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8-19-1965

### August 19, 1965

Arkansas Baptist State Convention

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# *Arkansas Baptist*

*newsmagazine*

AUGUST 19, 1965

# personally speaking

## The Searcy tragedy

OUR hearts are heavy this week as our sympathy goes out to the families of the 53 men who were killed in the mysterious explosion and fire Aug. 9 at the Titan II missile silo, near Searcy.

We are used to reading tragic news daily, but the most of the time the people involved are far removed from us and our localities. While we are concerned for all people, the degree of our concern pretty much varies in inverse proportion to our nearness to the tragedies.

As we read the obituaries of the victims, we noted that the most of the men were Baptists, many of them members of churches affiliated with the Arkansas Baptist State Convention. Others were Catholics, Methodists, Presbyterians, members of the Assembly of God, etc. For any of the loved ones and friends who read this, let us express our deep Christian sympathy.

At the same time we are grateful that two of the men inside the silo at the time of the explosion managed to escape.

As this was being written, the investigation was still underway to determine the cause of the tragedy. And we know that many will be asking within themselves

"Why did this happen?" thinking in terms of the ultimate cause or causes.

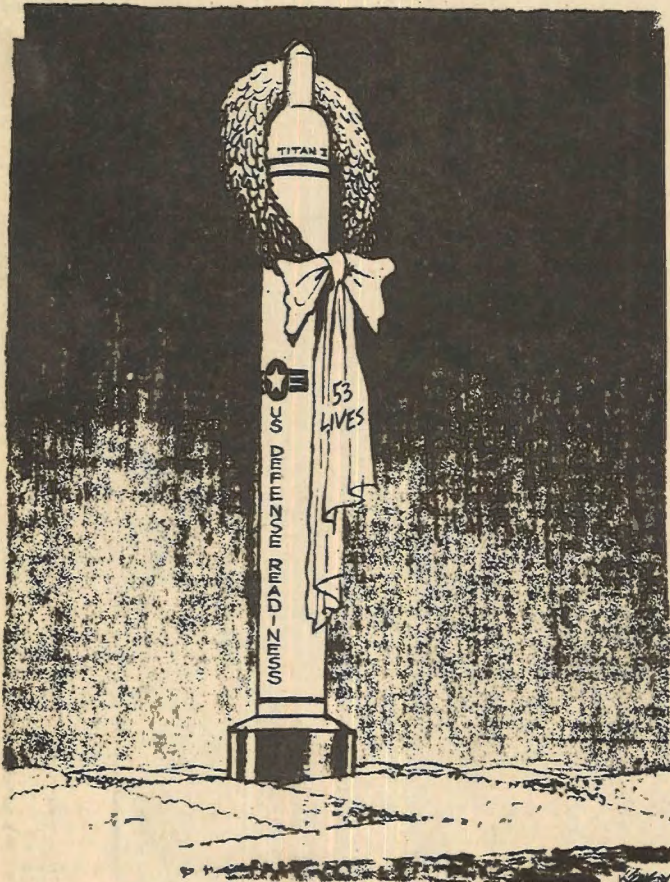
We are reminded of the words of the late Dr. George W. Truett following the explosion that took the lives of hundreds of school children at New London, Tex., back in the 1930's. Said Dr. Truett: "When we cannot track God, we can still trust him."

There are no answers this side of heaven for many of our questions. One of the best helps we have found, outside the study of the Bible itself, is Dr. Leslie Weatherhead's little book, *The Will of God*, which is available at our Baptist Book Store. This is a very comforting study for anyone, particularly for those in sorrow.

No one in our day would think that a tragedy such as this was sent upon the men by an angry God. As the rain falls "on the just and on the unjust," so tragedies of this sort happen alike to the godly and the ungodly. But we should be reminded again how very uncertain life is. Since there is no way for us to know what moment any one of us will be called from the walks of life, we should endeavor to live each day as if it might be the very last. No one can afford to wait another day to be at peace with God through the Lord Jesus Christ. Today really is the day of salvation. "Believe on the Lord Jesus Christ and thou shalt be saved..." (Acts 16:31) is the only safe counsel for those who are lost.

*Edwin L. McDonald*

### The High Cost of Freedom



—Jon Kennedy in Arkansas Democrat

## IN THIS ISSUE:

OUR recent series on federal aid to education and Dr. Don Harbuck's article on baptism and the Lord's Supper have brought a flood of mail to the offices of the *Arkansas Baptist Newsmagazine*. It's mail we know you'll want to read, so we're taking extra space this week to bring you at least a portion of it. Our regular "Letters" column on page 4 is followed by a full page of letters on these two current topics on page 5.

\* \* \*

EDITOR Gainer Bryan Jr. of the *Maryland Baptist* is the author of a series of articles, the first to be found on page 8, for the Baptist Press on a recent missions tour of Honduras.

\* \* \*

SIX Arkansans are among the 46 young men and women commissioned as the first missionary journeymen of the Southern Baptist Foreign Mission Board. Their story and picture leads off the Arkansas news on page 10.

\* \* \*

A RECENT bulletin of South Side Church, Pine Bluff, caught the attention of Executive Secretary S. A. Whitlow of the Arkansas State Convention. A reprint of the bulletin and Dr. Whitlow's comments are on page 6.

\* \* \*

COVER story, page 4.

### Preacher pay

EVEN a casual glance at salaries paid preachers reveals that churches, in setting up their new budgets for the coming year, need to initiate their own war on poverty. For every Baptist pastor in Arkansas who is paid an adequate salary, commensurate with his qualifications and his responsibilities, there are doubtless dozens others who are scarcely being paid enough to keep bodies and souls together.

In a recent feature by religion editor Louis Cassels of the United Press International (*Arkansas Gazette*, Aug. 7, 1965), it was revealed that the nation's pastors still rank below truck drivers, teachers, newspapermen and 241 other occupations, in income. Authority for this information was a study last March by the United States Bureau of Labor Statistics.

Closer to home, Pastor Floyd Pannell, of Coy Church, who is moderator of Caroline Association, reports the average of salaries for the 28 churches of the association to be \$3,003.45, or about \$250 per month.

To help to visualize the plight of the pastors, Mr. Pannell and some preacher friends set up the minimum budget for a Caroline Association pastor:

Salary, \$3,000.

Expenditures: Tithe, \$300; food, \$1,200; medical, \$120; taxes, \$70; utilities, \$200; insurance, \$250; car payments, \$900; car operating expense, \$520. This totals \$3,560, or \$560 more than the average income. And it allows nothing for clothing, health and accident insurance, automobile repairs, tires, retirement or Social Security dues, books, cleaning, haircuts, furniture, home payments, gifts or donations, recreation, or vacation.

August 19, 1965

Volume 64, Number 32

Editor, ERWIN L. McDONALD, Litt. D.

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

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

Nothing is allowed for the family to eat out a single time!

Writes Moderator Pannell: "When preachers are underpaid, as three-fourths of them are, many problems are created. Their morale is low. They have a feeling of insecurity. They worry over not being able to meet their obligations. All of this keeps them from doing their best."

Continues Mr. Pannell:

"If a church feels their pastor is capable of leading, then they should pay him a salary-enabling him to live on the same level, at least, as the average church member. If the church feels otherwise, they should ask for the pastor's resignation and not keep him around and 'starve him out' as so often is the case. God is going to hold churches and individuals accountable for the way they treat their pastors."

It is our studied opinion that the most of our churches could do nothing more in line with the Christian faith and the purpose of its world outreach than to face up to the need for substantial raising of their pastors' salaries. And there will never be a better time to do this than right now. Words of encouragement from members to the deacons and members of the church budget committee should prove most helpful.

### Spa dog race

A BRAND new gambling "industry" for Hot Springs is proposed in the securing of a temporary franchise from the state racing commission for the operation of a dog race track in Garland County. Issued to The Spa Kennel Club, the franchise allows twenty days in which to get Garland County to call an election. Should the election be called and those voting in the election approve, the Club would have 90 days to begin construction and a year to get the track in operation.

In issuing the franchise, Dr. Edwin Dunaway, Conway, chairman of the state racing commission, said, "It is not up to the commission to decide whether Garland County should have a dog race track. It's only up to the commission to see that parties requesting the temporary franchise are capable and responsible individuals. It is up to the people of Garland County to approve or deny the race track at the polls."

There is hope that the new voter registration law will make for cleaner elections. Nobody now will be able to buy up poll tax receipts wholesale. Each one voting will have to sign a permanent card and his signature is to match the signature signed at the time he registered as a voter.

Everyone knows what "good citizens" the gambling interests are when it comes to getting out the vote in any election that involves gambling. It is already late, but the people of Garland County who oppose the addition of further gambling, with its undermining of the morality of the county, should hasten to register and encourage other like-minded citizens to do likewise. Here

(Continued on page 9)

## 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.

### Health benefit plan

THE Annuity Board is seeking to help Baptist pastors and church employees by providing for them a health benefit program. Though this program is open to Baptist employees of all Baptist churches and agencies except Baptist hospitals, it was offered primarily for those who live in areas where they cannot get such hospital protection without paying an exorbitant price for it because they are unable to get into a large group. These people may join as individuals, but can have this protection at the large group price.

One of the major problems facing Baptist people is the fact that if they have a hospitalization program when they retire, the cost of the protection increases and their benefits usually are reduced. This is not true in the plan being offered by the Annuity Board. Those who get into this program prior to retirement may keep it on through retirement with the same benefits at the same cost as the active group.

Blue Cross-Blue Shield of Texas is underwriting this program for the Annuity Board with the understanding that the program can begin as soon as 5,000 members have been enlisted. The closing date for the applications to be sent in with the first month's dues is Sept. 1. The protection will go into effect Oct. 1 provided, of course, the 5,000 goal is reached.

By direct mail, all pastors throughout the Southern Baptist Convention have been contacted by the Annuity Board. There is a great deal of interest, but the urgent need is for those who want this protection to send in their application with a check for the first month's dues immediately.

Baptist pastors and other denominational employees need to act without delay in order to make it possible for every employee of a Baptist church or agency to have this protection on a uniform basis. Thousands of our fellow-Baptists needing this protection probably intend to send in their applications at their leisure. However, the program could fail simply because some with good intentions do not act promptly.

If you feel led to give the Annuity Board a helping hand in communicating

with the people about this, we would surely appreciate it—Floyd B. Chaffin, Annuity Board of Southern Baptist Convention, Dallas, Tex.

### Good-by 'amen'?

BAPTISTS have always been known for their vociferous amens. For awhile we even added "Hallelujah" and "Praise the Lord." But our present sophistication has, to a large extent, eliminated these words from our spiritual dialogue. Now the word "Amen" is about to be replaced also. In its place is being substituted the practice of clapping or applauding.

This is becoming more and more noticeable at conventions. Soon it will be so in the churches. I submit that such practice will petrify prophetic preaching. The reason is simple. When one applauds, he may only be doing so to show that he is glad you had the courage to say it, rather than he. But in the "Amen," the preacher and the congregation move together in conviction and harmony.

Applause isolates the preacher and his congregation for it is an impersonal sound easily given out. But "Amen" unifies the preacher and his congregation. It demands a personal involvement for its utterance. Does this not explain the absence of many amens? Are we not too afraid to stick out our proverbial neck and agree with what is being said?

Now some scholarly brother will cite Scripture to prove that clapping is Biblical (Psalm 47:1). However, I am not claiming that it is wrong to applaud. In some instances it would be most appropriate. But due to its association with "secular" activities, I believe it is best to leave it out of public worship. At least you won't hear someone yell "Amen" following a touchdown or home run or a speech in congress, unless, of course, there are some Baptists present who never learned to applaud.

Is it good-by "amen"? I sincerely hope not! . . . C. W. Brockwell, Jr., First Baptist Church, Illmo, Mo. 63754.

### Perfect matching!

WHAT a coincidence! Your issue of August 5th gives on page eleven the news of a Baptist preacher who has just moved to Dardanelle and is available for supply preaching. The very

## The Cover



**NEW ESCALATORS AT BAYLOR?**—Those who passed by Baylor University were mildly shocked to see this girl scaling the wall at Baylor's Student Union Building, but there was a logical explanation. The girl, Marty Hale, Ridge, N. H., and Bill Friedman, Great Neck, N. Y., are both Peace Corps trainees. The project is training nurses and urban community development workers for duty in the Dominican Republic. (AP Photo)

next page (page twelve) gives a pictorial story of a Sunday School atop Mt. Nebo near Dardanelle which has no preaching. I recommend that these two get together.—Jack Livingston, Pastor, First Baptist Church of Gravel Ridge, Rt. 3, Box 310, North Little Rock, Ark.

### Back to Nigeria

ON Aug. 14 Peggy Marchman and I will leave Mobile on the S. S. Del Oro bound for Nigeria.

This has been a good furlough. Thank you for many opportunities to speak of our mission work in Nigeria.

When I went to the Chicago and Detroit areas for schools of missions, I was both amazed and disappointed at what I saw—amazed that the work has made such tremendous growth and disappointed that for the most part we Southerners have not yet felt the burden of the industrialized North and have not received a vision of what the Lord would do through us if we would but ask, "Lord, what would you have us do?"

(Continued on page 21)

## Baptism, Lord's Supper

THE article by Brother Don Harbuck, entitled "On Baptism and the Lord's Supper," in the Aug. 5 issue, has at least two statements in it that I hope others besides myself will find objectionable.

Brother Harbuck said, "Thus, it seems to me, that we should insist (as the New Testament appears to do) on baptism's being the immersion in water of a professed disciple in the name of the Father, the Son, and the Holy Spirit as a symbolic, initiatory rite proclaiming one's reception into the Body of Christ." He continued, "Whenever this takes place, whether in connection with a congregation called 'Baptist' or a congregation called something else or no congregation (remember Philip and the eunuch), Christian baptism in the fullest sense has occurred."

To say that Christian baptism in its fullest sense occurs when it is administered without reference to, or connection with, any New Testament believing and practicing congregation, is straining the point too far. True enough, Philip baptized the eunuch without the presence of a New Testament congregation, but we cannot overlook the fact that Deacon Philip was doubtless acting as an agent of the church at Jerusalem, else the Jerusalem Church

would not have been so vitally interested in examining his Samaritan ministry. If "Christian baptism in the fullest sense" can occur without the authority of a Bible believing, Bible practicing church behind it; as children at "the old swimming hole," many of us baptized more people than we ever have since.

The author goes on to state that closed communion is "high church," and suggests that it may be wrong, because the Landmark Baptists practice it. This is a ridiculous argument. The Landmark Baptists also believe in salvation by

grace through faith, but many of us are not willing to abandon that doctrine simply because the Landmarks believe it. True enough, our Landmark brethren are in error in some of their doctrines, but to assume that the doctrine of closed communion should be reexamined and perhaps abandoned, just because the Landmarks practice it, is a poor argument indeed.

Brother Harbuck concludes his article by affirming his faith in the fact that Baptists have a mission in the world. I heartily agree, but I am convinced that if we forfeit these two doctrines which have done much to make Baptists unique, we will also forfeit much of the unique mission which is ours to fulfill. May God grant to us the willingness to search the New Testament

and if need be, to "rediscover" ancient truths; however may He also grant to us steadfastness in clinging to truths already discovered, and in refusing to be swept along by the doubt engendering, pseudo-intellectualism of our day. — H. Dale Jackson, Pastor, Eagle Heights Baptist Church, Harrison, Ark.

IT is argued today by some, quite convincingly on the surface, that baptism by immersion is the only demand made in the New Testament for church membership, and therefore should be our only concern. It would then follow logically that it matters not what specific doctrines one holds so long as he believes in Christ and is baptized by immersion.

To disagree with this broad premise is, to some, to identify oneself with "Landmarkism" or even more serious, to hold that the Baptist church is the only true church and that baptism is only valid when administered by a Baptist preacher.

Unquestionably few Baptist people would hold to either of the above views.

But the argument is intensified by asking, "How can Baptists on the one hand call other denominations 'Christian brothers' and on the other hand reject their baptism as being valid?" Baptists are often called inconsistent for such a stand.

To be sure, we are sometimes hard-pressed to answer all of these arguments. We must first of all positionize ourselves by determining what part baptism plays in church membership and what the church really is.

If baptism is to be regarded as a "door" into the church (that is, baptism is administered before local church membership is granted), then it is assumed that the candidate has been exposed to what Baptists believe and after reading his New Testament decides what is taught is scripturally right, he then identifies himself with the people called Baptists believing what they believe. This is not the usual case with others holding to alien immersion. On the contrary, the candidate for membership may believe that his baptism was essential to salvation and was immersed to be saved. He may believe that he can be saved and then be lost again. It may even be when he was baptized that he was baptized only in Jesus' name. . . .

The other side of the coin has actually to do with what we mean by the church. If one rushes to the conclusion that a church is a "fellowship of baptized believers," then he has a difficult time explaining the basis for fellowship in a church split by different opinions about cardinal doctrines.

Baptists may not always believe the same things, but one thing seems sure; the differences stem from lesser issues, not from the nature of salvation. It is therefore believed by most Baptists that church membership in a Baptist church should have a special meaning. . . .

To let down the gap of conviction on strict church membership is to open a Pandora's box that will bring utter confusion within the ranks of the local church. "For if the trumpet give an uncertain sound, who shall prepare himself for the battle?"—Gerald M. Taylor, Pastor, First Baptist Church of Sherwood, North Little Rock, Ark.

## Federal aid to colleges

WE wonder sometimes just where we are headed with reference to the National Government from the laws and orders being issued in Washington, but when our church, the Southern Baptist Churches, begin to talk of Federal Aid to our colleges, then a larger question arises—"Now what Next?"

Mr. Editor, I have been a member of the Baptist Church for almost 60 years, have been an active worker and believe I know something of the Baptist faith and what the Baptist Church is founded on. No organization is stronger on separation of church and

state than the Baptist Church.

Now, from past experience and present trend in matters where the Federal Government contributes to the financial status of the organization, regardless of the nature of the organization, then you soon see that the Federal Government is going to lay down laws and regulations that will interfere in the operation of that organization. The same thing will happen when our schools and colleges receive Federal money. Just rest assured of that.

What is the trend in our thinking, Mr. McDonald? Are we turning to the

Material instead of the spiritual? Isn't it about time we learn our lessons from what happened to nations in all time past when they relied on material things instead of spiritual? . . .

Yes, you are right, I am opposed to the Baptist Churches in Arkansas, Southern Baptist, having any part in Federal money in any form whatever. Lets stay with the teaching of our Lord and we cannot go wrong.—Edward H. Freeman, P. O. Box 164, Ashdown, Ark.

**Student Tab, The Collegiate Budget Book**, Hagan and Co., P. O. Box 3530, Washington, D. C., \$1

This detailed journal for the recording of expenditures and student budget should be of great value to any college student. Its more than 30 categories range from clothing and laundry to newspapers and beauty shops. Hopefully, the publishers have added a column for savings. Daily entries can be made easily and each week totaled up. One book provides for a school year.

New paperbacks include: **The Scandal of Christianity**, by Emil Brunner, John Knox, 1965, \$1.25; **Knowing God's Secrets**, by John Hunter, Zondervan, 1965, \$1.50; **The Church and the Ordinances**, by Buell H. Kazee, The Little Baptist Press, Lexington, Ky., 1965; **The Wonder of Sex, How to Teach Children**, by Dr. and Mrs. J. C. Willke, Hiltz Publishing Company, Cincinnati, O., 1964, \$1.50; **Inasmuch, Christian Social Responsibility and Twentieth Century America**, by David O. Moberg, Eerdmans, 1965, \$2.45; **The Anatomy of Anti-Semitism**, by James Daane, Eerdmans, 1965, \$1.45.

**The Quaker Contribution**, by Harold Loukes, Macmillan, 1965, \$2.95

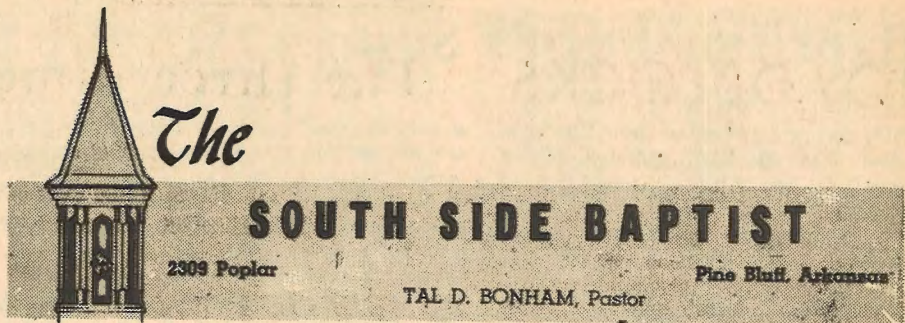
Since the Society of Friends lack formal worship and theology, many are asking today if they will always continue outside the mainstream of Christianity. Or does their vision of the light of God shining within the individual provide the emphasis on personal experience which all Christians need? These and other questions are dealt with by Author Loukes who is a reader in education at Oxford.

**God and Human Suffering**, by James D. Bryden, Broadman Press, 1965, \$1.95

Mr. Bryden is widely known for his work and personal counseling. A Presbyterian minister, he formerly was pastor in Washington, D. C. and since 1964 has divided his time between writing and serving as consultant to the Presbyterian Southeastern Regional Council for Campus Ministry. The material in this book is taken largely from his experience in annual study sessions dealing with the problem, "Why Does God Let People Suffer?" The book was first published in 1953 by Harper and Brothers as *Letters to Mark*.

**The Message of the Cross**, by W. Ross Edwards, Lowell Press, 1965, \$3

This is a collection of 32 sermons by native Arkansan Dr. Edwards, who is a graduate of Ouachita University and has been the pastor for many years of Swope Park Baptist Church, Kansas City, Mo.



Vol. 2

August 5, 1965

No. 28

### SOUTH SIDE'S FIRST FRUITS GO TO WORLD MISSIONS

The Finance Committee of South Side Baptist Church decided recently that the **FIRST CHECK** to be written each Monday morning will be a check for **WORLD MISSIONS** through the **COOPERATIVE PROGRAM**.

Previously, our church gave a definite amount each month to missions through the Cooperative Program. This year, for the first time, we are giving on a percentage basis—14.5 percent of all undesignated offerings.

Giving on a weekly basis is also new for our church. This means that 14½c of every dollar that you give on Sunday goes to work for Christ on Monday when the Cooperative Program check is written.

This also means that the more we give each Sunday, the more will be given to missions.

Besides the 14.5 percent for the Cooperative Program, our church gives another 10 percent of its budget to other mission causes.

Let us be faithful in our giving so that we can be faithful in our mission of winning people to Christ here and abroad.

I WANT to commend the pastor, Dr. Tal D. Bonham, and the people of South Side Church, Pine Bluff, for the noble action described in the accompanying church bulletin of Aug. 5.

In giving priority to the mission and benevolent causes embodied in the Cooperative Program through the distribution of their receipts each Monday morning, the church in no way discounts the importance of local needs, but it does give emphasis to a concern for the immeasurable needs of men throughout the world. It magnifies the mission and the Great Commission which our Lord gave to His church.

In adopting a percentage basis for their mission giving they likewise bespeak a willingness to let these causes share in the increased giving of the people as the Lord may prosper them.

This double action magnifies the Cooperative Program as the lifeline of our Baptist witness throughout the world. It is the Cooperative Program which makes possible the privilege of designated giving because it is the Cooperative Program which pays all of the administrative cost incurred in handling designated gifts. It is evident that unless our churches give greater emphasis to the worth of the Cooperative Program as a vehicle through which we make possible a world mission program, that we are likely to be awakened to the fact one day that our Baptist witness will be faltering in practically every area. Thank you, pastor Bonham and members of Southside, for this timely and worthwhile action!—S. A. Whitlow, Executive Secretary

## ROADBLOCKS

BY J. I. COSSEY

ROADBLOCKS, like detours, are signs of progress. When I was on a long drive recently I came to a roadblock, which made it necessary for us to drive several miles around two or three villages, but when I was back on my road the whole problem of inconvenience was soon forgotten.

It is necessary for Troy Melton of Route Two, Mountain Home, to cross a river to get to Lone Rock Church, where he is pastor. Recently he returned to the river after the night services to find the two nearby ferries out of order or closed for the night. He had to drive almost a hundred miles to his home, which is only a short distance across the river. It was a long, tiresome and expensive drive but a necessary one. After he was at home all inconveniences were soon forgotten.

A young preacher came to Southern Baptist College to enter the freshman class. He had not completed his high school work and found a roadblock of two years' hard study before he could enter college. He was soon settled down to an adult education course which qualified him for a college entrance examination. The roadblock caused an expensive wait, but a profitable time for needed basic study and the whole process was better for the student.

In one church a building program was delayed for several months because of some members who were opposed to the plan. Finally the roadblock was removed by the opposing people giving a united front for the building plan. The roadblock proved to be a blessing because a united church made the entire program easier for everybody. The roadblock gave the people time to get other problems worked out which made a united church for future work.

I once knew a church that had all plans ready for an annual re-

## Baptist beliefs

### The three dimensions of love

BY HERSCHEL H. HOBBS

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

*"HEREIN is love, not that we love God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved if God so loved us, we ought also to love one another. We love him, because he first loved us" (I John 4:10-11, 19).*

THE source of love is not in the heart of man but in the heart of God. The love (*agape*) of which John speaks is that which characterizes the nature of God. "God is love" (4:8). So this is the God-kind-of-love. Thus it is the highest expression of love.

This love is seen not in our love for God but in His love for us. And His greatest expression of this love is the gift of His Son to be the "propitiation" or sin offering for our sins (I John 2:2).

Now man's favorable response to God's love is to give his love to God in return. Thus John says, "We love him, because he first loved us." The initiative in the saving experience is with God. But its effectiveness in us hinges upon our response.

Furthermore, the Christian should express his love of God by giving his love to other Christians. This love is also the basis of evangelism as it is extended to all men. For, says John, "If God so loved us, we ought also to love one another."

Thus we see the three dimensions of love. God's love coming down to us and our love going up to God. And in this relationship we extend our love to other men. There is then the downward, upward, and outward expressions of this God-kind-of-love. If you draw a picture of this threefold expression, you will form the shape of a cross. It is in Christ crucified that this love finds its greatest expression and truest meaning.

vival and ran into an emotional and opposing roadblock. The meeting was canceled and a long wait was necessary for the roadblock to disintegrate and remove itself. The church finally emerged from the roadblock to complete a great building program and become one of the great churches in our state.

While a church leadership may be waiting for the fog to clear away, mental attitudes are changed during the fog clearing period. Roadblocks, whether physical, mental, or spiritual, are time savers, because they give time to clear away other lesser and maybe more dangerous roadblocks.

I was pastor of one church several years and the first year

some very important items in our program were blocked. We backed up and removed the objectionable things from the schedule and continued right on with our work. In the last year of that pastorate, we were able to see accomplished the very things that we wanted to do the first year.

The first year roadblock forced us to wait until the church was ready for the advanced step. That long wait taught me some very important lessons. A leader cannot lead unless the people are following and he cannot lead any faster than they are following. It is far better not to do a thing that definitely needs to be done than to do it against the wishes of a church. "In unity there is strength."



# Crash program of medical missions

BY GAINER E. BRYAN JR.

(Mr. Bryan, editor of *The Maryland Baptist*, weekly state paper, is on special assignment for the Baptist World Alliance through the Operation Brother's Brother Fund.)

SAN PEDRO SULA, Honduras, C. A.—Can a crash program of medical foreign missions succeed?

Dr. Robert A. Hingson, co-developer of the famous jet-gun inoculators for mass vaccination, thinks so. He directed a lightning campaign of disease prevention and treatment in Liberia, West Africa, in 1962. Known as Operation Brother's Brother, it was highly successful.

He inspired the Amigos de Honduras project of the River Oaks Baptist Church of Houston, Tex., a similar undertaking now in progress in this Central American country. (A total of 253,267 shots had been given at the end of the third week of the nine-week campaign).

Guy Bevil, Jr., 29-year-old minister of youth education of the River Oaks Church, thinks so. He raised a quarter of a million dollars worth of donated drugs and medical supplies, another \$150,000 worth of contributed equipment and got his church to borrow \$20,000 to purchase four-wheel-drive vehicles for the interior of Honduras.

He recruited 40 doctors, 60 nurses and medical students and 200 other students to come down in three-week relays this summer and rough it in the back country—for the relief of suffering, in the name of Christ. This is a nine weeks summer program.

He is down here now, wrestling with the problems of personnel and supply under trying conditions of communications and terrain, staking his professional future on the outcome. With him is a corps of as loyal "troops" as any general in the field ever had.

I was asked by the Baptist World Alliance to drop in as an observer and report my findings. My expenses are being paid from the Operation Brother's Brother Fund, a fund created by doctors, since the Liberian campaign, to foster medical help for human need anywhere in the world.

Dr. Hingson flew here himself, after appearing on the program of the Baptist World Congress in Miami Beach, to help assure the success of this undertaking. I accompanied him, first, to the capital city of Tegucigalpa, then to San Pedro Sula, capital of Cortes Department and headquarters of the project, next on safari to Santa Barbara, capital of Santa Barbara Department in the interior, and finally back here.

"I always go first to the capital city of a country in which I plan to operate and talk to the top people," Dr. Hingson said, explaining his style. A



DR. Robert A. Hingson (left), senior medical consultant to Amigos de Honduras, explains jet gun used in project to Dr. Hosea Antonio Peraza, national minister of health in Tegucigalpa, capital of Honduras. Dr. Peraza welcomed Amigos and extended full cooperation of the Health Ministry.

super-human dynamo of a person, this Baptist disciple of Christian compassion through medicine has an all-American background.

He was born in Anniston, Ala., in 1913, studied medicine at the University of Alabama Medical School and received his M. D. degree from Emory University, Atlanta. Next, he was fellow in anesthesia at the Mayo Clinic.

As a U. S. Public Health Service anesthesiologist, a surgeon and a professor he has lived and worked in Staten Island, N. Y.; Philadelphia; Memphis, Tenn.; Baltimore; and Cleveland. In Cleveland he belongs to the First Baptist Church.

Dr. Hingson first received world attention for his work in the development of safe, painless child-birth, known in the medical profession as technic continuous caudal analgesia.

Both "anesthesia" and "analgesia," from Greek, mean "insensitivity to pain." Relief of pain and prevention of disease—these form the vocation of this medical man of God. He is professor of anesthesiology at Western Reserve University.

In "Tegoose," as the Hondurians call their beautiful capital city in the mountains, Dr. Hingson and his son, Dickson, a Johns Hopkins medical student, called first at the U. S. Embassy. "That is the protocol I always follow," Dr. Hingson said. Honduras made the 73rd country into which he has gone

on medical mercy missions of one kind or another. There he conferred with the charge d'affairs in the absence of the ambassador.

Next he went to the National Health Ministry to explain his program to Dr. Hosea Antonio Peraza, new and progressive minister of health. He demonstrated the jet-guns that he had brought with him—\$8,000 worth of his own equipment—capable, with electric power, of immunizing 2,000 people an hour.

"My own personal respect for Honduras is such, through the Baptist World Alliance," he said, "that I am bringing \$6,000 worth of vaccine as a personal gift to the people of Honduras."

Dr. Peraza replied, "The Honduras Government, by means of the Ministry of Health, wishes to thank you for your generosity and for being here. I am ready to extend all possible aid in order that your ministry may be a success."

The Cleveland anesthesiologist offered to mobilize an additional U. S. team to help him immunize the people of Honduras in a 50-mile-wide belt across the isthmus, from the Atlantic to the Pacific, "to provide a shield of protection of the people of the countries to the north from the diseases of the south and the people of the south from the diseases of the north." This, he said, would save the lives of 500 people in Honduras. He is now appealing to his friends in the United States for funds and supplies to do this.

From Tegucigalpa we flew to San Pedro Sula where we joined youthful Guy Bevil and his headquarters team of teenage drivers for the four jeep trails of the Amigos de Honduras project. We found Bevil unruffled despite difficulties that would have perturbed veteran military commanders. It was 10 days after "D" Day, and the major villages and towns were wiring him several times a day, "When, when will supplies arrive?"

Communists in the area, hoping for failure of the project, were passing the word that supplies were never going to come. There was open hostility in one town, and the Amigo doctor stationed there had armed himself with two machetes, afraid the people meant to kill him.

This was the exception, however. Most of the people of Western Honduras—the friendliest, most open people I have ever met—were greeting the North American Amigos ("friends" in Spanish) with open arms. After all, the project had been carefully structured by Bevil as a Honduras as well as a United States effort, and the people understood it that way.

(Next: Installment No. 2—"With Hingson on Safari in Honduras")

Southern Baptists, through Cooperative Program giving, support in the United States 66 good will centers and 7 rescue missions with 132 missionaries.

## Editorials

(Continued from page 3)

is something the Christians of Garland County will surely not take disinterestedly. There are surely enough people in the county with Christian convictions to put this dog race track permanently out of the realm of possibility.

## Baptist opinions

BAPTISTS have opinions. Many freely express them. At the Southern Baptist Convention in Dallas, 1,890 messengers recorded their opinions by pushing buttons. This they did by the *Electro-matic Opinionnaire* operated in the Convention Hall exhibit area by the Sunday School Board's research and statistics department.

Here are some of the findings.

Among eight questions offered for consideration, greatest agreement was registered concerning social drinking. More than 90 percent voted it "wrong for the Christian, and churches should take a position against it."

Possible reasons why young people apparently leave Southern Baptist churches to join churches of other denominations received a strong response when 58.2 percent registered their opinion that it was due to lack of concern and understanding on the part of Southern Baptist workers with young people.

As to changing the name of the Southern Baptist Convention, 40.1 percent were against it on the basis that identity with the theological position traditionally associated with Southern Baptists would be lost. On the other hand 33.4 percent would like it changed to make those in parts of the country other than the South feel more a part of the Convention. Also 20.3 percent voted it should be changed to conform more closely to geographical boundaries while 6.2 percent were against change since it might cause dissention.

Balloting on the question "Should race be a factor in considering applicants for church membership?" 43.5 percent voted No; 9.5 percent voted Yes; 44.5 percent voted it "a matter for each church to decide strictly on its own," while 2.5 percent had no opinion.

A highly important question concerning the Southern Baptist program of Christian education brought the following response—55.5 percent held the opinion Southern Baptists should increase their colleges in view of the tremendous increase predicted for college enrollments; 7.6 percent held we should concentrate on the colleges we now have; 2.6 percent considered we should reduce the number of colleges, as we have more now than we will support, while 34.3 percent gave the opinion we should gradually cease our operation entirely and let other private or state colleges be responsible for higher education.

Yes Baptists have opinions. And they vary, as is evident from this informal expression in Dallas. It was all, of course, anonymous. Some of it may be without careful thought, a spur-of-the-moment opinion. But taken as a whole, it's worth noting.—Editor Richard N. Owen, *Baptist and Reflector* (Tennessee)

## Arkansans become journeymen

SIX Arkansas natives are among 46 young men and women commissioned Aug. 10 in Richmond, Va., as the first missionary journeymen of the Southern Baptist Foreign Mission Board.

They are Hazel Borland, of Eudora (she was born in Lake Village); Jim C. Dillard, of Tyronza; James M. Rinker, of Elmore City, Okla. (born in Van Buren); Berta Seitz, of Berryville; Larry E. Smith, of Osceola; and Sue Thresher, of Fort Smith.

Also among the journeymen is Linda Phillips, daughter of Mrs. Russell Owens, of Prairie Grove (she is a native of San Bernardino, Calif.).

Five of the Arkansans will serve as teachers, three in Nigeria. Mr. Dillard, formerly an English teacher in Casa Grande, Ariz., expects to teach English in a Baptist high school in Igede; Miss Seitz, a 1965 graduate of the University of Arkansas, Fayetteville, expects to teach English in a Baptist school in Owerri; and Miss Thresher, formerly a teacher in Farmington, Mich., expects to teach music at Baptist College, Iwo.

Miss Borland, formerly a teacher in Pine Bluff, hopes to teach at the Pooi To Girls' Middle School (high school) in Hong Kong; and Mr. Rinker, formerly an elemen-

tary school teacher in Plainview, Tex., in the Baptist primary school in Quito, Ecuador.

Mr. Smith, a member of the U. S. Peace Corps in Thailand from 1962 to 1965, plans to return to that country as a Baptist student worker in Bangkok.

Miss Phillips, formerly a junior high school librarian in Westminster, Colo., expects to go to Africa to serve as librarian at Rick's Institute, Baptist school near Monrovia, Liberia.

Four of the Arkansans have worked in summer missions. Miss Borland served in Hawaii in 1962 and in Florida in 1964; Miss Seitz served in Idaho in 1962; Miss Phillips served in Colorado in 1964; and Mr. Dillard served in California in 1962.

Miss Thresher graduated from Ouachita University in 1963; the others attended state schools in Arkansas and Oklahoma.

The 46 missionary journeymen are scheduled to reach their posts in 27 countries by Sept. 1.



SEVEN residents or former residents of Arkansas are among 46 young men and women commissioned Aug. 10 as the first missionary journeyman of the Southern Baptist Foreign Mission Board. They are (left to right) Jim C. Dillard, Berta Seitz, James M. Rinker, Hazel Borland, Larry E. Smith, Linda Phillips and Sue Thresher.

### NOTICE!

THERE is no meeting for associational officers at Little Rock Aug. 23. This meeting is for District Music Workers only.—J. T. Elliff

### Enters evangelism

DR. Robert L. Hughes has resigned the pastorate of Immanuel Church, Natchez, Miss., to enter the field of full-time evangelism.

His wife is the former Mary Lou Eddins, and they have three children.



DR. HUGHES

Dr. Hughes has the Bachelor of Arts degree from Mississippi College, and the Bachelor of Divinity and Doctor of Theology degrees from the New Orleans Baptist Theological Seminary. His address, after Sept. 1, will be 815 W. Moreno Street, Pensacola, Fla.



**NEW FACULTY MEMBERS AT SOUTHERN COLLEGE**—(left to right) Miss Mary Joyce Ring, professor of business education, who received her master's degree at the University of Mississippi; Gary Holland, assistant coach and professor of physical education, and Mrs. Myrna Holland, professor of biology, who received their BSE and MSE degrees from Arkansas State College; Victor Wong, pro-

fessor of mathematics, who is receiving his MS degree from Indiana State University in August; Mrs. Ann Webb, professor of science, who receives her MSE degree in August from Middle Tennessee State University; Dr. Earl R. Humble, former pastor of Immanuel Church, Ft. Smith, and a graduate of Southwestern Seminary.

### Rev. W. A. Evans

REV. W. A. Evans, 67, who served as pastor of First Church, Berryville, 1934-1937, died recently in Poplar Bluff, Mo., where he was serving as associate pastor of Forrest Park Church. Survivors include two daughters, one of whom is an Arkansan, Mrs. Marvin Gennings, Ft. Smith.

A native of Carroll County, Mr. Evans was ordained to the ministry at Blue Eye, Mo., in 1919. He served a number of half-time and fourth-time churches in Arkansas from 1919 to 1927. He received his education at Oklahoma Baptist University.

Pastorates included First Church, Picher, Okla.; Calvary Church, Okemah, Okla.; Empire Church, Joplin, Mo.; and Blackburn Chapel, Shawnee, Okla. He served as president of the Oklahoma Baptist Convention from 1954 through 1955.

### Success in Hawaii

HAWAIIAN Baptist Churches got a spiritual lift when an eight-day witnessing campaign led by 26 Baptist laymen and pastors from 15 states resulted in 224 decisions.

The campaign was sponsored by the Hawaiian Baptist Convention and the Brotherhood Commission.

Arkansans participating were G. E. Davis, Lepanto, Jeff P. Cheatham, Eudora, Lawson Glover, Malvern, and James F. Sawyer, Benton.

### A family affair

IT was truly a family affair when Margo Walker, eldest daughter of Baptist Evangelist Billy Walker became the bride of Larry Lassiter, Middleton, Tenn. All of her ten brothers and sisters took part in the ceremony.

Her father was the presiding minister; her brother, Billy Jr., gave the bride in marriage; Sister Ann sang; Lance and Carey were ushers and candlelighters; Celeste and Lisa were flower girls; Ricky carried his sister's train; and David was the ring bearer.

Mary Lynn and Sharon served at the reception.

The family resides at Southern College, Walnut Ridge. The newlyweds are living in Omaha, Nebr., where Lt. Lassiter is stationed.

### At Pine Bluff

H. L. LIPFORD has been called as interim pastor of First Church, Pine Bluff.

A native of Tennessee, Mr. Lipford attended Texas Christian University and is a graduate of Southwestern Seminary. Pastorates have included First Churches, McCrory, Cotton Plant, Hughes, Earle, Brinkley and Cabot.

Mr. and Mrs. Lipford live in Mabelvale.

Dr. R. L. Smith, pastor of First Church, has resigned to accept the pastorate of First Church, Houston, Tex.

### Hospital graduates

GRADUATION exercises for a total of 73 students are being held during August and September by Baptist Memorial Hospital, Memphis.

Arkansans among the graduates include:

School of Nursing: Neita Bartholomew, Dermott; Peggy Cobsurn, Wilson; Mary Kay Gunnell, Stuttgart; Diane Hamm, Manila; Lela Lynn Lawson, Wheatley; Gladys Ramer, Brookland; Anne Rush, Luxora; and Wanda Joan White, Forrest City.

School for Medical Record Librarians: Carole V. Pabian, North Little Rock.

School for Radiological Technicians: Linda Kay Payne, Earle.

### Sweetest church in state

SWIFTON Church used to be the sweetest church in Arkansas.

But recently the pastor (Dr. Fred Savage) and some of the men "desweetened" the building by robbing the bees of some two and a half gallons of honey.

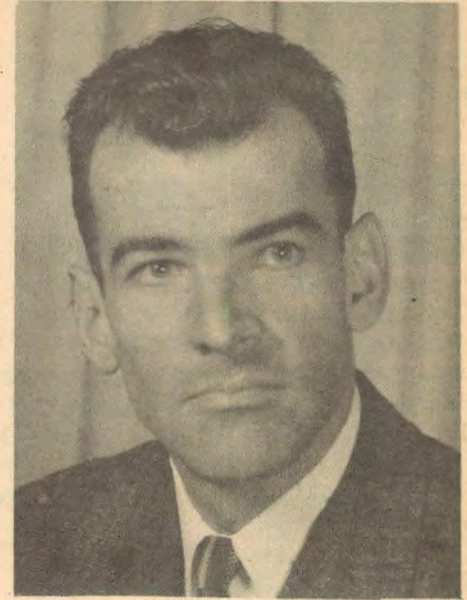
The bees had hived over the front door and had to be robbed when honey started running down the wall after someone moved an electric wire that ran through the honeycomb.

The bees were also saved for future use.—Dorsey Crow, Reporter.

HUGH Gowen is the new pastor of White River Church, Oil Trough.

# From the churches . . .

## O'Kelley leaves Brinkley



LARRY O'KELLEY

LARRY O'Kelley, pastor of Brinkley First Church, has resigned to return to the chaplaincy in the armed services, a position he held during the Korean War.

He will report to Jefferson Barracks, Mo., Sept. 1, which is the date his resignation is effective at the church, for a month's indoctrinational training. After Oct. 1, he will be assigned to the Veterans Hospital at Knoxville, Ia.

Mrs. O'Kelley and their son, Scotty, will remain in Brinkley until about Oct. 1, when they will join Mr. O'Kelley at Knoxville, Iowa, to make their home.

Mr. O'Kelley formerly served as pastor at Rogers.

## Ouachita gets paper

OUACHITA Association has voted to send the *Arkansas Baptist Newsmagazine* to the members of those churches which do not have it in their budget.

Thus they become 100 percent budget churches and receive the use of our front page once a month free of charge. Al G. Escott is missionary.

The churches to be paid by the association are: Bethel, Milo Hughes pastor; Westmoreland Heights, Otis Mills, pastor; and Concord, pastorless.

## Morrilton First

O. O. SMITH and A. J. Meadors have been elected deacons to fill unexpired terms.

## Jonesboro Walnut St.

CHRISTMAS in August was celebrated Aug. 18 at Barton Hall, at a covered dish family night supper. Each year we bring gifts to send a home missionary to be distributed at Christmas. This year we asked each girl to bring two washcloths. They will be sent to an Indian reservation.

## News about missionaries

REV. and Mrs. Walter E. Allen, Southern Baptist missionaries, returned to East Africa July 26, following furlough in the States. They may be addressed at Box 697, Kisumu, Kenya, East Africa. Both are Texans. He was born and reared in Wylie, and she, the former Billie Metcalf, was born in Venus and grew up in Beckville. Prior to missionary appointment in 1960 he was pastor of Beck Spur Church, Forrest City.

REV. and Mrs. Alex F. Garner, Southern Baptist missionaries on furlough from Argentina, are now living in Spencer, Okla., where their address in P. O. Box 175. Both are natives of Arkansas, he of Fort Smith and she, the former Charleta Beindorf, of Pope County. When they were appointed missionaries in 1952 he was pastor of First Church, Leedey, Okla.

REV. and Mrs. C. Hudson Favell, Southern Baptist missionaries to Ghana, are on furlough in the States. They may be addressed at 2207 N. 57th Lane, Ft. Smith, Ark., 72904. He is a native of Charlotte, N.C.; she, the former Jean Christy, is a native of Ft. Smith. At the time of missionary appointment in 1958 he was pastor of Greenlee Church, Old Fort, N.C.

## McCrorry First

CORONATION ceremonies for the Junior GA's were conducted by Mrs. C. A. Brogdon, president of the WMU. Mrs. Tancel Burrow is counselor. Miss Kay Reddel was crowned Queen; Miss Debbie Hendrixon was pinned Lady-in-Waiting, and Miss Debbie Wallis, Miss Patti Burrow and Miss Sharon Reddel were pinned as maidens.

## Mountain Home First

TROY Lee Lewis, son of Mr. and Mrs. Lee R. Lewis, Mountain Home, was licensed to preach by First Church Aug. 4. Lee is a student at Southern College.

## North Little Rock Gravel Ridge

YOUTH Bible Study Week was featured Aug. 2-8 with nightly classes. Mrs. Catherine Morgan lead the Bible study. Nightly programs were: Mission report on Venezuela by Jerry Don Abernathy; Panama report by Arthur Peterson; Panel of Americans, featuring a Protestant, a Catholic, a Jew, a Negro and a Japanese; career night with a doctor, nurse, lawyer, school teacher, Air Force sergeant, salesman, housewife and pastor; dating and marriage panel.

An all day picnic was held Saturday at Greers Ferry Lake.

Sunday night youth took charge of the service with Doyme Bailey as pastor; Ronnie Madison, music director; Susan Burchfield, organist; Pat Phillips, pianist.

Enrollment for the week was 40 with average attendance of 30. Mrs. Una Dell Phillips was principal and Bob Morgan department superintendent.

## Amity First

AUG. 29-Sept. 5 is a big week for the church. Youth Sunday will feature Intermediates and young people teaching all Sunday School classes. Ronald Coleman, Lufkin, Tex., will be youth preacher. Tuesday is singing night. Wednesday is set aside for a special old-fashioned prayer meeting and testimony service. Thursday is the church-wide social. Friday it's the youth rally and hootenanny. Sunday, Sept. 5, will be homecoming with dinner on the grounds and singing.

## Hot Springs Central

THURMAN Watson will serve as interim music minister beginning Sept. 1. He succeeds Mrs. Kaye Bracken, who has resigned.

## Mrs. Alice M. Rodgers

MRS. Alice M. Rodgers, widow of the Rev. A. M. Rodgers, a former pastor of Pulaski Heights Church, Little Rock, died recently in Dallas. Her husband served the Little Rock church from 1918 to August, 1929. He was pastor of Ross Avenue Church, Dallas, at the time of his death.

A native of Arkansas, Mrs. Rodgers was graduated from Ouachita University and taught school at Bodcaw prior to her marriage in 1907.

She is survived by two sons, Hall C. Rodgers, Dallas, Tex., and A. Mack Rodgers Jr., San Diego, Calif.; three daughters, Mrs. F. C. Chastain and Mrs. John F. Hines, Dallas, and Mrs. W. Lee Beaver, St. Louis, Mo; four brothers, Manly Lee Caldwell, Detroit, Mich., Shelton Sim Caldwell, Dierks; J. Frank Caldwell, Malvern and Fred T. Caldwell, Ashdown; and by two sisters, Mrs. Roy Hodges, Irving, Tex., and Mrs. William L. Edwards, Dallas, Tex.

## Mississippi County Assn.

### PASTORAL changes:

Thomas Langley from Yarbrough Church to Mt. Zion Church, near Jonesboro.

Thomas Pitman has resigned Armored Church.

Stanley Smith from Keiser Church to Tennessee.

Gene Hadley from First Church, Leachville, to Southwestern Seminary, Ft. Worth. Harold Presley, former pastor, has returned.

OFFICERS of the Southern College Alumni Association for 1965-66 are: Eugene Webb, pastor, New Hope Church, Jonesboro, president; Harold Flynn, insurance executive, Little Rock, vice president; Miss Juanite Kerley, high school teacher, Maynard, secretary - treasurer; Mrs. Sharon Shelton, College City, Walnut Ridge, reporter; J. T. Midkiff, chairman of social science department, Southern College, faculty sponsor.



BOB HOLLAND

## Back in Arkansas

BOB Holland, a native Arkansan, is the new Little Red River Association missionary, Heber Springs. He returns to Arkansas from Cookeville, Tenn., where he was pastor of Wilhite Church.

Mr. Holland, who was born at Heber Springs, is a graduate of Ouachita University and Southern Seminary.

During his college days he served various churches in the Red River Association as pastor. Following his graduation from seminary, he became pastor of First Church, Celina, Tenn.

The Wilhite Church received the annual Training Union honor award during his pastorate. While at Cookeville, he served as associational Sunday School superintendent, and his church applied for approval as a standard Sunday School.

Mrs. Holland is the former, Miss Joyce Nelson, Frankfort, Ky., a graduate of Kentucky Baptist Hospital School of Nursing. They have four children: Amy, 6, Beth, 4, Scott, 3, and Warren, 1.

## New Arkansas Baptist subscribers

Church	Pastor	Association
New Budget: Lower Big Fork	pastorless	Ouachita

## Revival news

CALVARY Association: McRae Church, E. L. Aiden, Thomason, Ga., evangelist; 5 for baptism; Walter Baker, pastor. Union Valley, A. D. Corder, evangelist; Scott Johnson, song leader; 3 by statement; 8 by baptism; Bob Webb, Jonesboro, pastor. Augusta Mission, W. M. Burnett, evangelist; 3 by letter; 1 by baptism; R. V. Gean, pastor.

BLACK Oak Church, July 18-25; Jim E. Tillman, pastor, Forest Highland Church, Little Rock, evangelist; Herbert (Red) Johnson, Mountain Home, singer; 2 by baptism; J. O. Miles, pastor.

FIRST Church, McGehee, Chapel revival, Aug. 23-28; Dr. C. W. Caldwell, Little Rock, evangelist; Kenneth Martin, Dermott Church, in charge of music; Bill Burchfield, Halley, pianist; Fred Garvin, pastor.

BERRYVILLE Freeman Heights, Oct. 3-10; Jesse Reed, state secretary of Evangelism, evangelist; Ed F. McDonald III pastor.

VINE Chapel Church, Greene County Association, July 26-Aug. 4; H. W. Johnston, evangelist; 5 by profession of faith for baptism; George McGhehey, pastor.

MOUNTAIN VALLEY Church, Buckville Association, July 11-21; Clarence Shell, evangelist; Gerald Hulsey, song director; 11 by baptism; Joe Anderson, pastor.

SWIFTON Church, July 26-Aug. 7, Dorsey L. Crow, pastor, First Church, Black Rock, evangelist; Dr. Fred Savage, pastor, song leader; 6 family altar renewals; 1 new family altar; 1 by letter; 15 by profession of faith.

YOUNGER'S Chapel Church, Elizabethtown, Ky., July 26-Aug. 1; Garland A. Morrison, pastor, Grand Avenue Church, Hot Springs, evangelist; 13 by baptism; 1 by letter; 50 rededications; James Heard, Southern Seminary student and former pastor of Leonard Street Church, Hot Springs, pastor.

FIRST Church, Paris, Aug. 22-29; J. T. Elliff, director, Religious Education, Arkansas State Convention, evangelist; Harold White, pastor.

## Kilgore is named

GLORIETA, N. M. (BP) — Robert H. Kilgore of Dallas, loan manager for the Baptist Foundation of Texas, was named here to direct the church loans division of the Home Mission Board of the Southern Baptist Convention.

The Waxahachie, Tex., native on Jan. 1 assumes direction of mission loan funds in excess of \$14 million.

Kilgore succeeds the retiring director of the division, G. Frank Garrison, who has also been assistant executive secretary for the mission agency.

Kilgore has been manager of the mortgage and church loan department for the Baptist Foundation of Texas since 1957. In the four years before that he worked for other financial institutions in Dallas.

He is a graduate of West Texas State College at Canyon, Tex., did graduate study at Baylor University and graduated from Southwestern Seminary.

He was education and music director for churches in Arkansas and Texas before going to Dallas.

JAMES Ralph Scales, president of Oklahoma Baptist University, Shawnee, has resigned to accept a post with Oklahoma State University in Stillwater. Effective Sept. 1, Scales is to become dean of the College of Arts and Sciences at the state university. He had turned his resignation in to the Baptist school's trustees at a special July session, and they had asked him to reconsider it. After "earnest and prayerful thought and isolation from the campus and telephone," he decided to move to Oklahoma State University, where he had already been welcomed at a reception.

THE State Convention of Baptists in Ohio will be asked to approve a 1966 budget of \$874,002 when it convenes in November. The budget figure was passed by

## Mission notes

THE Nigerian Baptist Theological Seminary, Ogbomosho, awarded certificates or degrees to 20 persons in commencement exercises May 21. Among them were two women, the first to receive certificates in the seminary's program of religious education. Three men received the bachelor of theology degree and 15 received certificates of theology.

DURING the year ending May 31 the Baptist Medical Center in Nalerigu, Ghana, registered 18,589 different patients for 72,169 visits. That's 231 visits a day, on the basis of a six-day week. Admissions to the Center's hospital totaled 1,320; operations, 830; and deliveries, 102. The laboratory handled 49,000 examinations.

the convention's Executive Board at its summer assembly meeting. The budget—a total of giving through the state Baptist office—tops the 1965 total by \$120,000.

KENTUCKY Southern College, a Baptist school in Louisville, completing its third year of operation, has held its first graduation. This was possible, President Rollin S. Burhans explained, because the college uses the trimester schedule, permitting students to complete three semesters of study, rather than two, during a calendar year.

BAYLOR University, with its main campus in Waco, has established new development offices in both Dallas and Houston and named development officers to man the posts. The Dallas office, located on the 16th floor of the Ling-Temco-Vought Tower, will be directed by Victor K. Cooper, former minister of education at Gaston Avenue Baptist Church in Dallas. The Houston office at the

A TOTAL of 130 Protestant missionary societies, with a total staff of 2,000 missionaries, are now at work in Brazil, according to preliminary studies carried out by the Missionary Information Bureau. This represents a ratio of one missionary for 37,000 people, in a rapidly expanding population that has already passed the 75 million mark.

THE right to provide religious instruction to 100,000 grade school children in the city of Sao Paulo has been assigned to the Child Evangelism Fellowship, a North American missionary organization, by the local Evangelical Fellowship. Similar religious instruction in secondary schools will be carried out by missionaries of the Word of Life Fellowship of New York City, according to Missionary Information Bureau.

Lincoln Liberty Life Building will be staffed by David Hawkins, former assistant treasurer of the Krafco Corp., before joining the Baylor staff.

A FORMER executive secretary of the Southern Baptist Convention Education Commission has been named vice president of Gallaudet College, Washington, D. C. He is R. Orin Cornett.

Gallaudet is the world's only college for the deaf.

Cornett was executive secretary of the SBC agency from 1951 through 1958. He left its office in Nashville, Tenn., to join the United States Office of Education. Cornett has held a number of posts in the federal agency.

THE Southern Baptist Home Mission Board meeting in Glorieta, N. M., created a department of work related to non-evangelicals and asked Kentucky Educator Joseph R. Estes of Louisville to

lead it. The new department groups within it the ministries of Jewish work and Roman Catholic information, which presently have personnel assigned to them.

"In addition, the personnel of this department will work with adherents of non-Christian world religions, such as Islam, Buddhism, Hinduism, and Judaism," said Hugo Culpepper of Atlanta, director of the missions division, in which the new department was placed.

THE Southern Baptist Convention Home Mission Board announced at Glorieta, N. M., the appointment of a newly-elected staff person to direct a study of the needs of downtown Baptist churches. The study, a cooperative venture with the church administration department of the Baptist Sunday School Board in Nashville, is being undertaken by the two agencies at the request of the Southern Baptist Convention Executive Committee.

THE Southern Baptist Convention Home Mission Board, meeting at the Baptist assembly in Glorieta, N. M. asked D. Kenneth Day of Dallas to assume national direction of the denomination's schools of missions. The Greenfield, Tenn., native succeeds Lewis W. Martin of Atlanta as secretary of the department of missionary education, effective Jan. 1.

THE Southern Baptist Home Mission Board has pulled together a number of business departments and services to create its sixth division—administrative services. The agency asked Lewis W. Newman, Atlanta, now secretary of its urban-rural missions department, to become director of the division effective Jan. 1. Other divisions for the board are missions, chaplaincy, evangelism, church loans, and education and promotion.

SOUTHERN Baptist Convention work with Negroes, led by the denomination's Home Mission Board, got fresh attention with the staff addition of W. R. Grigg of Raleigh, N. C. The mission

agency, meeting in mid-year session, asked Grigg, who is a native of Bond County, Ill., to become associate secretary of its department of work with National (Negro) Baptists.

THE evangelism director for South Carolina Baptists, Harold E. Lindsey, Columbia, has accept-

ed the position of associate director of the division of evangelism with the Southern Baptist Convention Home Mission Board. Lindsey, a native of Greenville, S. C., fills the vacancy left by Newman McLarry when he became pastor of Northwest Church, Oklahoma City.

Go ye therefore, and  
teach all na  
baptizing t

teaching th  
to observe  
all things  
I have com  
I am with  
you alw

# Time Now

**That All May Know Him**



# Departments

## Executive Board

### The percentage plan

BY W. E. GRINDSTAFF

FOR years many strong Baptist churches have set their Cooperative Program goal in terms of dollars. Each year they increase the number of dollars in their goal. They consistently give more than in preceding years.

But thousands of churches are switching to a percentage plan. Instead of setting a dollar goal, they decide to give through the Cooperative Program a certain per cent of all undesignated money received by the church. They insist this is the best known plan for giving to missionary causes. Why?

#### Easy to understand

The percentage plan is easy to adopt and carry out. Church members readily understand the percentage principle.

"If our church receives more money, then more will go to world missions through the Cooperative Program. If less money is received in our church treasury, then there will be a corresponding drop in the amount to missions."

"Our folk are willing to walk by faith. If the people give more, then our church will increase her

giving. We think this leaves room for God to bless us when we show our faith by increasing the Cooperative Program percentage."

#### Fair to all

It is the most equitable plan. With percentage giving the small church can give on the same level as the large one.

"It would be unfair to ask our small church to give the same number of dollars as a large church. But on the percentage plan we often outdo our larger and wealthier neighbor churches. That makes us feel like we are closer to doing our share."

#### More money for missions

The percentage plan of giving is more productive. It produces more money for world missions.

A pastor of one of the few churches in the country contributing 50 per cent of its undesignated income to missions through the Cooperative Program said, "We give much more on the percentage plan than we would using a dollar goal."

#### Increases are easier

It is easier to increase a percent than a flat sum.

"We use the percentage basis be- to increase the goal each year. Someday soon we will reach a level cause this makes it easier for us of giving to world missions through the Cooperative Program which will be pleasing to our Lord. Then we will not be ashamed of how little we give."

The percentage plan of giving to world missions through the Cooperative Program has been used effectively throughout the Southern Baptist Convention for many years. Several state Baptist conventions have made significant progress by encouraging churches to use this plan. State leaders commend it.

The percentage plan clearly indicates the exact proportion of a church's total budget receipts currently being given to world missions. It provides attainable and regular steps for increasing the proportion of Cooperative Program gifts. The percentage plan permits a much-needed annual increase.—Ralph Douglas, associate executive secretary.

## Training Union

### Comprehensive course

1. WHAT is the comprehensive plan?

"Comprehensive" means to "cover everything." For example, a home owner's insurance policy covers practically "everything."



MR. DAVIS

In thinking of training and planning, the church study

course is to be used comprehensively; it is to be used to meet the needs of all organizations. We must see the total needs of a church. The Training Union is called to help the church see its total needs and to provide a plan for the fulfilment of these needs.

2. What are the needs?

These are the needs for training four groups: (1) general church officers and committees, (2) workers in all organizations, (3) potential leaders, and (4) church members.

The Training Union is the church's organization for training. It is logical for the church to assign to the Training Union the responsibility for the development of a comprehensive study course plan.

3. Who are responsible?

In small churches the general Training Union director can lead in this work. Other churches may select a director of training who will be a general officer of the Training Union. The director of training will work with four other people: the superintendent of training, (S.S., WMU president, vice president of Brotherhood and the director of music. However, the director of training (Training Union) takes the lead and works with the others in developing a comprehensive plan.

4. Organizations are responsible for specialized training. The Training Union will assist the leaders of these organizations in arranging schedules and enlisting teachers.—Ralph W. Davis, Secretary

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## Church Study Course

REQUIREMENTS have changed for awarding diplomas and seals in the Church Study Course, which became effective June 1.



MRS. HUMPHREY

“Several months will be needed to complete the transition to the new system,” Dr. W. L. Howse, director of the Board’s

Education Division, said.

Only the 10 Category One books and any 10 additional books are now required for the completion of the Christian Training Diploma, the first of five diplomas awarded in sequence.

Under the old Church Study Course requirements, participants were required to read the 10 Category One books, five additional general books and five designated principles and methods books.

There are four other diplomas in the Adult, Young People series: Approved Workman Diploma, Master Workman Diploma, Distinguished Workman Diploma and Special Citation Diploma. Each of these diplomas requires the completion of any 20 books listed in the course.

The Sunday School Board will continue to issue book certificates for each book credit earned in the Church Study Course. A church or an individual will be expected to send in book certificates earned in exchange for diplomas and seals.

Changes in the Church Study Course requirements were proposed by a committee of representatives from the Board’s Training Union, Sunday School, Church Music and Church Administration departments and Woman’s Missionary Union.

Send to your Sunday School Department for the latest edition of “Trained Workmen Through the Church Study Course.” This will help you to know what books in the Church Study Course you will



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want to study to apply for your next diploma.

“Better Workmen are Trained Workmen.”—Mary Emma Humphrey, Elementary Director

### Evangelism

## Suggested church evangelism calendar

### DECEMBER, 1965

1. Adult Thrust—Year 2.
2. Annual associational evangelism clinics.
3. Training Union sponsored special unit—“Leading Members to Visit.”
4. Student Night at Christmas, Dec. 26.
5. Watch Night Service, Dec. 31.

### JANUARY, FEBRUARY MARCH, 1966

1. Soul-Winning Commitment Day, Jan. 9.
2. Pastor’s Guide—training lessons—Jan. 12, 19 and 26.
3. Bible Study, Jan. 3-7—“John’s Witness to Jesus.”
4. Baptist Men’s Day, Jan. 23.
5. Alternate Sunday School lesson for Adults and Young people—“Bearing Our Witness for Christ” by C. E. Autrey. These must be ordered to take the place of the regular quarterly.
6. The Sunday School Witnessing Plan for a

church—four to six weeks before a revival.

7. Resource Units—“Learning to Witness”—Training Union (Undated).
8. Associational youth night, Mar. 19.
9. Church revivals.
10. Witnessing training—prior to area revivals.
11. Music ministries—Cantata: “Proclaim the Word.”
12. Associational evangelism clinics.

### APRIL, MAY, JUNE

1. Church Membership Study Week, Apr. 18-22.
2. Church revivals.
3. Christian Home Week, May 1-8.
4. Witnessing through the family—WMU and Brotherhood.
5. Vacation Bible Schools.
6. New Member Orientation Program—Training Union.

### JULY, AUGUST, SEPTEMBER

1. Area revivals.
2. Summer revivals—church, tent, and brush-arbor.
3. Camps and assemblies.
4. Fall revivals.
5. Annual associational meetings.
6. Harvest Sunday.
7. State-wide leadership clinics.
8. Religious census or survey.
9. Mission revival.— Jesse Reed.



EVERYBODY  
READS THE  
ARKANSAS  
BAPTIST  
NEWSMAGAZINE



ARKANSAS GROUP WMU Conference, Glorieta (sixth and seventh from left on front row) of —Numbered among the 75 Arkansans who attended Colombia. These along with Mrs. R. E. Hagood WMU, SBC Conference, Glorieta, were three missionaries, Mrs. Albert I. Bagby (third from left on front row) of Brazil and Mr. and Mrs. Don Orr served on the conference staff. Of the above, 38 went by chartered bus.

Brotherhood

**To 1966 officers**

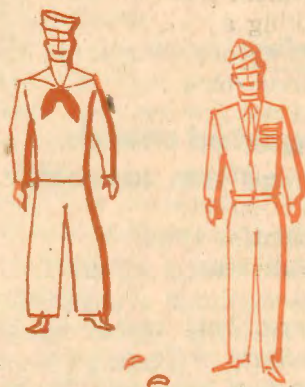
THIS article is dedicated to associational officers who are being chosen to serve during the 1966 associational year—not only to Brotherhood officers, but to all who lead in associational work, whether in Brotherhood, or Training Union, or Sunday School, or WMU, or Music.

You are an important group, indeed, because your responsibility is to promote the emphasis of your office in every church in your association. May God bless you as you prepare yourself to fulfill your responsibility in a manner that will truly glorify the Lord.

To help you in your preparation, two important leadership meetings will be held, one in your association during early September, and the other in your district in October.

The September meeting is your one-night associational planning meeting where there will be a section for each of the organizations, and the October meeting is your district leadership meeting where every associational of-

*A child's memorial prayer*



**FOR all the lonely soldiers  
That had to go away  
To die for America,  
I bow my head and pray.  
—Frances T. Binkley, Piggott**

ficer will receive basic training. The schedules for these meetings will be publicized soon.

Plan to attend both of the above meetings; and pray that God shall lead you personally to make that degree of preparation which will enable you to lay strong hold of your task at the very beginning of your period of service—Nelson Tull.

**'New morality'**

SQUAW VALLEY, Calif. (EP) —A noted author and lecturer whose syndicated column draws 25,000 letters monthly on teenagers' problems urged 3,000 Lutheran youths here to shy away from the so-called "new morality" on college campuses and gave them some "old-fashioned" advice.

Ann Landers of Chicago told delegates to the 70th convention of the International Walther League that they should follow the moral guidelines suggested to them by their churches and parents.

She lamented the fact that modern youths are inclined to ignore advice from clergymen and adults. This, she said, complicates efforts to help teenagers solve their problems. She asserted that while church membership continues to climb, church influence is on the decline.

More than 4,000 Southern Baptist churches used stewardship materials during the past year which were prepared with Cooperative Program dollars.

## Report from Seattle

DEAR Arkansas Baptist Students:

I have experienced another wonderful Lord's Day. I preached at Richmond Highlands Baptist Church yesterday. There were eight decisions, which is a small example of how hungry the people are out here for the Word of God.

After seven weeks here in the Northwest I do not know any answers to the problems concerning our work as Southern Baptists. My heart goes out to the ministers who serve God in this area. They are truly dedicated men of God. They have to be in order to stay here. Most of the ministers must hold at least one secular job in order to give their family a minimum living. In the Evergreen Association which consists of 36 churches, there are probably only six full-time pastors. It takes the faith of Abraham and the love of Christ for one to pastor here.

This summer I have thought a great deal about our own Southland. I do not feel I have ever seen it in the dimension or perspective that I do now. I honestly feel that our own people in the South are actually in a state of spiritual poverty. We are in a state of complacency and have no concept of what it would really mean to be a true disciple of Jesus Christ. We in the South sit in our plush buildings on Sunday with all the extra frills and trimmings, and as a whole we have no realization of what serving through the week might mean and do for our Lord and His cause on this earth. We waste enough money in the South on insignificant matters to build mission after mission in the Northwest.

My stay here has been wonderful. The Lord has really blessed. I have two intermediate boys who have accepted Christ this summer

## Beginner—Primary Music Conferences

LEADERS in all areas of Beginner and Primary church work will be expected at the one-day clinics in our state, Aug. 30-Sept. 3. Saxe Adams and Roy Scoggins, both specialists in the Beginner-Primary music work from Nashville, will be leading the conferences.

Discussion will include music in the total spiritual development of children, how you can teach music to children of this age, and vocal problems of special interest to the music directors, and a presentation of the newest materials for Beginners and Primaries.

May we urge all leaders of this age child to return the registration form below immediately, so that reservations for meals can be made. This includes leaders in Sunday School, Training Union, Graded Choirs, Sunbeams, and Kindergartens.



TOM

### Registration Form

#### Beginner-Primary Music Conferences

I plan to attend and will bring \_\_\_\_\_ people with me. (Check place you will attend:

- \_\_\_\_\_ West Memphis, First Baptist, August 30
- \_\_\_\_\_ Pine Bluff, First Baptist, August 31
- \_\_\_\_\_ El Dorado, First Baptist, September 1
- \_\_\_\_\_ Hot Springs, Second Baptist, September 2
- \_\_\_\_\_ Fort Smith, South Side Baptist, September 3

I \_\_\_\_\_ will \_\_\_\_\_ will not need supper reservations.

Name \_\_\_\_\_ Church \_\_\_\_\_ Address \_\_\_\_\_

and that alone makes the summer worthwhile. I feel that I am gradually making a dent in the lives of some young people and junior age boys and girls.

I feel the Seattle project has been one of the most worthwhile mission efforts that our state could ever promote. I hope that it will be continued and that it might even be increased. Sincerely, Tom Stafford.

*(Tom Stafford, a student at Arkansas State College, is serving in Seattle, Washington, as a BSU missionary.)*

### Thanks, Neil Jackson

OUR sincere thanks to Neil Jackson, Baptist Student Director at Arkansas Tech, for his dedicated ministry to students of that institution for two and a half college generations.

Soon after he became director at Tech Mr. Jackson's faith in our Baptist witness prompted him to borrow money to purchase property adjacent to our center and to hold it until the convention could purchase it. Several years later, when the convention was able to buy the land, Mr. Jackson sold the

property at the purchase price although the value had increased tremendously.

The front of the center has been modernized, and the local area, under Mr. Jackson's leadership, has begun raising funds for a new center. Mrs. Jackson, Allen, Danny, and Freda Nell have worked with their husband and father as a team. In the summer of 1963, the Jackson family spent a month at the Baptist Camp maintained by our Race Relations Department. With the aid of two students sponsored by the Summer Mission Fund, a septic tank, water tower, showers, and toilet facilities were installed at the camp, along with other improvements.

The real contribution of Neil Jackson, however, has been his humble and helpful spirit. He has aided hundreds of students with their material and emotional needs, as well as their spiritual problems. It is in this same sense of service that he has resigned to work in the counseling and placement office of Arkansas Tech.

Our sincere thanks and very best to you, Neil Jackson.—Tom J. Logue, Director.



ALMOST 125 years ago, a boy decided he would take a short leave of absence from the band of settlers with whom he had crossed the Rocky Mountains. John Bidwell wished to go alone on a hunting trip in the nearby woods.

His friends had pitched their camp on a western slope of the Sierra Nevada Mountains in California. John entered the forest. He had not traveled far before he saw something that made his eyes bulge with astonishment. The sight was not a bear, a mountain lion, or any other kind of wild animal—not at all. It was a tree—but what a tree!

All other trees that John Bidwell had ever seen looked like pygmies beside this one. At the bottom, it was as big around as a small house. It shot straight up in the air for three hundred feet. When he felt a crick in his neck.

So far as is known, young John Bidwell was the first white person to gaze upon the giant sequoia—the *Sequoia gigantea* as it is called by botanists. Looking about him, he discovered that many more of these giants were in the same woods.

When the boy returned to his companions everything about hunting game had been forgotten. All he could talk about was those huge trees. His friends must have been disbelieving, for there is no record that they went into the forest to see them.

With young Bidwell, however, the memory of those trees remained for the rest of his life. Because

his friends wanted to reach the Pacific Coast as soon as possible, he had no time to go back to the grove the following day.

In later months when he planned to return to Calaveras County, the war with Mexico broke out. Amid the general excitement and the conquest of California, he had to put aside his trip. In due time John Bidwell rose to the rank of a general in the United States Army, but despite his fine record as a soldier, his fame probably will

rest longest upon his boyhood discovery.

The big trees appear to have been forgotten for another eleven years. Then one day in the spring of 1852, a hunter who was tracking a grizzly bear blundered into the amazing forest. When he came back with the news of what he had seen, his friends laughed. They thought he must be crazy. They flatly refused to go into the woods and see the trees for themselves.

The hunter resorted to a clever ruse. One afternoon he burst into the camp with the exciting word that he had just brought down a big grizzly. The other hunters were duty bound to help him carry it in. Leading them on, the hunter conducted them on a long hike that finally wound up in the sequoia forest. There the men stared in wide-eyed wonder.

Not slow to make the most of his triumph, the hunter pointed to the biggest tree of all and exclaimed, "There's my grizzly!"

From that day on, eyewitness reports of the big trees were no longer taken as mere stories. Today we know that the *Sequoia gigantea* is native to the western slopes of the Sierras, from Placer to southern Tulare counties in California.

As part of its conservation program, the United States Government in 1890 established Sequoia National Park in Tulare County. Here, in an area of over six hundred square miles, these lords of the woods still grow in undisturbed freedom. Thousands of motorists go out of their way each year to visit this park. It probably is the most famous forest reservation of its kind in the world.

The layers or rings of wood, one of which is added to a tree each year, prove that some of these giants date back for twelve hundred years. These mighty monarchs of the wilds had started their slow climb toward the stars before Charlemagne had ascended the German throne and while the Saxon kings were still ruling England.

(Sunday School Board Syndicate, all rights reserved)

BY JAMES ALDREDGE

*Beacon Lights  
of Baptist History*

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

### The Message of the Eggs

THE real and the imaginary have been hard to keep separate in Christian teaching. Visions, dreams, apparitions, and voices in the Bible have been cited as claims for continued practice in modern times. The difference between the mystical and mythical is not clearly understood by many. Because Christian doctrine is in the area of the spiritual and unseen, as well as the physical and seen, it has been hard to separate the charlatan from the truly inspired.

One problem the earnest inquirer faces is that God moves in mysterious ways. Whether or not God has spoken, the conscientious person may not be able to recognize quickly. Oftentimes he has no means of testing for himself. He thinks that he may find himself fighting God. This he fears, so he goes along with the story or idea rather than be caught opposing what could possibly be an expression of God. It is "what could possibly be" that makes him a prey to all sorts of vagaries in religious teachings.

Zealots of religion have been plentiful in every age. Oftentimes they have been extremely conscientious people. Because of this, crude tricks have been played on them. Baptists have been the butt of these jokes as well as others. **The Message of the Eggs** is a classic example.

Theodrick Boulware, early minister in Kentucky, tells about the eggs in his autobiography. In the 1780's settlers in his area of the state were still molested by the Indians. This danger was especially imminent in 1789. Not only this, but the people were in dire need of bread. They lived entirely on wild meat. The people were under tension, easily excited.

One day when a woman gathered her eggs she noticed writing on two of them. Looking closely she read, "The day of God's awful judgment is near." She took them

### Letters

(Continued from page 4)

I encourage you to learn everything you can about "Missions USA." I greatly appreciate the concern and interest you have shown for Nigeria as I visited you; but I am convinced we all must become more concerned about America. It doesn't take a prophet to see which direction our nation is going just now.

Write me at Baptist Mission, Box 79, Owerri, Nigeria.

During the year I have enjoyed a church home at Second Baptist in El Dorado—Nan Owens

### Student musicians

ONCE again as the new academic year approaches we have many fine students here at Ouachita who are available as music directors on a part-time basis in the churches of our state. Many of these young men and women are majoring in church music or other of our music curricula, and are in a position to provide churches with much needed music leadership. This is not only a great service to the local church, but also provides the student with good experience as well as financial assistance.

I will be happy to cooperate with any pastors who may have need of assistance in their music programs by putting them in touch with our students who are available for this work. Thank you very much for making this known through the **Arkansas Baptist**.—William L. Horton, Chairman, Department of Church Music, Ouachita Baptist University, Arkadelphia, Ark.

to her minister, Joseph Bledsoe. He showed them to his preacher son, William. This brilliant, but erratic, young man thought this message to be from God. He took the eggs and read aloud their message to his congregation. The people were unduly alarmed. They could see God's judgment having come. Their excitement continued for months. Ironically enough before it died down about 400 people were added to the church.

The opinion later was that some fun-loving wag had placed the eggs in the hen's nest, not realizing what the outcome might be.

Christians owe it to themselves to be sober. They have every reason to check the claims made about God. Did not our Lord warn against false prophets? And did not John say, "Try the spirits whether they are of God?"

### Abernathy anniversary

ENCLOSED is an original poem on the Occasion of our Fortieth Wedding Anniversary—"Ruby Anniversary." If you think it worthwhile and you sometime have space in the **Arkansas Baptist Magazine**, print it.

We met enroute from the USA to China in 1920. I was going from N. C. to San Francisco to catch a ship and Mrs. Abernathy-nee Jewell Leonard went from Fort Smith to Kansas City where she boarded the same train I was on. She was on her way to be a missionary in China. With plenty of time on the train and 29 days by ship from 'Frisco to Shanghai, we became well acquainted. We studied Chinese Language together. Then she was Principal of a Girls' High School and I of a Boys'. June 20th, 1925 we were married in Taian, Shantung Prov. China. We really have been happy ever afterwards.

You are doing a magnificent job with the **Arkansas Baptist Magazine**. We read it from "kiver" to "kiver".

### FORTIETH ANNIVERSARY

Forty years together—could it be!  
What time, what span of years  
Of married life for you and me;  
Full of both laughs and tears.

But on the whole the laughs prevailed.  
The tears soon disappeared,  
As through life's stormy seas we sailed  
Our sturdy barque was steered.

For He who calmed the raging sea  
And bade the waves be still,  
Was watching over you and me  
With peace our hearts to fill.

So thanks, my Jewell, faithful wife;  
For all your loving care;  
You've been the comfort of my life,  
As all are well aware.

As we continue on our way—  
And God our lives shall spare,  
We'll try to serve Him day by day  
His wondrous blessings share.

(June 20th 1965)—By John A. Abernathy, 1928 Hobson Ave., Hot Springs, Ark.

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# Hindrances from within

BY RHINE McMURRY\*

GALATIANS 5:13-26  
AUGUST 22, 1965

"I WENT into the diner for breakfast one morning on one of the fast trains between New York and Chicago. The steward placed me opposite a man and his wife. The husband and I were having a delightful conversation when his wife said, petulantly, 'This grapefruit is bitter. It isn't fit to eat.' A moment later she interrupted the conversation again with some complaint about a cold draft. When she interrupted the third time with another complaint, her husband said, 'Don't mind my wife's complaints, for she is a very fine person. In fact, she is very clever. She is a manufacturer.' A bit astonished, I asked, 'What does she manufacture?' Still smiling, 'Unhappiness,' he answered. 'Her own.'"



MR. McMURRY

So goes the story of Dr. Norman Vincent Peale. Anyone can see that the hindrance to a happy disposition was within. Oftentimes, however, we fail to realize that the greatest hindrances to Christian growth are also within.

In our lesson this week, Paul is writing to the Galatians in an attempt to counteract the work of the Judaizers who had sought to undermine his work there.

## I. Their calling Gal. 5:13-16

PAUL, therefore, seeks to clarify for these Christians the meaning of God's work in their hearts as He called them unto Himself. The first word Paul uses is "liberty." "For, brethren, ye have been called unto liberty." Christians are "called" to freedom. Minnie Sandberg Sears tells of a foreign student who was asked if

she would remain in America if she could. The student commented, "You meet when and where you please, and speak as freely as you like, either in criticism or praise of persons and ideas, You have morning newspapers that give full accounts of world happenings. You enjoy the benefits of countless inventions to make life interesting and comfortable. You have plenty of light. America is, indeed, a wonderful land in which to live." She considered the question a moment, then added, "I should like the advantages of your way of living, but I am afraid I am not a big enough person to live in such liberty."

Thanks to our God, He has not left us alone to deal with our liberties but offers guidance in our use of them.

C. A. Roberts points out three conclusions Paul drew regarding freedom. "First, it is an essential part of the Christian's life and the right of every believer. Second, freedom, as essential as it may be, also is open to abuse by the believer. Third, freedom is, therefore, subject to the demands of the higher law of love."

The second word is "love." "Thou shalt love thy neighbor as thyself." When "you accept the freedom of Christ, you become a slave of the love of Christ!" As Christians, the Galatians were not committed to the Mosaic law but to Christ's law which is the law of love. Paul also reminds them that they must eliminate quarreling over their freedoms. My, what a word to the churches in our day—or maybe it's to the pastors!

The third word is "walk." "This I say then, Walk in the Spirit..." This word "walk" deals with the daily routine of living. Under the leadership of the Spirit the daily

routine becomes pleasing to God. Our actions are changed.

## II. The problem Gal. 5:17-21

PAUL now lets the folks at Galatia know that Christian growth for the individual is primarily hindered from within. Someone has pointed out that verse 17 announces "an undeclared war, with no armistice." Probably the biggest battle any person ever engages in is this battle within. It is never easy to be "led of the Spirit."

The list of the problems of the flesh can be divided into four sections. First, sins that gratify the senses are listed in verse 19. Though sexual immorality is prevalent today, Paul clearly calls for "full chastity before marriage and complete fidelity within marriage."

Second, sins of false worship are dealt with by words "idolatry" and "witchcraft."

Third, sins of the disposition are described by hatred, variance, emulations, envyings, wrath, strife, seditions, heresies and murder. These sins begin within but show themselves in relation to others.

The final group show the works of the flesh in relation to drunkenness.

It is a fact that every Christian must discipline himself to seek for the things of Christ. This is no easy task, but the fact remains, there are the conflicts and temptations which must be faced. There are our weaknesses which constantly urge us to do the things we know we should not do. The old desires are never far away from the most dedicated Christian; so the problem lurks within. Is there any victory?

## III. The victory

J. B. LEAVELL clarifies that "the list of the works of the flesh are the things the Holy Spirit will lead us away from if we walk with Him; and the 'fruit of the Spirit'—things He will lead us to." The victory then is in the individual's willingness to seek after the things of Christ. Most Christians are con-

scious of the struggle with the flesh, and today there seems to be a new hunger for things spiritual. It may be that we are standing at the edge of submission to the power of God. Let us keep our spiritual eyes on Jesus Christ.

It seems the need today is for the kind of surrender Paul made to our Lord as recorded in Acts 9:4-6. His comment was, "Lord, what wilt thou have me to do?" His attitude never changed even though he faced the same struggles we face. No wonder he urged us to walk in the Spirit. He knew that apart from surrender to Christ, Christian character would not be developed.

There is a great problem within—the problem of surrender to the will of God for our life. The victory comes only when this surrender is made.

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### Baptist Churches Need Informed Members

Use the Church Budget Plan to send the *Arkansas Baptist Newsmagazine* to every home—only 14c per name per month.

Pay monthly, quarterly or annually

## A Smile or Two

### Colored?

A YOUNG girl visiting in Orlando, Fla., selected a blue swim suit at the department store. She went off to the dressing rooms marked "colored" and "white."

"Why did you go to the wrong dressing room?" the salesgirl asked when she emerged.

The customer replied, "Where was I supposed to go? I bought a colored bathing suit."

### Silent night

THE seven-year-old daughter of a teacher was supposed to draw the Nativity scene for the class. She did a fine job, complete with Jesus, Mary, Joseph and all of the scenery. But in one corner was a short, fat man who didn't jibe with the original. Asked to explain him, the girl answered:

"That's Round John Virgin."

—Samuel Hood, Hot Springs

### Missionary-kid

FOUR-year-old Elizabeth Merritt asks her parents, Rev. and Mrs. Dewey E. Merritt, Southern Baptist missionaries serving in Northern Nigeria, many questions about the Muslims. She gets the simple answer, "They are people who do not believe that Jesus is God's Son." One day Mrs. Merritt heard Elizabeth and her two-year-old sister, Mary Ann, shouting from a window to a passing Muslim, "Jesus is God's Son."

### Unknown quantity

THE entire community was striving to convert old Uncle Ab.

One day, a long-time friend tackled the problem. "Ab," he questioned, "don't it soften your heart to know the Lord loves you."

Uncle Ab snorted. "Do you aim to tell me that the Lord loves me when he ain't never knowed me?"

The old friend thought a moment, then said sadly, "Ab, it's a heap easier for the Lord to love you without knowin' you than if he knowed you like I do."

## Attendance Report

Church	August 8, 1965 Sunday School	Training Union	Ch. Adns.
Berryville			
Freeman Heights	133	63	
Blytheville First	583	182	1
Chapel	56	31	
Camden			
Cullendale First	392	145	2
First	482	128	1
Crossett First	477	148	1
El Dorado			
Caledonia	36	23	
Ebenezer	147	80	
Immanuel	446	158	
Trinity	226	85	
Foreman First	142	47	2
Forrest City First	444	130	
Greenwood First	263	108	
Harrison Eagle Heights	252	92	
Hope First	446	159	
Huntsville Calvary	45	22	
Jacksonville			
First	405	124	3
Second	216	96	
Jasper	79	27	
Jonesboro			
Central	394	149	
Nettleton	244	120	
Lavaca	269	151	
Little Rock			
Forest Highlands	201	82	5
Rosedale	241	74	
McGehee First	382	123	5
Chapel	77	44	1
Magnolia Central	609	171	
Marked Tree			
First	148	59	7
Neiswander	125	90	
Monticello Second	248	94	
North Little Rock			
Baring Cross	634	175	7
Southside	47	33	
Calvary	389	96	
Central	246	80	
Gravel Ridge First	162	92	1
Runyan	62	35	
Levy	409	159	3
Sixteenth St.	47	35	
Sylvan Hills First	270	123	4
Pine Bluff			
Centennial	197	99	2
Second	210	83	
South Side	658	301	2
Tucker	29	15	
Watson Chapel	156	74	
Siloam Springs First	304	136	2
Springdale First	430	137	4
Star City First	248	83	
Texarkana Beech St.	521	199	
Mission	43		
Van Buren			
First	448	182	5
Second	58	44	1
Vandervoort First	49	35	
Ward Cocklebur	47	41	2
Warren			
First	360	102	
Southside	89	59	
Immanuel	259	84	1
Westside	112	30	1

### Postcards, please

WANT to save a penny a week and make our job simpler, too?

We would appreciate it so very much if our churches would send in their attendance reports on standard four-cent postcards.

All reports that reach us by early Wednesday morning will appear in the following week's report.

IF you're going to complain about the way the ball bounces, don't drop it!



# Religious News Digest

By Evangelical Press

A PREDICTION that The Congo will be unified under Premier Moise Tshombe was made by Dr. E. Stanley Jones, recently returned from a tour of several of the world's "trouble spots," including The Congo. Christian missionaries and Congolese Christians "have held the situation together," Dr. Jones, a widely-traveled evangelist and missionary, said in an interview at Carleton College where he conducted his annual ashram (retreat).

A MAJOR goal of the North American Conference on the Ministry of the Laity in the World, scheduled Jan. 13-16, 1966, in Chicago, will be to determine what happens to the Christian commitment of laymen "in organizations and social structures where these laymen work and live."

Dr. Cameron P. Hall, administrative conference secretary and director of the National Council of Churches' Commission on the Church and Economic Life, said the sessions will take into full account the "growing ecumenical recognition that renewal of the church must include a more effective witness and service of the lay people of the church in the world where decisions are made."

COMPARING 25 Bibles at a time takes some maneuvering, but Dr. Robert Mounce has figured out a way to do it.

When he's at work, the Bethel Seminary professor, St. Paul, Minn., looks like he is seated at a console of scholarly tomes. Before him at his desk are a Greek New Testament, a lexicon and other study tools. At his left is a raised type of easel which holds most of the Bibles he is comparing. In

front, beyond the lexicon and raised for eye reading ease, is a second book-holder bracket with five or six volumes. To his right is another two-shelved book-holder with additional volumes.

The object is to note the most accurate translations of the Bible verses. Dr. Mounce, a Baptist, is spending the summer covering Matthew 1 to 15.

THE U. S. Post Office Department has announced that for the first time in the four years it has issued Christmas stamps, a religious motif will be used this year. The stamp will show a weather-vane watercolor reproduction of the Angel Gabriel blowing his trumpet.

The announcement brought the comment from Dr. Stanley Lowell, executive director of Protestants and Other Americans United for Separation of Church and State (POAU), that "it is kind of ridiculous.

THE General Conference Mennonite Church has rejected capital punishment as a deterrent to crime and called upon state and national governments in the U. S. and Canada to abolish the death penalty.

The vote, 1,463 to 102, was taken in Estes Park, Colo., at the 37th triennial session of the Church. More than 2,000 persons registered for the convention. Delegates also voted to urge use of negotiation in the resolution of the Viet Nam conflict and registered disapproval of "escalation" of the war there.

THE National Free Will Baptist Association, at its 29th annual convention in Raleigh, N. C., adopted a civil rights resolution which said the church should work "to bring every person into a right relationship with God, regardless of race or national origin."

Its statement recognized "the right and privilege of the local church to conduct its own affairs in the area of human relations"

but added, "we recognize throughout the denomination there are human relations problems — we must learn to be tolerant."

"We are opposed to violence to secure human rights, and we are equally opposed to force to prevent the achievement of such rights," the statement added. "We further recognize our responsibility to God and our fellow men to declare ourselves on the question of human relations as it is related to the various agencies of the National Association of Free Will Baptists."

A GREENSBORO, N. C., clergyman who is imperial grand chaplain of the Ku Klux Klan, says that the "message of Christian love is a tool in the Communist hand." The Rev. George Dorsett claimed "churches are influenced by ministers who move as Communists want them, through ignorance or not. They want to meet everything with the message of Christian love and never oppose anything—they always follow the same path."

Mr. Dorsett spoke before a Greensboro civic club. A native of St. Louis, he came to Greensboro in the early 1940's, and in 1942 founded the South Side Baptist Church for which he was pastor for a number of years. He does not have a church at present, and has been serving as chaplain for the United Klans of America for some time.

## Are You Moving?

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