverton, Peach Orchard, Mo., evangelist; Wesley Kent, Jonesboro, singer; Mary Coldwell, Sulphur Rock, Linda Reeves, Mountain Home, and Linda Roachell, Parkin, personnel workers; 9 by profession of faith; 1 by letter; 2 for special services; 14 rededications; Carl White, pastor.

### MT. ZION ASSOCIATION

BAY Church, Aug. 1-8; Harold Sadler, evangelist; Rex Halt Jr., singer; 2 professions of faith; 2 by letter; Hal Gallop, pastor.

BOWMAN Church; Vernon Bradley, evangelist; W. O. Qualls, singer; 6 professions of faith; Victor Faulkenberry, pastor.

ALSUP Church, Aug. 2-11; J. V. Faulkenberry, evangelist; W. O. Qualls, singer; 7 professions of faith; 2 by letter; Bennie Brooks, pastor.

STRAWFLOOR Church, Aug. 1-8; Don Wells, evangelist; Fred Justus, singer; 1 profession of faith.

NEW Hope Church, July 23-30; Harold Ray, evangelist; Don Belk, singer; 3 professions of faith; Eugene Webb, pastor.

BUFFALO Chapel Church, Aug. 2-16; James Clayton, evangelist; 6 professions of faith; 7 by letter.

NEW Antioch Church, Benny Clark, evangelist; Jerry McBride, singer; 6 professions of faith.

MT. ZION Church, Aug. 8-14; Thomas Langley, evangelist; Marvin Ryan, singer; 7 professions of faith; 7 by letter.

CENTRAL Church, Jonesboro; Bo Baker, evangelist; Dick Baker, singer; 25 professions of faith; 10 by letter and statement; Curtis Mathis, pastor.

FISHER Street Church, Jonesboro; Apr. 11-15; Jack Pollard, evangelist; Jack Ballard, singer; 5 professions of faith; 6 by letter; Ray Nelson, pastor.

BONO Church, Aug. 1-8; Harold Ray, evangelist; Vernon Bradley, singer and pastor; 2 professions of faith.

CHILDERS Church, Aug. 23-Sept. 1; Vernon Bradley, evangelist; 5 professions of faith; 2 for special service; Ledell Bailey, pastor.

NETTLETON Church, Mar. 29-Apr. 11; Billy Walker, evangelist; Don Owen, singer; 34 professions of faith; 8 by letter; Harold Ray, pastor.

WOOD Spring Church, Jonesboro, Apr. 4-11; Elbert Ragsdale Jr., evangelist; E. E. Ragsdale, singer; 7 professions of faith; 6 by letter; Elbert Ragsdale, Jr., pastor.

BLACK Oak Church, Aug. 18-24; Jim E. Tillman, evangelist; Herbert (Red) Johnson, singer; 2 professions of faith; J. O. Miles, pastor.

CASH Church, Aug. 25-29; youth led revival; Gary Woolverton, evangelist; Wesley Kent, singer; 9 professions of faith; 1 by letter; 14 rededications; 2 for special service; Carl White, pastor.

CENTRAL Church, Jonesboro; Oct. 3-10; Milton DuPriest, evangelist; Les Stanley, musician; Curtis L. Mathis, pastor.

AMBOY Church, North Little Rock, Sep. 26-Oct. 3; James M. Evans, pastor, Hebron Church, Little Rock, evangelist; John Baw, Amboy choir director, in charge of music; Arnold Teel, pastor.

## Beacon Lights

(Continued from page 7)

their duties, their love for the church and one another. They became suspicious of one another. They tried to outplan, outmaneuver and outdo one another in their secular interests.

Many ministers were swept

away in this flood of worldliness. They became engaged in land speculation and their zeal for religion withered. A spiritual drought blighted church work. Only the continued work of a few faithful ministers and members held aloft the truth. In time revival came, but only as men discovered a different love.

The Old Testament abounds with illustrations of the rise and fall of spiritual interest. When prosperity boomed men forgot God in their eagerness for ease, wealth, and supposed security. Pursuit for these things brought God's people to the brink of hopelessness. Then prophets arose who called people back to contrition, confession, and conversion.

The problems of another day seem to be our problems today. The question arises in modern man's mind whether or not he can learn from history. To assist him it might be well for him to recall the plain teachings of the Bible.

Announcing Eugenia Price's long-awaited first novel

# THE BELOVED INVADER

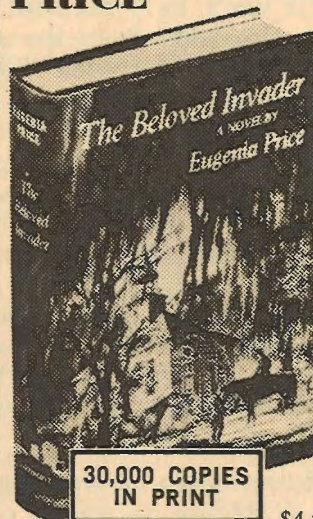
by EUGENIA PRICE



"THE BELOVED INVADER is a tender and beautiful novel based upon fact. . . . Anson Dodge, scion of the wealthy American family by that name, was so moved by a visit to a small ruined church on St. Simons Island, Georgia, that he decided then . . . to become a clergyman, rebuild it and serve it."

— Agnes Sligh Turnbull

"Miss Price has skillfully painted a verbal picture of the Faith which motivated Anson Dodge. This belief and trust in the Purpose of God is a part of the strength of the several other main characters. . . . The story is penetrating, shows real insight into human nature, humorous at times, tender and moving. I highly recommend it." Review from the Baptist Sunday School Board



\$4.50 / Order from your Baptist Bookstore

J. B. LIPPINCOTT COMPANY • Philadelphia and New York

408 Spring St.

Little Rock, Ark.



# LUTHER'S



—Enola Chamberlin

# POTATOES

LUTHER rushed in from his father's potato field. "Father," he called out, "one of the potato vines has a seedball on it. Do you want it?"

"No," said his father. "You can't tell what you're going to get when you plant potato seed. Give me the eyes cut from good potatoes. Then I know the kind of crop I'll have."

"May I have the seedball?" Luther asked excitedly.

Mr. Burbank knew how his son liked to work with growing things. The boy had always preferred potted cacti and other plants over regular playthings.

"Yes, you may have the seedball," said Mr. Burbank. "You may have a plot of ground in which to plant the seeds when the time comes. But you mustn't be too disappointed if the potatoes they produce don't amount to much."

Luther was jubilant over the idea of having seeds from a potato ball. He was concerned as well. Few potato plants ever put forth

seed. The ball would have to stay on the vine until the seeds were completely ripe. Anything could happen to one little, lone seedball in a big potato field.

Luther visited the seedball early every morning and late every afternoon. One morning when he went to see it just about dawn, it was gone.

"It can't be!" he cried out to the cold mists from the Atlantic Ocean that encircled him. His heart sank heavily.

Then he began to reason. Perhaps the ball had simply fallen because it was ready. He would find it under the plant. He dropped to his knees and felt gently, eagerly in the dirt at the base of the parent vine. The seedball was not there. His eyes darted up and down the rows, looking—no seedball.

However, as he would not give up in trying to get a plant to grow, he would not give up in his search now. Maybe a rabbit or squirrel had found it and had car-

ried it a short distance away. Maybe the wind had blown it.

Slowly crawling, feeling, looking, the boy circled the plant. He felt and looked under all the nearby plants. His eyes scanned the open rows. Completing a small circle, he went on to make a larger one. He was sure he missed no inch of ground.

After a while he stood up sadly. "It's no use," he said. "If it's farther than this, it's gone."

Then Luther remembered his father telling him of men who had stopped digging in a mine. If they had turned over a few more shovels of dirt, they would have found the gold they were seeking. Down on his knees the boy went again, feeling, looking.

On that circling he found the seedball at the root of a plant. Whether rabbit or squirrel or wind had dislodged the ball didn't matter. The ball was unbroken. Since it had come loose easily, the seeds must be ripe.

Luther held the ball tenderly. A wave of thankfulness swept over him. He ran to the house as though he had wings on his feet.

That would seem to be the end, but it was just the beginning. Luther had to wait all winter before he could plant the seeds. He had to wait most of the next summer to see whether any of the seeds produced potatoes that were worth saving for seed for another year.

His patience and care were rewarded. He grew some potatoes of excellent quality. These he used as seed stock the following year. From them have come all the Burbank potatoes in the world. They are so much better than any potatoes known before that in many places no other kinds are planted.

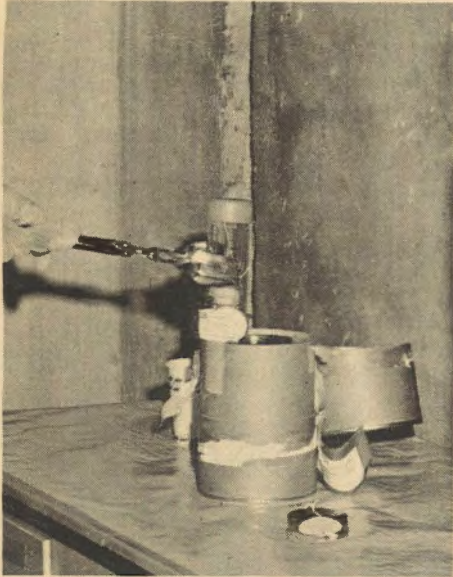
This has all come about because of one boy. He loved growing things, and he had the eagerness and the patience to work with them until he produced the desired harvest.

(Sunday School Board Syndicate, all rights reserved)



# INSTITUTIONS

## Nuclear Lab 'Milks' Radioactive 'Cow'



A pair of tongs hold the tube in place from which the radioactive substance is "milked" each day for use in the isotope laboratory.

The old-fashioned practice of milking the cow each morning has found its way into nuclear medicine.

Instead of the dairy barn, the setting for this morning "milking" is a lead-shielded laboratory and a radioactive substance instead of milk is coaxed from a device known as a Technikow.

The Technikow contains a resin column which absorbs certain radioactive chemicals. A radiologist explained that radioactive molybdenum decays into technicium which has a shorter half life (which means it has a shorter length of time for retaining half its radioactive strength which makes it usable) than does the molybdenum. In other words, to purchase technicium alone would be too costly because it would lose its strength too quickly to be practical.

The "milking" process, however, involves pouring sodium chloride through the resin column. The chlorine replaces the technicium in the chemical suspension but cannot replace the molybdenum. The technicium is "milked" or drained off and is ready for use.

Each Technikow costs \$95 and is used for a week. Arkansas Baptist Hospital was one of the first three institutions in the country to begin using this process which was developed two or three years ago as a laboratory procedure.

The technicium is used for brain scans and thyroid scans in the radioisotope laboratory. It is given to the patient and is picked up on the scanner revealing any abnormalities in the part of the body under study. It is preferable to mercury and iodine because of its greater radioactivity which makes it possible to use a much smaller dose on the patient and because of its short half life which exposes the patient to less radiation. It also has made it possible for the radioisotope laboratory to take care of almost twice as many patients as was previously pos-

sible because using technicium requires one-third less time under the scanner for the patient. Previously, the isotope laboratory could handle only three patients a day and four if it pushed but now five to seven can be easily handled each day. Five a day are being scheduled regularly. A radiologist said that another scanner is needed so the load can be increased. Enough technicium is "milked" each day for a load of 20 to 25 patients if the scanning facilities were available.

## Goes Home After Long Burn Treatment

Raymond Johnson of 510 E. 11th Street, Russellville, walked out of the Arkansas Baptist Hospital on August 2 after spending 17 weeks here for the treatment of burns.

Johnson was one of the many burn patients who came to Arkansas Baptist Hospital's well-known Burn Center last year. The Burn Center, which is located in the emergency section, has facilities for surgery and for the changing of burn dressings. A tank for soaking burn dressings before removal and a lift for getting patients in and out was installed when the Burn Center was built as part of the new emergency unit six years ago. Total cost of equipment in the operating room and the soak room is \$8500.

The lift hoists patients from carriages into the stainless steel tub. Warm water fills the tub and after soaking the patient is ready to have the bandages removed and be prepared for surgery, which often include skin grafting. Because burns are especially susceptible to infection, the soak room is steam sprayed after each patient.

When Johnson left the Hospital he praised the fine facilities and staff at ABH.

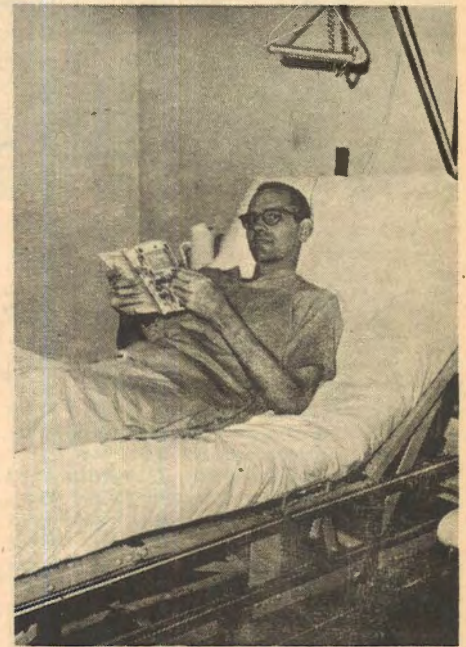
"Had not all of this been available it might have been much longer, if ever, before I got to go home," he said. "I cannot say enough about this Hospital and its people."

Johnson was burned in an accident at the International Shoe Company at Russellville on March 19. He ran toward a can of cleaning fluid which had been knocked to the floor and caught fire. He slipped and fell and his legs went into the burning fluid. His clothes caught on fire and his

## Arkansas Baptist Hospital OBU Night Courses

Registration for courses for the Arkansas Baptist Hospital branch of Ouachita Baptist University were held at 7 p.m. September 14.

The courses offered this fall include: Tuesday night: 113 Applied Math; 143 European Civilization; 493 Special Studies; and Thursday night: 133 Freshman English (second semester); 153 Hebrew Heritage; 323 Developmental Psychology; and 413 Drama, American Stage.



Raymond Johnson of Russellville was happy to go home after a 17-week stay at ABH for treatment of burns.

hands were also burned as he tried to put it out. Now he walks with the aid of a cane. He had three separate skin grafts on his legs.

In July three Arkansans who received extensive burns in an explosion and fire in Texcott, Kan., were flown back to Little Rock because of the ABH Burn Center. The accident occurred while the men were doing a piping change on a compressor station at Texcott.

## ABH People To Serve On ALN Committees

Several ABH people have been appointed to serve during 1965-66 on committees for the Arkansas League for Nursing of which Mrs. Mildred Armour is state president.

They are: Mrs. Laura Casey and Mrs. Linda Lambert, arrangements; Mrs. Ruth Leveck, editor and chairman of the bulletin committee and members Mrs. J. C. Fuller, Mrs. Hettie Jewett and Miss Edith Kincheloe; Mrs. Helen Reynolds, Miss Gay Richardson and Mrs. Helen Sansovich, careers;

Mrs. Pauline Evans, finance; Mrs. Thelma Hill, historical; Mrs. Pattie Compton, Mrs. Shirley Garner and Mrs. Kathryn Little, membership; Mrs. Ann Dunlap and Mrs. Kay Langford, program; Mrs. Charlene Reed, chairman, public relations committee, and members Miss Charlene Henslee and Mrs. Helen Reynolds; Miss Suellen Brenner, Mrs. Mary Garner, Mrs. Margaret Honea, Dr. Ralph Phelps and Charles Tedder, scholarships; Mrs. Alene Peters, curriculum planning; J. A. Gilbreath, traineeship program; Miss Charlene Henslee and Miss Louise Lynch, nursing education division.



# More Open Wards for Mental Care Needed



Mrs. Lyman Duncan of 4424 Lockridge, North Little Rock, helps wind yarn in the craft room with Nurse Betsy Moorman for the use of psychiatric patients. Mrs. Duncan works with the patients in the crafts area.

The need for more open ward space for mental patients and for a better understanding of their problems in the community is growing as the number of such patients increase, Mrs. Gwendolyn Emde, supervisor of the psychiatric section, said recently.

All of the south wing on second will be converted into an open ward psychiatric section when pediatrics is returned to fifth floor later this year, she said. Mrs. Emde has been so interested in the future of the open psychiatric section that she kept a journal recording the day-to-day happenings in the open section which first began accepting patients a year and a half ago. No patients have left without permission and no problems have been encountered anywhere else in the Hospital because of their freedom, her detailed study shows.

## Careful Supervision

Patients who are extremely sick are still kept in a closed section where they can be watched carefully. Nearly half of these have tendencies toward self-destruction but in the nine years the section has been open, no suicides have occurred.

"Often an attempted suicide is simply a cry for help," Mrs. Emde said. She believes that very, very few want their attempt to succeed and often accidental suicides occur when the person attempts it believing that he will get help in time. The hospital offers security where they know they will be thwarted in their attempts at self-destruction and so a smaller number of them try.

## Open Ward Activities

The patients in the open section are those with much less severe problems who need help to keep them from getting worse. If they were placed with the extremely ill patients, their own illness could be intensified but by having freedom and well-scheduled activ-

ities, they can be cured. They go to the Student Union Building for recreation, to physical therapy for gym and will use the new occupational therapy unit on first floor when it is opened. They are given permission by their doctors to leave the Hospital to visit their families or go elsewhere and Mrs. Emde believes this new kind of treatment has been highly successful.

Most of the patients fall in the young adult group of from 20 to 40 when the stress of rearing a family and the pressure of being successful is the greatest. The number of women far outnumber the men and most of the women work outside the home. Many elderly patients are admitted but Mrs. Emde believes that many of these are the result of the community failing to meet the needs of its senior citizens and that more effort should be made to meet these needs in the community at large.

## Community Education Needed

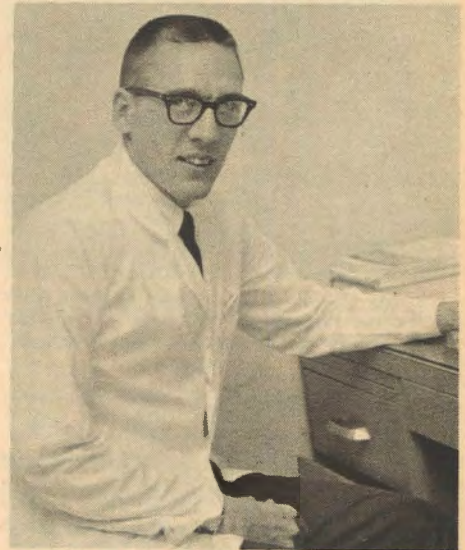
She is particularly concerned about community attitudes toward mental patients in general which she feels affects the patient's progress when he leaves. Although these have vastly improved during the last 10 years, more education is needed. Using volunteers in the psychiatric unit has been of tremendous value in helping these women to understand that mental patients are no different from anyone else, she said. She hopes that eventually a program involving teen-aged volunteers can be worked out.

Mrs. Emde chose psychiatric nursing because she believes that nursing has grown so complex that all nurses need to specialize. She chose this area after graduation from the ABH School of Nursing and worked for a year at Fort Roots Veterans Administration Hospital before coming to ABH five years ago. She stressed the fact that ABH treats only acute patients and that her

observations about these might not hold for chronic patients.

When the new mental health unit is opened, facilities will be enlarged and expanded and much of the knowledge gained during the nine years of work in the smaller unit will be utilized. There is no plan at present for special facilities for children but Mrs. Emde believes this will come in the future.

## New Supervisor Named For Job



Odare Murphree

Odare Murphree, former head of the chemistry section at St. Bernard Hospital at Jonesboro, has been named clinical laboratory supervisor at Arkansas Baptist Hospital. Murphree succeeds Mrs. Isabelle Dorrell who retired December 31, 1964. Mrs. Betty Norwood has been acting director since that time.

Murphree is currently president of the Arkansas Society of Medical Technologists. He has had several articles in the Society's journal, "The Technicaller," and has been the official state representative at two meetings of the American Society of Medical Technologists.

Murphree holds degrees in chemistry, zoology and medical technology from the University of Arkansas and he is a registered medical technologist. He was at the Jonesboro Hospital for five and a half years. While there, he served as instructor in clinical chemistry in the school of medical technology.

A native of Heber Springs, Murphree is married and has two children, Cynthia, 6, and Stephen, 4. He likes to play tennis and participated in intramural tournaments at the University. The Murphrees reside at 7205 Illinois.

The laboratory has 10 registered medical technologists, who are certified by the American Society of Clinical Pathologists, six registered medical technicians and nine workers who are not registered.



## Recreation Room Set For New Pediatrics



A rocking chair is a great help to any father or mother who has tried to calm an unhappy sick child. Here Floyd Anderson of 8700 Jacksonville Highway, North Little Rock, rocks his son, Floyd, Jr., who appears on the cover of this month's Buzzer, while Mrs. Evelyn Rogers, pediatrics supervisor, looks on.

A new concept in pediatrics care will be put into practice here when a recreation room for children is opened with the rest of the new fifth floor unit later this year.

The room will have tables and chairs where ambulatory patients can eat their meals together. Children tend to eat much better when they see someone else enjoying their meal, Mrs. Evelyn Rogers, supervisor of the pediatrics unit said. This hastens their recuperation as will the contact with other children in the playroom, she added.

Mrs. Rogers said that a student nurse would be assigned to the room at all times. Activities will include reading, games and watching television. The new section will also have completely remodeled patient rooms, a tonsil ward, isolation ward, a storeroom, a nursery for small babies across from the nursing station and two treatment rooms. One of the treatment rooms will be kept sterile with trays on hand for immediate use and will be kept locked, Mrs. Rogers said. This will be done so that a sterile treatment area can be available without waiting to get it ready. The other treatment room will be used for routine work.

The pediatrics section has been acquiring special equipment for some time now through the generosity of the Business Women's Service Club which for several years has made a regular contribution of \$10 a month toward the purchase of such equipment. Mrs. Evelyn Westbrook, a graduate technician nurse at ABH, is a member of the Club and helps decide

on how it will be spent. The newest purchase is a red wagon, seen on the cover of this month's Buzzer, which carries small patients to x-ray. The Club has also purchased rocking chairs and infant seats recently and many other items in the past.

## Student Nurse Registration

Registration for Ouachita Baptist University School of Nursing was held September 9 and classes began September 13. Registration for the Arkansas Baptist Hospital School of Nursing's last classes began September 13 and classes begin September 28.

## Parents-to-Be Practice On Real Baby



It's a brave boy who will allow 12 amateur parents to practice on him and Bron Mallett, aged three months, was happy to return to the secure comfort of his mother's arms after the ordeal. His mother is Mrs. Nathan Mallett, of 28 Talmadge and with them is Mrs. Betty Newby, instructor for the Expectant Parents' Course.

It is one thing to diaper a doll but quite another to get the pins in place on an active, kicking baby, members of the expectant parents class learned first hand last month.

It took them a few minutes to get over the fact that their doll, which was rolled in a bassinet outside the classroom, had miraculously turned into a real baby when it returned.

"Now you will have a chance to find out what it is like to work with a baby," said Instructor Betty Newby. She had previously arranged with her neighbor, Mrs. Nathan Mallett, an alumna of the Expectant Parents Class herself, to bring Bronson Mallett, who was born three months ago at Baptist Hospital, to be the guinea pig. Mrs. Mallett volunteered Bron because she felt it would make the class more meaningful to the parents-to-be.

Bron patiently bore up through 12 diaper changes and even managed a tolerant smile at some of the inexperienced adults. His mother offered a few words of practical advice and the class members agreed that it was an unforgettable lesson.

Members of the class were: Mr. and Mrs. Jim Bowman, Mr. and Mrs. Har-

old Beaty, Mr. and Mrs. Richard Miller, Mr. and Mrs. James Mahan, and Mr. and Mrs. Robert Taylor. Mrs. Newby, whose next class will start in October (it meets for two weeks on Monday, Tuesday and Thursday nights), has taught more than 150 expectant couples. All parents who enroll are expecting their first child. A coffee is held for the group at the last meeting.

## Patient Cliff Shaw Praises Hospital

A few weeks ago I had surgery in your hospital and was a patient for more than a week in room 4049-B. This letter is my personal opinion of the people and services in your institution.

In years past I have spent considerable time in hospitals and I was completely unprepared for the fine quality of service I received. It was indeed a revelation to find without exception every single nurse making every effort possible to render the best service to the patient. They were all extremely friendly and pleasant, they seem to be highly efficient, and they made my stay as pleasant as one can be in a hospital.

I talked with one of your registered nurses about this complete change from severe austerity and she explained that it was a new concept in hospital care. She said that a sincere effort is being made at Arkansas Baptist Hospital to put the patient first and you just cannot imagine how very well all of the nurses followed criteria. It was a job well done and was very much appreciated by this particular patient.

I hope you will show a copy of this letter to all of the nurses at the station on the fourth floor just opposite 4049-B. They were truly outstanding for every minute of my stay and I do thank them and you from the bottom of my heart.

(Signed)  
Clifford H. Shaw

## BSU News

Donna Wirick, Marjel Lane, Dorothy Anderson and Janet Manos went to a BSU meeting at Glorietta, N.M. August 24. Ethel Dunnington and Naomi Fowler attended a YWA meeting there July 27.

Pat Lierly and Martha Saunders attended the national camp of the American Baptist Association at Little Rock August 9.



# Growing in Christian love

BY DR. RALPH A. PHELPS JR.\*

TEXT: I JOHN 4:7-21

SEPTEMBER 26, 1965

SINCE love is the ultimate in Christian virtues, it is fitting that this last lesson in a three-month series on growth should consider Christian love.



DR. PHELPS

Apart from the concept of love, it is impossible to understand God, for "love is the very nature of God eternally," as Dr. W. T. Conner stated it. It is also impossible to grasp the role of the Christian in the world without comprehending the love quality, for "love is the self-imparting principle of God," according to Dr. Strong.

While love is an evidence of Christian maturity, it is also extremely difficult to practice in a world of hate. So little of life in 1965 is motivated by love that one is tempted to say, "This is a great ideal, but it just doesn't work in real life. I believe in the principle, but I shouldn't be expected to practice it." Such a disclaimer, however, is invalid in the light of our text today. Love for the Christian is a required course, not an elective; it is mandatory, not optional, as I John 4: 7-21 clearly shows.

## I. The Source of Love, vs. 7.

John declares flatly, "Love is of God; and every one that loveth is born of God, and knoweth God." God is love's source, and unless an individual has God he cannot really have love. The only way to get love is to get it from God.

The love spoken of here, of course, is spiritual love, not the popular version described by the

cynic who said, "Love today is like a gumdrop—so very sweet, gooey, and soon gone."

## II. The God of love, vv. 8-10.

Nothing is more fundamental in the character of God than love. "God is love," and the man who does not love cannot know God.

To show his loving nature, God did not give man a leather-bound theological treatise or a marble shaft with a love message carved on it. Instead, he gave Jesus Christ as a living embodiment of this divine trait; and if we want to know anything about how the love of God would behave among men, we have only to study the life and atoning death of Jesus, God's Son. Phillips' translation of verses brings out this truth clearly: "To us, the greatest demonstration of God's love for us has been his sending his only Son into the world to give us life through him. We see real love, not in the fact that we loved God, but that he loved us and sent his Son to make personal atonement for our sins."

It is said that all the original land grants in Texas were measured from an iron stake in San Antonio. Be that as it may, it is a fact that everything in man's relation to God begins at the point of God's love for man.

A grave injustice is done to the character of God when he is depicted as watchfully stalking the world, looking for a chance to punish people—like a mischievous boy looking for a June bug to stomp on the sidewalk. God's nature does have a judgment side to it, but sometimes this aspect is stressed to the exclusion of love, his pre-eminent trait.

\*Dr. Phelps is president of Ouachita University.

## III. The demands of love, vv. 11-13, 20-21.

The man who is the recipient of God's love should love his fellow man in return. "Beloved, if God so loved us, we ought also to love one another. . . . If we love one another, God dwelleth in us, and his love is perfected (i.e., "grows toward perfection") in us. . . . He that dwelleth in love dwelleth in God, and God in him."

If a man says he loves God but hates his fellow man, John says, "He is a liar." John's reasoning is that if man does not love the brother before his eyes, he cannot love the one beyond his sight.

It is a sad but not infrequent experience to go into a church that calls itself a New Testament congregation and find violent antagonism of member against member, group against group, clique against clique. And, equally bad, this is not recognized as sin. Some individuals even derive great satisfaction from being in the middle of a ruckus! We who pride ourselves so in our orthodoxy have a long way to go before meeting the New Testament standard of excellence. "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." The degree in which we share God's loving Spirit is the degree of assurance that we have that we are his.

The ultimate answer to most of mankind's problems in the area of human relations must be found in the quality of love. "But if the salt have lost his savour, wherewith shall it be salted?"

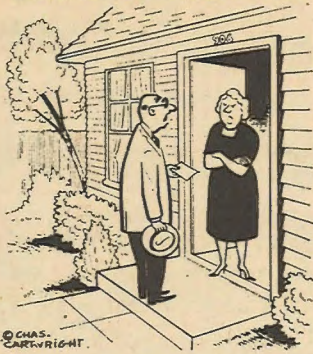
### FOR SALE

1964 one-owner, V. W. 1200 Series, pearl-white. W. W., radio, serviced by the book at authorized dealer, excellent condition.

Jesse S. Reed,  
MO 4-3738 or FR 6-2391



**Church Chuckles**  
by CARTWRIGHT



"I'm here to see your husband about the new church budget—oh, hello, dear."

**INDEX**

A—Arkansas Churchmen p9; Arkansas Baptist Hospital pp19-21  
 B—Baptist beliefs: Marital relationship (BB) p8; Baptism, Lord's Supper: (letter) p4; Men, stand true (letter) p4; Alien immersion (letter) p5; Bookshelf p7; Boomerang (MR) p8  
 C—Camden: Elliott anniversary p10; Children's Nook p18; Christian love (SS) p22; Cover story p5  
 F—Federal aid: The wolf is there (E) pp3-4; Can Baptist colleges afford isolation instead of cooperation pp12-13; Federal funds (letter) pp4-5; Christian education (letter) p5; Foreign Missions: Journeymen leave p9  
 G—Gibson, Mrs. Annie dies p10; Griffith, Rev. and Mrs. Curtis killed p10  
 H—Health and religion (Perspective) p5  
 L—Lindsey, Raymond R. dies p10; Little Rock: University (FC) p9; Love of the world (BL) p7  
 M—McDonald, Erwin L.; Another McDonald (PS) p2; McNeill, Richard (letter) p5; Ministry: Every other day is Sunday pp6-7; Music: Ex-Arkansans in New York p19  
 R—Revivals p17  
 S—Sunday School: Training summary p10

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

**Any improvement?**

"I'VE changed my mind!" she snapped.  
 Asked he, "Does it work any better?"

**URGE YOUR  
 FRIENDS TO  
 READ THE**

**Arkansas Baptist**

**TOO!**

**A Smile or Two**

**So there!**

THE young matron in her convertible was breezing along in the left - hand lane when suddenly, without warning, she made a sharp right turn and almost slammed into another car.

"For Pete's sake, lady, why didn't you signal?" yelled the other driver.

"Don't be stupid!" came the indignant reply. "I always turn here!"

A GREAT oak is only a little nut that held his ground.

**Happens every day**

"WHY didn't you report the robbery at once?" an insurance agent asked a woman claimant. "Didn't you suspect something when you came home and discovered all the drawers opened, and the contents scattered all over the room?"

"Not really," she replied. "I thought my husband had been looking for a clean shirt."

**Example of deflation**

"I LOST a fortune!"

"How?"

"Well, yesterday I felt like a million and now I feel like two cents."

**Beauty only mud deep**

A MAN whose wife was not noted for her beauty was telling a friend what a great improvement she showed after undergoing rejuvenating treatments at a newly opened beauty parlor.

"Of course she has to keep going back to the beauty parlor two or three times a week," he told his friend.

"Why does she have to go so often?"

"The mud pack they put on her face keeps falling off," the husband replied.

SCHOOLBOY in the geography class: "The principal export of the United States is money."

**Attendance Report**

September 12, 1965

Church	Sunday School	Training Union	Ch. Adns.
Altheimer	128	54	2
Beirne First	86	39	1
Berryville Freeman Heights	138	75	
Camden			
Cullendale First	407	177	2
First	524	136	1
Crossett First	585	169	
Dumas First	286	64	1
El Dorado			
Cullendale First	407	177	2
Ebenezer	173	74	
First	871	605	4
Immanuel	508	172	3
Trinity	225	110	5
Greenwood First	286	115	
Gurdon Beech St.	178	67	3
Harrison Eagle Heights	270	149	
Hope First	485	105	
Huntsville Calvary	37	26	
Jacksonville			
First	469	136	2
Marshall Rd.	149	47	4
Second	300	82	5
Jasper	77	32	
Jonesboro			
Central	495	211	7
Nettleton	281	127	4
Lavaca	256	162	
Little Rock			
Forest Highlands	255	105	
Immanuel	1,238	428	15
Rosedale	291	100	2
Magnolia Central	750	290	9
Marked Tree First	162	57	3
Monticello Second	245	124	
North Little Rock			
Baring Cross	738	195	2
Southside	50	30	
Calvary	467	133	2
Central	254	86	2
Forty-Seventh St.	245	88	1
Gravel Ridge First	195	87	
Runyan Chapel	94	44	
Levy	537	156	3
Park Hill	904	238	16
Sixteenth St.	47	33	
Sylvan Hills First	320	124	1
Pine Bluff			
Centennial	239	105	12
Second	229	78	
South Side	782	253	7
Tucker	25	25	
Watson Chapel	179	88	6
Rowe's Chapel	45	41	
Siloam Springs First	314	281	
Springdale First	460	147	
Star City First	276	92	
Texarkana Beech St.	550	150	4
Community Mission	44		
Van Buren			
First	485	193	2
Second	76	34	1
Ward Cocklebur	66	43	
Warren			
First	436	114	
Southside	86	62	1
Immanuel	268	82	1
Westside	112	43	

**Wrong side!**

THE little boy was scrutinizing his grandmother who had just arrived and whom he had never seen before.

"So you're my grandmother," he said.

"Yes," she replied sweetly, "on your father's side."

"Well, you're on the wrong side, I'll tell you that right now."

**Before and after**

THAT girl frankly admits she is looking for a husband."

"So am I."

"But I thought you had one."

"I do, and spend most of my time looking for him."



# Religious News Digest

By Evangelical Press

GRIM reports of a massacre on the steps of an Anglican cathedral in the Southern Sudan, by government forces, the burning down of a church training college and a halt to virtually all organized church life in the area appeared for the first time in the *Church Times*, London, independent Church of England newspaper.

The cathedral massacre, according to the *Church Times* informant, took place at Juba, capital of the Equatoria Province of the backward, far-flung and riot-torn Southern Sudan, in early July. Previous reports had said that both the Anglican and Roman Catholic cathedrals at Juba had been machine-gunned but that no one was hurt.

CONCERN over what he said was the church's "most serious failure"—its inability to show its relevance to daily life—was voiced in Sydney by Dr. Hugh R. Gough, Anglican Archbishop of Sydney and Primate of Australia.

"Many people outside the church," he said, "still regard Christianity as all pie in the sky. It is regarded as something to do with a vague theoretical hereafter, when what is needed is something practical for here and now."

A SIGNIFICANT part of the task of the Nur Manzil Psychiatric Center near Lucknow, India, is educating people to the fact that mental illness is not a sign of spiritual weakness.

According to Dr. James A. Stringham, director of the Methodist mission institution: "Often Christians who will go to a doctor at the drop of a hat for treatment of colds, broken bones, etc., have the attitude that it is a sign of

## In the world of religion

... SPECIAL services and observances recently held in both Protestant and Roman Catholic churches throughout West Berlin marked the fourth anniversary of the erection by the East German Communist regime of the wall dividing the German city. Intercessory prayer services were held in many churches. Church groups joined other organizations laying wreaths at spots in West Berlin where East Germans died as they sought to surmount barriers or swim canals to freedom.

... Religious interest among Americans on vacation reached a new peak this summer. Never has attendance been so great. Sunday services of worship have been jammed, according to Warren C. Ost, head of the National Council of Churches' national parks ministry. This year the ministry has summer programs in thirty-eight parks, winter programs in four parks, and year-round ministries with permanent, ordained clergymen at Grand Canyon, Mount Hood, Yellowstone, Sequoia, and Yosemite parks. In the summer program, over 200 college and seminary students work at daily jobs, receiving salaries from park concessionaires, and lead worship services on Sunday and in their spare time. Twenty-four denominations are represented among the student ministers.

... The 1965 Evangelical Mission Annual shows that the number of German Protestant missionary personnel overseas has increased from 180 to 1,339 since the end of World War II. These figures include clergymen, doctors, nurses, and teachers.

... A survey among readers of the Roman Catholic monthly magazine, *Today's Family*, revealed a vote of approval for English in the Mass, and for Mass facing the people. However, they do not like receiving Holy Communion standing up, instead of kneeling; and a number of respondents said in letters accompanying their answer that they objected to so much singing. —Survey Bulletin

spiritual or religious weakness to seek psychiatric help."

NIGHT clubs as a medium for spreading the Gospel among youth are catching on in Britain. Following the Salvation Army's recent decision to open a night club for beat-minded teenagers in the cosmopolitan Soho quarter of London's East End, it has now been reported that Manchester is to have a full-time, late-night Christian coffee club. The club, known as The Catacombs, already exists on a week-end basis, drawing many hundreds of youngsters.

ALTHOUGH he stated that there is "literally no moral way out" in Vietnam, the executive secretary of the Fellowship of Reconciliation, Alfred Hassler, said it was nonetheless necessary that "we (the U. S.) extricate ourselves from Vietnam seeking in every possible way some sort of negotiated settlement."

A BAPTIST layman has given up his career as a junior execu-

tive with the Ford Motor Co., to take the new position of vice-president for business affairs at his denomination's college at St. Paul. Burton H. Wessman, 45, admitted that the "biggest roadblock" to his taking the post at Bethel College was the "tremendous difference in salary and fringe benefits."

### Are You Moving?

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

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

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