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8-12-1965

### August 12, 1965

Arkansas Baptist State Convention

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**Arkansas Baptist**

*newsmagazine*

AUGUST 12, 1965



# personally speaking

## Fire and backfire

SOMETIME ago I found the following aspirations of a secretary and put them on our staffer Betty Woods' desk with a note I will reveal to you later:

*I WANT a Boss . . .*

"Who had something to do with hiring me and who wants me to work for him

"Who helps me when I am new to get acquainted with my job

"Who explains to me just what my job is—just what I am expected to do

"Who tells me frequently how I'm getting along—what I do well and what I don't do well—who shows me how to do better

"Who not only thinks of me for what I am but also for what I may become

"Who takes a personal interest in me and my problems

"Who listens to my ideas for making the job easier and better

"Who has something to do with my pay and does it when the time comes

"Who stands up for me when I am right

"Who is honest and four-square with me

"Who tells me about changes before they are made .

"Who has a personal faith and confidence in me . . .

"I would do my best for a boss like that!"

My note to B.W.: "Well, when do we start?"

B.W.'s note back: "Where did you get me a new job, and with whom?"

Of course, you don't have to be a secretary or a boss to benefit from the sound principles of human relations found in this little piece. There is food for thought here for husbands and wives, for parents and children, for pupils and teachers, etc. The big idea seems to be that the initiator wants somebody else to be bubbling over with the milk of human kindness and thoughtfulness. The big fallacy seems equally obvious: waiting for others

in the "I-thou" relationships to be ideal in their part of the relationships before we pledge to do our own very best.

It is hard for one not to be compassionately considerate for one who is compassionately considerate. So, "let us begin!"

*Erwin L. McDonald*

## IN THIS ISSUE:

WHAT kind of girl becomes a preacher's wife? What kind of girl is "fit" to become a preacher's wife? Today Rosalind Street answers a letter from a young woman who considers this a very real problem. See "Courtship, Marriage and the Home," page 8.

IN the early days of Christendom, believers were identified by the sign of the fish. In Little Rock today the fish marks an unusual gathering place for young Christians and for those seeking a faith. It's the "Inn of the Fisherman," and its story will be found on page 12.

WE know from the volume of mail received that last week's article by Dr. G. Earl Guinn on federal aid to Baptist colleges was received with a great deal of interest. The concluding portion begins on page 6.

SPEAKING of our mail, it is indeed heavy and interesting these days. We are sharing much of it with you on page 4.

WE are gratified that our churches are placing us on their bulletin mailing lists and sending us items of interest to the entire state for our relatively new feature, "From the Churches." Today you'll find it on page 13. And, if your church has not yet appeared in the column, ask your church secretary to send the bulletin or newsletter to us regularly.

COVER story, page 15.

**Arkansas Baptist**  
*newsmagazine*

August 12, 1965

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Associate Editor, MRS. E. F. STOKES

Managing Editor, MRS. TED WOODS

Field Representative, J. I. COSSEY

Secretary to Editor, MRS. HARRY GIBERSON

Mail Clerk, MRS. WELDON TAYLOR

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### No remission

A NEWS photo out of Americus, Ga., the other day showed men from all-white First Methodist Church standing shoulder to shoulder across the front of the church building to prevent a small group of integrationists from attending the Sunday morning worship service.

To a statement from one of the integrationists that his group just wanted to worship, "an unidentified white church official answered, 'We don't have room for you.'" When the integrationist added that he was a Methodist, the church official replied: "I don't care what your religion is."

What an image to be flashed around the world from a church committed to winning a lost world to Christ!

But three blocks away, at Americus' First Baptist Church, the situation was certainly no better. There Fire Chief H. K. Henderson, a deacon, told the integrationists: "I can tell you seriously, if you come down here looking for violence, you're going to get it; if you come down here looking for bloodshed, you're going to get it."

Here is something that hurts the Christian witness around the world, and yet some of you who read this are going to be unhappy that we have mentioned it. But until you and I and our churches can have the spirit of Christ in our relations with our fellow men, we are in poor position to go on preaching "the Gospel." For what we do to one another preaches much louder than anything we say.

Just for the sake of the argument, let us assume that the integrationists at Americus were demonstrators and that they were as totally bad or as evil-motivated as the white supremacists implied. Would it not have been the wise and Christian thing to seat them in the worship service in the prayerful hope that, hearing the gospel which "is the power of God unto salvation to every one that believeth," they would turn from wickedness to Christ and become new creatures in Him? On the other hand, if the integrationists were Christians, as they claimed, just looking for a place to worship, why, in the name of everything in the New Testament, should they have been turned away?

The integrationists went away. There was "no shedding of blood." And neither, apparently, was there any remission of sin, for whites or blacks.

### Baptist Commentary

AN authorization of the Sunday School Board of the Southern Baptist Convention three years ago to produce a multi-volume Bible commentary will take precedence over the authorization by the Convention this year to

produce a one-volume commentary. This was the decision of the S. S. Board at its July meeting at Ridgecrest. The board asked the S. S. Board administration to continue to pursue the already authorized plan to bring out a multi-volume commentary, leaving until a later date the working out of details for a one-volume edition.

The proposed commentary "by Southern Baptists and for Southern Baptists" could be a real blessing, depending, of course, upon what particular Southern Baptists produce it, and how it is received.

The furor created by Elliott's *Message of Genesis* points up the difficulty of the assignment and at least one advantage of having our Bible commentaries written and published by those of denominations other than our own: we do not do much fighting among ourselves over what the outside theologians say. But the necks of all who have a part in producing a distinctive Baptist commentary would definitely be on the block. That just might be why the big idea is still in the planning and talking stage after these several years!

### Medicare signed

ON Friday, July 30, the \$6.5 billion Social Security-Medicare bill became law, with its signing by President Johnson, in the presence of ex-President Harry Truman and other noted Americans, in Independence, Mo. President Johnson said the vast program of medical insurance for the elderly will "bring the light of hope and realization to millions of Americans."

Thus the nation has its first health care program for the elderly.

Our Baptist observers in Washington (Baptist Joint Committee on Public Affairs) have described the new measure as containing "the most comprehensive revision and extension of the Social Security system since the original act was passed 30 years ago."

Main provision of the act calls for expansion of the Social Security insurance program to provide hospitalization, nursing home care, home nursing services and out-patient diagnostic services for persons over 65 years of age. It also makes available, at a \$3-per-month premium, a supplementary insurance program covering doctor bills and some other health costs.

The measure will be financed largely by progressive increases in Social Security taxes, through a higher tax rate on a broader taxable base. It raises the maximum amount of Social Security taxes that can be withheld.

The new act provides a seven per cent increase in all cash benefits under the present Old Age, Survivors and Disability Insurance program, retroactive to last Jan. 1.

Except for nursing home care, benefits under both the basic medical plan and the supplementary insurance program will become available July 1, 1966. The nursing home provisions will be effective Jan. 1, 1967.

Ministers not yet covered by Social Security, and with at least two years in the ministry, will have until April



15, 1966 to file waiver certificates electing Social Security coverage.

Whether we were for Medicare or not, now that we have it, we might as well make allowance for it in our personal and family budgets. One adjustment will doubtless be to carry less insurance on a personal, private basis.

## Fag tag

THE much-talked-about proposed warning to be printed on cigarette packages has finally been signed into law. Under this new law, after next Jan. 1, every pack, box and carton of cigarettes sold in the United States must carry the following warning: "Caution: cigarette smoking may be hazardous to your health." Manufacturers who do not comply will be subject, upon conviction, to a fine of up to \$10,000 for each and every offense. (A penalty could be imposed for every package not bearing the label.)

But the warning cannot be required in cigarette ad-

vertising as such until July 1, 1969. A Federal Trade Commission order which had sought to require a health warning both in labeling and in advertising and which would have gone into effect as of July 1, this year, was not made effective because of the pending legislation in Congress.

Let us ask again: Why all of this fuss over cigarettes and none at all over the greatest of all killers—liquor? For the smoker, there is a ten-to-one prospect of lung cancer as over against the outlook for non-smokers. But there is nothing about this, apparently, that makes the smoking addict a threat to life and limb on the streets and highways of our land. Yet, every week, drinking drivers continue to take their bloody tolls in every state of the nation. And the liquor interests continue their stranglehold on our government as an honored and respected industry-business.

Why not a national law to make manufacturers and sellers of liquor liable for the conduct of their customers from the first swig till scientific tests show there is no longer a trace of the stuff in the drinker's blood stream?

## 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.

### Siloam experiences

THIS year was my first experience at Siloam Assembly, but I pray it will not be my last. The blessings that I received at Siloam this year cannot be expressed fully through this medium. I had the privilege of teaching 54 sixteen-year-old Intermediates the book, *Exploring the New Testament*, by Frank Stagg.

Every moment of the morning was taken up with inspirational messages, Bible study and group discussions. The afternoons were free for recreation and fellowship. The evening services were conducted by Dr. C. Roy Angell. How thankful all of us were for Dr. Angell. His humble manner and appropriate messages will long be remembered. . .

On Thursday night after Dr. Angell's message an invitation was given. The response of the young people was very impressive. I saw dozens of young people coming forward simultaneously from all over the tabernacle to make public decisions for Christ. The pastors were

at the front of the tabernacle to pray with the young people about God's will for their lives.

The first young man that came to me was surrendering his life to God feeling that God had called him to preach. Dozens more came that Thursday night. . .

When Dr. Angell finished his message on Friday night the invitation was again extended. Dozens more came, not only young people but adults. Some were coming for rededication of their lives to Christ. Others felt the call of God into special service. Some came to receive Christ as Saviour.

No pressure was placed on anyone, at least, no human pressure. God's presence and the convicting power of the Holy Spirit were evident.

I left Siloam. . . with a peaceful assurance in my heart that as long as we have places like Siloam with the caliber of young people that I met there, that God would continue blessing Southern Baptists in our worldwide task. — Gerald M. Taylor, Pastor, First Baptist Church of Sherwood, North Little Rock.

I HAVE been attending Siloam Springs Baptist Assembly for several years and I feel that this is one of the greatest services being offered to the

young people of our state. I have had so many great experiences at Siloam Springs that time will not permit me to mention them. I wish that more of our pastors could know of the spiritual impact being made upon our youth who attend Siloam Springs.

Our church chartered a bus this year and sent 42 people. I have never heard better messages than were brought by Dr. Angell. I think we had one of the very best programs this year. J. T. Elliff is to be commended for the great work that he is rendering for Arkansas Baptists, especially at Siloam Springs Assembly. John Cutsinger is doing a splendid job.

I trust that there will always be a Siloam Springs.—William West, Pastor, Second Baptist Church, Conway.

### Missionary available

BROTHER Alex Garner, missionary to Argentina, is on furlough at the present time and lives at Spencer, Oklahoma. He has several Sundays free for supply the rest of this year and all of his time next year before his leave is terminated. Brother Garner is an Arkansas man. Churches interested in using him for supply or church mission emphasis can address him at P. O. Box 175 or phone PR 1-4416.—J. T. Elliff

### Turley to Tennessee

I JOINED the Ouachita faculty in September, 1963, as associate professor of journalism and acting director of the news bureau. I was employed to fill in while the head of the department and news director was on leave for advanced study.

Since he has returned it has been de-



terminated that my services as a second man in the department are no longer needed, and I am moving on. I shall be teaching at Carson-Newman College, a sister Baptist school at Jefferson City, Tenn.

I should like to express my appreciation to Arkansas Baptists for the opportunity to have served them through their very fine school. It has been a rewarding experience working with the dedicated faculty and students at Ouachita, First Church, Arkadelphia, and the working press of Arkansas.—Bill M. Turley

## Missionary available

IT is my privilege to commend to the people of Arkansas Rev. Heyward L. Adams, missionary to Nigeria. It is my understanding Brother Adams is taking a leave of absence from the mission field for three years. During this time he will be available for a pastorate.

Before going to Nigeria, he was pastor in Georgia, Florida and Texas. He is a graduate of Stetson University and also received the M.R.E. and B.D. degrees at Southwestern Baptist Theological Seminary in 1947-48.

Usually a pulpit committee looking for a pastor will hear a pastor in his own pulpit. However, since Brother Adams is not a pastor, arrangements can be made with some churches here in the state for him to preach. Perhaps churches will want to use him as a supply preacher or as interim pastor. When this is done, pulpit committees could go hear him in view of a call. References can be given.

Brother Adams and his family are living at 2756 Dogwood Ave., S. W., Camden, Ark., Telephone JE 4-5750.—Jesse S. Reed, Director of Evangelism

## Furman's grant

FURMAN University's acceptance of a government grant to aid in construction of an addition to the science building has received criticism from some of our constituents. Since the press has carried something on this, I wanted you to have the . . . statement of the trustees' position.

After thorough study and careful deliberation, the trustees determined that this grant is not in violation of the principle of separation of church and state since (1) it is provided as payment for services to be rendered in the teaching of science in this building over the next 20 years, and (2) acceptance of this grant can bring no government control over our curriculum or administration. Furthermore, the trustees believe their action is based upon the authority given them in Furman's charter.

The trustees are convinced that they acted in the best interest of Furman University and the Baptist denomina-

tion.—Cordell Maddox, Director of University Relations, Furman University, Greenville, S. C.

## Aid to education

REPRESENTATIVES from Baptist Churches of Arkansas will meet in Little Rock on Aug. 30 for free and open discussion on the matter of receiving Federal Aid for our Baptist schools. College presidents such as Dr. Harold Tribble of Wake Forrest, Dr. McCall of Baylor University and others are saying if Baptists wish to maintain the high standards of quality education, then they must cooperate with the Government in accepting grants, building aid, scholarships, etc.

Those presidents whose schools have already received aid say that the Government is in no way trying to influence policy decisions of the schools and is operating in a hands-off manner. The reasoning behind the acceptance of Government money is the fact that Baptist schools are contributing leading citizens to the nation and thus deserve a proportionate share of Federal aid. (I might add this has been Catholic reasoning through the years).

Some of the college presidents are also saying that if Baptists intend to "keep up" with state institutions, we must receive equal grants or be left far behind in our attempt at quality education. Dr. David Mullins pointed out to a recent Chamber of Commerce group at Fayetteville that plans are now on the drawing boards at the University for fifty million dollars in future building expansion to be done over the next few years. Understandably, our college administrators are concerned about keeping-up with such august plans.

Suppose then, Baptist colleges decide to follow the traditional plan of no help from government bequests . . . that we go it alone with Baptist money only. Do we have an alternative? It appears to me that there is one.

First of all, we would have to decide that Baptist schools, without Federal aid, will not keep-up in size with state supported schools. We will not have as many buildings, as much money, as many graduates. But is this a priority consideration? Who knows the answer? Should Arkansas Baptists decide not to receive Federal aid, then immediate curtailment would need to start at our school. Hendrix College for years has gone on this policy of limitation. She takes only the number of students that her space allows. Entrance requirements are high. The faculty is carefully chosen. Hendrix specializes not on the number of students but on the quality of student. Arkansas Methodists are aware of this and registration is made far in advance.

It seems to me the issue is fairly clear. If we want a large Baptist school

we'll need more money than Baptists can give. If we desire a limited enrollment college, we'll need to make this clear to all Baptists. If such a limitation were made on superior scholarship requirements, one can easily see the problems for the administration. "Why can't my son go where I went?" "What are Baptists trying to do, raise a group of intellectuals?"

There is no easy solution. Most of us do not relish Federal aid to our schools and most of us do not like a limited enrollment.

Of the 11,000 plus Baptist students in Arkansas, approximately 1,700 attend Ouachita and Southern Baptist College. This means that churches in other college centers are responsible for whatever "Christian" education the 9,300 others receive. The state budget for BSU is woefully lacking.

I find myself in a quandary. Others must be also trying to crystallize their thinking on this important issue. I hope many Baptists will come to Little Rock and hear the matter discussed.

The issue behind the issue as far as Baptists are concerned is this: What kind of school do we want if we support it alone, and how important is it that we "keep-up" if it involves receiving Federal funds?—Andrew M. Hall, Pastor, First Baptist Church, Fayetteville, Ark.

REPLY: In your next-to-last paragraph, you express the hope that "many Baptists will come to Little Rock and hear the matter discussed." But the Aug. 30 meeting will not be just a "listening" meeting. So, the invitation also is to "come and talk" as well as "come and listen."—ELM

## Pastors' counsel

THE following item appeared in the August, 1965 issue of "The Baptist Program" on page two in the section, "Our Readers."

Would you please prayerfully consider publishing this item in your paper for consideration by the Baptist Associations of your state?

### "A FRIEND INDEED"

"I am sure that most pastors agree that each pastor needs a counseling, confiding, challenging, and casual friend ('Four friends a Pastor Needs,' March). To meet this need of real friends for each pastor, I propose that the retired pastors of each association be recognized or constituted as a pastor's counseling committee for the pastors of the association. . . . Maurice L. Bates, Kentucky."—M. L. Bates, Pastor, Waco Baptist Church, Waco, Ky.

## A mystery

I'VE found you cannot outgive God, Although it doesn't make sense, The nine-tenths I have after tithing Goes further by far than the ten-tenths.

—Cecile Moore, Rt. 2, Malvern



## PART II

# Can Baptist colleges afford to accept federal aid?

By G. EARL GUINN

PRESIDENT, LOUISIANA (BAPTIST) COLLEGE

TO early Baptists religious liberty meant more than the absence of suppression in the exercise of religion. It meant also freedom from any kind of compulsion—church, state, or individually imposed—to give support to religion. Here is our blind spot and the point of greatest danger in this present controversy.

That this broader meaning of religious liberty was held by early Baptists in America there can be no doubt. They were as opposed to *compulsory support* of religion as they were to *suppression* of religion. If anyone has doubts, let him read *A History of New England With Particular Reference to the Denomination of Christians Called Baptists* by Issac Backus.

In Connecticut and Massachusetts all citizens were once taxed for the support of Congregationalism. Under the leadership and inspiration of the Baptist Isaac Backus, this was opposed and later defeated. In Virginia a scheme was put forth to tax all citizens for the support of religion with the revenue divided without partiality among the several religions. To the Baptists of Virginia and to Thomas Jefferson this was as unacceptable as the tax for only one church had been to Backus. They opposed and defeated the proposal, believing that religion should be supported voluntarily.

Only here can I disagree with President McCall's brilliant analysis of the federal aid problem. He says, "As Stephen R. Mitchell pointed out in an article entitled 'Church and State in the United States' in the Winter 1964 issue of the *Journal of Church and State*, it is possible to have an established church and yet still have fundamental freedom of religion. This he observes is the situation in England today. The same could also be said about other European countries such as Norway, Sweden, and Denmark. It is also possible to have no establishment and yet have no religious freedom. This is the situation in the Soviet Union today. So there may be religious liberty without organizational separation of church and state and there may be separation of church and state without religious liberty."

### Meaning of 'liberty'

IF religious liberty means only the absence of sup-

pression, President McCall is correct and we have little to fear. If, however, religious liberty includes freedom from all obligation (except that imposed by conscience) to support religion, he is wrong, for religion in the countries he refers to is supported by taxes.

Our acceptance or rejection of tax support should be based on our view of the nature of church colleges as well as the nature of religious liberty. Three distinct views of contemporary church colleges are held.

1. Many are more secular than religious. The recent Maryland case involving tax support for church-related colleges was settled on the court's view that the institutions involved, while once religious in nature, are so now only in a nominal sense. They are, in the opinion of the court, more secular than religious in nature. Tax support was considered justified in light of the loss of Christian distinctives. I know of no Baptist college that has lost its Christian distinctives or Baptist educator who would desire this. If the courts will allow our colleges to obtain funds only if they are secular rather than Christian, perhaps none would qualify or desire to do so.

2. Another view is that church related colleges are both secular and religious. This view seems to have guided the authors of aid-to-education legislation. It must be said to their credit that they made a serious effort to aid church colleges only in those areas and by such means as would avoid supporting what they regarded as distinctly religious in nature. Also, they sought to establish safeguards against interference in the operation of the colleges.

### 'Christian' colleges

THE view that Christian colleges are in part non-religious seems to be held by one of our ablest denominational executives and longtime advocates and supporters of Christian education, Dr. Searcy S. Garrison, executive secretary of Georgia Baptists. Dr. Garrison says, "The programs of the Christian college are not all essentially religious, and a portion of its work is no less secular or more religious in nature than similar programs in secular colleges and universities." If this is correct, I see no reason why aid for those programs Dr. Garrison has in mind



could not be accepted. I believe Dr. Garrison would agree, however, that the programs he alludes to are inextricably interwoven with the college's Christian purpose and cannot be thought of in isolation.

3. Church colleges are religious in nature and serve religious purposes. Although several studies have been made in recent years in an attempt to determine the nature of a Christian college, no generally acceptable definition has been formulated. To me, a Christian college is an institution of higher learning that is owned, controlled, supported, and staffed by Christian people and that, under the Lordship of Christ, is dedicated in its totality to the acquisition, preservation, and dissemination of knowledge pertaining to God's world and His processes within it with a view to remaking man and society in His moral image as revealed in His Son. A Christian college has much in common with other colleges. It is interested in academic excellence, in good citizenship, in equipping students to earn a living and to grow in aesthetic appreciation and the social graces, in fortifying the nation against the enemies of freedom and in promoting social justice. The interest of the Christian college, however, stems from specific theological and philosophical presuppositions. It seeks to show that Jesus Christ is related to all knowledge. Most subject matter, while identical to that presented in any other college, is presented from a Christian perspective by a teacher whose orientation is Christian.

### **'Faith in everything'**

NO one has described the indivisibility of the Christian college better than President Rufus C. Harris. He says, "... the Christian liberal arts college serves and establishes the Christian ethic, purpose, and faith in everything it offers. Religion on the campus of such a college is not confined to the chapel service nor to formal instruction in the department of Christianity. It is indicated, manifested, and espoused in the endeavor and in the lives of all the faculty people who work in all the university departments. It is as pervasive, for instance, in the mathematics, history, science, literature, and other departments as it is in the chapel. Conferences with students, declarations by word and action, gestures, intimations, demeanor in a variety of forms, indeed all the nuances, manifest the faith and conviction of the teacher." I could not agree more completely.

We are caught in a dilemma. If we say our schools are religious throughout, we raise questions of compulsory support at the expense of conscience. If we say they are secular, we cannot justify church support. If we say they are both, our task is to show how the secular and religious purposes can be served exclusive of each other. A clear delineation of this difference does not seem to be available. If anyone can give us this, he could hardly find a better time to step forth. We need him.

The decision concerning federal aid will have to be made also on the basis of the nature of the aid. One

view is that all federal aid, whatever its form, should be rejected. So far as my knowledge goes, no Baptist has gone to the other extreme and advocated unrestricted aid. Most Southern Baptists seem to believe that aid in certain forms might justifiably be accepted, such as aid directed to students, research contracts, and loans for construction, so long as the interest rate is sufficient to cover all cost to the government. A growing number of our most competent men believe that we should include grants not directly related to religion. All would much prefer private support if it were in sufficient supply. Since it is not, they see no alternative.

### **Ultimate question**

THE ultimate question to be decided is how religious liberty can best be preserved in this time of educational crisis and spiritual need. Is religious liberty an impractical ideal never fully to be realized? Should we set limitations upon ourselves by bucking the tides of history? Are there not values greater than church and state separation to be pursued? Why run a race we can never hope to win? All of us are wrestling with these questions.

If the separation of church and state device has done much to preserve religious liberty, it has done much to threaten it. Growing secularism, whose philosophical basis is materialism, has been encouraged by the separation of church and state. Increasingly, religion has been minimized in the public schools. By silence on matters of religion public schools have inadvertently implied that religion is relatively unimportant. A secular mind has developed in a secular state immunized against religion by secular schools. Many believe this could be a greater threat to religious liberty than the breaches in the wall of separation of church and state. Any consideration of federal aid will do well to take this into account. If religious liberty is the root of all liberty, and I believe it is since it derives from the nature of God and the nature of man, it is obvious that a society that has lost sight of God will in time lose regard for religious liberty. If the compulsory support of religion is a denial of religious liberty, secularism unchecked could bring what some regard as even greater loss.

It is very doubtful that federal aid will make the church colleges greater bulwarks against secularism. To accept it will play into the hands of secular forces. The courts have made constitutionally inevitable decisions that have made public schools more secular. Tax support for church colleges will make them more public and therefore more likely to come under these court decisions. It is not likely that a violation of religious liberty, however well intended, will by some alchemy contribute ultimately to the preservation of religious liberty. We cannot betray it with one hand and defend it with another. Times indeed have changed, but the principle of religious liberty has not changed.

(Continued on page 21)





### Can I be a preacher's wife?

**QUESTION:** "I am engaged to marry a preacher, but now I am beset with doubts.

"My fiance is a wonderful man and I am very much in love with him, but. . . This summer I have worked full time as a member of a church staff. So many things have happened to make me wonder if I am actually fitted to be a preacher's wife at all.

"When I cannot take criticism from people who are so prone to be critical. . . when I get my feelings hurt easily. . . all of these things make me wonder if I have the 'intestinal fortitude' to be a minister's wife. . .

"I know it is a physical impossibility for you to reply individually to people who ask you questions. I do not want my identity revealed in *Arkansas Baptist*, but I do wish you would deal with my problem in your column one week soon."

**ANSWER:** Your problem is a real one indeed. I would not dare advise you to marry, or not to marry, your preacher fiance.

Please accept what I am about to write as objective.

My first reaction is appreciation of your willingness to evaluate your fitness.

Your question merits treatment on this page because it is a problem that must be faced by the wife of any professional man: minister, doctor, lawyer, editor, statesman. . .

One of the pivotal lessons for the wife of a man in a place of public leadership is learning to handle criticism.

Furthermore, any woman "worth her salt" is sensitive to criticism. To be otherwise would indicate that she was either "stupid," "dumb," or unfeeling.

I would not de-sensitize potential ministers' wives; rather, I would help them learn three lessons: (1) to accept and profit from constructive criticism; (2) to rise above unworthy thrusts from little people; and (3) to develop through a consistent walk with Christ the capacity to distinguish between the two motivations.

Let me illustrate.

As a young pastor's wife with outgoing, "eager-beaver," "helpful-annah" tendencies, I started out naively taking every job I was asked to fill in the church. Looking back, I blush (old-fashioned terminology) to think just how immature I was in my concepts!

One day a seasoned minister friend tactfully approached the matter and moved into a straightforward process of pinpointing some of the mistakes I was making. There is no denying the sting of it, but I came to the realization that he was right. Gradually I began to follow some of his suggestions about how I might work other church people into some of the positions I had gullibly accepted. He taught me some invaluable lessons about how to help enlist others instead of bluntly refusing places of responsibility urged upon me. Still further, he showed me that my first duty was to help my husband to be his best. Mine, a supportive role to his ministry. My best service opportunity, a place in the background, developing new leaders and stimulating others to grow in organizational leadership.

As the years have come and

gone, I have not always lived up to the ideal set but I have never ceased to be grateful to the constructively critical friend.

Personal experiences with criticisms that stemmed from littleness or jealousy? Better to leave these unremembered and unrecalled. Let this one outside the pastor's wife area suffice: A student was piqued with an instructor because the grade earned by the student fell below top bracket. One day the student let go with a sarcasm-laden dart at the instructor. The teacher simply pretended not to "get it" and kept conversation in a pleasant vein. Ignoring and forgetting the unwarranted criticism, the instructor watched for opportunities to do some special kindness for the disgruntled student.

Good pattern for all of us. Life is too short to keep it cluttered with remembered injuries.

Touchiness, you see, is a form of self-centeredness. The "mark" toward which every Christian should "press" is dedication to the point that one's personal comfort is subjugated to the accomplishing of God's will.

Sometimes what is apparently a "catty" remark is merely a slip of innocence, ignorance, or thoughtlessness. Like the gracious lady on a field from which we had moved several seasons earlier who said, upon our meeting at a state convention: "O, Mrs. Street, you have that same pretty hat! Just keep wearing it. It always looks nice."

One writer has said the first step in becoming a successful minister's wife is to marry the right minister.

If the wife and husband—preacher, secular leader, or whoever—love God first, and each other next; if they have genuine love for the people they serve; if they are willing to put forth the effort to "grow in grace," they will find solutions to their problems and happiness together.

*Rosalind Street*

Mrs. J. H. Street  
Simmons Boulevard  
Newton, Mississippi



## Paying the preacher

THAT it is proper to pay the minister for his work is a well established fact among Baptists. But there have been many different opinions, sometimes hurtful, on this subject.

For long, the views of the frontier days dominated the thinking of churches in America on this matter. They misunderstood the particular situation for the general and abided by it. It is true that many of the older preachers hesitated to take salaries.

In the first place, these men did not want to leave the impression that they preached for what they could get out of preaching. In accord with the general Baptist view, they felt that God had called them to preach. They were to serve him to the best of their ability whether or not they received compensation. Preaching came first, payment later.

Ministers did not think it wrong to receive salaries. To do so, they feared, would arouse the prejudice and suspicion of the illiterate backwoodsmen and destroy their influence among them.

But there was a very practical reason for not receiving pay. They served in a country whose citizens often had little money. No one else had regular salaries. Salt, iron and other indispensable articles of life had to be transported by pack horses or flat boat. Everyone had to work hard with his own hands to make a living. The preacher took his place alongside his parishioner.

Baptists profited from others' mistakes. Some ministers of other faiths made themselves obnoxious by demanding their salaries. One refused to administer the Lord's Supper to those who neglected to pay him. Another sued his church for unpaid salary and so slandered the jury during the lawsuit that he drew a 500 pounds fine. Such

men were regarded as hirelings by the people. Under these circumstances, preachers not only demanded no salary but oftentimes refused compensation when offered.

Some ignorant, covetous people and churches took advantage of preachers. But there was a difference between a church that couldn't pay and a church that wouldn't pay. Preachers knew the difference and sometimes chided the members.

Reuben Smith was one of these. He always lived in poverty. He complained about his church not paying him. One time he said that during the 19 years he had served them they had not paid him

enough to buy the pins that fastened his children's clothing. For this, the church tried him.

On another occasion, he invited the brethren to visit him on a certain day. Many went. When time came for lunch he set a large pone of corn bread on the table before them and said, "The fare is rough, but it is the best I have." The brethren caught the point. The next day they sent him a supply of provision.

Pay was not always money. Produce was a commodity; whiskey and tobacco were given. With these the preacher could barter in trade. One church called a minister and gave him 100 acres of land in payment for accepting the pastorate.

## Baptist beliefs

### The sin of doing nothing

BY HERSCHEL H. HOBBS

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

*"THEREFORE to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).*

SO many people think of the righteous life in terms of the evil which they do not do. By this standard most Christians would make a fairly good score. But this is only one side of the coin. For James speaks of the sinful life in terms of the good which men do not do.

The words "to him that knoweth" translate one Greek word. It is a perfect participle of the word *oida*, meaning a conviction of the soul. The perfect tense gives to it the effect of finality or of a fixed conviction. "To do good" means to do a good deed. But such a conviction carries with it a great responsibility.

For if one knows to do a good deed and does not do it, his failure constitutes a sinful act. "Sin" means to miss the mark. God intends that His people shall do

good deeds. If they do not do them, they miss the target of God's will. A. T. Robertson says in this regard that "unused knowledge of one's duty is sin, the sin of omission."

It is understandable, therefore, that James says, "But be ye doers of the word, and not hearers only, deceiving your own selves" (1:22). The preacher is responsible for what and how he preaches. But the listener is also responsible for what he does with what he hears. This is true not only in regard to abstaining from evil but to responding positively to exhortations with regard to Christian duty.

We should beware of the sins of omission as well as the sins of commission. God expects us to be good, but He does not want us to be good for nothing.



# DON'T SLUMP

BY J. I. COSSEY



YESTERDAY, I saw a man in a grocery store who seemed to be permanently bent over about 45 degrees. He was dressed in work clothing and was a very handsome man except that he could not stand up straight.

When we stay in the wrong position long enough, we are there to stay. I do not mean to criticize the curved man because every time I go out for a walk I find myself in a slump and when I become conscious I say, "Jim, straighten up." When I sit in a

chair I find myself in a slump, but I soon push myself back against the back of the chair.

We preachers are in the greatest work in the world and we must keep our bodies straight and hold our heads up. Our work for the Lord is not a slumping business, but a work that should be filled with pride and joy and physical alertness. We must have a program of physical fitness and face the world without any degree of apologies.

A mental slump is very dangerous. When a religious worker gets into a mental slump the cause of Christ suffers at every point of his contact. Every day should find God's workers down at hard study of the Bible and other courses that touch on the special work that is to be done. Good aggressive programs do not come from lazy, slumpy, inactive minds. "Study to show thyself approved, a workman that needeth not to be ashamed, rightly dividing the word of truth."

A personality slump is hurtful to any church. If there is a "mil-

lion dollar personality" in your community, it should be the Baptist pastor. He should be the number one citizen in the community where he serves. In order for him to be this number one personality, he should live in a nice house, wear good, well-kept clothes, and walk straight and be alert at all times.

This physically strong, mentally alert, pleasing personality should be filled with the Holy Spirit every time he appears out in the company of people. God's men must be good physically, mentally, socially, and spiritually. The pulpit is no place for a weakling.

If a pastor is lazy and in a slump, his church has no more pride in him than he has in himself. God's man in the pulpit should be proud of himself, have the respect of his wife, his church, his community and his denomination. The man of God should be filled with pride in his work, but noticeably humble at all times and on all occasions. Preachers, we are in the greatest work in the world. Please may we not slump in the arena where we work.

## The Bookshelf

A Layman's Guide to Baptist Beliefs, by Harold L. Fickett, Jr., Zondervan, 1965, \$3.50

Dr. W. A. Criswell, in the introduction to the book, says of the author: "All his pastorates have been characterized by tremendous doctrinal preaching and by the blessings and favor of God upon his pulpit ministry."

Featured here are the basic Baptist position on: the Bible, the plan of salvation, the church, the ordinances, evangelism, stewardship, eternal security of the believer, and the hereafter.

"THE church has an enormous membership and still enjoys a large measure of public respect, but the Church of Jesus Christ is a sleeping giant," declared D. Elton Trueblood, in the introduction to *From Tradition to Mission*, by Wallace E. Fisher, Abingdon, 1965, \$3.50

Dr. Trueblood continues: "The church can continue for a long time in this marginal existence, partly because of human inertia. The doors of the buildings can be kept open, at least on Sundays, and congregations of some kind can be assembled, even when the fire

burns low. In particular the church can continue as a marrying and burying society, after its relevance to most aspects of contemporary experience has been lost."

This is the thrilling story of how one great and old city church came to have a rebirth. It will be an inspiration to all who are concerned about the relevance of the church in our day.

Sound His Glories Forth, by Elizabeth R. Edwards and Gladys Besancon, Baker, 1965, \$3.95

The authors, members of the faculty of Bob Jones University, Department of Speech, present here a wide selection of devotional programs designed for use by churches and schools.

One Sovereign Life, Thoughts on the Life of Jesus, by Edwin Prince Booth, Abingdon, 1965, \$2.50

Dr. Booth stresses Jesus' awareness of Israel's past and traditions and Jesus' own Messianic consciousness. The author has attempted to "retell the historical reality, through a study of the literary reality, because its author lives...in the existential reality." He sees in the New Testament text a completely normal historical document and one which is fully a product of human life.

Conquering, by Wesley H. Hager, Eerdmans, 1965, \$2.95

All of us face the common problems of failure, anxiety, boredom, regret, nervousness, prejudices, handicaps, weariness, trifles, futility, and death. All of these are dealt with here by Dr. Hagar, who for 15 years has been pastor of Grace Methodist Church, St. Louis, Mo.

## The preacher poet

*How about discipline?*

DISCIPLINE is not alone restrictive,

It is also a directive.

Both employed in love and mercy,  
Form the one rule most effective.

No young pony unrestrained,  
E'er becomes his owner's pride,  
Nor without a guiding rein  
Can his name be edified.

Praise the Lord for all His do nots!  
Praise again for guiding hand!  
Rule and rein, O, God Eternal,  
Till I reach Thy heav'nly land!

—W. B. O'Neal



# Arkansas All Over

## Down in Arkansas

### A. H. Autrey, the indoctrinator

BY W. B. O'NEAL

IN the early years of this century the outstanding Baptist indoctrinator among Baptists of Arkansas was Allen Hill Autrey. He was, by far, the most called for to debate and to conduct doctrinal revivals. No other man in the state knew as much scripture and few could analyze it with the clarity put forth by Autrey.

Often in his meetings he would call for scripture quotations and when a verse was given he would name the book, the chapter and the number of the verse where the scripture was found. With his Bible in his hand but with his eyes on his audience he would read a chapter or more connectedly. It was said that if the New Testament were destroyed that Autrey could reproduce it.

Brother Autrey gave credit to two events in his life for his ability to quote the Word of God. The first was a challenge from his father, a Primitive Baptist preacher, to debate. The Allen Hill

Autrey was but a young man he accepted the challenge and spent hours on hours preparing for the clash. The experience made him a much stronger Missionary Baptist and started him on a career of preparation to meet any challenger of any sect or creed.

The second event was an eye infection that threatened permanent blindness. His physician warned him that he was likely to lose his sight. This set him to reading and memorizing his Bible. He said he intended to be able to preach the Word tho he should become blind. Either his strong constitution and will or a miracle of God gave him fair vision as long as he lived.

Quite a few smart alocs found Autrey ready for them. Often when he concluded a message he gave opportunity for questions. On one occasion a cute young fellow said:

"Brother Autrey, how do you tell roosters from pullets in day-old chicks?"

"That's easy," replied Autrey. "You just crumble a little bread down before them and if he eats it, he's a rooster, and if she eats it she's a pullet."

This writer was told that as president of the State Baptist Convention, Autrey was presiding at Pine Bluff when a young fellow kept popping up on the question being discussed. Finally a brother arose to a point of order. Autrey said, "State your point."

"This young fellow has already spoken a number of times on this subject and should be called out of order."

"Let him speak! let him speak!" said Autrey. "It's like when a father said to his young daughter: 'Didn't I see John kiss you last night?'"

"I guess so, Father. He kissed me."

"What did you let him do it for?" stormed the father.

"Well, it just seemed to do him so much good, I just let him."

"Let the young man speak. It does him so much good," said Autrey.

Autrey was, perhaps, the strongest defender of the Convention Baptist views on missions. His book, *Grape Shot and Canister*, was a defence and strong expose of the Landmark split which was very strong at that time.

## OBU commencement

DR. John H. McClanahan, pastor, First Church, Blytheville, will speak at summer commencement Aug. 13 at Ouachita University.



The speaker is a 1950 cum laude graduate of Ouachita and is a member of the school's board of trustees. He earned the B. D.

and Th. D. degrees at Southern Seminary. Degrees to be conferred at the 5 p.m. commencement at the First Church:

Bachelor of Science—Jerry Lynn Bibb, Harrison; Paula Frances Brown,

Lonoke; Samuel Carroll Ricketts, Smackover.

Bachelor of Arts—Jack Auten, Judsonia; David Hugh Betts, Ferguson, Mo.; Sharon Kay Fielding, Hope; Margaret Wingfield Frazier, Arkadelphia; James Patrick Hamilton, Piggott; Ralph William Holloway, Percy; William Richard Loyd, Corning; Frank B. McFerrin, Fouke; William Harrell Mattox, Memphis, Tenn.; Michael Makosholo, Gatooma, Rhodesia; Jack Howard May, Arkansas City; David Loyal Prior, Newport News, Va.; Rose Elizabeth Ray, Poplar Bluff, Mo.; Wilbur E. Spearman, Dallas, Tex.; Mary Jo Stilger, Dayton, Ohio; John M. Wilson, Morrilton; Bobby Joe Howell, Arkadelphia.

Bachelor of Science in Education—Robert Leon Clements, Kingsland; Wanda Gale Gray, Texarkana; Emily E. McCarley, Pine Bluff; Celia Dianne Nourse, Texarkana; David Julius Odum, St. Joe, Fla.; Sherri Elaine Pugh, Waldron; Arlene Burch Wilson, Arkadelphia; Janet Stogsdill Osmon, Jonesboro.

Bachelor of Music—Edwin Lee Rettstatt, Canoga Park, Calif.

Bachelor of Music Education—Danny Lee Lowe, Blytheville; Bobby Neal Power, Nashville.

Master of Arts—Elton Boyce McCann, McNeil.

Master of Music Education—Peggy Small Horton, Arkadelphia; Janis Nutt Watkins, Mineral Springs.

## Calvary Association

W. G. DOVE has resigned as pastor of McCrory Church to accept the pastorate of Haygood Avenue, Barnwell, S. C.

HUNTER Church has called Jack Auten, Jr., a recent graduate of Ouachita University, as pastor.

CLAIRE Miller, daughter of Mr. and Mrs. W. J. Miller, was recently crowned Queen at a GA coronation service at Augusta mission.



# INN OF THE FISHERMAN



—Photos by Rodney Dungan

BY GRACIE HATFIELD



A LITTLE folk singing, some poetry reading, hot coffee and a seashell full of peanuts if you wish, all in a dimly-lighted atmosphere with a seaside motif—what could be more relaxing?

One can find such an atmosphere at "The Inn of the Fisherman," a coffeehouse operated by the Baptist Student Union at the BSU center at 323 S. Elm, Little Rock.

A brainchild of Dr. Tom Logue, state BSU sec-

retary and Kathy Layman, summer missionary from Springdale, the coffeehouse has been in operation every Friday and Saturday night since mid-June.

The philosophy or idea behind such a Christian coffeehouse, as compared with those of a more commercial nature, is to give college students a chance to communicate with students of other races and religions. There is no hymn singing, preaching, or even testimonials, but the atmosphere is a very subtle approach to any kind of gospel.

Entertainers are those singers and readers who just enjoy coming and drop in to offer their services. No talent has ever been actually lined up except during the first weekend of operation.

Summer missionaries that work in various Little Rock churches as well as a few "regulars" work as waiters and greet guests.

The Inn of the Fisherman, which takes its name from the ancient practice of many diverse religious groups using a fish to symbolize Christianity, is one of the few Baptist-operated coffeehouses in the Southern Baptist Convention, but other denominations have them. Many of these coffeehouses are criticized as avoiding evangelism rather than actually accomplishing anything.

"The 'evangelism' comes through communication, friendship and a sharing of beliefs and views," answers Miss Layman. "We're not trying to preach but to communicate with people from all walks of life."

Religion is discussed only if the guest indicates interest. The only direct stimulation is the lone tract with a small gospel message, written in the idiom of contemporary Americans, which is placed on each table.

The coffeehouse allows freedom of expression in several different ways: through the performing arts, simple conversation, and even in art display. Already lining the walls are various paintings contributed by Mrs. D. K. Lindsey, a local artist, and visitors to the coffeehouse are urged to display their own works.

So far, the coffeehouse has had crowds as large as 75 and never a crowd smaller than 20-25. While the large crowds are pleasing, those most interested in the effect of the project report better communication and response to entertainers among smaller groups.

Who comes? Guests are mainly college students home for the summer, medical school students, and out-of-town students working in the city. Many Baptist young people attend, but, satisfyingly, many students of other faiths attend also. One of the regular performers is a member of the Presbyterian Church.

Both Dr. Logue and Miss Layman feel that the coffeehouse has been successful and hope to continue it throughout the winter months.

"This is definitely doing something," Miss Layman emphasized. "We're broadening friendships as well as accomplishing the communication ideal."



## New radio program

"TREASURES from God's Word" is the title of a new radio program sponsored by Second Church, Little Rock, under the direction of the pastor, Dr. Dale Cowling.



DR. COWLING

"The purpose of the radio program is to focus attention upon some passage from God's word each day," Dr. Cowling reports. "I make an effort to draw inspiration and strength for daily living out of the passage. It is my hope that many lives will be touched and blessed by these moments of inspiration."

"Treasures From God's Word" is broadcast Monday through Friday from radio station KARK, from 6:20 to 6:30 p.m.

## Current River Assn.

SHANNON Church, Pocahton, has called Forrest Bynum, Alexander Church, Greene County, as pastor. Mr. Bynum has accepted and moved on the field.

Witt's Chapel Church, Maynard, has called Doyle Wesson, Crossett, as pastor. He has moved on the field.

Mt. Pleasant Church, Pittman, called Dan Sanford. Mr. Sanford accepted and was ordained by the Church on May 2. He lives at Doniphan, Mo.

Biggers Church has extended a call to Leonard Bunch, Jonesboro. Mr. Bunch was pastor of Eight-mile Church, Greene County.

Reyno Church has a new pastor, Marion Berry, Nettleton.

Success Church has extended a call to Grover Blankenship, Memphis, as pastor. Mr. Blankenship will complete his 20 years in the Navy in August. He will then move on the field and devote his full time to the work of a pastor.

Shiloh-Clay Church, Route 1, Corning, has a new pastor, J. B. Huffmaster, who served as pastor of Success Church for seven years.

## From the churches . . .

### Blytheville First

BOB Snider has joined our staff as summer youth director. Mr. Snider is from Camden and will be a junior at Ouachita University this fall.

Bob grew up in First Church, Camden. His mother has been active in Arkansas W.M.U. work, and was selected mother of the year in our state.

Among the activities which Bob has helped to coordinate have been Vacation Bible School, Youth Week at Ridgecrest, and the youth revival with Rev. William L. Dyal Jr. from the Christian Life Commission as guest speaker. The annual church camp is scheduled for Aug. 9-11.

### Fayetteville First

RECENT figures were released from the Arkansas Chamber of Commerce on per capita income by families in Arkansas. We multiplied the figure by the number of our church families (and Fayetteville is usually the highest in the state) and figured a tithe. If every family in our church tithed we'd have a budget of \$328,000 instead of \$140,000. However, we do give as a church about 42 per cent of a tithe. The SBC average is 33 1/3 per cent so we can be grateful for a better than average record.

### Warren First

THE First Baptist Church of McGehee has challenged us to an attendance contest during August. This involves total attendance in Sunday School, Training Union and Prayer Meeting—both in First Church and in our mission. One point is given for each person at each of these services; five points for each new member. The losing church will be host to the winning church for a supper early in September.

### Little Rock Immanuel

PASTOR W. O. Vaught Jr. left Aug. 3 for a 36-day trip to Europe and the Soviet Union to study Baptist life and visit Baptist leaders and their churches. He was accompanied by Dr. Bob Ramsay, Brookhaven, Miss., Rev. Kermit Canterbury, Jackson, Miss., Rev. Robert White, Bastrop, La., and Dr. W. A. Criswell, Dallas, Tex.

### Melbourne Belview

AN old-fashioned brush arbor meeting was held July 18-24, with our at-

tendance of 226 to 310 sitting on cross-ties. Dee T. Speers was the evangelist; Doyme Robertson is pastor. Results: 22 by baptism; 3 on profession of faith; 1 by letter; 15 rededications.

### West Memphis First

WHEN a new member unites with our church a picture is taken and used in the church paper, but that is not the end of that picture. It is then inserted into a special card which carries information on the new member, and is then placed on display in the nice new case for that purpose near the church offices. When the case is filled, those pictures having been there the longest time will be removed in favor of new members and the others filed.

### Pine Bluff South Side

THE youth choir has returned from their singing tour in Arkansas, Louisiana and Texas.

### Fountain Hill First

MEMBERS of the church for more than 50 years were honored in a special service June 13. They are Mrs. Dewey Pierce, Dr. and Mrs. J. T. Wood and Mr. and Mrs. Carol Mears, all of Fountain Hill; and Mr. and Mrs. Leslie J. Savage, Crawford, Colo. The men were voted honorary deacons. Rev. E. E. Griever, Hamburg, brought the message.

### Paris First

WORD was received last week that Rev. C. N. Royal, a former pastor, recently died. Funeral services were held at First Church, Durham, N. C. Mr. Royal became pastor of our church May 9, 1926, and resigned April 12, 1931. Surviving are his wife and one daughter.

### Cave Springs Lakeview

LINDA Edsell was crowned Queen in the first coronation service of the church Aug. 1. The GA's were organized less than a year ago. The four maids were Susan Hendrix, Lavona Todhunter, Kerry Phillipot and Vickey Fletcher. Mrs. C. J. Ford Jr. is director. Mrs. Kenneth Meadors is counsellor.

### Melbourne First

THE church has voted to insulate the ceiling of the educational building. A native of Melbourne, J. R. Wiles, has moved back into our community and preached for us Aug. 1.



By the BAPTIST PRESS

## Literacy education in missions

### Parrott heads board

DR. John Parrott, pastor of First Church, Roswell, N. M., was elected president of the Sunday School Board of the Southern Baptist Convention, at its annual session, July 28-29, at Ridgecrest (N. C.) Baptist Assembly.

Dr. Parrott, a native Arkansan and a graduate of Ouachita University, succeeds Dr. John E. Barnes, pastor of Main Street Church, Hattiesburg, Miss., as president of the 61-member elected Board.

John L. Cottrell of Nashville, a manufacturer's representative, was elected recording secretary.

Theodore C. Chitwood, a certified public accountant who is a group supervisor for the Internal Revenue Service, Nashville, was re-elected chairman of the 18-member executive committee of the Board. Composed of members from the Nashville area, the committee meets monthly.

### Newsman to Europe

THEO Sommerkamp, assistant director of Baptist Press, Nashville, Tenn., and Mrs. Sommerkamp were employed July 15 by the Southern Baptist Foreign Mission Board for a five-year term of service as missionary associates in Europe.

Mr. Sommerkamp, a native of Tampa, Fla., expects to work with the European Baptist Press Service (news agency of the European Baptist Federation), with headquarters in Ruschliko, Switzerland.

He has worked for Baptist Press, news service of the Southern Baptist Convention, for 10 years. Discussing his decision to go overseas, he told the Foreign Mission Board that his aim as a missionary associate will be the same as in his work in the States—to use his professional training and experience "to lead others to know Christ and to strengthen and encourage Baptist work."

BY DAVID E. MASON  
MANLIUS, N. Y.



DR. MASON (left) with copies of *The Story of Jesus prepared in the Swahili language which is widely used in Kenya.*

NAIROBI, Kenya, July 27 — Thirty Americans, representing eleven denominations, returning to the Kenya capital today reported that 430 new teachers had been trained in the Laubach Literacy method. The group, in Kenya for a three-week literacy mission, seeks to dramatize the value of adult literacy education as a Christian missionary tool.

Dr. Frank C. Laubach, veteran literacy campaigner who has worked with missionaries in over 100 countries, met yesterday with Kenya's president, Jomo Kenyatta.

"The churches will look back on 'Kenya-65' as a significant breakthrough in Christian missions," said Laubach.

Several Southern Baptist mission points are cooperating in the project. There are more Baptists in the group than there are representatives from any other denomination. Dr. Paul Caudill, pastor of First Baptist, Memphis,

Tenn., and a member of the Foreign Mission Board reports: "The spirit I have seen in these days is like the spirit of first-century Christianity."

Other Baptists in the group are Dr. David E. Mason, organizer of the project; Miss Mildred Blankenship, the Home Mission Board; Rev. Henry Malone, Texas, and Rev. J. C. Shepard, California.

Dr. John A. Moore, International Seminary, Zurich, was an observer during the project orientation.

Concerning the ways in which literacy has been used to satisfy Christian ends, Mason said: "It has been a satisfying expression of compassion—an outlet for altruistic service. It has been a tool of evangelism, providing a climate for conversion. It has opened the pages of the Bible and other Christian literature to those inside the church and out. It has been used as a meaningful church project—an instrument for assimilating new members and invigorating old ones. It has been used as an entree into nations and cultures which otherwise would have excluded missionaries—a wedge to open the way for rapport."

### Busy man!

IN spite of the fact that he travels about 100,000 miles a year as president of Golden Gate Seminary, Mill Valley, Calif., Dr. Harold K. Graves served as president of the Mill Valley Rotary Club during the past year. He kept a perfect Rotary attendance record by making up at clubs wherever he happened to be when he was away from home.

Dr. Graves was featured recently in the *Mill Valley Record*, a weekly newspaper, upon the completion of his term as Rotary Club president.



## Evangelism professor

ROY FISH, pastor of First Church, Fairborn, Ohio, has been elected professor of evangelism

by the board of trustees of Southwestern Seminary, Fort Worth, Tex., effective Sept. 1.



DR. FISH

In making the announcement, Seminary President Robert E. Naylor said:

"His heart is in evangelism. His leadership ability is attested by his recent election by acclamation to the presidency of the Ohio Baptist Convention."

A native of Big Spring, Tex., Dr. Fish received the bachelor of arts degree from the University of Arkansas in 1952; the bachelor of divinity degree in 1957, and the doctor of theology degree, 1963, from Southwestern Seminary.

Dr. Fish has served pastorates in Winslow, Ark. and Big Spring, Gatesville, and Azle, Tex., before moving to Ohio in 1962.

## Tour Mexican missions

THIRTY-ONE Baptist pastors and laymen from 13 states, including one from Arkansas, will tour Baptist missions in Mexico, Sept. 6-17. Representing Arkansas will be Sherman R. Fuller, Harrison, a retired employee of Sears Roebuck and Co.

The men will inspect mission work in such cities as Saltillo, San Luis Potosi, Mexico City, Toluca, Morelia, Guadalajara, Zacatecas, Durango, and Torreon. Most of them will have opportunity to give their Christian testimonies during night services at the mission points.

DR. V. Wayne Barton, Southern Baptist teacher and writer, has become pastor of First Baptist Church, St. Charles, Ill. Dr. Barton goes to St. Charles from Houston (Baptist) College where he has been professor in Bible and Greek since 1963.

# A prevailing wind

BY GERALD B. PALMER  
HOME MISSION BOARD  
ATLANTA, GA.

## The Cover

THE most significant change in the language missions picture today is the new awareness of personal responsibility which individual Southern Baptist church members have concerning language groups of the United States.

Many factors have affected the language groups of the United States, bringing changes which have caused adjustments in the mission approaches to the spiritual needs of these people. In the book, *Winds of Change*, I dealt with the factor of relocation which has placed language groups in all of the metropolitan centers, with the factor of educational opportunities which promises a new generation from the youth of such groups as the Indians and Mexicans, with the factor of job opportunities which is raising the standard of living of many groups, with the factor of the improved standard of living all of us are enjoying in the United States, and with the factor of political change which has brought influence to many leaders in language groups.

It is evident that these factors are not "changing winds" but prevailing winds that continue to blow across the American scene. The task of missions, we have come to realize, will never be accomplished until every individual Christian recognizes his responsibility to every person who is without personal faith in Jesus Christ. His individual responsibility can be shared with others through the cooperative endeavors of the church, but it cannot be assigned to others to the point where we are relieved of our personal responsibility.

Lloyd Corder, secretary of the language missions department at the Home Mission Board, says, "As a result of this awakening interest the work of our department has been increased greatly, thus answering the request for guidance in the doings of language



*LITTLE Anna Maria, daughter of Mexican migrants who labor in our fields to harvest the crops to feed the people of our land, is typical of girls and boys, men and women who need the gospel of Jesus given them in their own language. (Home Board Photo)*

missions."

One pastor has said, "We have had to rethink the ministry of our church. It has opened our minds to the needs of not just the language groups but also of other 'pockets' of need that we have bypassed."

Another person said, "I have always felt the spiritual need of some of my neighbors of other national background but I never felt that I could do anything but pray. Now I realize I can pray and work."

Language Missions Week, August 23-29, offers an opportunity for each church and every Christian to become aware of the needs of many language persons in their community and to do something about it. I ask you to test the prevailing winds that are blowing in your community.



## Departments

### Missions-Evangelism

#### Population trends

DID you know that the population trend has changed for Arkansas? For a number of years our population decreased, year by year, but since 1960 Arkansas has shown a greater increase in population than Oklahoma, Kansas, Missouri, Tennessee, Mississippi, Louisiana, and is equal to the increase of Texas. It is encouraging to note that the per cent of increase in Arkansas in the last few years has been far above the national average.

The rural areas of Arkansas are showing signs that are encouraging for our rural churches. The members of the rural churches do not have to leave their communities and churches to find employment. They can arrange to stay at their country homes where they grow good gardens, raise some cattle, and at the same time commute 15 or 20 miles to an industry where they have full-time employment. In many cases both husband and wife will have employment in an industry and yet maintain their country home where they still have membership in a country church. In some areas there are people returning who, years ago, moved away seek-

ing employment. They are building nice homes and are becoming leaders again in the churches from which they went years ago.

Another encouraging thing about the increased population is that new people are moving to Arkansas from other states. Just yesterday, in company with an associational missionary, I had lunch in a home of people who came to Arkansas from Iowa. Many are coming from Oklahoma, Texas, Kansas and other states.

These encouraging things ought to cause us to keep a vital interest in our rural churches. We must not forsake them, for in years to come, they may become strong, aggressive churches that we will be proud of and rejoice in the fact that we helped them during the days when they were weak. We must not think, either, that all rural areas are well church-ed—at least, with Baptist churches. There are still many places where we ought to have missions and churches. The people are there. Other denominational groups have been endeavoring to reach them, and, in some cases, doing a good job, but in others, have failed. Perhaps some are waiting for Baptists to come to their communities. Let us keep in mind that missions and churches are still needed both in towns and in rural areas.—C. W. Caldwell, Superintendent

### Sunday School

#### Spirit of '66

NASHVILLE—It happened not long ago during a regular monthly meeting of the educational organizations of the Sunday School Board, Woman's Missionary Union and the Brotherhood Commission.



MR. HATFIELD

A request from the division of evangelism of the Home Mission Board suggested that the 1965-66 emphasis on "A Church Fulfilling Its Mission Through Proclamation and Witness" should be correlated. For almost a year the educational organizations of the Convention have been meeting periodically to discuss correlation of all programs, plans and efforts.

The dream of correlation for the 1965-66 emphasis has become a reality. Each program organization has prepared materials and resources in relationship to an overall strategy developed jointly.

These suggestions are contained in the "Evangelism Plan Book," designed to help the pastor lead the entire church membership in preparation for, and participation in, the year of proclamation and witness. It is available from the division of evangelism. Also, guidance is available in Church Program Guidebook 1965-66, available from Baptist Book Stores.

The main thrust of this emphasis will be from January through May 1966, a five-month period to be coordinated under the heading "Every Christian A Witness Now."

The need for such an emphasis has been expressed by Dr. Arthur B. Rutledge, executive secretary-treasurer of the Home Mission Board, who said, "Within the United States of America more than 70 million persons are 'unchurched.' The number without any meaningful personal relationship with Christ must be much larger."

Dr. James L. Sullivan, executive secretary-treasurer of the Sunday School Board, said, "If this total

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effort by our denomination is bathed with prayer and if Southern Baptists will fully commit themselves to God, the coming year can be one of unparalleled advance."

"The growth that has characterized Southern Baptist churches and members must continue," said Miss Alma Hunt, executive secretary, Woman's Missionary Union. "Nothing can stimulate this growth more than a renewal of the witnessing commitment of each church and each church member."

Dr. W. Wayne Dehoney, president of the Southern Baptist Convention, has emphasized the need for churches to stress personal witnessing. "Christianity conquered the civilized world in three centuries when the 'scattered ones went witnessing.'

"A hostile, materialistic, sin-ridden world can never block the momentum of the gospel when every Christian becomes a witness. Again, today, to win this world to Jesus Christ, we must mobilize the total resources of 10.5 million Baptists calling for every Christian to be a witness now!"—Lawson Hatfield, secretary

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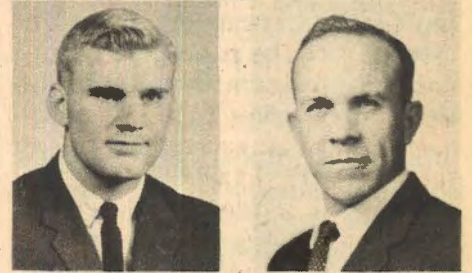
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### Training Union

## How to promote Junior Memory-Sword Drill

(BY MRS. F. F. HICKS,  
APPROVED WORKER)

1. LEAD the Juniors to learn the meaning of the words in the verses and apply them to their lives instead of just saying the words.
2. Lead the Juniors to learn the the books of the Bible and how to find the references in order to be good soldiers for our Master, and not just to win a "contest."
3. After the Juniors know the meaning of the verses, various methods can be used. In extra meetings with Juniors they can learn the verses one quarter at a time—and keep reviewing the 13 verses for the previous quarter.
4. A church could profitably spend some money by sending all Junior memory-sword drill participants to Siloam Springs Assembly (or assist them in attending).
5. Write to your State Training Union Department for memory-sword drill tracts containing the rules and the scriptures.



*NEIL Jackson (right), Baptist Student Director at Arkansas Tech for nine and a half years, has resigned his position to accept a position in the counseling and placement office of Arkansas Tech.*

*Glyn Finley (left), a recent graduate of Southern State College, has been named interim director at Tech. Mr. Finley was BSU president at Southern State, state vice president, and was BSU missionary in West Virginia during the summer of 1964.*

### WELCOME

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Andrew M. Hall, Pastor  
W. H. Halbert, Education  
Jim Davis, Music



## I was a Sunbeam

THE other day I fell to wondering where I received my first impression that "the field is the world" and that every Christian should be a missionary. I decided it must have been many years ago when I was a Sunbeam.

In that little Sunbeam Band I saw and heard my first real missionary, Miss Blanche Groves of China. I shall never forget the expansion of my boyish heart when she showed us some little Chinese paper kitchen gods. It was not long afterwards that I saw my first real Chinese lady, a tiny little person dressed in a flowing red and yellow robe. I thought surely Christ must be for the whole world.

In that Sunbeam Band I learned my first mission song. That I could not sing in tune or on key did not matter to the leaders. They wanted me to get the words into my heart.

Jesus loves the little children,  
All the children of the world;  
Red and yellow, black and white,  
They are precious in his sight;  
Jesus loves the little children of  
the world.

In that Sunbeam Band I received my first impression that the Bible is a mission book. I remember some large wooden letters our leaders allowed us to use as tracing guides in making posters to read "God is love." The leaders would then tell us stories from God's Book of his love for all the world.

In that Sunbeam Band I gave my first mission offering. I do not remember much about it except that it was for Jesus and the world and at Christmas time. It must have been for the Lottie Moon offering for foreign missions.

In that Sunbeam Band I heard my first mission call. It was during the seventy-five million cam-

paign. Dr. L. R. Scarborough had spoken in our church. Our Sunbeam Band was meeting and the great preacher came by to smile at us and to say a word about the needs of the world. That afternoon while sitting under a bright blue sky on top of my father's tin barn with Jim Safley, a little Catholic friend, I confided that I supposed God had a place for me in the world and that I would try to find it.

The two great-hearted leaders of that Sunbeam Band, Mrs. Walter Coffield and Mrs. W. E. Benson, may have had their discour-

aging moments, but their labors paid rich dividends in the heart of one little boy and I am thankful.—Albert McClellan

Albert McClellan is program planning secretary of the Executive Committee of the Southern Baptist Convention. His testimony and that of many others calls on churches to place new emphasis on the Sunbeam Band and to make sure that every child, birth through eight, receives the excellent missionary education provided through this organization. Focus Week, Aug. 8-14 is a good time to take this look.

— ATTENTION! —

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## Report from Seattle

DEAR Arkansas Baptist students:

The retreat which we six Arkansas summer missionaries led our six churches to have was nothing short of terrific! We had all planned and prayed for it to be so. In planning, we had an estimate of 100 people. In reality, over 160 attended. Retreats are completely new to these young people, but by the time it was over, all wanted another retreat! At last report, there were two conversions and one boy who surrendered to the ministry. We feel that there will be many more decisions as a result of this spirit-filled retreat.

"The Challenge of the Northwest"—this is what my pastor called it and truly it is a challenge. Unlike the South, Baptists number only one percent of the population of this city. This, of course, is Baptist of any sort. There are General Association of Regular Baptists, Primitive Baptists, Landmark Baptists, Conservative Baptists, Independent Baptists, American Baptists and Southern Baptists to name a few.

How many Southern Baptists are there? In this Association, there are 35 churches with a total of less than 3,000. The percentage can be found by dividing 3,000 by 1,250,000 (one million and quarter), the population of the Greater Seattle area which the Evergreen Baptist Association serves. Washington is the most unchurched state in the U. S. per capita. Only 28 percent claim to be affiliated with any church!

Undoubtedly, the Assembly of God and Pentecostal churches are growing most rapidly. The Assembly of God churches use Southern Baptist literature. In fact, the Assembly of God churches here remind one of the Baptist churches in the South!

My church, Richmond Highlands, is in an area of 50,000 people. It is the only Southern Baptist church here. Its membership is not quite 100, but it is growing. And the people are dedicated. These people need your constant prayers and support.

As youth director, my work mainly concerns the youth. However, through the youth, we reach the parents. And through the parents, the neighbors. For example. Sunday morning, one of my intermediates made a public profession of faith. She had been converted in a Billy Graham meeting July 11, which had drawn over 30,000! With Sandy came her mother who had been reached as the pastor talked with Sandy in her home concerning her decision. We are now working with her father for he is not a Christian.

Yes, "The Challenge of the Northwest," has been made live to me. If only you could grasp the crying need of the people of Seattle for Christ. Please pray for His work here. Sincerely, Jan Smith. (Jan Smith, a student at Arkansas State Teachers, is serving as BSU missionary in Seattle, Washington.)

### Brotherhood

## Successful camps

A SERIES of three very successful and gratifying Royal Ambassador camps were brought to a close on June 25. The Lord blessed the efforts of the camp workers and the visible results of the camps were very encouraging. Only time and eternity will reveal the full value of the camps in the life of each boy attending.

Visible results, in decisions made, reveal that 15 boys were saved, two surrendered to be a missionary, and one to be a preacher. Thirteen surrendered to full time Christian vocational service in whatever field the Lord

(Continued on page 21)



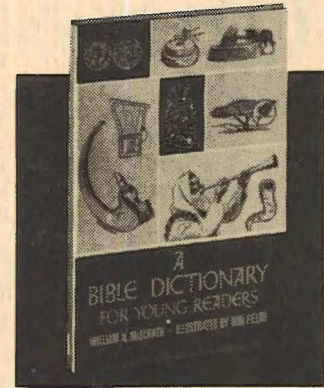
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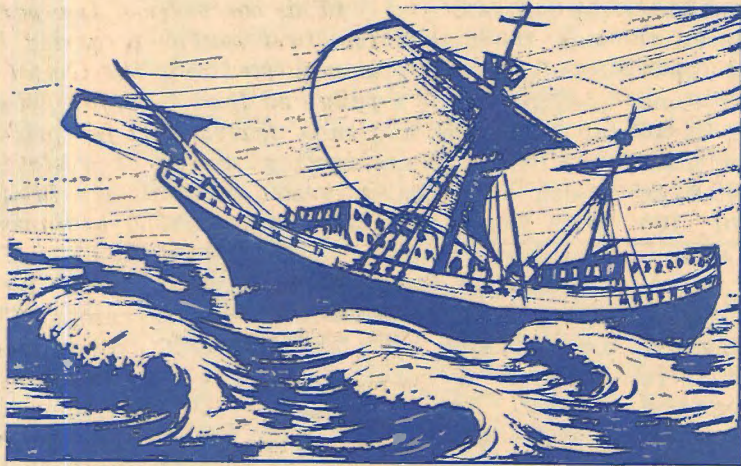
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# OCEANS



# MOTION

BY THELMA C. CARTER

WHEN you have held a small container of water in your hands, you have noticed that the water rocked back and forth. In fact, you probably could find no way to keep the water steady. If you move a basin of water in a circular motion, you have difficulty keeping the water within the rim of the basin. The movement tends to cause the water to pile up, even to overflowing.

Strangely true is the fact that the great natural basins, the oceans of the earth, react in much the same way. The oceans are never still. They are always moving with the tides and the winds.

Many forces rock the waters in the oceans. There are the winds, whether they be hurricanes or gentle breezes. There are river currents that flow within the oceans themselves. Finally, there is the spinning of the earth on its axis as it rotates about the sun.

In heavy storms when the winds are blowing

strongly, the waters tend to pile up in mountain-high peaks. These lash coastlines and sweep over islands and inland coves.

We cannot help but feel wonder as we learn about oceans. Those who study them tell us that only a single water particle or a tiny pebble is needed to set a whole ocean in motion.

You can see this in a small way when a drop of water or a pebble hits a basin of water. The water moves in circles or in a circular orbit. The water in the basin tends to rock back and forth as it tries to steady itself.

We know that God created the seas (Genesis 1:9-10). They are mentioned many times throughout the Bible.

(Sunday School Board Syndicate, all rights reserved)



# Federal aid to colleges

(Continued from page 7)

I do not share the pessimism of those who prophesy the death of our colleges if they do not receive federal grants. Some of our ambitions might not be realized without such aid and some of our colleges might have to modify their programs. Some might have to merge with others, and a few of the weaker ones might even die. If this is necessary, I can think of no better altar on which to make the sacrifice. The great need is not tax support but a re-birth of conviction within our churches as to the indispensability of these colleges to the entire Christian enterprise. What our churches lack is not money but awareness of the relevance to Christian missions, and the courage to reshuffle budgetary

priorities in order to make them secure.

Baptists played a significant part in ploughing this idea of religious liberty into the nation's conscience a long time ago. The battle has been thrust upon us again. Is it possible that our convictions are not as deep as those of our forefathers who believed that nothing was more important than freedom of conscience in matters of religion?

## Footnotes:

<sup>1</sup> Published by Backus Historical Society, Newton, Mass., 1871

*(This concludes a two-part article by Dr. Guinn. The first part was carried in last week's paper. It is suggested that the Guinn article be studied carefully and then filed for future reference. The question of tax support for private colleges will be considered at length at a state meeting, to which all interested Baptists are invited, at Second Church, Little Rock, Aug. 30, beginning at 10:30 a.m.—ELM)*

## Revival news

**CHATFIELD Church**, Aug. 22-29, Thomas Drake, pastor, Hawthorne Church, Dyersburg, Tenn., evangelist; Raymond Holloway, pastor.

**MCGEHEE First Church**, Aug. 23-28; Dr. C. W. Caldwell, Little Rock, evangelist; Kenneth Martin, music director, Dermott Church, song leader; Billy Birchfield, Halley, pianist; Mason Craig, pastor.

**FIRST Church**, Morrilton, Aug. 16-22; J. T. Elliff, Little Rock, evangelist; David Blackburn, Morrilton, singer; Morris L. Smith, pastor.

**IMMANUEL Church**, Pine Bluff, Aug. 22-29; Dr. Robert Baker, professor of Church History, Southwestern Seminary, evangelist; L. H. Coleman, pastor.

**FIRST Church**, Paris, Aug. 22-29; J. T. Elliff, evangelist; Jim Elliff, song leader; Harold White, pastor.

**ARCHVIEW Church**, Little Rock, tent revival, July 18-25; Walter K. Ayers, Little Rock, First Church, evangelist; Joe Miller, singer; 10 for baptism; Andy Kerr, pastor.

**ESTES Chapel**, Scott; July 20-Aug. 1; Ed Walker, North Little Rock, lay evangelist; Louis Jeffers, Scott, song director; one by profession of faith; 28 rededications; Carl Robinson, pastor.

**SWEET Home**, Pine Grove Church, Sept. 19-26; Delbert Garrett, Texarkana, evangelist; J. A. Hogan, pastor.

**PRAIRIE Valley Church**, Lone Oak, Tex., July 19-25; E. Butler Abington, DeQueen, evangelist; 15 for baptism; Danny Eakin, formerly of DeQueen, pastor.

**FIRST Church**, Little Rock, tent revival on Benton Highway, one-fourth mile from University Street, Aug. 22-Sept. 5, three-Sunday revival; Walter K. Ayers, evangelist; Paul Roberts, pastor.

**PARKVIEW Church**, El Dorado, tent revival on church parking lot; Aug. 4-15; Walter K. Ayers, evangelist; Mr. and Mrs. Mark Short Sr., music directors; J. W. Borrows, pastor.

**CENTRAL Church**, Bald Knob, July 26-Aug. 1; Walter K. Ayers, evangelist; Don Jones, music director; 7 by letter; 2 by baptism; A. D. Cordier, pastor.

## Successful camps

(Continued from page 19)

may lead, and 65 made a rededication of their life to the Lord and His work. From this group of boys will come the leaders in our churches and denomination tomorrow. We are thankful for such boys and pray that they may continue to follow the leadership of the Lord throughout life.

The All Age Camp, June 7-11, brought the largest number of Ambassador age boys to attend in several years. They were a fine group of boys indeed and did an excellent job in every phase of camp life. By their outstanding Christian conduct and example in their own program of work and activities, they were a tremendous influence for the Crusader and Pioneer age boys who were in camp at the same time. They were in agreement that the camp period for their age group should be for two weeks, rather than one, in order that they might have time for a more thorough study of mission work and campcraft activities.

The staff and counselors did an excellent job in the performance of their duties. Without them it

would be impossible to hold the camps. The staff, of college age young men, are some of the finest Christians in the state. They give of their time for the entire camping period. We appreciate so much their willingness to give of their time and energy. The counselors are pastors in the state and we appreciate their willingness to serve and give a week of their time to help in molding the life of the boys in their group. Each group is kept small; eight to ten boys, so that the counselor may give personal attention to needs of each boy. Several pastors have been serving for several years, for at least a week, and really do an excellent job because they are familiar with camp work. Several served for their first time this year and did an excellent job also. We trust that they will return again next year.

We praise God for His blessing upon the camps for this year and for the decisions made. And pray that even more boys may be reached in the camps for the next year. — C. H. Seaton, Associate Secretary

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# Christians grow through service

BY RHINE McMURRY\*

ROMANS 12

AUGUST 15, 1965

ONE of the crucial problems facing our churches in this present generation is the professing Christian who does not give evidence of service to Christ. Our church rolls are full of names of people — many non-resident, but many local—who do not serve Christ through their church. Some way the idea has come that community service should be equated with Christian service through the local church.



MR. McMURRY

Community service is good, but it does not promote Christian growth unless it is in the spirit of Christ. In fact, it seems impossible that one could be a thorough Christian influence in his community service without being faithfully dedicated to his local church.

This entire lesson dealing with service hinges on the word "Therefore." "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." We are called upon by this word to think back through what Paul has written in the early part of Romans. We look back at his teaching concerning condemnation, justification, sanctification, and glorification. We conclude that if we have sincerely committed ourselves to Christ, then all that we have, and all that we are, belong to Jesus Christ. "Therefore," "reasonable service," which is described by the terms "a living sacrifice," hinges on our acceptance of Jesus Christ as our Lord and Saviour. You immediate-

ly see the problem—many people profess Christ as Saviour, but it has not resulted in "reasonable service."

Our lesson will deal with Christian service to God, Christian service to fellow Christians, and Christian service to those who would do them harm.

## I. Christian service to God. Romans 12:1-3

IT is difficult to tell what motivates us in our service. I have heard it suggested that the only reason people serve God is because of what they get out of it. Maybe it is good that in every life conflicts come which force us to choose whether we will serve God or ourselves. When we choose to serve God the testimony is powerful because God has been honored above the individual. When we choose to serve self, God's power is limited. There are many areas where we see this choice being made in our day. I suggest just a few.

First, it takes courage to stand out against a crowd. So many are serving self in the name of Christ on every hand today. Some have risked everything to take a stand for their Christian convictions. Sometimes the individual suffers unspeakable indignities, but Christ is honored.

Second, a person is asked to teach a group of boys or girls in Sunday School; but this person has developed such an outlandish standard of living that he has had to accept other jobs, the wife has to go to work to help make all the payments and they are just so tired on week-ends they must stay home and rest. Who is this person serving—Jesus Christ or self?

Third, a family wants a new

\*Mr. McMurry is pastor of First Church, Siloam Springs

home, a new car, new clothes, a color television and a vacation. They have to choose whether they will continue to tithe or use their tithe to make some of their desires come true.

I am thrilled that complete service to God is manifest every day when Christian service and self service come into conflict.

## II. Christian service to other Christians. Romans 12:9-13.

AS long as there is no problem to be faced, or no personality conflict to fret us, we get along real well. But when there is evidence some one is ungrateful, or questions our motive, or talks about us, then we are tempted to lose heart and give up. We forget that the Christian's love for his fellow Christian is second only to his love for God. Neither indifference, nor slander, nor injury can stop the Christian. He goes on serving, and loving, and helping his fellow Christian. I like the admonition in *Broadman Comments* to maintain "the open hand, the open heart, and the open door."

An incident at the Baptist World Alliance is shocking. An elderly lady was leaving one of the meetings. She fell and broke a hip. It was quite sometime before anyone would stop and offer to help her. It was later discovered that she was a retired Southern Baptist missionary. Maybe we need to re-think our obligation to our fellow Christians.

## III. Christian service to those who would do them harm.

THERE are two areas of persecution today. There is the persecution within the church and the persecution from those who deny Christ.

It is always distressing when we "take into account the envy, opposition, misunderstanding and downright persecution" dedicated Christians have received from those who claim to be Christians. It is often in the midst of persecution, though, that real Christians emerge. But what a shame that



some of this must take place within the church.

Recently, I heard someone say there have been more Christian martyrs in the twentieth century than any other period of Christian history. There have been many recently to make the news. Paul reminds us of our responsibility as Christians:

"Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good" (Romans 12: 14-21).

Do you suppose our churches will ever be able to involve all those who claim to be Christian in Christian service? "There is no growth without service, and no service without growth."

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## A Smile or Two

### Man's best friend

IT was the first day of school and the kindergarten teacher asked the children what they wanted to be when they grew up. One little boy spoke up importantly:

"When I grow up I'm gonna be a lion tamer. I'll have lots of fierce lions and tigers and I'll walk in the cage..." He hesitated, then continued, "But, of course, I'll have my mother with me."

### Junior who?

"WHAT makes you think Junior will be in politics one day?" asked Mother.

Replied Father: "He says more things that sound well and mean nothing than any other boy I know."

### Get the stretcher

MECHANIC: "The trouble with the car, madam, is that there is a short circuit in the wiring."

Woman: "Well, can't you lengthen it?"

### Last chance

IN a rural courthouse, the clerk puts this sign over the marriage-license window at lunch time: "Back at 1 o'clock—think it over!"

### Missionary-kid

AS we approached the landing strip at Niteroi, Brazil, on the first flight our children had ever taken, the plane swept low, almost touching the ocean. "Does the plane driver know not to park it here?" asked our then six-year-old.—Hattie (Mrs. Norvel W.) Welch, missionary to South Brazil.

THE difference between a statesman and a politician is that a statesman thinks he belongs to the state and the politician thinks the state belongs to him.

## Attendance Report

Church	August 1, 1965		
	Sunday School	Training Union	Ch. Adms.
Beirne First	94	51	4
Berryville			
Freeman Heights	152	62	
Blytheville First	568	169	1
Chapel	55	39	
Camden First	460	144	3
Dumas First	291	76	7
El Dorado			
Caledonia	63	40	
Ebenezer	162	63	2
First	742	516	2
Trinity	239	87	1
Greenwood First	459	113	
Jacksonville			
Chapel Hill	77	39	
First	414	182	7
Second	213	89	3
Jasper	69	31	
Jenny Lind	129	104	
Jonesboro Nettleton	238	106	
Lavaca	240	146	
Little Rock			
Immanuel	1,146	403	4
Rosedale	244	108	
McGehee First	409	129	
Chapel	74	43	
Marked Tree First	170	75	
North Little Rock			
Calvary	430	112	1
Central	260	84	
Forty-Seventh St.	206	109	3
Gravel Ridge First	187	104	2
Runyan Chapel	54	35	
Levy	469	147	2
Park Hill	738	255	3
Sixteenth St.	43	23	
Sylvan Hills First	285	110	
Pine Bluff			
Centennial	178	84	5
Second	215	84	
Siloam Springs First	344	174	1
Springdale First	446	115	3
Star City First	254	89	
Texarkana Beech St.	489	148	
Mission	42		
Van Buren			
First	456	170	
Second	75	48	
Vandervoort First	46	29	
Ward Cocklebur	35	38	
Warren			
First	398	99	
Southside	83	85	1
Immanuel	261	82	1
Westside	107	35	

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# Religious News Digest

By Evangelical Press

A MISSIONARY family of the United Church of Christ in the U. S. has been ousted from Rhodesia as "prohibited immigrants." Mr. and Mrs. Lester Keith Weiner, educational missionaries, were given two weeks to leave the country. An appeal of the government's deportation order was rejected. So was a request for an extension of the two-week grace period to permit their mission board to arrange an assignment for them in another part of Africa.

In April, Mr. Weiner, who headed the teacher training program at Mt. Selinda College, was fined \$60 for having written a sonnet reflecting on the theological implications of the use of police dogs against black Africans. It was published in the Central African Examiner, whose editor was also fined. Mr. Weiner was found guilty of an act "likely to engender feelings of hostility towards the police" and "likely to expose the police. . . to contempt, ridicule or disesteem."

NINE participants in a Menonite Central Committee study tour of East Germany and Czechoslovakia concluded after the three week trip that "indifference and materialism" are as much or more a cause of Christian unfaithfulness in Red countries as is "compromise with communism."

"In general," the group agreed at an evaluation session, "we found that both the weaknesses and strengths of the church in the West. For example, just as some Christians in America identify Christianity with the 'American way of life,' so some Christians in the German Democratic Republic and Czechoslovakia are ready to identify Christianity with the 'socialist way of life.'"

DUTCH Reformed publications in Johannesburg have warned that an increasing number of church members are transferring their religious affiliation to the Presbyterian Church of Southern Africa, which has a more liberal attitude in racial relations. South Africa's three Dutch Reformed Churches generally support the government's racial segregation policies, opposed by the Presbyterians, Anglicans, Roman Catholics and other religious bodies.

THEOLOGICAL education is in a period of "critical transition" and a "strong and productive partnership" across confessional lines is necessary to meet developing problems, Lutheran theological professors from Latin American countries were told in Lima, Peru.

The meeting was in conjunction with the Fourth Latin American Lutheran Conference, a six-day congress attended by 100 pastors and laymen from 13 Latin countries and visitors from the U. S., Germany, Norway and Sweden.

THE Executive Committee of the World Council of Churches expressed hope in Geneva that the Second Vatican Council will adopt the statement on religious liberty now before it, without diluting its contents or application.

"Because of the importance of [religious liberty] and for the sake of better understanding between the Churches," the WCC resolution expressed "the hope that the declaration on religious liberty which will be before the next session of the Second Vatican Council will be adopted and promulgated without weakening of its content and without restricted interpretation."

A CHICAGO radio station which has never sold time to commercial sponsors began its fortieth year of broadcasting July 28. The station, WMBI, is owned and operated by Moody Bible Institute of Chicago and is supported through gifts from its listeners. The station was one of the world's first religious stations.

LEGISLATION calling for a National Teacher Corps to help teachers in city slums and rural poverty areas has been introduced in the U. S. House of Representatives. The proposal is a follow-through on a speech President Johnson made at the National Education Association convention in New York on July 2. The Administration's bill was introduced by Rep. Carl D. Perkins (Dem.; Ky.), chairman of the House General Subcommittee on Education.

The Teacher Corps would recruit both experienced teachers and college graduates not yet experienced in teaching. They would join the corps for up to two years of service. The teachers and teacher-interns would be made available to schools in areas with high concentrations of low-income families. Their salaries would be the same as other teachers in that school with similar qualifications and experience.

THIRTY - FOUR young people under the new Free Methodist VISA (Volunteers in Service Abroad) program from the United States and Canada, with Director Robert A. Crandall and Personal Coordinator Rev. Bill Cryderman, flew into Port-au-Prince, Haiti, June 20, to take part in crusade work there. VISA members produced 15 radio broadcasts, took part in 81 meetings, directly reached 38,000 Haitians, and recorded 301 decisions for Christ.

## Are You Moving?

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

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

MRS. T. A. SPENCE JR.  
210 BELMONT DR.  
N. LITTLE ROCK, ARK.