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Arkansas Baptist Newsmagazine, 1965-1969

Arkansas Baptist Newsmagazine

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8-5-1965

### August 5, 1965

Arkansas Baptist State Convention

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#### Recommended Citation

Arkansas Baptist State Convention, "August 5, 1965" (1965). *Arkansas Baptist Newsmagazine, 1965-1969*. 169.

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### NEWS OF ASSOCIATIONAL INTEREST

The First Baptist Church of Gravel Ridge broke ground for a new auditorium July 4th.

The Grace Baptist Church of North Little Rock worshiped for the first time in their new auditorium Sunday morning July 25th and dedicated the building Sunday afternoon at 2:30.

The North Pulaski Christian Bowling Association was organized on Monday evening of July 13th at the Baring Cross Baptist Church. The next meeting will be at the Hilltop Bowling Lanes at Jacksonville at 6:15 p.m. on August 23rd. At this meeting the rules will be adopted and final plans to get started on Monday, September 13th at 6:15 p.m. All interested churches should contact Mr. George Eberhard of the Baring Cross Baptist Church who is Secretary.

Winfred E. Grimes, Jr., new Minister of Education at Second Baptist Church, Jacksonville began his ministry with the Church Wednesday night, June 23. He has had extensive experience in the field of Christian endeavor. In recent months, it was his privilege to preach in an evangelistic campaign on the island of Jamaica in five participating churches. Before coming to Second Baptist Church, he served Central Baptist Church, Aurora, Colorado, as the Minister of Education. He is a native Texan and graduated from Texas A. & M. with a B.S. degree. He also holds a Master's degree in education from Central Missouri State College. Mr. Grimes is a Captain in the U. S. Air Force and stationed at Jacksonville. Second Baptist Church feels privileged to serve with him. Rev. George W. Hurst is the pastor of the church.

The First Baptist Church of Gravel Ridge will conduct a laymen led-Brotherhood sponsored revival August 22 through 29. A different layman of the Gravel Ridge church will speak each evening. Music will be under the direction of Mr. Ed Walker of Levy Baptist.

The Forty Seventh Street Baptist Church of North Little Rock will conduct revival services August 22nd through 29th. Brother Henry Applegate of West Memphis will be their evangelist.

### ACTIONS OF THE BOARD

Bro. W. V. Philliber, pastor of Calvary Baptist in North Little Rock, was selected to serve as Vice Moderator until election of new officers.

It was voted that we pay \$3,000 of

### HIGHWAY BAPTIST TAKES MISSION VACATION

A group of 12 people from Highway Baptist Church and one from the mission of First Baptist in Malvern took a mission vacation. They took a week of their vacation, paid their own expenses and traveled in a car caravan to Grand Island, Nebraska (859 miles).

At Grand Island (a city of 30,000 in central Nebraska in the heart of the pioneer mission field) they joined groups from Ft. Worth, Texas, Clute, Texas, Marshal, Texas and Greenwood, Louisiana. The men worked 12 hours a day building an educational building and auditorium (4200 sq. ft. of floor space) and the ladies conducted a Vacation Bible School in the mornings and worked on the building each afternoon. The building was 80 per cent completed when the group left.

The people of Grand Island opened their homes to the groups and provided two meals a day at the new church site. The Immanuel Baptist Church is the only Southern Baptist Church in Grand Island and is presently meeting in a vacated Christian Science Church building.

The V.B.S. was a record school with 81 enrolled and 1 conversion. Sunday, July 18th all the visiting workers worshiped with the Grand Island Church. Bro. A. S. Haney, Jr., pastor of Highway Baptist delivered the morning message, there was 1 to join by letter and 4 rededications.

On the return trip, the group spent the night in Wichita, Kansas in the home of Dr. Westmoreland, Executive Secretary of Kansas-Nebraska Convention.

Those making the trip were: A. S. Haney, Jr. (Highway Baptist pastor) Mrs. A. S. Haney, Jr., their daughter, Susan, Mrs. Clayton Evans, Mrs. Charles Brown, Jeffery Brown, Mr. & Mrs. Ted Neal, Wanette McKee, Linda Blasingame, Rosalyn Wilson, Judy Wiliford and Mrs. Jack Tanner (Malvern).

Brother Haney states that movies and slides made of the trip are available and he will be glad to show them to any church. This trip was truly a rich spiritual experience.

our surplus balance on the Lakewood property and double our monthly payments until the new budget takes effect.

A. W. Upchurch of Marshall Roads Baptist, Jacksonville, was selected to serve as Associational Secretary. He will be paid \$50.00 a month for the rest of the Associational year.

### TREASURER'S REPORT

June 21, 1965—Cash Balance	July 19, 1965	\$5,982.33
Offerings June 21-July 19, 1965:		
Amboy Baptist	\$ 211.42	
Baring Cross Baptist	220.02	
Bayou Meto Baptist	15.11	
Berea Baptist	15.65	
Bethany Baptist	29.81	
Calvary Baptist	82.28	
Cedar Heights Baptist	105.00	
Central Baptist	100.00	
Crystal Valley Baptist	36.96	
First Baptist, North Little Rock	143.75	
Forty-Seventh Street Baptist	25.00	
Grace Baptist	21.20	
Graves Memorial Baptist	83.00	
Harmony Baptist	7.57	
Highway Baptist	27.00	
Hill Top Baptist	4.75	
Levy Baptist	163.63	
Marshall Road Baptist	77.65	
Park Hill Baptist	300.00	
Pike Avenue Baptist	70.00	
Remount Baptist	17.29	
Second Baptist, Jacksonville	40.42	
Sherwood Baptist	41.07	
Sixteenth Street Baptist	6.84	
Stanfill Baptist	4.00	
Sylvan Hills Baptist	37.13	
Zion Hill Baptist	25.05	
Total Offerings	\$1,911.50	
Total Funds Available	\$7,893.83	
Disbursements:		
American National Bank—Lakewood	\$ 600.00	
L. R. Baptist Student Union	83.33	
Home Mission Board—Pastoral Aid in Michigan—July	37.50	
Runyan Baptist Chapel—Pastoral Aid—July	37.50	
N. L. R. Postmaster—Box 5496 Rent	4.80	
Ralph Davis—Asso. Leadership Improvement Week Oct.	275.00	
Highway Baptist Church—TU Promotion & Postage	3.48	
Baptist Book Store—TU Banners & Film	19.16	
Tom Gully, Collector—Real Estate Taxes Stone Sub	63.40	
Total Disbursements	\$1,114.17	
July 19, 1965—Cash Balance	\$6,779.66	
Balance on Lakewood Property	\$43,760.08	
Mrs. T. A. Spencer, Treasurer		

### CALENDAR FOR MONTH

#### August

- 16 Executive Board — Gravel Ridge 6:30 p.m.
- 16 Brotherhood Rally — Gravel Ridge 7:15 p.m. A good program is planned for this important meeting. Bro. Jeff Cheatham, pastor First Baptist, Jacksonville will be the speaker. All men and RA boys are urged to be present. Homemade ice cream will be served.

### ALL CHURCH TREASURERS

You can greatly assist our Associational Treasurer by addressing all correspondence to the following address.

P. O. Box 5496  
North Little Rock,  
Arkansas 72115

# personally speaking

## What time is it?

"IT is later than you think" is something heard so often that we do not pay much attention to it—unless we suddenly realize in our own personal experiences that it really is later than we had thought.

Out our way, we depend more on the early morning gaze of Ol' Sol to get us out of bed than the blast of an alarm. But one morning recently the Lord left the shades of the morning pulled down and we overslept. When we finally got up, thinking the time was about six-fifteen, we were surprised to learn that, instead, it was a quarter to eight! It really was later than we had thought!

In his letter to the Christians in Rome, Paul had his own way of saying to them, "It is later than you think":

"The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light" (Romans 13:12).

As so often is the case, the scriptures here start with something familiar to people in their everyday lives and go on to make a spiritual application. The first and obvious thing Paul says is that nighttime, the time for repose, when the work of the daytime could not be done, was passed and a new day was well underway. So, it was time to get out of bed and get dressed and get to work.

But there is a higher meaning. For "night," as used in the Bible, not only denotes night in the usual sense, but ignorance and crime and moral and spiritual darkness. Here, as suggested by Albert Barnes, in his *Notes on the New Testament*, "it seems to denote our present imperfect and obscure condition in this world, as contrasted with the pure light of heaven."

Some may see in this a frightful warning that our lives are swiftly passing and that they will soon be over; here on earth. Certainly that is implied. But there is also the brighter side: "the day is at hand."

When the Christian comes to the end of his days here, he is only at the beginning of the endless days of living in the presence of God.

"The night is far spent, the day is at hand" is a good thought to begin each new day. For, as our Lord himself admonished:

"I must work the works of him that sent me, while it is day: the night cometh, when no man can work."

*Erwin L. McDonald*

## IN THIS ISSUE:

THE burning question of today, which must be faced by Baptists, is—can we accept federal aid for our colleges? In the first of a two-part article on the "con" side, we hear from Dr. G. Earl Guinn, president of Louisiana Baptist College. His concluding article will be presented next week. Dr. Guinn's treatment of federal aid begins on page 6. Arkansas Baptists will discuss the issue in a meeting at Second Church, Little Rock, Aug. 30. Our lead editorial on page 3 also deals with the subject.

\* \* \*

"THE Word Made Relevant" was the theme of the annual Bible Conference at Ouachita University July 26-30. An editorial report of proceedings is on page 3.

\* \* \*

EVERY Sunday morning the old-time hymns ring out from the mountain top of Nebo. The inter-denominational Sunday School was started 15 years ago with a Baptist from Russellville as teacher. For the story of Mrs. Lewis Talley and her unique class turn to page 12.

\* \* \*

INSTEAD of our usual capsule form of world news, this week we are bringing you (Page 24) a special report compiled by the Evangelical Press Association, a "Study in Yellow and Black."

\* \* \*

SUNDAY School lessons for August continue our study of how Christians grow. Writer for the month is the pastor of First Church, Siloam Springs, Rhine McMurry. This week his subject is worship, pages 22, 23.

\* \* \*

COVER story, page 4.

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**Arkansas Baptist**  
*news magazine*

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

August 5, 1965

Volume 64, Number 30

Editor, ERWIN L. McDONALD, Litt. D.

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401 West Capitol

Little Rock, Arkansas 72201

Published weekly except on July 4 and December 25.

Second-class postage paid at Little Rock, Arkansas.

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

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

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

### Federal aid?

IN last week's *Arkansas Baptist Newsmagazine* was a news story announcing plans for a state-wide meeting in Little Rock's Second Church, Aug. 30, for a full consideration of the provisions of the Educational Facilities Act, which makes tax moneys available to private colleges. One of the speakers on this occasion will be Dr. Ralph A. Phelps Jr., president of Ouachita Baptist University.

This week we are carrying the first of two articles by Dr. G. Earl Guinn, president of Louisiana (Baptist) College, on the topic: "Can Baptist Colleges Afford to Accept Federal Aid?"

Dr. Guinn calls for a dispassionate and prayerful consideration of the matter and expresses the hope that "our people have reached that level of Christian maturity that will enable them to do this without considering disloyal or unbaptistic (whatever that is) those whose views they find unacceptable." But before he is through, he leaves no room for doubt as to his own stand. He is solidly against tax funds for private institutions.

Those who attended the annual session of the Arkansas Baptist State Convention last year in El Dorado will recall that Dr. Phelps gave notice at that time that he hoped to see the convention take a definite stand on the question of federal aid by the 1965 meeting. The Aug. 30 meeting will be a good opportunity for pastors and laymen to study carefully the many different angles involved.

As has been stated, no action will be taken at the Aug. 30 meeting. But this should prepare those who attend to understand better what is involved and be in a better position to deal with the matter when and if it is before us for a vote at the November meeting of the State Convention.

Let us suggest again that you read the Guinn articles and keep them for future reference, along with any other materials you may have.

Why not lead your church to authorize its pastor and at least one careful of members to attend the meeting and take care of the necessary expenses involved? Surely this would be a good investment.

### EDITOR'S NOTEBOOK

## Bible Conference

ONE who likes steak would hardly be willing to settle for a pretty cookbook that tells about steak and how to cook it, and a good book on marriage would be a mighty poor substitute for marriage itself.

Speaking last week at the annual Ouachita University Bible Conference, Dr. Frank Stagg, of the faculty of Southern Seminary, used these illustrations to drive home the point that knowing about God is no substitute for knowing God personally.

Dr. Stagg gave a series of lectures on "The Word Made Flesh," based on the Gospel of John.

One of the interesting facts he brought out is that the oldest text of John is a Greek manuscript of John and Luke, known as Papyrus 75, which is now in Switzerland. Scholars have determined that this manuscript dates back to the period A.D. 175 to 225.

Speaking on the general theme of "The Gospel Made Relevant," Dr. Kenneth Chafin, associate professor of evangelism at Southern Seminary, stressed a need for churches and pastors to extend their gospel ministries to the un-churched, out where the people live.



Dr. Stagg (top)

Dr. Chafin

Dr. Chafin said in many instances Southern Baptists have "non-resident churches with non-resident pastors"—the church leaders and the pastor living outside the immediate church community because they do not want to be neighbors to the kind people living around the church building. Many a modern church has cut itself off from the very people it needs to be winning to Christ by building palatial sanctuaries that scare the lost people away, Dr. Chafin declared. He appealed for churches to get outside their own auditoriums into stadia, public auditoriums, or tents, for revival meetings from time to time, because of the larger numbers of un-churched people who will attend services in these more familiar places.

Churches might well consider the advisability of moving some of their organizational activities, such as Bible classes, away from Sunday to week days, he suggested. Churches which have tried this have met with encouraging results, he reported. Sometimes 45 minutes to an hour of Bible study on a week day or night can be combined with a similar recreational period, he said. Moving into the week and away from Sunday would help to break the pattern of the church's self ministry—of preaching to and teaching itself while the rest of the world goes by, he added.

Churches and pastors need to place a stronger emphasis on the high cost of discipleship, on what the lordship of Christ really means, in the opinion of Dr. Chafin.

Pointing to the example of the Lord, he said churches might well consider a Christian witness based upon some ministry such as healing the sick and feeding the hungry. He said church people should give to the support of the Community Chest, because this organization in our day ministers to so many of the needs that the churches should be ministering to. He scored pastors who will preach against such organizations. Only selfishness turns a deaf ear to the needy, he said.

One great area for churches to witness to people in need is in helping functional illiterates—young people

and adults who cannot read and write—to learn to read and write, he said. Other opportunities for service and witnessing which he suggested included the provision in church facilities of nurseries for poor families in which the mothers work outside the homes; counseling services; and health and medical services.

Physicians in a Texas Baptist church have been giving a day a week free for the conducting of health clinics, in the name of their church, for poor Mexican families.

In the area of communication, churches generally need to make better use of the facilities open to them through the mass media of radio, television, and newspapers, Chafin said.

Dr. Chafin commended Baptist Student Union Director Tom Logue for the "coffeehouse" program instituted recently in Little Rock.

All of this serves to remind us that we have not yet explored all the possibilities for bearing a Christian witness where we live.

## 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.

### New Bible emphasis

The pre-Baptist World Alliance Congress Workshop and the sectional meetings of the Commission on Bible Study and Membership Training, held in hotel rooms and in the Miami Shores Baptist Church, may be as fruitful of abiding results as the great meetings held in the Convention hall and in the Orange Bowl.

The Workshop was the culmination of three years of prayerful planning. It brought together more than 75 selected persons from 35 Baptist bodies of other lands who were joined by a like number of resource persons from the United States. These men and women brought with them deep concern over the growing neglect of Bible study and the lack of exposure to the Bible of increasing multitudes throughout the world. They recognized that knowledge and obedience to its teachings are fundamental to all that Baptists stand for and seek to accomplish. They also were aware that there is serious lack of unified plans for Bible study and membership training in many of the churches represented in the Workshop.

Obstacles in the way of advance in Bible study were confronted and analyzed. Among the difficulties considered were the tradition that the Sunday School is for children only; lack of indigenous Baptist curriculum materials; inadequate buildings and facilities; lack of competent leaders for effective teaching and training; narrowed vision of possibilities of reaching the unreached multitudes; misunderstanding of the vital relation between the teaching-training ministries of the church

and evangelism and missions; the inevitable result when church members are not utilized as co-laborers with the pastor in its education and evangelistic outreach.

A thrilling feature of the Workshop was the observation by visitors from abroad of Miami churches in action on Sunday morning and Sunday evening as Sunday Schools and Training Unions demonstrated the all-age plan of Bible teaching and membership training. In evaluation reports, visitors freely confessed that they were convinced of the practicality of such a plan, with possible modifications, in all lands.

In a climactic hour of commitment, when Dr. Theodore Adams spoke eloquently on "The Bible and Baptist Advance," this influential and representative group of world Baptists pledged themselves to a concerted movement for the inauguration of Bible study for all ages in all Baptist churches everywhere.

A special feature of the Tuesday sectional meeting of the Commission was a dramatic presentation, "A Bewildered World—Our Classroom," written and staged by Mrs. Sarah Miller. A thousand persons crowded into the conference room of the Deauville Hotel to witness the drama and were profoundly moved.

Much credit is due Dr. A. V. Washburn and his associates in the Sunday School Department of the Baptist Sunday School Board for their untiring efforts to bring to the Workshop carefully chosen representatives from many lands and for their attention to details of planning and presenting the Workshop program. Invited by the Commission to render this service, they demonstrated afresh the world vision of the Sunday School Board and its sense of missionary responsibility.—Gaines S. Dobbins, Goldengate Seminary Distinguished Professor, and Chairman of the BWA Commission on Bible Study and Membership Training.

### The Cover



*ALMOST OVER—Just a few short weeks more and the Tom Sawyers and Huck Finns of Arkansas will turn from the rivers they love, put on their shoes and trudge back to school. This statue of Mark Twain's famed heroes is at the foot of Cardiff Hill, Hannibal, Mo. (Photo by Louis C. Williams)*

### Missionary homes

I APPRECIATED the missionary home suggestion by Dr. Andrew Hall in this week's Arkansas Baptist. [July 22].

During the past year, the Walter Allen family, missionaries from Africa, lived on our campus. Truly their presence was a great blessing to us as they visited and talked about mission work. We feel that we are a little more mission-minded since they have been in our presence—J. T. Midkiff, Public Relations, Southern Baptist College, Walnut Ridge, Ark.

# On baptism and the Lord's Supper

—BY DON B. HARBUCK—  
IN *Tidings*, BULLETIN OF  
FIRST BAPTIST CHURCH, EL DORADO

BAPTISTS claim to be New Testament Christians, but New Testament Christians did not claim to be Baptists.

These two facts point to an exposed nerve in our denominational life. In part, our problem is a matter of nomenclature. Since all Baptists agree that the history of Christianity from apostolic times exhibits no unbroken succession of churches named "Baptist," the alleged continuity that exists between first century churches and contemporary Baptist churches must be found elsewhere, in the common doctrines, practices, or attitudes of these churches, and not in their common name. This undeniable fact has always forced Baptists to locate their authority for polity and practice in principles rather than in names. That is, recognizing that the denominational name lacks any apostolic, patristic, or medieval precedent, Baptists have been compelled to make scriptural principles, not arbitrary human designations, the touchstone of their faith.

## 'Baptist' baptism

IN the light of these conditions, some curious ideas have developed within our denomination. For instance, take the position some Baptists hold regarding baptism. Christian baptism, they insist, is not valid or recognizable unless it has been administered by a "Baptist" church, and a person is not scripturally baptized unless the individual doing the baptizing has himself been scripturally baptized, and so on back to New Testament times. I call this a "curious" development since such a view of baptism actually invalidates the baptism of every person who has ever been called a Baptist. The reason for this is quite obvious. Since today's Baptist churches developed from groups of believers who *reinstated* the practice of believer's baptism by immersion long after it had been abandoned in Christian history, they had to make a beginning somewhere. Elementary logic tells us that when people ever start anything new, someone must be first, and (in the case of believer's baptism) the "someone" who was first could not have received baptism at the hands of one who had been properly baptized himself since no such person then existed.

An even more absurd refinement of this same notion maintains that the only valid baptism is that administered by a *Southern Baptist* church, which says by implication that the first instance of Christian baptism did not occur until 1845 when the Southern Baptist Convention was organized in Augusta, Ga. On this premise, we would be closer to having a "Confederate" church than a New Testament *ecclesia*.

## N. T. baptism

EXAMINATION of this "curious" development in Baptist thought leads logically to the basic question: What is valid baptism? If the New Testament be our standard, then any answer given must exclude the name "Baptist" as an authenticating essential—for the New Testament knows nothing of churches or principles that bear the Baptist label. On the other hand, if Baptists are true to their claim of being New Testament in principle, they will gladly abstain from using denominational designations in defining the terms of proper baptism. Baptists have been strongest and wisest when they have taken their stand on New Testament concepts alone. Thus, it seems to me, that we should insist (as the New Testament appears to do) on baptism's being the immersion in water of a professed disciple in the name of the Father, the Son, and the Holy Spirit as a symbolic, initiatory rite proclaiming one's reception into the Body of Christ. Wherever this takes place, whether in connection with a congregation called "Baptist" or a congregation called something else or no congregation (remember Philip and the eunuch), Christian baptism in the fullest sense has occurred.

Likewise, where observance of the Lord's Supper is concerned, some serious re-thinking should be done. A great many of our church members need to be told that at least three points of view are discernible in the practices of representative Southern Baptist churches. While Baptists have been rather solidly united in their understanding of the Lord's Supper as symbolic, they have differed as to who should be offered the meal. Some restrict participation to members of the local church, others invite only Baptists to participate (those of "like faith and order"), while still others invite all Christians to the Lord's Table.

## Landmark doctrine

Certain sections of the old Southern Baptist Convention territory, those most heavily influenced by the "Landmark" controversy of the nineteenth century (Arkansas belongs to this group), still embrace the "high church" Baptist doctrine of closed communion. Just to refresh our memories, we should recall some other facets of "Landmark" doctrine. They maintained (with none too much humility) that Baptist churches were the only true churches (all other churches being merely human societies), that Baptist churches alone could trace their history in unbroken succession back to the first church Jesus established (a view which no competent his-

(Continued on page 18)

## PART I

# Can Baptist colleges afford to accept federal aid?

By G. EARL GUINN

PRESIDENT, LOUISIANA (BAPTIST) COLLEGE

BAPTIST educators of proven ability and denominational loyalty are openly advocating the acceptance of federal grants for our Baptist institutions of learning. One of the oldest Baptist institutions, Furman University of Greenville, S. C., has allegedly taken the lead by accepting a federal grant under the Higher Education Facilities Act with which to provide a science building. North Carolina and Georgia Baptists are reported to be making studies with a view to determining whether their colleges should accept grants from the federal government. No doubt other states will make independent studies. The Education Commission of the Southern Baptist Convention is leading in a two-year study of our Baptist role in higher education that cannot exclude consideration of federal aid as a possible source of income for our colleges.

Among the most forthright Baptist advocates of federal aid are President Gordon W. Blackwell of Furman University, President Rufus C. Harris of Mercer University, and President Harold W. Tribble of Wake Forest College. These esteemed educators have written and spoken on this subject with clarity and vigor. They have made no attempt to avoid the issues or to appeal to a particular bias in the interest of their personal popularity. Whether we agree with them or not, they are compelling us to reexamine some of our views and practices.

The crisis in Baptist higher education calls for uninhibited dialogue rather than criticism emanating from sterile thought and closed minds. An emotional restatement of inherited views without regard to their relevance for the contemporary sociological situation is unworthy of us. Each generation must evaluate its situation and chart its course in light of the Lordship of Christ. It is to be hoped that our people have reached that level of Christian maturity that will enable them to do this without considering disloyal or unbaptistic (whatever that is) those whose views they find unacceptable.

President Gordon W. Blackwell and President Rufus C. Harris seem to believe that the chief justification for federal aid is in the service the church colleges perform for the government. President Blackwell is quoted in the Baptist press as saying, "The government, as well as the colleges, has realized that such aid is necessary for the well-being

and safety of our nation, as well as for the strengthening of these institutions."

President Harris takes the same position and further contends that this is "but another form of cooperation" between the state and church. He observes also that "it seems that the objection to the aid has been colored by something entirely different than the cherished concept of separation of church and state. It seems to stem from dislike of the federal government."

### Paying for 'service'

IF our government expresses a need and a willingness to pay for a service that our colleges are able to provide, what is our Christian and patriotic duty? This question can be answered only in light of answers we give to certain other questions:

1. Is the need a critical one that cannot be met another way? The need is certainly real and requires no documentation. Whether the government is without alternative may be debatable. Considering how billions are being spent for programs of less importance, it stands to reason that another method of providing educational opportunities for the masses could be provided.

2. Will the college that provides the service be contributing to an undesirable change in the nature of the government? Many believe this would be another step toward complete domination of education by a government which is well on the road to socialism or worse.

3. Will the nature of the college itself be altered if it accepts this aid? While it is highly unlikely that the acceptance of a grant for a science building would orient the college more toward science than other disciplines, an institution, like a plant growing toward sunlight, could bend its curriculum toward ready money extended by the government and thereby lose sight of its original purpose. This danger is said to have been recognized by certain accrediting agencies which are attempting to determine whether institutional integrity is being threatened. This is all to the good.

4. How far are we willing to go in accepting the payment-for-service concept? Should the humanities be included along with science? What about service provided by parochial schools? In the

name of common sense, some definition of service should be formulated and some limit set, or service could come to include education for all people, on all levels, by all groups, in all subjects, except religion, and at the expense of the federal government.

### **McCall statement**

ONE of the most helpful and incisive articles on the subject of federal aid to church-related colleges is by President Abner V. McCall of Baylor University.<sup>2</sup> No person desiring to become informed on this subject can afford to miss a statement from one so thoughtful. He unmasks our inconsistencies and unavoidable involvement with government and calls upon the Baptist General Convention of Texas to rethink its stand on federal aid. He observes correctly that religious liberty should be our chief concern, not church and state separation as such.

Speaking of the great changes that have come about since pioneer days, President McCall says, "Since those days there have been revolutionary changes in the relationship between the government and the people and a vast expansion in the operations of the government. The rural Baptist church once sat at a crossroad village and neither the church nor the farmers and villagers who were its members received any aid from the government. Now that little church sits on a fine Farm-to-Market road paid for by state and federal funds, is lighted by REA electricity subsidized by the federal government, probably also has a telephone service similarly subsidized by the federal government, and depends for its support upon the tax-exempt tithe which the farmers derive from the government crop supports and subsidies. . . . The government directly or indirectly gives financial aid and regulates everyone."

President McCall sees no basic difference between direct and indirect aid from the government. He says, "The difference is one of practice and expediency and not of principle." I believe this to be absolutely correct. To speak of tax-exempt gifts as privileges rather than as federal aid is unworthy of persons of intelligence. Tax exemptions are granted by the government as an encouragement to private philanthropy toward churches and other institutions believed by the government to be essential to the commonwealth. The purpose of the government is the same in both kinds of aid—to contribute to what is believed to be worthwhile. For years pastors and college presidents have been assuring potential donors that part of the cost of their gifts will be borne by the government, the amount being determined by the donor's tax bracket.

While agreeing that there is no difference in principle, I believe there is a noteworthy difference in consequence between direct and indirect aid by the government. The indirect method encourages private philanthropy toward causes of particular interest to the donor; the direct method discourages it. A concern of the churches beyond that of securing adequate support is the cultivation of a sense of

stewardship and a spirit of liberality for the sake of the donors themselves. Unfortunately, tax support for church institutions does not help individuals to grow in the grace of giving.

### **Government subsidies**

THAT we have been subsidized and regulated by the government in many ways is beyond debate. What I fail to see is how this inconsistency and involvement with the government within themselves justify yet more open-eyed inconsistency and involvement. Further aid and involvement might make us more consistent, but so would less aid and involvement. Consistency has nothing whatever to do with right and wrong. Consistency is amoral. One may be consistently wrong as well as right.

At times it is difficult to know what right is. We have come upon such a time. But right, not consistency, is the only proper basis for our actions as Baptists. If it is wrong to accept tax support, whether direct or indirect in form, it would seem that our efforts as Baptists should be directed toward correcting current practices inconsistent with our principles rather than encouraging further abuse in the name of service, consistency, and need. Assuming that federal or state support is wrong, how we would extricate ourselves from our entanglement seems to be beyond our present knowledge, but this should be our goal. If our churches believe they cannot separate themselves from tax support by reason of the nature of the support or the need of this support, or both, they can hardly set limitations upon their colleges or be critical of trustees for accepting the same support.

With appreciation of the service concept and with recognition of our inconsistency and involvement, I believe that justification for accepting tax aid must be found, if it is found at all, in the nature of religious freedom, the nature of our Baptist colleges, the nature of the aid accepted, and whether the aid will fortify or compromise religious liberty.

Baptist interest in and insistence upon full religious liberty is rooted in Baptist theology. It derives from our understanding of the nature of God and man. There is nothing sacrosanct about the separation of church and state. There is no direct support for it in the Scriptures. It is a political device, not a principle, believed by the founding fathers to be a guardian of religious liberty. Opinion differs as to its success. It has certainly not been an unmitigated good. Religious liberty is something else. Here we have a basic principle of the moral order.

### **Voluntarism principle**

BAPTISTS have always insisted that it is the principle of voluntarism that makes religion moral. Every man is competent to deal directly with God. Freedom of the will is man's most distinguishing characteristic. When stripped of freedom, he is stripped of manhood. His power of choice makes

(Continued on page 19)



## PREDECESSOR

BY J. I. COSSEY

I HAD two grandfathers and they were both my predecessors and I loved them very much. My parents were my predecessors and I loved them. Every person in this world has predecessors and should love them. Wherever you now work some one else preceded you on that job. Your predecessor is the one who served preceding you in the place where you now work. There is not one single reason why you and your predecessor should not be good friends and love each other. You and your predecessor should be mutually helpful to each other.

In my work as pastor of many churches, I have had predecessors and successors everywhere I have served. I have never had one single unkind or uncomplimentary word about my successor. It

has always been a joy to conserve and recognize the good work done by my predecessor. It is never the part of wisdom for one preacher to set aside the accomplishments of another preacher. When good history has been made by a faithful servant, it should not be torn down by another.

I succeeded James H. Bennett at DeQueen when I became pastor there on Jan. 1, 1921. He was an old preacher and I was a young preacher. I loved him and treated him tenderly. When he returned to DeQueen for visits he was a help to me.

When I became pastor of First Church, Searcy, Nov. 1, 1929, W. M. Kelley was my predecessor. He and I were the closest friends. When he passed to his heavenly home I was called upon to assist in his funeral. I thank God upon every thought of Brother Kelley.

When I became pastor of Central Church, Jonesboro, Brother Hoyt P. Jernigan was my predecessor. He came to see me many times and I always received him with joy. He came to assist in

many funerals and I always had him deliver the main message. He is one of my dearest friends today.

When I was trying to be editor of the *Arkansas Baptist*, two former editors, Dr. L. M. Sipes and Dr. E. J. A. McKinney, were my best helpers. They, at my invitation, many times gave me helpful suggestions. I thank God for the pleasant memories of these two men of God.

I have heard young men make unkind remarks about some old preacher or former pastor being in the way. Such remarks make me heart-sick. I am sorry for any preacher who is so weak as to succumb to the presence of some grand old man of God in his membership. Some preachers get greatly disturbed about a dear old deacon in their membership. In my opinion any young man who gets upset about a predecessor or an old preacher in his church should quit the ministry and go back where he came from. If I ever get to be an old preacher I hope that the young men will be kind to me, because I love every one of them.

### *Beacon Lights of Baptist History*

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

#### Relating experiences

IN other days before members were received into the fellowship of a church they were asked to relate their experience of conversion, especially if they were asking membership upon profession of faith as candidates for baptism.

There were many reasons for this. The opinion of the church fathers was that only those who had experienced conversion were qualified for membership. They believed that one who had an experience could give an expression of this experience. They saw no reason for one to feel embarrassment to speak before a crowd. Oftentimes the crowds were small but by no means are we to suppose this was always the case. For attendance upon many revival meetings would make ours seem

small and insignificant. They testified at times like these also.

Testimonies helped the individual to have a clearer understanding of the decision he had made. Too, it enabled those who were not clear on the point of repentance and commitment to receive instruction at a time when it was most needed. It was easier to correct errors then than later on.

Such actions were looked upon as fulfilment of Jesus' requirement which stipulated that one should confess Christ before men. Of course, they did not suppose this to exhaust the meaning of Matthew 10:32-33, but, at least, it was a partial interpretation. They thought one's life should exemplify confession and had methods to assist one in complying.

Again it may be noted that adults predominated in the members who joined the churches. Though it is surprising to see the number of young people who were converted, and that in a day when

youth did not get the emphasis they do now. Anyway, the brethren felt that one ought to be old enough to give an intelligent reason why he wanted to unite with the church.

But another reason may be given for this practice: It assisted in helping others to submit to the Lord's will. A testimony of salvation was good proof of the claim of salvation. Illustrations can be found again and again of those who claim their interest in spiritual things was stimulated by personal testimony. Men took hope as they listened to others, sinners like themselves, relate the change they experienced because of God's grace.

This practice is still observed on many mission fields. A modified form is found when testimony is made before a membership committee which some churches have. Some leaders are urging churches to return to this practice. They feel it is conducive to more genuine spiritual experiences.

## Like clods on a coffin

BY HERSCHEL H. HOBBS

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

READ Romans 3:10-18. Beginning with Romans 1:19 Paul shows how both Jew and Gentile are lost and need a Saviour. In 3:9 he concludes, "We have before proved both Jews and Gentiles, that they are all under sin." And then he puts together quotations from the Old Testament to prove his point. The result is one of the most terrible pictures of lost humanity on record.

First, he speaks as a philosopher (vv. 10-12; cf. Psalm 14:1-3). Note the word "unprofitable" in verse 12. It means "garbage" (cf. Ps. 14:3, "filthy" means "stinking"). "Gehenna," the word for hell, was the garbage dump of Jerusalem. Hell is God's cosmic garbage dump.

Second, Paul speaks as a physician (vv. 13-14; cf. Ps. 5:9; 140:3; 10:7). Note the odor of a grave from their mouths. Also note that the poison of an asp (cobra) is under their lips (cf. James 3:8).

Third, Paul speaks as a historian (vv. 15-18, cf. Isa. 59:7-8; Ps. 36:1). This is a vivid picture of the bloody trail of history. As one reads these verses (10:18) the sound of clods falling on the coffin of a lost humanity can be heard. Truly "all have sinned, and come short of the glory of God" (3:23).

But Paul does not stop there. And neither can we. In the same breath he says, "Being justified freely by his grace (free for nothing) through the redemption that is in Christ" (3:24). Paul was faithful to declare the "wrath of God" (God's abiding opposition to sin, 1:18). But he also proclaimed the "righteousness of God" (v. 17). "Righteousness" here means the activity of God, whereby He picks a sinner up out of his lost condition and puts him down in a justified or saved con-

dition, as though he had never sinned. This is by the "righteousness" that is in Christ. It does not mean that man has not sinned. But that when he is in Christ through faith God regards him as not having sinned. God condemned sin in Christ that He might be "just." And He justifies the sinner in Christ, that He might be the "justifier of him which believeth in Jesus" (3:26).

In our preaching we must always condemn sin. But we must ever point the sinner to the Saviour.

### The preacher poet

#### Deliverance

(Ex. 12:37, 38)

'Twas a busy day in Goshen,  
Every soul there was in motion  
In response to call from heaven  
By the loving Father given  
And the forced command of Egypt  
That they go.

What a thrill of life was offered  
As the hand of God was proffered!  
For the will of God was spoken  
And the power of Egypt broken  
As a guiding cloud before them  
Was aglow.

What a prospect in the shining!  
Not an Israelite was pining.  
All was haste and eager stirring,  
Shouts arose and happy cheering,  
Some were chanting, "Great Jehovah!"

What a show!

O, that Christ would come in glory  
As his people tell his story  
To our world so wrought with sorrow  
Fearing now to face tomorrow!  
Set thy cloud, O, Lord, before us!  
Bend thy bow.

—W. B. O'Neal

The Jew Returns to Israel, by Anton Darms, Zondervan, 1965, \$3.50

The author, now 96, lives in Zion, Ill., where he has long been active in the work of the Christian Catholic Church. This book takes a look at the Jew, beginning with the time of Abraham and coming on down to the present and has to do with the author's view of the Jew's place in history and in the plan of God.

Truths in Tension, New perspectives on religion and science, by John Habgood, Holt, Rinehart, Winston, 1964, \$4.50

One of the foremost of the "Cambridge theologians," Dr. Habgood attempts here a frank, lively and lucid discussion of the encounter between religion and scientific thought. He covers a broad spectrum that includes astronomy, geography, biology, and psychoanalysis. He tells how theologians have dealt with scientific advance and offers guidelines for mutual understanding today. He makes the point that religion and science both share a concern for truth.

Alien Baptism and the Baptists, by William Manlius Nevins, Press of Economy Printers, 1962, \$1.50

Author Nevins agrees with a Baptist of more than 100 years ago, Elder Whitsitt of Tennessee, that alien baptism is a dangerous innovation.

Years ago when he was asked to prepare a tract on "Why I am a Baptist and not a Catholic," Dr. Nevins found that "there was no book in existence that fully covered the story of alien baptism from its beginning," and as a result he wrote this book.

The book can be secured from Mr. Nevins at his home, 51 Mentelle Park, Lexington, Ky.

The Psalms in Outline, by Roy Clark Maddux, a teacher in the Department of English at Southern Baptist College, Walnut Ridge, is a new book from the presses of Baker. The book includes an outline for each of the 150 Psalms of the Old Testament. The book was developed largely from outlines by the author as used in mid-week prayer services in the Jennie Church, where he was pastor for six years.

Moody's Latest Sermons, by Dwight L. Moody, Baker, reprint 1965, \$1.95

As the title would indicate, these are the last sermons to be preached by the great evangelist Moody. The sermons were not published until after Mr. Moody's death. They were constructed from full notes which Mr. Moody had made in his preparation for their delivery.

# Arkansas All Over

## Sweet Home anniversary Takes new post

PINE Grove Church, Sweet Home, will celebrate its 96th birthday at 11 a.m. Aug. 8, with a bond-burning ceremony and a sermon by Henry Ryan, pastor at the time the building fund was started.

The bonds have been paid off on the complete church plant 28 months before the due date. A leader in building the plant was Roy Hilton. J. A. Hogan, the present pastor, has issued an invitation to all former pastors, members and friends to be present.

### Correction

DR. L. H. COLEMAN, pastor of Immanuel Church, Pine Bluff, reports that the release from the Home Mission Board, in our paper last week, about his planned participation in the Trans-Pacific Crusade in New Zealand, Sept. 12-26, was in error. He states that he is paying his own expenses for the trip and that he is taking the three weeks allowed him by his church each year for revivals in order to take part in the crusade.

While this was not our error, we are happy to run this correction.—ELM

### Lighthouse for Blind

UNDER construction in Little Rock's industrial district is the Lighthouse for the Blind, where training and employment will be offered to blind, partially blind and handicapped adults.

The new building will contain a chapel fitted for the use of all faiths. Lighthouse services are not restricted by race, creed or nationality.

Where it is necessary to use sighted persons, as in the office, only handicapped personnel are employed through vocational rehabilitation offices.



R. MARVIN JONES

REV. R. Marvin Jones has resigned as pastor of Gaines Street Church, Little Rock, to become program director on the staff of Second Church, Little Rock, Dr. Dale Cowling, pastor. In his new position Jones will be responsible for the coordination, supervision and direction of the educational ministry of Second Church.

Before coming to the Gaines Street pastorate, Mr. Jones had served as pastor of First Church, Leesville, La., and of First Church, Fordyce. He has also done pioneer mission work in the Pacific Northwest.

Mr. Jones has served as minister of youth education in Temple Church, Ruston, La., and Istrouma Church, Baton Rouge, La. He has been active in denominational work, serving as associational moderator in Arkansas, Louisiana, and Oregon. He also served as recording secretary for the Oregon-Washington Baptist Convention.

Mr. Jones is a graduate of Burton College, Colorado. He has a Th.B. degree from New Orleans Seminary, and has done special work in administration in the downtown church and in clinical pastoral education.

Mr. and Mrs. Jones are the parents of three children, Angela,

Deborah and Jerry. He will assume his new position Aug. 9.

In a letter addressed to Second Church, Mr. Jones said:

"The downtown church is among the most strategic places of service among the Southern Baptist Convention territory. I shall dedicate my creative ability to the task of making Second Church's teaching and training procedures ones which will honor Jesus..."

### Dr. Scrivner dies

DR. D. Douglas Scrivner, pastor of First Church, Delray Beach, Fla. for the past three years, died of cancer in Memphis, Tenn., July 18. Survivors are his wife, Ruth; a son, Dana; a daughter-in-law, Ruth; and a grandson, Douglas.

Dr. Scrivner left a record of 33 years of pastoral service in Missouri, Arkansas, and Tennessee. Noted for his contribution as a writer, he received the Mid-South Poet's Award in 1960. He had, at the time of his death, a manuscript of poems ready for publication.

Educated at William Jewell College, Missouri Baptists' Senior College, he received the B.D., the Th. M. and the Th. D. degrees from the Central Seminary, Kansas City, Mo.

Active in the denomination, Dr. Scrivner held membership on the board of Southern Baptist College, Walnut Ridge; Arkansas Baptist State Board; and was a trustee of Kansas City Baptist Hospital and of Baptist Memorial Hospital, Memphis.

Funeral services were conducted at First Church, Delray Beach, July 21. Burial was in Millington, Tenn., July 24.

REV. and Mrs. J. Wayne Fuller, Southern Baptist missionaries to the Middle East, have completed initial language study in Beirut, Lebanon, and are moving to Ajloun, Jordan, where he will direct the Baptist boys' school (their address: Baptist Mission, Ajloun, Jordan). Born in Remer, Minn., Mr. Fuller grew up in Walker, Minn.; Mrs. Fuller is the former Frances Anderson, of Wynne, Ark.

## Takes new position

REV. Ben T. Haney has resigned the pastorate of First Church, Ozark, to serve as administrator of the Arkansas River Valley Area Council, Inc., Pat Lea, ARVAC president has announced.



MR. HANEY

Mr. Haney had served as pastor of the Ozark church for the past seven years.

Purpose of ARVAC, according to Mr. Lea, is to conduct and administer the Economic Opportunity Act for the eight counties of Conway, Perry, Pope, Yell, Johnson, Logan, Franklin, and Scott.

Mr. Haney, 42, is a graduate of Baylor University, where he received the B.A. and M.A. in Bible degrees. Former pastorates include Markham Street, Little Rock, and Pea Ridge First Church. He served as district Sunday School representative six years was moderator of Benton County Association and of Clear Creek Association.

During Mr. Haney's ministry, the Ozark church membership grew from 461 to 625. There were 481 new members, 233 coming by baptism. Gifts, which totalled \$18,000 in 1958, were increased to \$32,000. Property value jumped from \$85,000 to \$176,000. Missions gifts have reached \$37,000. Sunday School enrollment went from 364 to 357.

Mr. Haney is president of the Ozark Rotary Club and has served two terms on the Ozark Chamber of Commerce board. He was chairman of the successful committee that presented the application for a vocational training school at Ozark. He served for seven years as a member of the Baptist Vista Assembly board, most of that time as chairman. He is secretary-treasurer of the Ozark Ministerial Association.

Mrs. Haney is the former Miss Pansy Guyer, a native of Texas.

In an interview with the editor of the *Arkansas Baptist News-magazine*, Mr. Haney said that he

is changing his occupation for the time being on the instructions of his physician. He said that he had had a functional heart condition related to the stresses and strains of the pastorate. But he made it clear he is not giving up the ministry and expects to do supply preaching and may eventually return to the full-time pastorate.

The Haney's moved this week to Dardanelle.

## Back to Rhodesia

MICHAEL Makosholo, who will be graduated from Ouachita University next month, plans to return immediately to his home in Rhodesia, Africa, to open a new Baptist secondary school.



MR. MAKOSHOLO

The 44-year-old educator is a candidate for a bachelor of arts degree in English at the Aug. 13 Commencement. He has been a student at Ouachita since January, 1962.

He was informed early last week that he was needed at home to open the new school next January. It will start with about 60 ninth graders, and will add a class each year until it becomes a full, four-year school when the beginning class reaches the twelfth grade.

Sanyati School will be operated by the Southern Baptist Convention and its funds will come primarily from the annual Lottie Moon Christmas offerings. It receives no government support, Mr. Makosholo said.

The Nigerian had been chosen to be principal of the school before coming to Ouachita to study English and school administration. His wife, Mary Ruth, accompanied him here but returned home in early 1963 to be with their five children.

Mr. Makosholo had originally planned to stay in the United States another year to work toward a master's degree in school administration.

## Current River GA's

A FOLLOW-UP on an earlier report we had about the Current River Associational Girls' Auxiliary coronation service July 8 indicates that a total of 25 Girls' Auxiliary groups participated from six different churches with Mrs. J. B. Huffmaster directing.

Those participating in the program included:

Maidens: Valerie Murphy, Biggers; Patricia Hovis, Reyno; Sharon Green, Vicky Lincoln, Anna Newberry, all of Shiloh-Clay.

Ladies - in - Waiting: Debbie Smith, Patricia Lynch, Pam Vinson, Janet Witcher, Debra Huffmaster, Linda Adams, all of Corning; Debbie Vail, Dana Hill and Monica Rapert, all of Biggers.

Princesses: Patricia Vestal, Suzi Cochran and Sheila Smith, all of Corning; Audrey Jones and Mary Jo Robinson, Biggers; Sharon Hovis, Reyno.

Queens: Becky Simmington, Pocahontas, and Ruth Ann Smith, Corning.

Queen-in-Service was Molly Harris, Pocahontas, and Queen-with-a-Scepter was Rebecca Randall, Pocahontas.

Mrs. W. R. Vestal is WMU associational president.

## Mickey's helper here

ATLANTA (BP) — Southern Baptist Home Mission work this summer is being strengthened by the addition of 634 student summer missionaries.

The students, all with more than two years of college, will work in most states, including 15 in Hawaii, six in Alaska, and three in Panama.

The student home missionaries come from varied and interesting backgrounds and will go to interesting and varied places.

Not that the experience will help her much, but Gloria Broom of Charleston Heights, S. C. has appeared on the Ed Sullivan Show and the Mickey Mouse Club on television.

Gloria isn't having any trouble getting the attention of juniors during Vacation Bible Schools in Arkansas.

# SUNDAY SCHOOL, mountain style

BY BETTY WOODS



*MRS. Talley of Mt. Nebo*



*MRS. Charles Hunt at the organ, Mrs. Lamont Cornwell, song leader.*



*ISSUES of the mountain decided in business session preceding Sunday School.*

IT was a rainy Sunday morning in the clouds when nine summer residents gathered to plan weekly religious services for Mt. Nebo. The inhabitants, for the most part, were members of churches far down the mountainside, in Russellville and Dardanelle.

The nine were Presbyterians. They wanted an interdenominational Sunday School. And they wanted a Baptist, Mrs. Lewis Talley, to teach it.

That was 15 years ago. And Mrs. Talley is still teaching the class.

Mrs. Talley is an active member of First Church, Russellville, where she maintains her winter home. Otherwise, she, too, lives on Mt. Nebo.

There was only one stipulation that Mrs. Talley made—she reserved the right to teach anything she wished. Most Sundays she uses the International Sunday School lesson. At other times she selects her own favorite passages and teaches from her rich store of Christian experience. On less frequent occasions she gives one of her much-discussed religious book reviews.

Mrs. Talley's students are of all ages—from babes in arms to great grandparents. Among her regular attendants are a six-year-old, a lady in her eighties, and—always—a dog.

Classes are held in the rustic pavillion. Chairs and the portable organ are installed early on the Sabbath.

Campers and state park cabin guests join in the worship service. Mountain teen-agers are out a few hours past dawn to issue personal invitations to all strangers. Printed notices of the service have been placed in the cottages.

Competition spices the roll call by denominations. Baptists and Methodists usually vie for first honors. Regulars say that over the years nearly every religion has been represented, including Catholic.

Sunday School is also the town meeting, presided over by the superintendent, a young person in mid-teens. The youngest children take up the offering, and it's used to improve and add to the facilities of Nebo. The organ was paid for by the fund. So were the hymn books. Tennis courts were built, playground equipment purchased and money put toward the cost of a cook shack. Once a month services are followed by pot-luck luncheon.

A fond dream of all Mt. Nebo worshippers will begin to be realized when construction starts later this year on a chapel. The rusticity of the adjoining pavillion will extend to the new building on the edge of the mountain. Mrs. Talley's students will sit on pews of gnarled oak. The view from one glassed end will be magnificent—the valley below, threaded with the winding Arkansas River and dotted with the clear waters of Dardanelle Lake.

Mrs. Talley can guarantee a mountain-top experience.

# From the churches . . .

## Back in Arkansas

### Rohwer Kelso

DR. Ben Elrod, vice president for development of Ouachita University, led a team of students who were in charge of the program here July 25. Students were Larry Bone, Marty Littleton, Pam Shippo and Norma Robertson.

During the Training Union hour, these four discussed Ouachita with the youth of the church. At morning worship, Dr. Elrod preached. During the evening service he presented pictures of the campus.

### Newport First

GA Coronation was held June 20. The awards were presented by Anne Riherd, Queen Regent, and Mary Johnston, Queen with a Scepter. Queens were Penny Lewallen, Nancy Rhodes, Jan Grimes, Bobbye Davis, Peggy Cox and Betty Barber. Princesses: Pamela Cox, Kathy Jamison, Susan Stark, Becky Tinsley, Sandra McAllister and Clinty McAllister. Mrs. Jack Grimes is director.

### Gravel Ridge First

PREPARATIONS are being made for the associational Brotherhood Rally Aug. 16. The new pastor of First Jacksonville, Rev. Jeff Cheatham, will speak.

### Springdale Elmdale

EVERY member of the church is asked to attend the church-wide "Buzz Session" on Aug. 18. We will share together our ideas about what God wants Elmdale to do this next year for Christ. Often you hear people say "they decided, they did thus and so." Well, here is not only an opportunity for all to plan the work of their church this next year, but an appeal. And this is the way it should be. For this is the church at work doing the Lord's work.

### Little Rock Pulaski Heights

THE college young people will present the drama, "A Man Called Peter", Aug. 8 at 7:15 p.m. and Aug. 9 at 7:30 in the fellowship hall of the church.

The play is based on the life of Peter Marshall, pastor of the New York Avenue Presbyterian Church, Washington, D.C., during the 1940's. Following his years in the pastorate, he was appointed chaplain of the U. S. Senate.

Members of the cast are Jim Andre, Nancy Cooper, Flora Murphree, Becky Nolen, Bill Nunnally, Ernie Hesterly, Robert Wheeler, Gerry Fuller, George McKinney, Angela Howell, Marilyn Matlock, Wendell Tyson and Carole Przybylowicz.

### At West Memphis

R. D. ROBERTS, who is a graduate of Oklahoma Baptist University and Southwestern Seminary, has moved to West Memphis, where he will serve First Church as minister of music.



MR. ROBERTS

Mr. Roberts' father is beginning his 17th year as pastor at Chouteau, Okla.

Mr. Roberts is married to the former Miss Sherry Schomp of Oklahoma City and they are the parents of two girls, Janet, 3, and Laura Leigh, three months. Mrs. Roberts is also a graduate of Oklahoma Baptist University with a bachelor of science degree in nursing.



JESSE E. HOLCOMB

REV. JESS E. Holcomb, for the past 34 months pastor of First Church, Hornersville, Mo., has returned to Arkansas to become pastor of his home church, East Side, Paragould, where he was ordained to the ministry in March, 1951.

A native of Greene County, Mr. Holcomb received his education at Southern Baptist College. Former pastorates include Second Church, Monticello, where he served immediately before going to the Missouri church, and Dell Church.

Mrs. Holcomb is the former Miss Irene McDonald, a native of Paragould. The Holcombs have two daughters: Mrs. Jerry Crook, Paragould, and Mrs. Darrell Black, Kennett, Mo.



FORT WORTH, Tex.—Six students from Arkansas were among the 114 students graduating July 23 at the summer commencement of Southwestern Seminary here. Students (left to right): Benny G. Gill, Dell; Warner William (Bill) Kennedy, Cam-

den; and Gerald E. Schleiff, Charleston, each receiving the bachelor of divinity degree. Charles E. Doggett, Benton; and Freeda R. McArthur, Morrilton; received the master of religious education degree. James L. Maloch, Osceola, received the bachelor of divinity and master of religious education degrees.

## Gatfield dedicated

CHATFIELD Church, formerly Beck Memorial, was dedicated June 20. The church was moved from the school, where it had met for many years, to its new building.

Participating in the program were Carl Fawcett, missionary; Billy Joe Pierce, pastor, First Church, Hughes; Sanford Goocher, chairman of deacons; and Darrell Wood, Memphis.

The church recently purchased a bus, air conditioned its auditorium and organized a WMU with an enrollment of ten. It has just closed a successful Standard Vacation Bible School with an enrollment of 91 and an average attendance of 77. Four decisions were made during the school.

Raymond Holloway is pastor.

## Creech resigns church

DOYLE Creech has resigned as pastor of Grace Church, Camden, after 12 years service to enter full time evangelistic and mission work. He has pastored churches in Arkansas and Southeast Missouri, coming to Camden from Calion Church.

Mr. Creech attended Southern College and Ouachita University.

Mr. and Mrs. Creech have three sons, Bobby, Jonesboro, Gene, Little Rock, and Doyle Jr., Camden. They will remain in their home at 123A Center Street, Camden.

MARY Linnette, second child of Rev. and Mrs. B. Layton Lynch, Southern Baptist missionaries to Taiwan (Formosa); was born June 18. Mr. and Mrs. Lynch may be addressed at 43-1 University Road, Tainan, Taiwan, Republic of China. Born in Alma, Ark., he grew up in Shafter, Calif.; she, the former Margie Lackey, was born in Hartshorne, Okla., but spent her childhood in California towns where her Baptist preacher father had pastorates.



*CHARLES STANFORD is the new pastor of Boughton Church, Prescott. Mr. Stanford is a student at Ouachita University, and his wife Jo is a 1964 graduate of Ouachita. She teaches in the Prescott public school system.*

## 'Dirty our hands'

FROM Mt. Angel College, Ore., in a letter to her Training Union leader, Leland Callahan, a youthful VISTA worker warns, "We must dirty our hands with humanity."



LINDA

Linda Robertson, a member of First Church, Black Rock, is the only Baptist receiving Volunteers in Service To America training at the Oregon school.

She writes that most of the Spanish-American people with whom she will work are illiterates and live in houses that are little more than dirty shacks. They refuse to see doctors because of the cost.

Linda writes: "People are people with basic human needs whether they be red, yellow, black or white. My observation is that the Catholic people are leading out in this work with the migrants, and I think it is time that Baptist people should awake to the idea of world missions."

## Arkansas author

NASHVILLE — Mrs. Rosalie Stocks Love, former public school teacher of Norphlet, is one of six Southern Baptists who have written *Kindergarten Resource Book* to be released Aug. 1 by Broadman Press, Nashville.

Mrs. Love has written a section on holidays. She is former director of a kindergarten here and is a beginner leader in First Church's Training Union department here.

## Harmony Association

NORTH Side Church, constituted July 11 with 74 members, has called John Fuqua, who has served as mission pastor, to continue as pastor.

Immanuel Church is planning a mission in southwest Pine Bluff.

Wallace Cresswell has resigned as pastor of New Bethel Church.

First Church, Dumas, has contributed \$5,000 to Grenada Church, Grenada, Calif., to assist in the purchase of a church site.

New Bethel Church congregation has voted to disband the church and have requested sponsorship for at least a Sunday School in the community.

Bobby Lamb has been licensed to preach by North Side Church, Star City. He will enter Southern College in the fall.

Randy Lee is serving as summer music director for Greenlee Church.

First Church, Altheimer has purchased property for construction of a parsonage for the new pastor, Donnie Nall.

REV. and Mrs. Donald L. Orr, Southern Baptist missionaries to Colombia, are in the States for furlough. They may be addressed at 647 Fifth St., Hot Springs, Ark. Mr. Orr is a native of Hot Springs; Mrs. Orr, the former Violet Rogers, was born in Verden, Okla., but spent her childhood in various Oklahoma and Texas towns where her Baptist preacher father had pastorates.

# SBC News and Notes

BY the BAPTIST PRESS

FOURTEEN institutions now offer help through in-service guidance on the campus and in the field to students preparing for church-related vocations. Directors from most of these institutions met recently at New Orleans Seminary to evaluate their ministries and share experiences. Among those attending was Rev. Hugh Cantrell, of the staff of Ouachita University.

MISS Betty Jo Corum has joined the staff of Woman's Missionary Union, Birmingham, auxiliary to the Southern Baptist Convention, as director of the editorial services department. This is a position created in a recent staff reorganization, Miss Alma Hunt, executive secretary, reported.

PARK Harris Anderson has been named assistant to the president of Mercer University, Macon, Ga., for denominational relations, and assistant professor of Christianity. The son of missionary parents, Anderson was born in China and has traveled extensively in the Orient and Europe. His father served at one time as dean of Mercer's School of Christianity.

A HOUSTON medical examiner ruled that the booby-trap death of *Houston Chronicle* Religion Editor Melvin Steakley was suicide. Steakley, a Baptist, died May 1 when he pressed the clutch of his small car after editing the paper's church section. A gun rigged to the clutch fired a bullet into his chest.

CONSTRUCTION of a 24-unit student apartment building has begun at New Orleans Seminary. The three-story, solid masonry building, designed for students with three or more children, will be ready for occupancy in January, 1966. All units will be air conditioned and have three or four bedrooms.

## 1966 evangelism

THE 1966 *Evangelism Plan Book* produced by the Division of Evangelism of the Home Mission Board has a different approach from previous years. It presents a correlated emphasis on proclamation and witness for the church year 1965-66.

Jack Stanton, of the Division of Evangelism, has made the plan book a channeling instrument for a complete program of evangelism for a local church. The work of the church organizations in evangelism for 1966 is set out in detail.

Dr. James L. Sullivan says, "The exact part that these programs will play is outlined in this *Evangelism Plan Book*."

This book represents a new cooperative approach toward the accomplishment of a denominational objective in evangelism. Dr. George Schroeder says, "It was agreed that each program organization would develop materials and resources in relationship to an overall strategy developed jointly. The suggestions in this *Evangelism Plan Book* are the fruits of these efforts."—Reporter

ROBERT L. Stanley, assistant professor of journalism at North Texas State University, Denton, Tex., has been named news director at Southwestern Seminary, effective Sept. 1. Stanley, 36, is a former daily newspaper reporter for the *Dallas Times Herald*, where he later served as assistant city editor. He was with the *Times Herald* for eight years before joining the North Texas State faculty in 1960.

THE First Southern Baptist affiliated church, Evangel Baptist, was organized in the Bronx, a borough of New York City, July 9. The church, a chapel of the First Church of Brooklyn, held its organization services on the second floor of a Jewish syn-

agogue which it hopes to buy later. Organized with 48 charter members and four awaiting baptism, the church called Lloyd Rose, who began the work as a Bible class five years ago, as its pastor.

FIVE Southern Baptists were named Rural Ministers of the Year, representing four denominations, recognized by "The Progressive Farmer" magazine and Emory University. They are: Laney Bain, pastor of Dry Valley Church, Talladega County, Alabama; W. Kline Williams, pastor of Lorida Church, Highlands County, Florida; Robert A. Menck, pastor of Sandy Creek Church, Pride, La.; James M. Lambert, pastor of Scotts Creek Church, Sylva, N. C.; and Redden J. Thames, pastor of Bear Swamp Church, Lakeview, S. C.

THE Kentucky Baptist Convention has made a major shift in policy in its efforts to raise \$9 million for its educational institutions, according to an announcement by Executive Secretary Harold G. Sanders, Middletown, Ky. Instead of being led by a state campaign director, each school and participant in the campaign will now be allowed to go afield for major gifts for their capital needs.

THE 1966 Cooperative Program budget of the Baptist General Convention of Oregon-Washington will be \$13,800 higher than the present year's budget, if the Executive Board's proposal is adopted. The convention's board approved a Cooperative Program budget for the coming year of \$225,000. As in 1965, the Southern Baptist Convention would receive 19 per cent for undesignated support of its national and world missions program.

THE State Mission Board of the Baptist Convention of New Mexico has voted a record 1966 total budget for denominational work, of \$1,209,570.



### The law of giving

IN the Old Testament the tithe was used of God to help His people put Him first. No child of God was to put anything above his love for and worship of God, not even his land, his livestock, or his produce. One-tenth of the farmer's produce was to be regarded as belonging to God. If the farmer wished to retain this tenth of produce, he could do so by paying its value plus one-fifth to God. (Deut. 27:30-33.)

Every tenth animal on the farm (or ranch) was to be set apart for God. If the farmer selected a poor, sick, or lame animal to give, then the farmer was told to give the unhealthy animal plus a healthy one to God. (Deut. 18:21-24.)

In the New Testament the giving has been stepped up. Jesus gave His all—He went all out to minister to the needy, and on the cross He died to save that which was lost.

Is it any wonder that He said, "If anyone wants to follow in my footsteps he must give up all right to himself, take up his cross and follow me" (Phillips) Jesus also said, "If your hand or foot is a hindrance to you (that is, keeps you from putting God first) cut it off and throw it away." A disciple of Jesus Christ is not to hold on to money, property, or anything else at the expense of proclaiming the gospel to the world.

Therefore, Jesus did not spend time writing laws on tablets of stone. He spent much of His time laying down principles for men to live and die by. Those principles were based on the Great Law (which takes care of all laws), "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind. This is the first and great Commandment."—Ralph Douglas, Associate Executive Secretary

## Training Union



### How to be a good Training Union director

1. GO to sleep on the job and never wake up.
2. Learn where to punch the bell and ring it twice each Sunday night.
3. Give the Training Union report each Sunday night—attendance only—and "fuss" about the low attendance and say, "Everybody bring somebody next Sunday."
4. Never conduct a monthly executive committee meeting and never plan for any planning meetings. By that means no one else will do more than the director does.
5. Never inform the members about the six tasks of the Training Union. Make them believe the one and only task is to lead people to give a "part" on a dry program.
6. Never plan with the leaders on how to use the six guides in planning for learning. This might change a "program" into a learning experience—and that would never do.
7. Never fill vacancies. In fact, never find out about them. Just let unions go without leadership! That will help Juniors and others develop "initiative" (?)
8. And by all means, never be sarcastic!!—Ralph W. Davis, Secretary

## Revival news

SOUTHSIDE Mission, First Church, Warren, Virgil Tarvin, Toltec Church, Scott, evangelist; Mrs. Maxine Lyons, music; Mrs. Abbie Richardson, pianist; H. Lee Lewis, mission pastor; 11 by profession of faith; 10 by baptism; 6 by letter.

FIRST Church, Gravel Ridge, Aug. 22-29, Brotherhood members, speakers; Ed Walker, Levy, song leader.

FIRST Church, Warren, Aug. 22-29; James T. Draper Jr., pastor, Red Bridge Chapel, Kansas City, Mo., Hoyt A. Mulkey, Arkansas State Convention music secretary, music director; James T. Draper, pastor.

CEDAR GLADES Church, Buckville Association, July 4-11; Wayne Davis, evangelist; Louie Lynch, song director; 7 by baptism; 2 by letter; Homer Speer, pastor.

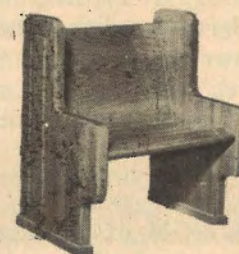
OWENSVILLE Church, Star Route, Lonsdale; Paul E. Wilhelm, Ozark, evangelist; Clarence Hill, Hot Springs, music director; 8 for baptism; 1 by letter; Nelson Wilhelm, pastor.

TICHNOR Church, Tichnor; Aug. 23-29; Travis Simpson, pastor; Clyde Jones, Jackson, Mich., evangelist.

WEST SIDE Church, Little Rock, July 12-25; Ed Walker, evangelist; 80 rededications; 6 by profession of faith; 5 for baptism; 3 by letter; 1 on statement; 6 for special service; Gene Davis, pastor.

CAPITOL HILL Church, Little Rock, July 18-23; Ed F. McDonald Jr., evangelist; Mrs. R. L. Sullivan, song director; 2 by letter; 2 for baptism; C. S. Maynard, pastor.

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## Report from Nigeria

DEAR Arkansas Baptist Students:

I have just returned from a wonderful week in Agbor at the Baptist Girls' High School. I went down Wednesday to help in a GA Coronation and to teach a mission study book



LYNN

but I ended up doing much more! I got a good tour of the campus, attended classes and answered questions, played for the chapel services, and had a social. Before I left I had seven new pen pals!

Saturday morning I traveled to Eku and spent a busy day touring the hospital and school of nursing and meeting the mission-

aries. It is a very beautiful compound and everyone made me feel right at home although they hadn't been expecting me.

Sunday I went to church way back in the bush. I think I'm having a touch of "culture shock." I'm still not used to the conditions these people live in. But I am more and more impressed with their dedication. One man with an education equal to our third grade got up and taught the Sunday School lesson. I didn't understand a word but I got the impression that he was a good teacher because he had the attention of everyone.

This Wednesday I'm going to Ogbomosho for the mission meeting and Vacation Bible School. I've really been looking forward to this week. I'll try to report to you from there.

Sincerely,

Lynn Goodson

(Lynn Goodson, a student at Ouachita, is serving as a BSU missionary in Nigeria.)

## Brotherhood

### Operation Macedonia

EVERY man at the Baptist Building in Little Rock has been asked by Brother Jesse Reed, superintendent of Evangelism, to accept the responsibility (once each year) of holding a revival in a church that reported no baptisms during the preceding year.

Your Brotherhood secretary was invited this year to the Elizabeth Church in Big Creek Association, and had the privilege of laboring for five days in the Elizabeth community. Bro. Hamilton, recently called to be pastor of the Elizabeth Church, gave every assistance. Your Brotherhood secretary, for his visitation companions, had two laymen: Lee Campbell of the Elizabeth Church, and Thurmond Shelton, member of another Baptist church, nearby. Mr. Shelton gave three days of his time to the work. **A continuing challenge**

More than 200 Arkansas Baptist churches reported no baptisms

in 1964. Many of these churches need a challenge from outside the church membership and the community—a challenge to lay hold anew of the tasks which Christ has laid upon His churches.

Your Brotherhood secretary has been thinking seriously of a pioneer crusade within our own state during 1966. We believe that the impact of such a crusade upon a spiritually needy section of our state will help to lift the level of the work of all the churches involved; and that it will also be a blessing to every pastor and every layman who participates in the crusade.

What is your own response to this idea? Write it down and send it to the Brotherhood Department.—Nelson Tull, Secretary

### Clear Creek Assn.

TRELLAN Ball was ordained as deacon by First Church, Alma,

## WMU conferences, Glorieta

"HAVING the Everlasting Gospel" was the theme of the WMU Conference held last week at Glorieta, N. M. More than 50 members of Arkansas WMU attended the sessions which closed Wednesday of this week. The group was headed by the president, Mrs. Roy E. Snider, and the executive secretary, Miss Nancy Cooper. Mrs. R. E. Hagood, Arkansas WMS director, served on the program staff as leader of the enlistment conferences.

Members of Young Woman's Auxiliary are meeting at Glorieta this week for their annual Convention-wide gathering. The theme of the conference is "To Share Christ's Love." Fifty-one Arkansas leaders and girls from 25 churches in the state traveled by chartered busses to attend the meeting.—Nancy Cooper, Executive Secretary and Treasurer.

July 11. Moderator was the pastor, O. Lynn Langston. Others participating included Paul E. Wilhelm, associational missionary, George W. Domerese, pastor, Concord Church, Charles Chesser Jr., pastor, Kibler Church.

J. Pat Shields became pastor of Second Church, Clarksville, on July 4. He comes to Clarksville from First Church, Winslow.

Murl Walker, who recently resigned as pastor of Oak Cliff Church, Ft. Smith, has accepted a six-month call as interim pastor of Oak Grove Church, Van Buren, on Aug. 8.

H. J. Morris, pastor of First Church, Dyer, resigned July 18. During the 13 years he has pastored at Dyer there have been 124 additions, 76 of these by baptism. The Sunday School attendance has doubled and the budget has tripled. A total of \$10,000 has been spent on the church plant, which includes a new educational building.



*GLORIETA, N. M.—Twenty Arkansas Baptists attended the Sunday School Leadership Conference July 8-14 at Glorieta (N. M.) Baptist Assembly. More than 1,970 Southern Baptists registered. The Arkansas group included, front row: Bobette Johnson, Lynette Pharr, Gary Rothwell, Barbara Rothwell, Randy Pharr, Mrs. Charles Davis;*

*Second row: Mrs. J. P. Oliver, Mrs. Paul M. Locke, Mrs. Raymond Rothwell, Raymond Rothwell; third row: Olive Miller, Mrs. E. M. Duffin, E. M. Duffin, Mrs. Fred Love, J. E. Humphrey; Fourth row: Mrs. John Danner Jr., John Mearl Danner, Mrs. J. E. Humphrey, Mrs. Robert Pharr and Robert Pharr.*

## ***Baptism and the Lord's Supper***

(Continued from page 5)

torian, Baptist or otherwise, now accepts), that the Kingdom of God was equal to the sum total of all Baptist churches, that non-Baptist ministers be refused pulpit privileges in Baptist churches, and that all missionary endeavor administered by denominational boards or agencies (such as our convention's Foreign Mission Board) be rejected. As a matter of historical record, it should be remembered that Southern Baptists rejected the Landmark movement (after which its leaders withdrew to form their own denomination early in this century).

### **Our only standard**

I CITE these facts not to argue for any particu-

lar interpretation of the Lord's Supper, but to show the diversity of our tradition and to quicken our desire as Baptists to keep our polity and practice under the perpetual searchlight of the only standard we all hold in common—Holy Scripture. If Baptists have a mission in the world—and I believe we do—it lies in a ministry of faithfulness to Jesus Christ, God's full revelation, and to the New Testament, whose principles must continually be rediscovered and reapplied under the Holy Spirit's leadership. A hungry world is clamoring for satisfying bread. And it will not be nourished on a diet of unreconstructed Baptist tradition. As true Baptists then, let us preach, not ourselves, but Jesus Christ the Lord, for his flesh is meat indeed and his blood is drink indeed.

# Federal aid to colleges

(Continued from page 7)

him a man rather than an it. Man must be protected against any and everything that would set limitations upon choice and thereby dehumanize him. Especially is this true of his relationship to God. Every form of religious coercion is a violation of man's nature, as well as his God-given rights. The only acceptable worship of God is that which is voluntary. If we believe that a man's relationship to God and his destiny are determined by sacraments or by the acts of others based on allegedly God-given authority over the souls of men, then freedom of choice and religious liberty for the individual are not ultimate values at all.

## Footnotes:

<sup>1</sup>Harris, Rufus Carrollton, "Confusion in the Debate of Federal Aid to Education," *The Southern Baptist Educator*, May-June 1965

<sup>2</sup>McCall, Abner V., "Baptist Institutions and Government Aid and Regulations," *The Baylor Line*, March-April 1965 [See also, in *Arkansas Baptist Newsmagazine*, issue of Feb. 11, 1965, article by Dr. McCall, "Another View of Tax Support."]

CONTINUED NEXT WEEK. Be sure to keep this article and its concluding Part II in next week's paper. (The issue of tax support for private colleges will be discussed at length in a state meeting at Second Church, Little Rock, Aug. 30, beginning at 10:30 a.m.—ELM)

## Neglecting members away from home?



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SANATORIUM PATIENTS

**Arkansas Baptist Newsmagazine**  
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Little Rock, Arkansas 72201

WHO AM I ?

BY B. W. TAYLOR

SEVERAL clues are given for each of these Bible characters. Look at one clue at a time, but use as many as are needed to suggest the answer. If you guess the person on the first clue, you get five points. Deduct one point for each extra clue you need.

(1)

- 1. My courageous friends and I lived about six hundred years before Christ.
2. I never lost my faith in God, and I proved this many times.
3. I lived during the reign of King Nebuchadnezzar.
4. I interpreted the king's dream.
5. My three friends were put into a fiery furnace.

(2)

- 1. I was a leader of the children of Israel.
2. I lived to be one hundred and twenty years old.
3. I had an unusual experience at Mount Nebo.
4. I was reared by an Egyptian princess.
5. I led the children of Israel to the Promised Land.

(3)

- 1. When Jesus came to Capernaum, I wanted to see him.
2. Jesus was preaching at Peter's house, but I could not go to hear him for I was handicapped.
3. I had friends who took me to Jesus.
4. My friends carried me on my bed to the roof of the house.
5. Jesus healed me and I was able to walk.

(4)

- 1. I was an outstanding king of Judah about seven hundred years before the birth of Christ.
2. Ahaz was my father.
3. I started my reign by destroying idols and having the Temple cleansed.
4. I invited the other tribes of Israel to join in celebrating

LIGHTS NOT MADE BY MAN

BY ENOLA CHAMBERLIN

WE know that in the beginning, the world was dark. "Let there be light," God said, and there was light. He set the greater light to rule the day and the lesser one to rule the night. We know that God created other lights, though they are pale when contrasted with the lights of the sky.

You have seen fireflies winking their little lights on and off. How marvelous that they can produce these lights. The glow-worm, larva of the firefly, also has a light. He crawls along in the aura of his own flashes.

Fireflies have relatives which inhabit tropical countries where conditions are more favorable for growth. They outdo the little night brighteners of our country. The West Indies has one of these beetles which is so large that it looks like a shooting star as it streaks across the sky. In Mexico and South America fire beetles are abundant. Swarming into a tree, they turn it into a mass of light.

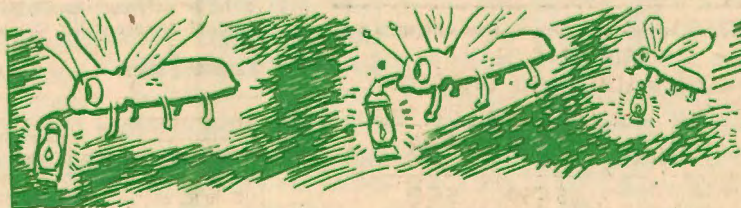
Certain fungi glow in the dark with strange blue and white lights. Fallen, rotting logs will often glow. Servicemen in the islands of the South Pacific report many palm trees whose leaves hold great patches of light. Quagmires and peat beds often glow at night with these cold fires.

The sea often flames with its own phosphorescence, but the lights in the ocean are not confined to the water itself. Microscopic creatures abound in the ocean and make it glow like fire. Sometimes acres of water are turned into a vast sheet of red fire, that cuts into the dark of night.

At one place on the California coast, offshore waves carrying these tiny creatures strike a huge rock. The water, shooting high into the air, looks like a fan of fire alternately leaping out of the sea and falling back into it. Cast up on the sand, these tiny creatures lie dark until disturbed. When you walk on this sand, your footprints tremble with sparks.

Many of the ocean's larger creatures glow. One fish has round, luminous spots along its sides. It looks like a lilliputian oceanliner with all its portholes opened and lighted. Another fish has a stalk extending from its head on which it carries its own light. The squid and some other creatures squeeze out a luminous substance.

Man has his own lights now, which are marvelous inventions. Long before he had them, God had placed in nature lights which often burn in an unexplained manner.



- the Passover.
5. My name begins with the letter H.
Answers: 1. Daniel, 2. Moses, 3. the man sick with palsy, 4. Hezekiah

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## Christians grow through worship

BY RHINE MCMURRY\*

MARK 1:35; ACTS 2:46-47; HEBREWS 10:19-25  
AUGUST 8, 1965

I WALKED into the great Redwood Forests of California. A stillness and quietness engulfed me. I had an experience I will never forget. This experience was an overwhelming awareness of the presence and greatness of God. I worshipped.



MR. MCMURRY

In the midst of nearly 50,000 persons, I listened as Ethel Waters sang "His Eye Is on the Sparrow and I Know He Watches Me." My whole being was electrified by His divine presence. I worshipped.

A group of young people stood around a poorly-cared-for piano and banged out familiar tunes while the preacher was providing transportation for those in need. The group talked of God's need for young people in His service. I became conscious that God needed me to preach His Gospel. I answered His call. I worshipped.

The following definition of worship seems adequate to me: "To worship is to experience an awareness of God, to recognize His holiness and majesty, and to respond in loving obedience to His leadership." Surely "Christians Grow through Worship."

There is private worship, family worship, and worship within the covenant relationship.

### I. Jesus our example in private worship

IN Mark 1:35 we read, "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." There are three things that are to be noticed in our example.

First, Jesus had a special time,

"in the morning." This is the important part of private worship. If we do not have an appointed time we will forget. How many do you know who have a special time to meet God in private worship?

Second, Jesus had a special discipline: "Rising up a great while before day." Though he had a strenuous ministry and was constantly surrounded with people in desperate need, He disciplined Himself to carry out this time of private worship.

Third, Jesus had a special purpose, "and there prayed." Yes, Jesus needed to pray. In this "lonely" place He could open His heart to God, and from these experiences He gained sufficient energy and wisdom for His work.

The example of Jesus is always a severe rebuke to my practice of private worship.

### II. Worship within the early covenant relationship.

"AND they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:46-47).

First, this passage speaks of unity of purpose within this covenant relationship. Each was sharing the movement toward the goal. Surely there were no shirkers of responsibility within this group.

Second, praise to God for His boundless grace was the topic of conversation. They were a happy, radiant, victorious lot.

Third, power other than from themselves was evident. People were saved and entered into the covenant relationship.

Fourth, family worship was

an important part of Christian growth from the beginning. Broadman Comments reminds us that the "breaking of bread from house to house" is a reference to "the eating of regular meals in the home, in a spirit of thankfulness." The routine of living today has destroyed the free time for family worship. We have begun to give very little attention to the part of our covenant which says: "We also engage to maintain family and secret devotions..."

### III. Characteristics of worshipping Christians (Hebrews 10:19-25)

FIRST, there is prayer. In verses 19-22 we are assured that since Christ is our "high priest," we should have no fear of drawing near in a spirit of humility and confession.

Second, there is steadfastness. "Let us hold fast the confession of our hope that it waver not; for he is faithful that promised." Many who engage in conversation today talk about Baptists people not knowing what Baptists believe. Is this a questioning of our loyalty to the faith? We may be sure that one's ability to lead others to Christ is dependent upon his confidence in Christ's ability to save. "Let us be steadfast, unmovable, always abounding in the work of our Lord."

Third, there is love. "And let us consider one another to provoke unto love and good works." It was said of the early Christians: "How they love each other." Love recognizes that the well-being of each believer is bound up with the well-being of the entire group involved in the covenant relationship. We, therefore, must assist each other in our Christian growth in love.

Fourth, there is assembly. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

Charles Wellborn quotes Martin Luther and Dwight L. Moody: "Luther wrote, 'To gather with God's people in united adoration

of the Father is as necessary to the Christian life as prayer.' And Dwight L. Moody preached, 'Church attendance is as vital to a disciple as a transfusion of rich, healthy blood to a sick man.'

These four characteristics mentioned in Hebrews are sadly missing or half-heartedly present in too many lives that claim to be Christian today.

What, then, is the purpose of worship? It is: "to know the reality of God; to feel the reality of sin in one's own heart; to claim the reality of forgiveness through grace; and to commit oneself to the reality of the will of God for all of life." Surely Christian growth comes through this kind of worship.

## INDEX

B—Baptism and the Lord's Supper pp5, 18; Baptist Beliefs: Like clods on a coffin (BB) p9; BWA: New Bible emphasis (letter) p4; Bookshelf p9; Broom, Gloria in state p11  
 C—Chatfield Church dedication p14; Children's Nook p20; Christians grow through worship (SS) pp22-23; Clear Creek Association p11; Coleman, L. H. correction p10; Conversion experiences (BL) p8; Cover story p4; Creech, Doyle resigns p14; Current River GA's p11  
 F—Federal aid to colleges pp6, 7, 19; (E) p8; Foreign Missions: Missionary homes (letter) p4  
 H—Harmony Association p14; Haney, Ben T. to new post p11; Holcomb, Jesse E. back in Arkansas p13  
 J—Jacksonville, Gravel Ridge First (FC) p13; Jones, R. Marvin to Second Church, Little Rock p13  
 L—Lighthouse for Blind p10; Little Rock Pulaski Heights (FC) p13; Love, Mrs. Rosalie, author p14  
 M—Makosholo, Michael, back to Rhodesia p11; Ministry: Predecessors (MR) p8  
 N—Newport First (FC) p13  
 O—Ouachita Bible Conference (EP) pp3-4  
 P—Preacher poet p9  
 R—Revivals p16; Roberts, R. D. at West Memphis p13; Robertson, Lynn in Oregon p14; Rowher, Kelso (FC) p13  
 S—Scrivner, D. D. dies p10; Southwestern Seminary graduates p13; Springdale Elmdale (FC) p13; Stanford, Charles to Prescott p14; Sunday School Leadership conference p18; Sweet Home, Pine Grove anniversary p10  
 T—Talley, Mrs. Lewis, Mt. Nebo Sunday School p12; Time, what time is it (PS) p2

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

WITH modern medicine doing so well at increasing our life expectancy, we'd better be careful about adding to the national debt—we might have to pay it off ourselves, instead of passing it on.

A FIFTH grade teacher found this notation at the end of a test paper: "The views expressed here are not necessarily those of the textbook!"

## A Smile or Two

### Time machine

THE computer-minded who think that logic is always superior to common sense may be interested to hear of the man who had two wristwatches. One gained two seconds a day and the other had no works—just a dial.

After programming the latest computer to decide which he should discard, he got the answer that he should keep the empty watch, since it would tell him the correct time twice each day, whereas the one that gained two seconds would give him the exact time only once every 120 years!

### Truth in verse

WE sometimes doubt the goodness  
 Of that everlasting bore,  
 Whose love embraces mankind  
 But skips the man next door.

### Worth saving

"What am I to do with this?"  
 grumbled the motorist as the police clerk handed him a receipt for his traffic-fine payment.

"Keep it," the clerk advised.  
 "When you get four of them, you get a bicycle."

### Fried egg deluxe

ON one of his recent trips on a railroad, the sales manager of a large company entered the diner for breakfast.

When the waiter came to take his order, the executive said: "I'd like to try that six-dollar breakfast my men report on their expense accounts whenever they ride this train."

### Or Chinese

AN old lady was having her eyes examined. The optician placed some cards at a distance with the letters "xzptvch" printed on them, and asked if she could read them.

Said she, "I can see them clearly, but I can't read Russian."



EVERYBODY  
 READS THE  
 ARKANSAS  
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 NEWSMAGAZINE

## Attendance Report

Church	July 25, 1965		Ch. Addns.
	Sunday School	Training Union	
Berryville Freeman Heights	139	56	
Blytheville First Chapel	586	197	
Camden	56	31	
Cullendale First	397	162	
First	497	148	8
Crossett First	518	139	1
Dumas First	255	78	
El Dorado			
Caledonia	40	34	
Ebenezer	153	73	
First	735	510	
Immanuel	432	140	2
Trinity	255	97	
Greenwood First	254	103	3
Gurdon Beech St.	155	47	1
Harrison Eagle Heights	244	89	
Hope First	455	112	
Huntsville Calvary	41	17	
Jacksonville			
First	380	121	
Second	228	97	6
Jonesboro			
Central	503	225	2
Marshall Rd.	128	66	
Nettleton	246	98	
Little Rock			
Forest Highlands	204	89	
Immanuel	1,104	378	3
Rosedale	230	88	
Magnolia Central	593	191	
Marked Tree First	169	57	
Monticello Second	263	147	
North Little Rock			
Baring Cross	576	186	3
Southside Mission	46	43	
Forty-Seventh St.	236	112	
Gravel Ridge First	187	87	
Runyan Chapel	56	33	
Sixteenth St.	38	12	
Sylvan Hills First	268	128	
Pine Bluff			
Centennial	174	92	4
Second	187	74	
Watson Chapel	164	89	
Springdale First	388	137	
Texarkana Beech St.	408	119	4
Van Buren			
First	422	158	4
Second	62	46	
Vandervoort First	47	27	
Ward Cockerbur	49	22	
Warren			
First	378	83	8
Mission	81	79	17
Immanuel	279	82	
Westside	110	43	

### Church Chuckles by CARTWRIGHT



"Our children never give us the least bit of trouble, Reverend—lucky for them!"



# Study in yellow and black

THE colonization of Africa is over, but feelings against the European—including all whites—are deepening. Consequently the African Christians today are being forced to reconsider their relationship with the white missionaries.

This new situation is also straining relationships between mission agencies and the national churches. It is causing problems in leadership, financial provision, property rights, and in the preaching of the Gospel under the pressures of nationalism.

Chinese Communists have been welcomed to many of Africa's new nations and are quietly at work stirring up the feelings against the white people. Red Chinese have been training and equipping rebels in the Congo. It was Red China-trained rebels who killed medical missionary Dr. Paul Carlson.

To compete with the Communists, Nationalist China too is sending medical corpsmen and agricultural technicians to some African countries in a constructive program. Taiwan has lately made good use of economic aid from the United States and has become economically self-sufficient with a surplus in foreign trade.

If both the Communist and Nationalist Chinese are so active in Africa, why should not the Chinese Christians go to that continent and preach the Gospel? Doors are wide open, thanks to the Communist propaganda of Afro-Asian unity which has been drumming away for the past fifteen years.

In the face of this opportunity I recently made a survey trip to Africa on behalf of Chinese For Christ, on my way to Taiwan to conduct evangelistic meetings on the occasion of the Centennial Celebration of Protestant missions on that island.

National Christians welcomed me heartily in my all-too-brief journey through Nigeria, Congo,

Kenya and Ethiopia. Missionaries too were enthusiastic about the idea of sending Chinese missionaries to Africa. The yellow race of Christian workers should greatly lessen the racial tensions that often exist between missionaries and African leaders. One missionary suggested to me this was undoubtedly an answer to the challenge of our time. Missionaries of the yellow race, they say, will prove to the African that Christianity is not a white man's religion.

The Rev. David Olatayo, General Secretary of the Evangelical Churches of West Africa, and the Rev. M. E. Ariye, pastor of the largest church of the fellowship (affiliated with the Sudan Interior Mission) expressed these words in writing to me and my daughter Ruth who traveled with me:

"How wonderful it is to see the beginning of the fellowship of China and Africa for Christ... The need for helpers in the preaching and teaching of God's Word is great, but with it is the need for fellowship between Christian brothers of all races... We hope that nothing will be able to quench your zeal."

The old idea of sending missionaries of one country to preach to the people of another country (white preaching to black) is waning. Today the missionary must strike like a guerrilla — coming and going as he is able, and working hard behind the scenes while his time lasts.

In Taiwan last spring I put an ad in a local paper listing the need for Christian doctors and nurses in Africa. In ten days I had more than 200 letters of inquiry from such people as a medical doctor with many years of experience... a nurse with post graduate training and a Christian airplane pilot.

China has little experience in foreign missionary work. But the

time has come for Chinese Christians to share the responsibility of world missions. God must have a purpose in moving the hearts of all those young people who responded to the call.

"Who knoweth whether (we) are come to the kingdom for such a time as this?" Esther 4:14.—  
Rev. Calvin Chao, Exec. Director, Chinese For Christ, Inc., 922 N. Edgemont St., Los Angeles, Calif. 90029

## Scores Extremism

LAKE JUNALUSKA, N. C. (EP)—Extremist groups — both of the right and left—are "standing shoulder to shoulder" today in seeking to undermine faith in America, the Southeastern Methodist Conference on Christian Social Concerns was told here.

Dr. Arthur Larson, director of Duke University's World Rule of Law Center, strongly castigated the John Birch Society and Communists as major examples of "troublesome" extremist groups.

They attempt to achieve reform by "conspiratorial action" rather than by democratic processes, he charged, holding that they deliberately use falsehood and attack the motives of those disagreeing with them.

### Are You Moving?

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