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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

JUNE 24, 1965

personally speaking

On women's rights

CLABE Hankins is still spittin' fire over the Civil Rights Act.

It is not the race part of the Act that's got old Clabe so hot and bothered, but that part that says employers must give equal pay for equal work regardless of the sex of the workers.

Clabe says he don't mind eatin' with colored folks, or having his grandkids study in the same school with them, but when the government starts telling him that he's got to work side by side with women that's bein' paid as much as him, the government has done took this Civil Rights deal "too fur."

Not only that, said Clabe, but the Bible is again' women getting as much pay, as men. When I asked him where he found that in holy writ, he quoted parts of two verses in the fifth chapter of Ephesians: "Wives, submit yourselves unto your husbands, for the husband is the head of the wife." I had to tell him that he was quoting out of context, but he didn't seem to know or care what I was talking about. When I quoted to him Gal. 3:27-28, he seemed to forget that he had been quoting scripture in his argument and stormed, "What's religion got to do with this?"

The thing that stirred Clabe up was a story in the paper saying that July 2 is the date on which the new law banning job discrimination based on—among other things—sex, goes into effect.

Clabe was trying to blame "outsiders" or "the North" for the Civil Rights Act. He seemed dumbfounded when I told him that according to reports, the "sex" part of the Act was written in by Southerners in Congress. "That's what comes from havin' them fillibuster with them Yankees!" he retorted. But I am not at all sure he knows what "fillibuster" means.

It's not so much what the Civil Rights Act actually provides, as far as equal pay for women is concerned, says Clabe, but it is what all of this is bound to lead to. And he dropped back to one of his old arguments about what a mess the country is going to be in "when women get to thinkin' they're smart as men."

Then he got down to what was really bothering him. "If Congress gets away with this," he yelled, pointing a trembling finger right in my face, "they are liable to pass a law pervidin' that us men has got to do equal work around the house!"

Poor Clabe. Looks like he has outlived his day. But he can always turn off TV and quit reading the papers.

Erwin L. McDonald

IN THIS ISSUE:

A TEXAN takes a penetrating look at a common heresy of Christianity, on page 5. C. Brownlow Hastings, a Dallas minister of adult education, questions our reasons for tithing, our presumption that we take God into our business, our claims for our Baptist institutions. He sharpens arrows to lead us to the depths of true Christianity.

* * *

THE best convention in years. This is the appellation given the Dallas meeting by Editor Gainer E. Bryan Jr. of the *Maryland Baptist*. Citing the vindication of the Christian Life Commission and the approval of the North American Baptist Committee, Mr. Bryan applauds leadership of the 108th session. His Maryland viewpoint is on page 11.

* * *

LETTERS, we get letters, some approving, some disapproving, but all welcome. Today we are printing words from our readers on the race situation, on dancing and on grudges. See page 4.

* * *

THREE Baptist institutions of higher learning hit the news this week with acceptance of outside funds. The Editor's comment leads off our editorial page 3.

* * *

THE first story on our Arkansas news pages today on page 8 is a report on the Rural Church Conference at Lonsdale. The news "From our Churches" is also in this section.

* * *

COVER story, page 5.

Arkansas Baptist
newsmagazine

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

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

Aid to colleges

THREE Baptist educational institutions are in the news this week—Furman University, Greenville, S. C.; Wake Forest College, Winston-Salem, N. C.; and Bluefield (Va.) College.

Furman has just accepted \$611,698 from the federal government, under the Higher Education Facilities Act, to help complete a science building. President Gordon W. Blackwell sees no conflict with the principle of separation of church and state since the funds were granted with no strings attached, leaving the university with "complete autonomy as to what shall be taught and how the subject matter will be presented." Dr. Blackwell said that the new science facilities are necessary to provide properly for an increased enrollment anticipated for the years ahead.

The Wake Forest College item has to do with gift to the college of a 3½ million-dollar office building by the Mary Reynolds Babcock Foundation. While the federal government is not involved directly in this deal, it is involved indirectly, in special tax concessions to foundations such as the Babcock Foundation. President Harold W. Tribble said that the income from the newly acquired building, located near the main entrance to the campus, will be used to strengthen the college library.

Bluefield, a junior college, the administrators of which are against use of government funds for private institutions, has announced that it will operate "without regard to race, color or national origin," in admitting students. In making the announcement, college officials emphasized that since the school does not accept federal funds, the action on race was taken without pressure of the Civil Rights Act, which requires compliance to qualify for government grants.

Baptists certainly are not of one mind on federal aid to private education. But let us continue to support our stands with reason and not with hot tempers. We will do well not to impugn one another's motives or to "put on the blacklist" those who do not see it as we do.

Summer missionaries

"THE harvest is past, the summer is ended, and we are not saved" (Jeremiah 8:20).

These words of "the weeping prophet" are among the saddest in the Bible.

In a special effort to be about the Lord's work this summer in "fields white unto harvest," the Home Mission Board has commissioned 634 student summer mission-

aries, among whom, incidentally, are 24 husband-and-wife teams.

The students, none of whom has less than two years of college education, will be working in most of the fifty states, with 15 in Hawaii, and six in Alaska. There are three in Panama, and, for the first time, Puerto Rico is included in the summer missions program, a married couple and a single youth being assigned to work there.

This is a marvelous work and the Home Mission Board and the college missionaries are to be congratulated. But what of the multitudes of other college students who are home for the summer vacation with nothing particularly to do? Are our local churches, our associations, and our state conventions doing all that might be done to make use of these young people in religious work on the local field? We might profitably consider the advisability of making some budget dollars available to sustain some college church workers in full-time service on local fields during the summer.

We are aware that something is already being done in this regard. Here in Arkansas college youth are serving local churches as youth evangelists, youth directors, church secretaries, etc., for the summer. But do we not need to employ even greater numbers?

Aside from the work actually accomplished by summer mission-church workers, there is a great enrichment of the lives of the summer workers that should be of inestimable value to them personally in the days and years ahead, and to the Lord's work.

Hospital efficiency

ARKANSAS Baptist Hospital has been in the news lately because of a shake-up of jobs and employees in the interest of greater efficiency and economy. As a result of recommendations from Proudfoot Corporation of Chicago, following a job-analysis survey conducted for the hospital in the last few months, it was found that the hospital needed to release a number of employees.

This sort of move, as necessary as it is, is always likely to be hurtful to certain individuals. Naturally, some of those who have been relieved of their positions, some after several years of service at the hospital, are unhappy about it.

The policy of the hospital has been to leave to the judgment of department heads the decision as to which employees would be released and which of these might be switched to other jobs at the hospital. In every case, the hospital has paid each one relieved of his job the equivalent of two-weeks' salary, in lieu of advance notice, and has seen to it that any accumulated vacation time was added to this.

(Continued on page 15)

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.

Why Civil Rights such a mess!

If it is any help, I think I have figured out why the civil rights issue is such a mess. I may not explain it well.

One: There are radicals on both sides who confuse and complicate the issue and warp public opinion.

The radicals on both sides are motivated by blind emotion and there is no reasoning with them.

2nd: There are reasonable people on both sides who truly believe in what they stand for in good conscience and who are law abiding and peaceable wishing ill will to no one, but who never the less unwittingly fall prey to the radicals by listening to too much of their propaganda and by not making it clear that even though they are either intergrationist or segregationist they are not in sympathy with the radicals. . .

3rd: There are the masses of people who don't know what they believe because they don't realize what the real issues are and who follow one side or the other according to who puts the most pressure on them.

I am afraid the extremist on both sides seem to get more attention than the reasonable people.

Personally, I believe that integration is inevitable, and perhaps desirable. It is not right for any American to be a second class citizen. Most people share that opinion in spirit but many whites think the Negro can and should have equal rights in a segregated society, and they are afraid of an integrated society. They feel it represents some threat to them. I don't believe the Negro can have the same priveleges as whites under segregation, and the only threat I see is that the way things stand there is bound to be a certain amount of turmoil for several years to comes.

If the majority of whites could be made to understand why integration is necessary and could be made to see that the calamities they fear are not going to result, they would not be against it, and if the majority of Negroes realized how many whites have no real ill will toward them, but are merely misinformed, there would be much less ill will on their side towards

the whites and a better atmosphere for co-operation.

Of course white extremist seem to be more prominate, and so the white race gets called on the carpet officially more than the colored. There is greater white population and so more white extremist, that doesn't make all whites ku-klu clanist, I wish the news media would show more understanding of this fact.

One thing that makes many basically good white people jump to the wrong conclusions, is the propaganda the extremist hand out. Such as that the Freedom Fighters are all a bad lot. That they are all paid well, and that they do such things as desecrating churches. That when a group of mixed colors sat in a church, they stayed until the regular congregation left and then drank beer and whiskey and indulged in adulterous activity. (One of the things allegedly required to prove their complete belief in equality.) The extremist claimed to have photographs somewhere to prove it.

You take a white person who has been brought up to believe integration is wrong, without ever wondering why, and have him told he is going to have it anyway without being made to understand why it must be that way, then while he is feeling uneasy and trying to decide with what attitude he will face it, then let a few extremist fill him with a bunch of their propaganda and it is easy for him to take a hostile attitude. He says to himself "Good old Grandma, and God knows she was a sweet lady, and Grandpa and all my ancestors were against integration and this is why! How dare they do this to us!

The reasonable white integrationist talk in such a low voice and the extremist yell so loud the uniformed fall in line behind the extremist without realizing what they are following.

I imagine many good colored people do the same, resulting in people being "against" one another, when if they only understood they would be "for" one another.

I have greatly admired your position on the issue, but I wish you could spend more time presenting the issue in its true form for the consideration of reasonable people, instead of merely endorsing what is in your opinion right.

I think you would receive more co-operation from many who refuse to really for.—Signed but name withheld listen to your endorsements because they don't understand what you are really for.—Signed but name withheld

Built in grudge

IN your book, "75 Stories and Illustrations From Everyday Life" on Page 30, you speak of a grudge nurser built-in and of a forgiver. I have found that in the house that I live in here on earth I am equipped with both of these. That each is turned on and off like the switch of an electric contrivance, and that, tho my actions may be influenced by others, it is wholly up to me to do the switching and unswitching. In fact these gadgets just will not work for anyone else.

I find, too, that the grudger is liable to work like it is fresh oiled in turning it on but that once it is on it takes a real effort to turn it off. As to the forgiver, it is almost automatic. That is, if I will let it gently operate. If, however, I find myself pondering the thing or dallying around with it, it somehow seems to develop hidden catches and to become harder to turn on.

There is a special oil that greatly aids in the manipulation of these most strange possessions. It is the oil of Christian grace. And there is an abundance of supply to be had and absolutely free any time at the House of God, in the storehouse of his word, and at the Depot of Dedication.—W. B. O'Neal, North Little Rock

KKK Christians?

ISNT it about time the Christian churches of the South stopped condoning the Ku Klux Klan? Can an organization of hate possibly be compatible with an organization of Christian love such as the church is supposed to be? A Klansman can be a member of a Baptist church, a Methodist church, a Presbyterian church etc., but how can he belong to the Klan and be a Christian? A christian is a follower of Christ. He is the head of our Christian churches. Can you imagine the gentle Jesus belonging to the Ku Klux Klan? It doesn't make sense.—Mrs. W. C. Hutchinson, Ft. Smith

S. S. and dance

INSTEAD of receiving a spiritual uplift in Sunday School yesterday, my son found himself isolated as the only member who had not attended a neighborhood dance the previous night. Since my education is in another field, would you please open your pages to others with more advanced religious training who can expound upon the latest theology of the downbeat so that I and my son can get in step with the times. I know that my sainted mother must have been wrong when she told me that "a praying knee and a dancing foot seldom occupy the same leg," but I need further "seminary" training to convince me.—Signed, but name withheld

THE HERESY OF SOMETHING PLUS CHRISTIANITY

BY C. BROWNING HASTINGS
MINISTER OF ADULT EDUCATION
PARK CITIES BAPTIST CHURCH
DALLAS, TEXAS

THE IDEA: The common practice of evaluating certain religious institutions and activities as a secular something with added Christian features is debasing to the Kingdom of our Lord and corrupting to the Gospel.

How is this heresy expressed?

"Take God (Jesus, the Holy Spirit) with you into your business."

"Things go better when we tithe."

"Our Christian College offers just as high academic advantages as the state schools with the added ingredient of Christian environment (principles, teachings, etc.)."

"This Baptist hospital offers the finest medical care plus a ministry through the Chaplain's office that wins hundreds to the Savior each year."

"We use literacy as a very profitable technique in overcoming pagan barriers to the Gospel."

What are the implications of this heresy?

—that the thing-in-itself (education, vocation, bodily care, social amelioration) is not inherently Christian and can just as well be done by secular societies.

—that Christianity is not of life, but simply an adjunct, an imposed dimension which is subjectively applied by those who may find it interesting or profitable.

—that as society becomes more scientific in ability and more humane in character, the hypothesis—God—not only becomes less essential but more troublesome to modern man.

—that all of life is not sacred to our Lord, but only that portion of it that we manage to baptize by our religion.

—that the chief profit of being Christian is to get God on one's side so that one can be successful in business, have peace of mind, etc.

—that finally, "the Kingdom of God is up to us" and so subject to the successful maneuverings or dismal failures of our religious activities.

This is a plea:

1. To restore integrity to our religious practice:

—by recognizing that all of life is sacred to our Lord, even those elements that presently are in rebellion against His Lordship:

—by admitting that Christ as Lord may operate as effectively through the sociology professor in the school as through the Bible professor in the denominational school.

—by believing that any ministry to human need in the name of our Lord (as motivated through His

kind of love) is in itself *Christian* and does not need the offices of an attendant preacher, chaplain, missionary or "religious" person to make it so.

2. To challenge trustees, administrators, college and seminary professors to develop a consistent philosophy of Christian strategy for our institutions that is idealistic enough to be true to our Lord and realistic enough to be readily understandable by the humblest worker.

3. To call business and professional men and those in places of community and governmental leadership to dedicate their vocations to the King-

(Continued on page 15)

The Cover

A wedding prayer

LORD, bless and preserve that dear person whom Thou hast chosen to be my husband. Let his life be long and blessed; comfortable and holy; and

let me become a great comfort and blessing unto him, a sharer in all his joys, a refreshment in all his sorrows, a meet helper for him in all his accidents and changes of the world.

MAKE me amiable forever in his eyes and very dear to him. Unite his heart to me in the dearest union of love and holiness and mine to him in all sweetness, charity and compliance. KEEP from me all ungentleness, all

discontentedness and unreasonableness of passion and humor and make me humble and obedient, charitable and loving, patient and contented, useful and observant that we may delight in each other according to Thy blessed word and ordinance and both of us may rejoice in Thee, having our portion in the love and service of God forever.

—Author Unknown



—Photo by H. Armstrong Roberts

GOOD



GIRL!

QUESTION: "How can a girl be 'good' when all her friends and all the people in her crowd smoke, drink, and pet?"

ANSWER: Are your own motives and purposes strong and right?

Do you really *want* to be "good"? Why? Do you have a personal relationship with Christ that creates within you the desire to live by the pattern He has drawn in the New Testament? If your concern to be true to clean, high ideals stems from any other motivation, it is likely that it will not endure. The pressures that are brought to bear upon young people are great indeed. The mood of the world relegates any sense of right and wrong to the attic where discards are stored.

But while this generation (adults as well as young people) "knocks itself out" trying to find self-fulfillment, thrills, excitement, Christ's teachings stand with dignity and depth, timeless and unchanged.

Another question you must face: *Are* you the only one left in your crowd who has not surrendered moral standards and ideals of purity? Deceiving an individual Christian into feeling that he (or she) is the only one left who has

not "bowed the knee to Baal" is still a favorite technique used by Satan. Whether you conceive of Satan as a personal being or as evil force in the world, you may be sure that this enemy of your best is very subtle, very powerful, very smart.

I can still hear the plaintive tone in the voice of that young woman who said to me: "Mrs. Street, when I was in high school, I thought the only way to be popular was to do what the crowd did and go all the way.

"Now I have met a wonderful young man who is a great Christian. I would give anything to be able to tell him with a clear conscience that I had not cheapened my body in other days."

I was glad I could tell her that God forgives and a Christian companion forgives. But I know that there are still times when regret nags at her heart.

Remember that you live in the land of the free: While others are free to smoke, drink, and pet, you are free to say, "No," and to follow your own pattern of behavior.

It is a hard thing to do; but it may be necessary for you to ease out of the crowd you run with now.

Work on your own personality. Reading how-to books on charm and attractiveness is a must.

Don't try to be like the most popular girl in your set. But do go all out to be your own best and friendliest self.

Whatever else you do, be cheerful. Never assume a superior air toward those who lack the resourcefulness to do anything other than follow the crowd. Be gracious to all persons with whom you are associated.

Your communication gives me the impression that you are a high school girl.

Look forward to and work toward a college education. Let nothing stop you. Any girl who really wants an education can get it. Seek out college associates who share your ideas about a girl's behavior.

Let this anonymous adaptation of Kipling's poem into "If for

Girls" flavor your thought and your actions.

"If you can be a girl and glory in it

Because it is the place for you to fill,

If you can be a lady every minute,
Yet take all sporting chances with a will;

If you can hold your temper when you're ruffled,

And force a smile when frowns are hovering near,
Or keep the burning tongue of scandal muffled

By never telling anything you hear;

"If you can dream, yet sit not idly longing,

Or play with ease, yet find some work to do;

If you can still have faith when doubts are thronging,

And be the friend you'd have one be to you;

If you can love with all the soul that's in you

And let the world no selfish motive see,

If nothing less than what is best can win you,

You'll be the girl God meant for you to be!"

Let me suggest for your reading *That Teens Say* by Verna Joiner. It will be a good thing for you to leave the book where your parents will see it, in the hope that they will read such chapters as "They Expect Me to Know" and "No Fun at Our House".

It might be fun, and less difficult than you think, to have some of your friends over to discuss certain of Mrs. Joiner's chapters. They are all "down to earth" and readable, like "Is This Wrong? Why?" and "I've Slipped—Who Can I Talk To?" Read the book yourself first; then invite some of your best friends to your home. Feed them; afterwards lead out in discussing the book. Try it—and let me know how your party turns out.

Rosalind Street

Mrs. J. H. Street
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IT does not make any difference what people call you as long as they are not trying to be offensive. My paternal grandfather's name was Jim Cossey; my maternal grandfather's name was Anderson Irvin Hutto. When I was born, on Oct. 7, 1888, I was named James Irvin (not Judas Iscariot) Cossey.

During the days of my youth my name was Irvin. The children of my brothers and sisters called me "Uncle Irvin." When I became a student in Ouachita College I was given the name "Ji." When I went to the Seminary I was given the name "Jic" and that is my name to all my Seminary schoolmates. When Mrs. Cossey's only brother had children in his home, they called me "Uncle Jic" and to them this is all the name I have.

My wife Lucille never called me by any other name than "Jic." To all my close friends at Searcy and Jonesboro I am "Jic."

When Lois Van Deusen Nichols became my wife, she did not know

Middle of the Road

What's in a name?

BY J. I. COSSEY

my first name. When I told her my name was James Irvin, she supposed that I was called "Jim." To Lois and to her nieces and nephews I am "Uncle Jim." I have graciously accepted all my titles and my present name, Jim, suits me just fine.

Preachers are given a lot of titles, many of which they may not deserve. A preacher may be called by some friends Elder, Bishop, pastor, shepherd, or brother, which are biblical titles. Perhaps more people call the preacher "Reverend," which is not a title used in the Bible. We preachers accept this title because we know that people do not mean

to be offensive. Many people really feel that "reverend" is the proper title for their pastor but this is not true.

Through the years, friends have often called me "Preacher." This title is one I like very much because I believe that God called me to preach. If God has called preachers to preach why would not "preacher" be an acceptable title?

Some people call me "Doctor," but I do not have a doctor's degree. I do have the degree which Dr. Erwin L. McDonald bestowed upon me. This degree which he conferred was D.G.W., meaning "Doctor of Good Works." Deep down in my heart, I appreciate this degree from Dr. McDonald very much. I would be genuinely happy to know that I was worthy of such a designation.

How I do thank God for the privilege of being a plain preacher of the gospel, serving especially in the smaller churches.



Beacon Lights of Baptist History

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



MANY ministers' wives can be given credit for their husbands' stability in conduct, acceptableness in manners, and success in work.

Double credit goes to the wife whose husband was not a minister when they married. This meant she had to re-adjust her life. New responsibilities rested upon her. A new way of life faced her. For some it meant re-adjustment economically. She took on new duties for which she had little training.

In other days and under different circumstances the wife was more than a kind critic. She was a teacher. It was not always that the head of the house was educated. This did not matter so long as he farmed or worked with his hands. But when he took on head work, as well, then he needed help. Blessed was the man whose wife had a little schooling.

Trying it must have been on the wife for the husband who did not

Hats off to ministers' wives

know the alphabet to say he had been called to preach. But with his strong desire to learn and a patient, loving wife such handicaps were overcome.

Of course, to have a little learning put one far ahead of the average member in the congregation, especially on the frontier. But the conscientious minister wanted to obtain the best education possible. And many self-taught men became excellent preachers, pastors, and religious leaders.

However, the educational field was not the only area of help afforded the minister-husband. The wife often ran the home, business, or farm, and provided for the family while her husband studied or was away from home.

One son remembered that his mother never went to bed before midnight except on Sunday night. On Saturday night she would have some of the children watch the clock so she would not work beyond midnight and break the Sabbath.

Another faithful wife supported her family and paid off all her husband's debts while he was a prisoner of the British in the Revolutionary War. He had visited the Army to see if he could help the men and was captured in battle.

But let it not be thought that all wives cooperated with their preacher-husbands. Some resented the ministry. In a rebellious, worldly spirit they opposed their husbands. They refused to live within their income. Such attitude was a trial to their mates and destroyed their influence as pastors. But these were in the minority.

Arkansas All Over

Conference best yet, Caldwell says

LONSDALE was the setting June 14-16 for the best Rural Church Conference since the meeting was instituted in 1950, according to Dr. C. W. Caldwell, superintendent of the Missions Department, sponsor of the event.

Dr. Caldwell reported the registration at 150 but said that more than 300 were present for many of the meetings.

Two highlights of the annual conference were the nightly sermons of Dr. R. G. Lee, Memphis, former president of the Southern Baptist Convention, and a talk by Owen Cooper, Yazoo City, Miss., layman, on "What I Would Do If I Were a Pastor."



J. T. SUMMERS is the new pastor of Dennison Street Church, Little Rock. Pastor Summers attended public schools in Arkansas, Ouachita University, Southwestern and Golden Gate Seminaries.



FIVE students at Ouachita University are members of a youth crusade team ministering in the Pacific Northwest this summer. This is volunteer work and will be under the supervision of the Washington-Oregon Convention. This team, along with three others from various colleges and universities, will participate in a total of 44 crusades over a ten-week period. There are approximately 500,000 lost young people between the ages of 13-19 in that area. The team is being financed by donations from various churches and individuals.

The members are, left to right, David Wallace, Ft. Smith; Carolyn Sue Hart, Crosssett; Ruffin Snow, Ft. Smith; Harriët Gabbie, Dumas; Tom Elliff, Little Rock.

Revival news

LITTLE Rock, Tyler Street Church, July 25-Aug. 1, Jack Gullede, evangelist; Harold Hightower, pastor.

FIRST Church, Rogers, Aug. 8-15, Jerry Hopkins, evangelist; Murray Turner, singer; Dean E. Newberry Jr., pastor.

ELMDALE Church, Springdale, Aug. Oklahoma City, evangelist; Paul M. Wheelus, pastor.

FIRST Church Bono, Aug. 1-8; Harold Ray, pastor, Nettleton Church, evangelist; Vernon Bradley, pastor.

WESSON Church, June 6-13; Walter K. Ayers, Little Rock, evangelist; Mr. and Mrs. James Nash, Hüttig, song director and pianist; 6 by profession of faith; 50 rededications; C. H. Duke, pastor.

REYNOLDS Memorial Church, Little Rock, June 6-13; Ed Walker, evangelist; Raymond Bull, music director; 13 by baptism; 4 by letter; 32 rededications, Guy Wilson, pastor.

GUM Springs Church, Searcy, June 6-13; Bill Crouse, Little Rock, evangelist; Charles Hayes, Searcy, song leader; 1 for baptism; 10 rededications.

'Wallace of China'

GREGORY Walcott, president of The Logos Corporation, Ft. Worth, Tex., announced at Glorieta this week that his company has launched a campaign to sell \$1,600,000 in "certificates of indebtedness," the proceeds to be used for filming Jesse Fletcher's book, "Bill Wallace of China."

The certificates are in denominations of \$100, \$500, and \$1,000, bearing 7 percent interest, and due on or before July 1, 1970.

Mr. Walcott stated that he hoped to be able to shoot the film on location in Hong Kong before the monsoon season sets in this fall. The release of the film, through commercial channels, is tentatively set for 1966.

Certificates may be purchased through the Logos Corporation, P. O. Box 167, in Ft. Worth.

All profits from the film are to be used for evangelistic and missionary purposes such as the recent Brazilian campaign that netted 50,000 decisions for Christ and the Japanese Crusade of 1963, Walcott said.

Glorieta staffers

GLORIETA, N.M. — Eleven Arkansas Baptists are serving on the summer staff of Glorieta (N.M.) Baptist Assembly during the first six-week session, June 10 through July 21.

Arkansas staffers include: Hazel Gilbert, Judy Griffin and Eloise Harmon, Little Rock; Addie Huffman, DeWitt; Irene Huffman, Malvern; Faith White, Crossett; John McCarty, Arkadelphia; Barbara Jones, Hot Springs; Louise Lindsey, Jonesboro; Brenda Martin and Janice Mathews, Benton.

Attendance record

MISS LINDA Lancaster has completed her eleventh year of perfect Sunday School attendance and has been presented her bar by Talmadge Doss, Sunday School superintendent of First Church, Parkin.



LINDA

Linda's pastor is Rev. Ben J. Rowell.

Greene County Ass'n

WILLIAM White has resigned as pastor of Brown's Chapel Church and is open for supply or pastoral work.

NELSON Greenleaf has resigned East Side Church, Paragould, to accept the pastorate of a church at Red Bluff, Calif.

FORREST Bynum has resigned as pastor of Alexander Church to accept the Shannon Church near Pocahtontas.

SAN Stewart has resigned as pastor of Finch Church. He is open for supply or pastorate work.



From the churches . . .

Stuttgart First

RUSS Burbank has accepted a call as youth director for the summer months.

JUNE 6 marked the sixth anniversary of D. B. Bledsoe as our pastor. The pastor's home is undergoing a complete redecoration on the inside.

Pine Bluff First

MISS Joyce Lynne Ray daughter of Mr. and Mrs. John Ray, has been chosen as the recipient of the \$250 Ouachita scholarship. This scholarship contributed by an anonymous donor is awarded to a deserving senior from our church each year.

Booneville First

LARRY Don Heslip was the recipient of the \$500 annual scholarship granted for the first time by our church. Walt Savage, chairman of the Scholarship Committee, presented the award June 6. Larry plans to enter Ouachita University in the fall to study in the field of religion.

Gentry First

TWO girls were recognized as Queens Regent in a recent GA coronation service. They are Paula Berridge and Brenda Kaufman. Five were crowned Queen: Rhonda Kaufman, Sally Tippins, Darlene Holland, Linda Wilmoth and Linda Johnson. Mrs. Jack Jones is GA director. Counsellors are Mrs. J. P. Stump and Mrs. Leo Kaufman.

Little Rock Tyler Street

KAY Nichols, a summer field worker for the State BSU, will serve as youth director for our church this summer. She will work with our youth council. Miss Nichols is a resident of Conway and music major senior at Arkansas State Teachers College.

Smackover First

ROY Hill will be ordained a deacon at the regular evening service June 20.

Paragould West View:

ONE of the best Vacation Bible Schools in our history, opened May 31 and closed with a picnic at Harmon Field June 11. We registered 125 with 97 in daily average attendance. We had 26 workers and a mission offering of \$50 through the Co-operative Program.

Pine Bluff Matthews Memorial

THE JUNE 13 bulletin was dedicated to Vernon R. Dutton pastor for six years. In a letter signed "Your loving membership," Mr. Dutton is told: "We want you and your family to know that we owe you an everlasting debt of love and gratitude."

Amity First

MARGARET Sengel will serve as a volunteer youth worker in our church for the summer. She will lead the young people in a program of recreation, inspiration and worship.

Star City First

JULY 11 has been named as the date to constitute Northside Mission into a church. Dr. C. W. Caldwell, superintendent of our State Missions Department, will be the principal speaker.

BOBBY Lamb was recently licensed to preach by the church. He is one of the young people of the Northside Mission. He will enter Southern College, Walnut Ridge, this fall.

Jenny Lind

A NEWLY completed survey of the church field reveals 400 families with 413 prospects for Sunday School. Enrollment now is 202. Our recently completed Vacation Bible School had 224 enrolled with a daily attendance of 199 and 11 professions of faith.

SUMMER HOME MISSION WORKERS — Betty Brown (left) Paragould, will work in Carbondale, Ill.; (center) Sylvia Toone, Jonesboro, in Portland, Ore., and (right) Jan Fisher, Jonesboro, in the Denver, Colo., area.



LEX H. EAKER

Sheridan pastor

LEX H. Eaker, associate pastor of South Side Church, Pine Bluff, has been called as pastor of First Church, Sheridan. Prior to South Side, he served as pastor of Centennial Church, Pine Bluff, for seven years.

Mr. Eaker is a native of Beebe and a graduate of Ouachita University.

Mr. and Mrs. Eaker, the former Miss Laverne Benton, have two children, Danny, 12, and Elizabeth, 9.

New Sylamore church

A BUILDING will be constructed in the near future for the newly organized First Church, Sylamore. Members hope it will be ready for occupancy this summer.

Seven charter members attended the organizational meeting June 5, when Hugh Cooper acted as moderator. Robert E. Day is secretary.

Mena pastor first

THE first application for the Health Benefit Plan the Southern Baptist Annuity Board has received from Arkansas came from a Mena pastor.

Rev. Dillard S. Miller, pastor of First Church, Mena, submitted his application May 18, the same day he received information about the new plan.

The Health Benefit Plan is open to all salaried ministers and denominational employees.

Hunt ordained

SIDNEY T. Hunt was ordained to the ministry June 2 by Calvary Church, Corning.

Mr. Hunt has served the church as Sunday School superintendent for two years and also as a deacon.



MARTUS MILEY

Arkansan ordained

MARTUS MILEY, graduate student at Baylor and pastor of Kendall Chapel, mission of First Church, Waco, Tex. was ordained to the ministry June 2 by First Church, Springdale. Martus is the son of Rev. and Mrs. Burton A. Miley, Springdale.

Martus supplied First Church, Springdale, during the summers of 1962 and 1963 while his father traveled abroad. Last summer he worked with the Texas BSU to build a Latin-American Church in Raymondville, Tex.

University Jamboree Talent Week

ATTENDING Oklahoma Baptist University's June Jamboree-Talent Week at Shawnee are high school students and 1965 graduates from throughout Oklahoma and 12 surrounding states, including: Shirley Jeanne Elam, Rector; Edwin Freeman Shell and Mally Jane Shell, Arkadelphia; Ronald Gene Staton, Charleston; Mike S. Gipson, Springdale; Vicki Lynn Tanner and Vicki Lynn Bryan, Little Rock; and Gayle Marie Barnett, Ft. Smith.

THREE Arkansas students are among the young women receiving their caps from Baptist Memorial Hospital, Memphis. They are Sheila Morris and Patsy Ann Hall, both of Wynne, and Paulette Walton, Paragould.



DISCUSSES HEALTH PLAN—T. K. Rucker, annuity secretary for Arkansas, explains the benefits of the new Health Benefit Plan now being offered by the Annuity Board to Rev. Doyle L. Lumpkin, pastor of First Church, Lavaca. The Health Plan will go into effect as soon as 5,000 ministers are enlisted. Target date is Oct. 1.

SBC News and Notes

By the BAPTIST PRESS

Maryland viewpoint:

Prophetic leadership vindicated

TAKE heart, all ye Southern Baptists who believe that the gospel includes racial justice and fellowship with "separated brethren" as well as evangelism and missions. The Southern Baptist Convention majority just caught up with you.

That is the top news of the 108th session, in Dallas—the best convention in years.

In Dallas it was not either-or but both-and. Evangelism and missions—"our main task" as the man from Alabama reminded us—was the concern of the messengers first and last. Dynamic plans were launched under the leadership of President Wayne Dehoney to break up the log jam in reaching people for Christ and get this denomination rolling again. But it was recognized that we are a national Convention with a world mission and that outmoded, provincial mores cannot continue to hobble our testimony.

Clearly, there has been movement in that direction in the past year. Editorial blasts at the rejection of Christian Life Commission recommendations on race and the near scuttling of the North American Baptist Fellowship in Atlantic City had some effect. Disappointed denominational leaders and messengers went home and went to work. Thousands of churches searched their souls on the ethical demands of the great human and ecclesiastical movements of our day.

The result, as the tribe gathered in traditional territory, deep in the heart of Texas, was a decisive turning.

Prophetic leadership vindicated—that is the sweet fruit of victory for the Christian Life Commission. Let every embattled pastor, every conscientious layman take heart—"In due season we shall reap, if we faint not."

The racial conservatives had their half a loaf in Dallas too. One tried to cut the heart out of the Christian Life Commission report on race by substituting shibboleths for substance. The very tactic that succeeded last year in Atlantic City was adroitly sidetracked by Franklin Owen of Kentucky who moved that the word "delete" be deleted from the substitute and that the substitute be added to the report. Local church autonomy, "our main task" and respect for motherhood were thus reaffirmed without torpedoing ethical progress.

Without the opportunity to read it, the messengers adopted the amendment of another conservative to the Resolutions Committee statement on race. This put Southern Baptists on record as deploring "the open and premeditated shedding of human blood . . . as a means of . . . changing social and cultural patterns." By this standard Jesus Christ should not have died on the cross and our fathers should not have suffered "dungeon, fire and sword" for the faith.

O well, the Southern Baptist Convention is a democracy, and all elements in it have the right to be heard.

More careful planning and publicity by the leadership, plus the change in name from Fellowship to Committee, led to approval of togetherness with other North American Baptists. Many believe the messengers would have approved last year if they had had more information. The motion by Timberlake of California, and Wayne Dehoney's concurrence in it, should assure all concerned that this action by Southern Baptists is not a step toward organic union.

The parliamentary skill of President Dehoney in presiding over

Convention debate was a remarkable feature of this session. Without benefit or need of a parliamentarian, with promptness and with gusto he unsnarled every snarl in procedure and was never in error on a ruling. No president of recent years has demonstrated greater mastery of parliamentary order in this vast assembly.

It seemed just like home to hear the familiar tones and see the familiar face of our own Dr. Roy D. Gresham presiding as first vice president for more than one-third of the proceedings. As usual, he conducted himself with dignity and skill.

What could be more exceptional than the record of our small state convention (in numbers, not territory) in capturing top SBC offices? With the election of Leobarda Estrada as second vice president for next year's convention, the Baptist Convention of Maryland has had a vice president of the convention for three years in a row—first, Paul S. James of New York, then Dr. Gresham and now Mr. Estrada. In the Pastor's Conference a Marylander, Padgett C. Cope (now in Alabama) served as vice president this year, and Vander Warner will serve next year.

"Big D," as they call Dallas, gave Southern Baptists the most warm-hearted welcome that any Convention city has in a long time. Baptist strength in the city and state is tremendous, and public good will for Baptists was most evident. Our only regret was that only two-thirds of the 16,086 messengers at this Convention could be seated in the main auditorium at any one time.—Editor Gainer E. Bryan Jr., in *The Maryland Baptist*

HENRY Whitfield, Tupelo, Miss., president of the Trustees of Blue Mountain College, has announced that E. Harold Fisher, Jackson, has been unanimously elected to the presidency of Blue Mountain College, effective July 1. Mr. Fisher is now a member of the Mississippi State Department of Education Board.

Departments

Executive Board

'Tithe now'

WHY Tithe Now? Because the record says that 13 Southern Baptists out of every 100 claim to be tithers; because 16 out of 100 Arkansas Baptists claim to be tithers.

Although Arkansas is above the average in the number of tithing church members, 16 out of a hundred are not enough. This leaves 84 Arkansas Baptists out of every 100 who are not tithers. Putting it another way, we have about six Baptists not tithing to every tither.

This can mean many things. One could say, "Our people have not been taught," or "Our people are hardshell," or perhaps one could say, "Churches have enough money, so why bother to teach tithing."

One thing that all this non-giving means is this: Many Baptists have not been enlisted in the service of our Lord. No church member can really be concerned about

a lost world and then refuse to give 10 percent of his income through his church.

This statement was made recently and one church member said, "I would not mind giving 10 percent through my church if my church gave proportionately to world-wide mission causes." The writer asked this church member about the mission gifts from his church, and after asking the figures was amazed at the amount of money the church kept at home as compared to the amount given to mission causes. Then—after pausing to think after such startling facts—the writer made this statement, "The church that does not equitably divide its income with world causes does not have an adequate vision of a lost world and will never challenge the members to give 10 percent of their incomes to the church.

I heard recently about a deacon who ended the year 1964 and found that he had \$9,000 to give so he looked for some special cause that needed money and then made his contribution.

The church with an adequate budget can explain its needs and

not one member need look for a special cause to which money can be contributed. A church budget means planned finances or planned spending, and when a church budget is equitable there need be no apology in the way the money is spent. Then, a complete picture of the income and disbursements can be given each month by the church treasurer or financial secretary. This includes giving a picture of each dollar paid out and to whom paid.

Our people are not tithing; many of them refuse to tithe; and others are not concerned. This is a challenge to us as leaders. Shall we dare ask and then try to find out why 270,198 of 321,664 Arkansas Baptist church members are not tithing? Shall we ask and then try to find out why 9,223,318 of 10,601,515 Southern Baptists are not tithing?

Help in getting Baptists to tithe can be obtained by contacting Ralph Douglas, Baptist Building, 401 West Capitol, Little Rock, Arkansas.—Ralph Douglas, Associate Executive Secretary

Evangelism

Revivals (continued)

TODAY, if our work lags, we organize a committee to work out details for an evangelistic campaign instead of turning to God in prayer and confession of sins. We pin our faith on what we can do ourselves in and through our organizations. We have been trying to let evangelistic campaigns produce revivals, and they will not do it. However, revivals will produce evangelistic efforts.

There has been many a revival without a preacher, but there has never been any successful evangelism without the people of God first being revived and then giving themselves to prayer and witnessing. God's people, united in prayer, meeting the conditions of answered prayer, can unlock the doors of heaven and release the reserve power of God. "The effec-

tual, fervent prayer of the righteous man availeth much."

A revival is an experience in the life of a church when the Holy Spirit does an unusual work. It is a renewing of the heart, mind and life of a Christian. It is a reviving of believers. It is an enlivening, quickening and awakening of sleeping, sick church members. Suddenly, the Spirit comes upon them. They are aware of the great gospel truths. Humbled before God, convicted of sin and terrified at themselves, they begin to pray. New power comes to the preaching of the minister, and as a result of this, people are saved and brought into the Kingdom of God. After this experience, they are baptized into the fellowship of a church. This is evangelism.

The history and development of churches is largely a history of revivals. If we are to have revivals, we must pray.—Jesse S. Reed, Director

Liberty Association

GERALD E. Young is the new pastor of Temple Church, Camden. He taught in Perryville last year and directed the music program at First Church there. His college years were in Texas and Missouri and he received his degree at Corpus Christi. Mr. and Mrs. Young have four children.

DON Laing has resigned Urbana Church to return to Ft. Worth. He plans to enter Southwestern Seminary for MRE work in the fall.

CHARLES Baskin has resigned as pastor at Liberty.

BILL Couch, former missionary of Liberty Association, is returning to Magnolia in mid-July.

Black River Ass'n

DORSEY L. Crow, pastor of Black Rock Church, has been elected moderator of the association by the executive board.

Siloam information

Time of arrival and departure: Arrival time: Monday afternoon before 6 p.m.

Departure: Saturday 10:30 Clothing

Casual clothes (minus shorts) are in order at Siloam. The afternoons are devoted to recreation.



MR. ELLIFF

Women and girls having slacks or blue jeans are requested to wear them only in the afternoon for recreation. Full robes must be worn to and from the pool. Very often it is cool at

night at the Assembly, thus you should bring a sweater or light coat for evening wear. Be sure to bring a blanket along with your sheets and towels.

What to bring

Be sure to bring your Bible and enough money to buy one study course book (35c for children, 95c for Y.P and adults) plus a dollar or two for refreshments at the snack shack. You may find something of more lasting value in the book store.

Instructions for workers

Dormitory counselors will meet for instructions immediately after supper Monday evening. Those who work in the dining hall will also receive instructions Monday evening. They do not wear uniforms of any kind.—J. T. Elliff, Director

Church Music

Worker available

WITH the addition of our new Music Department associate-secretary, Miss Eleanor Harwell, we are now able to offer assistance to local churches who may wish to have a music school or some other type of music training.

Courses taught would be determined by your specific needs after consultation with the Music Department staff and representatives from your church interested

in the musical growth of the entire congregation.

Your church would be requested to pay \$50 as an honorarium, if possible. The Church Music Department will bear the expenses of room and board for the teacher.

The classes should be planned Monday-Friday nights, including Wednesday night if at all possible. Courses during the day might be scheduled for graded choir leadership and/or rehearsals for children and young people. The evening sessions should be planned for a minimum time of two hours.

In order to make such a music school as effective as possible, a music survey (Form CM-30) taken about one month in advance would provide valuable information to guide in preparation for the school. The only other responsibility of the local church would be to provide music texts from the Baptist Book Store after the courses have been determined. The

individuals attending the classes would then buy their own texts, the maximum cost of the texts being \$1.

For further detailed information in planning a music school, we will be glad to furnish you the free pamphlet, Music Training in the Church, upon request.

May we urge you to make application for a music school by sending us your church's name, address, association, pastor and music director, and your first, second, and third choice of dates. These dates do not have to be limited to the summer only.

These courses may also be credited toward the Church Study Course award system if you desire and if requirements are met.

We believe a music school will help your church to grow spiritually, as well as musically. May we hear from you soon?—Hoyt A. Mulkey, Secretary

'Bill Wallace of China'

BY JESSE FLETCHER

THE captivating story of an ordinary man, who, in the providence of God, lived an extraordinary life. Bill Wallace served as a medical missionary in China during seventeen of the most turbulent years of the ancient kingdom's history.

Soon in full length color motion picture—first Broadman book in color—you can help to finance this film and at the same time, help yourself. Certificates in denominations of \$100.00, \$500.00, and \$1,000.00, yielding 7 percent interest upon maturity, due on or before July 1, 1970.

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Off to Glorieta!

CHARTERED busses are being provided for any wishing to attend the WMU Conference and YWA Conference at Glorieta, N. M., July 22-28 and July 29-August 4, respectively. They will leave the Greyhound Bus Terminal, Little Rock, early Tuesday mornings, July 20 and 27, and will return Friday afternoon, July 30, and Friday morning, August 6.

En route many mission points under the supervision of the Home Mission Board, SBC, will be visited. Resident missionaries will greet the travelers and acquaint them with the work they do. In Taos the group will attend a mid-week worship service at the Indian Baptist Church where Rev. and Mrs. Mike Naranjo serve. In Santa Fe both Indian and Spanish centers will be visited. Another stop will be made in Albuquerque.

Included in the itinerary are stops at historical and scenic spots. In Taos the famous old pueblo will be visited. The Palace of Governors is of especial significance in fascinating Santa Fe. In Albuquerque a meal is scheduled at a famous Spanish restaurant in Old Town.

Information concerning either of these trips is available from the State WMU office. Overnight stops will be made in Shamrock,

Tex., Taos, and Albuquerque, N. M., and Clinton, Okla.

Miss Nancy Cooper will be "navigator" for the WMU bus. Miss Mary Hutson, assisted by Mrs. S. A. Whitlow, will be in charge of the YWA group.

Hurry, GAs!

The 1965 Girls' Auxiliary camping season will open Monday, June 28, at Baptist Camp, Paron. Miss Jackie Burton is director.

Registrations are coming into the State WMU Office each day and are being accepted on the basis of "first come, first served." The second week, July 5-10, has been closed for two weeks. Others are still open, but are fast filling. Immediate attention should be given to registration!

HURRY, GAs! Send reservations for camp to WMU Office, 310 Baptist Bldg., Little Rock. For safety, please remit all fees by check or money order.—Nancy Cooper, Executive Secretary and Treasurer

Trinity Association

BETHEL Church has extended a call to Winston Foster, Jonesboro, as pastor. Mr. and Mrs. Foster have three children. He has served as pastor of a number of churches in Mt. Zion Association.

DONALD Vencannon is the new pastor of Red Oak Church. He is the former pastor of McCormick Church.

PROVIDENCE Church, Trumann, is building a new church building.

Handicapped going great

TWO men, consigned to the remainder of their lives in a wheelchair, are doing a great job for the Lord's church and His cause in the Arkansas Baptist Church Development Ministry.

Deserving special mention are: Leonard Sanders, Route 1, Leachville. Bro. Sanders is the progress chairman of the Development Ministry in Rowe's Chapel Church. The list of accomplishments and the spiritual progress of this rural church is ample proof of the effectiveness of the Development Ministry. Mr. Sanders, though severely handicapped, has offered his service and testimony to all who are searching for a scriptural way to build a better church, a better community and a better world through the Arkansas Baptist Church Development Ministry.

J. D. Guthery, Route 3, Siloam Springs, is chairman of the progress committee and director of the Community Church Survey of Gum Springs Church. Although a victim of multiple sclerosis this man is one of the outstanding Baptist laymen of our rural work in the state. He makes use of a specially equipped automobile to get the job done. Unable to get in and out of his automobile unassisted, the people gladly come to this man's car to have fellowship with him and to listen to his testimony concerning his Lord and salvation. Bro. Guthery, a very strong man physically before the malady struck him, is far from despondent. He is treasurer of his church, a Sunday School teacher, active in the Training Union, and a very valuable friend and collaborator with his pastor, Rev. Ray Barnett. Men like Bro. Guthery and Bro. Sanders inspire the able bodied to do far more work for the Lord than those of us who aren't handicapped. They are two of the outstanding Baptist laymen in the Church Development Ministry in the state of Arkansas.—R. A. Hill, Director

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You can't do the Lord's work without people

SOMETIMES we hear a little criticism about our Baptist work in the remark, "We are getting too many employees and not doing enough mission work." Well, it's impossible to actually carry on a mission program without missionaries or employees. When Baptists undertake to accomplish a task it is necessary to secure some person or persons to do it. You just can't do the Lord's work without people and, in special tasks, employed people.



DR. CALDWELL

If we are to do more mission work, we will have to have more missionaries. These missionaries may be pastor missionaries serving in a new church or mission. They may be chaplains in institutions. They may work with special groups such as deaf, blind, migrant, juvenile delinquents, etc. But wherever they serve, they will be "employees"—mission employees.

The Department of Missions has no more employees today than we had 15 years ago. There have been changes in the type of ministries. Fifteen years ago we had three men majoring on Rural Evangelism. We had two pioneer missionaries. In other words, there were five fulltime employees working

in the rural areas, while today we have only one—R. A. Hill.

If we are to do more for missions we must have more missionaries. There are a number of mission avenues we should probably be thinking about. We could well plant several fulltime pastors in pioneer mission points in Arkansas where they could pastor a church and then have several preaching points. We could use a pastor who knows church architecture to direct building programs in new churches and missions. We could keep a "roving" missionary busy going from one mission to another—working at one place until he can get a group to "swarm" and well enough established to call a pastor, then move on to another similar situation.

Nothing has been done in Arkansas in the realm of rehabilitation—juvenile or otherwise. There are no rescue missions under the sponsorship of Baptists. There is no ministry being offered for the increasing number of "elder" citizens. There might be a need for a summer ministry for tourists in our many state parks. If any of these fields of service are ever undertaken, it will mean more employees. So, our point is that to do more for missions we will need more missionaries, as well as to do more for those we now have.—C. W. Caldwell, Superintendent

Heresy

(Continued from page 5)

dom of God:

—NOT so that the church and denomination can profit from their tithes and wills,

—but that their work may become their highest worship,

—and that Christ may have the use of their private domains to integrate into His eternal Kingdom

—so that they may pursue Christian ends by ethical means in every human effort to exercise dominion under God.

Brotherhood

Macedonia is calling!

TIME is crowding! The Colorado-Nebraska Crusade is scheduled for July 11-18, and there is a critical need for more men. A pastor and two laymen for each of 14

churches are needed to fill minimum requirements. Preachers are needed. Laymen are needed to help the preachers in bearing witness for Christ to the communities involved.

Will you go? Will you encourage others to go? Will you pray with others who are concerned that "the Lord of the Harvest will

Hospital

(Continued from page 3)

Unfortunately, as employees of a non-profit organization the Baptist Hospital workers are not covered by unemployment compensation. Perhaps the experiences of the current situation will result in something along this line being worked out for employees in the future.

Those of us who know Dr. Johnnie Gilbreath, hospital administrator, and his administrative staff, have the utmost confidence that the administration will do everything possible for the mutual well being of the hospital employees and for the over-all hospital operation.

thrust forth laborers into His harvest?"

A few days of work in a pioneer field will strengthen the cause of Christ there and bear fruit for eternity!

Write the Brotherhood Department, 302 Baptist Building, Little Rock, Arkansas.—Nelson Tull, Secretary

ALL THINGS TO ALL MEN

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

"I am made all things to all men, that I might by all means save some" (I Cor. 9:22).

THIS is not another way of saying, "When in Rome do as the Romans." It is not an excuse to partake of the sins of sinful men. Paul is talking about a principle by which he sought to relate himself to those he was trying to win to Christ. Actually he is talking about foregoing certain *rights* in order to win certain groups of people.

He has the "right" ("power," vv. 4-6). to eat and drink certain foods; to have a wife, and to receive financial support for his ministry (vv. 7-19). But he foregoes these *rights* lest they hinder his ministry.

Now in verses 20-22a Paul cites three specific things to illustrate this principle which he avows in verse 22b. To the Jew he became as a Jew, respecting the demands of their law (v. 20). To the Gentiles he refused to try to impose Jewish law upon them, only the law of Christ (v. 21). To the weak he became as weak (v. 22a). The "weak" refers to those who regarded eating meat which had been offered to idols as idolatry (cf. I Cor. 8). He did not eat this meat, not because he thought that it was idolatry, but because the "weak" did. He would not let his *right* become an occasion for stumbling on the part of those who were "weak" (f. I Cor. 8:4-13). This is the principle of Christian love in action on behalf of others.

Paul never compromised a principle. Since Titus was a Gentile, Paul refused to have him circumcised at the demands of the Jews (Gal. 2:3-5.) He would not impose Jewish ceremonial law upon the Gentiles. However, since Tim-

othy was a half-Jew, he had him circumcised so as not to offend the Jews (Acts 16:3). But where neither moral nor spiritual principles were involved he adapted his methods to the needs for the progress of the gospel.

Arkansans to Hawaii

FOUR Arkansans will be among the 30 key Baptist laymen who will participate in a concentrated witnessing campaign July 25-Aug. 1 in Hawaii.

They are: G. E. Davis, Lepanto; Jeff P. Cheatham, Eudora; Lawson Glover, Malvern; and James F. Sawyer, Benton.



A New Book—with a series of outlines on the entire Book of Psalms!



THE PSALMS IN OUTLINE

by
Roy Clark Maddux
Southern Baptist College
Walnut Ridge,
Arkansas

These outlines have been tested in use. They are the outgrowth of a detailed use of the Psalms for a midweek service Bible period, and of a course in the Messianic Psalms at Southwestern Baptist Theological Seminary in Fort Worth.

In placing this book in the hands of ministers, teachers, and public speakers, it is not the author's purpose to set aside the thinking machinery with which they have been endowed, but to give a source of help and inspiration when it is needed.

This book, THE PSALMS IN OUTLINE, is one of the newest releases in the popular MINISTER'S HANDBOOK SERIES, from Baker Book House.

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The Bookshelf

Blood on the Midnight Sun, by Hans Christian Adamson and Per Klem, Norton, 1964, \$4.95

The focus of this book is on a number of stirring and significant events in the five nightmarish years of the German occupation of Norway. The men and women who took part in that grim, often silent, struggle come vividly to life. Included is the account of how Norway bank officials, with a host of volunteers, saved the entire gold reserve of Norway—totaling \$55,000,000 and weighing more than 50 tons—from the clutches of the advancing Germans.

Vatican Imperialism in the Twentieth Century, by Avro Manhattan, Zondervan, 1965, \$5.95

In a day when the Catholic Church is having a change of image with much of the world and is believed by many to be far more tolerant in its attitudes than formerly, there are still those, as the author of this book, who feel that imperialism of the Catholic Church not only is not declining but is growing.

In the preface, Lord Alexander of Hillsborough, president of Great Britain's Council of Protestant Churches, declares that "Catholic imperialism is far more perilous than any other imperialism, past or present, for it is out to conquer the religious beliefs of the individual, so as ultimately to liquidate all Christian denominations not in communion with Rome."

In a chapter entitled "The Vatican Against Protestantism," the author declares:

"To believe . . . that the enmity of the Catholic Church toward Protestantism is a thing of the past, or that the Catholic Church, while still waging war against her Orthodox rival, is at peace with all other Christian denominations, is as unreal as to believe that she no longer considers herself the unique bearer of truth and all other credences heretical, mischievous and false."

The Positive Thinkers, by Donald Meyer, Doubleday, 1965, \$4.95

The author is professor of American History at UCLA in California and is a noted historian.

His theme here is the popular psychologies aimed at health and wealth and peace of mind. As he examines the changing emphasis of mind cure and self-help preaching and writing against the wide background of American middle-class mass culture, Dr. Meyer suggests that mind cure movements swiftly flowed into the vacuums left by medical, political, economic, and social dilemmas of the late nineteenth and early twentieth centuries. He begins with the nineteenth-century "gospel of success" and moves on to today's "philosophy of adjustment."



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Children's Nook

HAVE you thought about how animals live together in the natural world? If you have watched a flock of sheep grazing on a grassy hillside, you know they stay close together. They are sociable animals. Naturalists tell us that, with the exception of a few animals, most creatures enjoy the company of others. They feel safe if they are in a flock or herd, just as we feel comfortable and secure when we are near friends and family.

This is true of horses and cattle. It is also true of wild animals, such as zebras, antelope, deer, mountain goats, elephants, wolves and foxes. Banding themselves together in flocks, herds, or packs, these animals are able to hunt together, share their food, and raise their families in the safety of a group.



Birds are included among the sociable creatures in the natural world. Many species live in communities or bird villages where they find safety, food, and a place for their young birds. They do this regardless of where they make their homes, in treetops, on cliffs by the sea, along mountain ridges,

LIVING TOGETHER

BY THELMA C. CARTER

The Creator gave all creatures of our wonderful world a great wisdom concerning the way they must live peaceably among their own kind. Prairie dogs build their famous mound cities. Beavers build their lodges in communities in streams and ponds. All seek safety by building close together.

Some animals, however, live alone in their own homes away from others. Tigers and leopards, for instance, have their own dens or hidden caves in the mountains.



or among jungle plants and marshes. They like to build their nests within chirping distance, where they can fly about together.

Diving birds, such as ducks, geese, pelicans, terns, and petrels, build villages close together along seashores. Whether the homes are in the seaweeds, among rocks, or in sand, these birds prefer being near one another.



Here they raise their youngsters by themselves. Each family lives by itself and leaves its homesite only when hunting food. Most members of the cat family prefer living just for themselves.

(Sunday School Board
Syndicate, all rights reserved)



INSTITUTIONS

Auxiliary Elects New Officers



Mrs. Ted Rogers, at left, outgoing Arkansas Baptist Hospital Auxiliary president, hands the gavel to Mrs. Ray Wilson, new president. Mrs. Wilson's husband is a member and former president of the ABH Board of Trustees.

Mrs. Ray Wilson was installed as president of the ABH Auxiliary at a meeting held May 13 in the Student Union Building.

Other new officers are: Mrs. J. O. Henry, president-elect; Mrs. Reese Mitcham, first vice-president; Mrs. Ted Rogers, second vice-president; Mrs. James Sawyer, recording secretary; Mrs. R. L. Burton, corresponding; Mrs. Truman Cearley, treasurer; and Mrs. Raymond Miller, historian.

Mrs. Bertha Cotton received a 1,000-hour certificate, the highest award made at the meeting for volunteer service. She is a school teacher who works at the information desk.

Pins for 500 hours of service were given to Mrs. Truman Cearley, Mrs. Faris Middleton, Mrs. Frank Moser and Mrs. Douglas Thom. Other awards were: 400-hour stars: Mrs. T. I. Baker, Mrs. P. A. Bates, Mrs. Stella Brier, Mrs. Lyman Duncan and Miss Anne Smith; 300-hour stars, Mrs. William Hastings and Mrs. Nell Proctor; 200-hour stars, Mrs. Jack Bain, Miss Sadie Brown and Mrs. W. L. Taylor; 100-hour stars, Mrs. Kurt Hartstein, Mrs. O. B. Ray and Mrs. F. W. Srygley; and Mrs. Gardner Lile, emblem.

Arkansas Baptist Hospital New Dietitian



Mrs. Stevens

Mrs. Jane Stevens has joined the staff of the dietary department as a new therapeutic dietitian, Mrs. Ada J. Green, chief dietitian, announced last month.

Mrs. Stevens is a member of the American Dietetics Association. She is a graduate of the University of Arkansas and did her internship in dietetics at the University of Colorado at Pueblo, Colo. She worked at the State Hospital from 1961-65. Her husband is an engineer with Barge Steel Company. They have two daughters, one and two, and reside at 6911 Blue Bird Drive.

Two New Interns In Pastoral Care

Two new interns in the pastoral care department began their year's training June 1, Dr. Don Corley, Hospital Chaplain, announced this month. They are Rev. Earl Ray Duncan of Edgerton, Mo., and Dewitt Nix of Burleson, Tex.

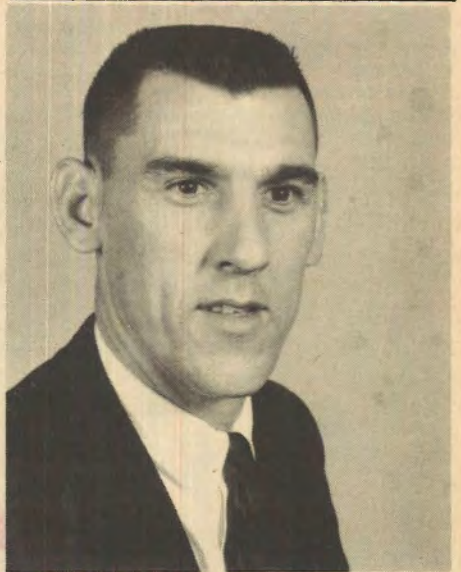
Mr. Duncan has been pastor of the Little Platte Baptist Church at Edgerton since 1962. Prior to that he held pastorates at the Greenfield Baptist Church at Harrisburg and at the Marcella Baptist Church. He is a graduate of the Midwestern Baptist Theological Seminary and of Arkansas College. He has also done work at New Orleans Seminary and he served four years in the Air Force. He is a native of Independence County Arkansas.

Mr. Nix is a native of Eufaula, Okla., and completed the B.D. and M.R.E. degrees at the Southwestern Baptist Seminary at Fort Worth, Tex., earlier this year. He is a graduate of Grand Canyon College at Phoenix, Ariz. He has served as associate pastor of the

Calvary Baptist Church at Burleson, Tex., and he worked for two summers as a chaplaincy intern at the Arkansas State Hospital at Little Rock.



Dewitt Nix



Earl Ray Duncan

SENIOR CLASS HONORED

Members of the Senior Class went to Lake Nixon June 3 for the annual Senior Day outing. On June 8 they were honored at an all-school picnic given at the Jay Heflin home on Arch Street Pike.

Terry Lynn was general chairman for the picnic and faculty members presented a musical program with homemade musical instruments. Rev. Glenn McCalmont presented a brief inspirational talk.

EMPLOYEES ORGANIZE BOWLING LEAGUE

Bowling enthusiasts have organized an Arkansas Baptist Hospital League which is bowling at 8:15 p.m. each Tuesday evening for 12 weeks during the summer.

Mr. and Mrs. C. D. Davidson of maintenance and the laboratory were the instigators of the new program but

they have located a whole group of other bowlers who are participating. Included in the original group were: Johnny Farmer, Olene Spurlock, Mary Ann Swan, Travis Davis, Sonny Tedder, Cora Ward, David Sontag, Mariann Sontag, Frances Watson, Linda Holbert, Audrey Lucas, Alfred Mayen, Mr. and Mrs. J. A. Gilbreath, Mr. and Mrs. Artis Shackelford and Peggy Hazel.

Night Time In The Hospital



At left, Ellis Ambulance Employees Richard Fulks and Jim Darden bring in a patient at midnight while night emergency room nurse Frances Phillips stands by. At right, Night Supervisor Phyllis stops at the Maternity Desk to answer a page while Mrs. Joyce Landers checks a patient's chart.

What is the hospital like at night, when the busy offices are still and deserted, when the surgical waiting room is emptied of people, when the daytime hum of activity is silenced? Who are the people who inhabit this world that few visitors see?

A patient's light goes on and a nurse, flashlight in hand, moves noiselessly down the dark corridor. Pain seems to intensify with the night, when there is less to distract, and the night nurse works to alleviate it, to soothe the restless patient.

Elsewhere in the hospital, a nurse rocks a crying newborn in the nursery. The whir of a waxer can be heard as a housekeeping attendant moves it back and forth across the seemingly endless stretches of halls from the elevator to the emergency room. A security guard checks the locks on outside entrances as he makes his rounds.

An ambulance siren shatters the quiet of the night outside and emergency room nurses stir into action. The intern sleeping nearby is awakened and a call put in for the x-ray tech-

nician and the lab technician at their homes. The doctor is called. No one remembers that it is night as the team of skills is directed toward saving the life of a badly injured victim of a car accident. Before this patient has left, frantic parents arrive with a critically ill baby. The drama of life and death, of sudden, violent injury, of pain and apprehension and of expert hands quickly administering help is enacted night after night here.

While the city sleeps, the hospital's work goes on. The people who staff the nighttime shift feel a camaraderie, an informality toward each other but they also have a sense of urgent responsibility about their work. The night binds them to each other and to the patients entrusted to their care.



Babies are hungry around the clock and here Mrs. Ethel Davis, Mrs. Helen Westerman and Mrs. May Kittrell give middle-of-the-night feedings.

DIRECTOR'S MOTHER IN VOLUNTEER GROUP

Five new volunteers received orientation in a special evening workshop May 25 held at the Hospital by Mrs. Helen Reynolds, volunteer and personnel director.

One of the new volunteers was Mrs. Reynold's mother, Mrs. O. B. Lovell, formerly of Wisconsin and Florida who recently moved to Little Rock and now lives at 6415 West Third Street. Others were: Mrs. Jack Poe, 3719 Lakeshore Drive, North Little Rock; Mrs. J. M. Dugan, 8620 Westwood; Mrs. M. L. Corley, 1809 West 13th Street; and Mrs. William McWilliams, 4012 Maryland Avenue.

Night Supervisor On The Move



Night Supervisor Phyllis Mallett makes a trip to the night pharmacy to pick up medicine which a patient needs.

Phyllis Mallett is a young, attractive registered nurse who likes working at night despite the fact that she is seldom off her feet. As assistant night supervisor, she tries to make the rounds of the nursing stations at least three times but is often called from one area to another before she gets there on her scheduled visits.

"I like night work because there is less confusion and more variety and responsibility. I like to be moving. I want to know what is going on all over." She checked at the switchboard to give her Pagemaster number before leaving on rounds and then headed up to maternity. As she got off the elevator, the buzz sounded.

Maternity was quiet and the delivery room, where five babies had arrived the night before, was empty but the Pagemaster continued to buzz. Mrs. Mallett's calls were requests for an orderly, for permission to summon the intern on call, for permission to give medication for sleep. Another station needed a recorder on medication and Mrs. Mallett went to the nighttime pharmacy, a small, well-stocked room on fifth floor, picked up the medicine and delivered it. She carries an IBM list of patients by floor with notations from the afternoon supervisors on their conditions so she can instantly check on whom the call is about.

Mrs. Mallett first began working nights when she was a student after graduation was assigned to night duty on intensive care. She stayed there a year before becoming assistant supervisor to Mrs. Ethel Goins, who has been night supervisor for 12 years but who was off the night we covered

the hospital with Mrs. Mallett.

She is married to Norman Mallett, a Little Rock policeman whose shifts change—and only occasionally coincide with hers. In schools, as the former Phyllis Burrow, she helped to manage the basketball team, was in the choral club, was vice president of the BSU and president of the Senior Class. She was graduated from the ABH School of Nursing in 1962.

Since most halls have minimum



Before starting on her rounds, Mrs. Mallett checked with Mrs. Gladys Harris, afternoon supervisor, and Mrs. Leota Warford, also on afternoon duty, to know the condition of patients during the last shift.

staffs at night, Mrs. Mallett has to pinch hit wherever she is needed. The busiest time of the shift is just toward the end from 5 to 7 a.m. when patients must be readied for surgery and x-ray. Mrs. Mallett, who had covered several miles of hospital corridors by 7 a.m., made her report to the day supervisors and, a little wearily, turns the patients over to them.

Technician Nurses Receive Certificates

Eleven graduate technician nurses received their certificates and pins at a special luncheon held June 3 in the Hospital Dining Room.

Special guests were Mrs. A. C. Kolb who as a volunteer has kept caps and helped with paperwork for the program; Mrs. Montine Fisher of North Little Rock Memorial Hospital; Mrs. Gwendolyn Emde who has taught psychiatric nursing and medications; and Pete Grimes, laboratory technician who has taught classes for the group. W. H. Patterson presented the certificates and Mrs. Berniece Wright, representing Mrs. Jane Tyler of nursing service, presented the pins. Mrs. Thelma Hill is the instructor of the program.

Members of the class are: Mrs. Effie Mae Burrow, Mrs. Evelyn Westbrook, Mrs. Edith Atkinson, Mrs. Margaret Lester, Mrs. Dorothy Bell and Mrs. Paula Preston, all of Little Rock; Mrs. Irene Parks and Mrs. Iris Munnerlyn of North Little Rock; Mrs. Mildred Finkbeiner of Hensley; Mrs. Rosemary Bone of Jacksonville; and Mrs. Elsie Atkins of Bald Knob. Mrs. Preston was a former candystriper who returned to ABH for technician nursing training after completing her practical nursing training.

Seeds of destruction

BY DANNY GRIFFIN*
I KINGS 9:15-11:13
JUNE 27, 1965

CONTEMPT

WHEN one dares break the principles of divine blessing he must face the consequences of divine judgment. So it is with the great or small of earth and with nations themselves. For when one man or many seek earnestly the blessing of God, and in return, are blessed of God, this is a great thing. But if one or many begin to take for granted the favor of God and begin to lean on the arm of flesh, great will be the fall thereof. The Scripture speaks an undeniable truth when it says, "Whatsoever a man sows that shall he also reap."

Solomon, a man blessed of God and one whose heart had sought after the blessing of God in the years past, stands as a tragic figure in his latter years. His spiritual laxity has reversed all that he once devotedly represented. Solomon had stood tall as one of the greatest leaders Israel ever knew. During his reign some of the greatest buildings in the world of that day were constructed. His horses and elaborate stables were the envy of the Eastern world. His reign was marked by repeated success and abounding power. His appeal and name were known throughout the world of his day. He was lauded as a man of great wisdom and insight and praised as a great leader.

The days of Solomon's splendor were numbered, for that which was begun in the Spirit was slowly transformed into a lengthy list of accomplishments of the flesh. Herein the Scripture reveals a lesson of great worth in that we must learn to guard cautiously and

carefully the power and promise of God. We must seek consistently to put to death those repeated attempts of the flesh to raise its proud head of contempt and self acclaim.

CONFUSION

WE must ask ourselves whether this strong leader—this man of the covenant—has given in to the deceiving impulses of the flesh. The tragic answer is in the affirmative, and we might utter, "How can it be!" As always when one becomes engulfed by that after which he lusts, his thinking becomes clouded and his life shallow. The heart of Solomon had left the warmth of divine grace and favor to seek the warmth of his own corrupt desires. All of the horses, chariots, stables, mines, strange women, treasures, buildings, and kingly splendor could not push back the cloud of confusion which now crowned his kingly head. Sin always clouds the mind, deceives the heart, inflames the senses, destroys the power of insight and wisdom, erects shrines of pride, and quenches the power of God.

The midnight of Solomon's life had come. As David his father had erred in the flesh, so Solomon is now caught in the same tormenting situation. We in empathy must groan over the plight of Solomon. We must ask, "Could not this king, this paragon of wisdom, this leader of men, this son of the Covenant rise out of the confusion of his hour of temptation to stand tall as a conquering warrior who has slain his goliath of spiritual compromise?" His heart has been set by the bitter sweet of sin, and Solomon the King must face the consequences of his spiritual contempt.

CONSEQUENCES

SOLOMON, one of the great kings of history in riches and wis-

*Mr. Griffin is pastor of Elliott Church.

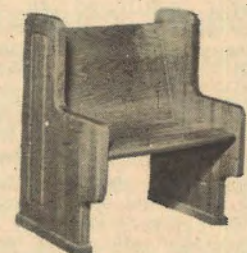
dom, now stands in the halls of divine judgment, for one who does not forget the favor of God and walk lightly upon it and escape the consequences. How tragic it is that history must echo the pitiful plight of Solomon who in the years of his youth had dared to conquer the stronger passions of his life only to face resounding defeat of character as an older man.

To some it may seem entirely unnecessary that sin and its judgment are so often spoken of within the Christian faith. Perhaps it is true that when we speak of the judgment of sin, the folly of pride, and the defeat of character we do sound quite pious. However, when we look around us at our restless, tormented, passion-driven generation possessed with twisted minds, perverted hearts, broken homes and shattered lives, we cannot but turn and demand a reason. When we view our churches filled with so many whose hearts are cold, whose spirits are indifferent, and whose zeal for righteousness is void, we must again demand a reason. Thus it is at this point that we must admit to ourselves and others how insidious and destructive, deceptive and subtle, sin really is and how damning and irrational is self-righteousness and false pride. Could it be that we have often substituted personal prestige for spiritual service in Christ's name? It was not Solomon's wealth and riches, strange women, or grand build-



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ings that had toppled his spiritual sensitivity, but it was in truth the devastating cancer of sin. The power of a holy God cannot and will not dwell in the presence of evil.

Pray God we may take heed to ourselves that we not repeat such a tragedy in our own lives. Pride cometh before a fall, and so history echos again and again the tragic fall of many, both men and nations who have dared break their covenant with God. This does not say that a man's salvation is destroyed by an abrupt fall or gradual descent into the abyss of sin, but it speaks ever so loudly of influence ruined, testimony impaired, and a witness rendered powerless. How cautiously we each must guard our spiritual heart so that the power of sin not catch us unawares and cast us down. Our greatest need is to urgently flee the force of sin as it would seek to compromise us slowly but surely until through indifference and neglect, we are fully caught in its destructive web. So it is that he that plants the seeds of destruction in his life will most assuredly reap the full harvest of what he has sown.

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A Smile or Two

The whole truth

THE prosecuting attorney was having trouble with a somewhat difficult witness. Finally he asked the man whether he was acquainted with any of the men on the jury.

"Yes, sir," announced the witness, "more than half of them."

"Are you willing to swear that you know more than half of them?" demanded the lawyer.

"Why, if it comes to that, I'm willing to swear that I know more than all of them put together!"

I remember Mama

SALES clerk: "So you're lost, poor little boy. Why didn't you hang on to your Mommie's skirt?"

Little boy: "I couldn't reach it."

No loss to him

A SCOTSMAN and an Englishman were in a bank when a bandit walked in and brandished his gun.

The Scot, a quick thinker, hauled out his money and handed it to his English friend.

"Willie," he said, "here's that 10 pounds ye lent me."

Boomerang

"I'M Dr. Hamilton's nurse," a sweet voice announced to a well-known Hollywood writer, "and the reason I'm phoning you, sir, is that your check came back."

"Just tell the doctor," the writer answered, "that so did my arthritis."

Just about enough

"THIRTY-FIVE hamburgers, please," ordered the teen-ager.

"How many?" asked the startled man at the counter.

"Thirty-five," repeated the teenager. "But don't worry! I'm not going to eat them all myself. I have four friends waiting outside."

THEY'VE just invented a pill for car sickness. You take it just before the car payment is due.

Attendance Report

Church	June 13, 1965		Ch. Addn.
	Sunday School	Training Union	
Berryville			
Freeman Heights	139	63	
Black Oak First	78		
Blytheville			
First	583	172	3
Chapel	51	29	
Gosnell	270	86	3
Trinity	225	60	
Camden			
Cullendale First	398	131	1
First	494	133	8
Crossett			
First	518	139	4
Mt. Olive	205	82	
Dumas First	286	69	3
El Dorado			
First	800	566	6
Immanuel	462	166	1
Trinity	237	108	1
Forrest City First	503	162	6
Greenwood First	264	93	
Harrison Eagle Heights	255	86	3
Hope First	504	123	1
Jacksonville			
First	389	100	6
Marshall Rd.	128	57	
Second	239	111	
Jonesboro			
Central	453	172	6
Nettleton	255	105	
Little Rock			
Immanuel	1,183	440	1
Rosedale	262	83	1
McGehee First	377	115	1
Chapel	56	34	
Magnolia Central	586	202	5
Marked Tree			
Neiswander	133	81	
Monticello Second	250	112	4
New Liberty	118	37	
North Little Rock			
Baring Cross	591	141	3
Southside	56	28	
Calvary	366	89	2
Central	268	85	
Forty-Seventh St.	196	87	3
Grace	103	51	
Gravel Ridge First	169	81	
Runyan	65	38	
Levy	504	166	3
Sixteenth St.	22	23	
Sylvan Hills First	295	118	3
Pine Bluff			
Second	197	79	3
South Side	680	206	3
Tucker Chapel	29	72	
Watson Chapel	124	72	
Springdale First	375	122	4
Star City First	264	98	
North Side	96	52	3
Texarkana Beech St.	461	148	7
Community Mission	49		
Van Buren			
First	425	144	2
Second	84	38	
Vandervoort First	54	29	
Ward Cockerbur	76	56	
Warren			
First	405	109	5
Southside	72	73	
Immanuel	240	81	



—Danny Ford, Magnolia

"DO you realize we could cut the service time 10 minutes simply by charging admission?"

Religious News Digest

By Evangelical Press

LBJ at Baylor

WACO, Texas (EP)—President Johnson, accepting an honorary doctor of laws degree from Baylor University, here, urged "new international machinery geared to meet fast-moving events" in countries threatened with communism or loss of freedom.

"When hours can decide the fate of generations, the moment of decision must become the moment of action," he said. "When forces of freedom move slowly—whether on political, economic or military fronts—the forces of slavery and subversion move rapidly and decisively."

Speaking at the university's commencement, the President devoted his address to world peace and particularly to the civil war in the Dominican Republic—now quieted under the watchful eye of an inter-American military force.

"For the first time in history, the Organization of American States has created and sent to the soil of an American nation an international peace-keeping military force," he observed. "That may be the greatest achievement of all."

Assemblies of God

DES MOINES, Iowa (EP)—Approximately 100 youth from Assemblies of God churches throughout Iowa will join members of the denomination's local congregations in a city-wide Christian literature distribution and personal evangelism drive here, August 16-23. The campaign will precede the 31st biennial convention of the Assemblies of God convening at Des Moines Veterans Memorial Auditorium, August 25-31.

Eisenhower and prayer

MINNEAPOLIS, Minn. (EP)—A turning to prayer by the leader of the Allied expeditionary forces at a critical point in the invasion of southern Europe has been revealed by former President Dwight D. Eisenhower.

In a copyrighted two-part interview in *Decision* magazine, the first part of which was published June 3, General Eisenhower described an incident during the invasion of Sicily in July, 1943, when high winds forced the troop-carrying planes off course. Leaving the aides with whom he was watching the skies for a part of the air armada, he climbed a hill in the rain and prayed (in his own words) "sturdily and earnestly."

The prayer, the interview indicates, was answered. The threatened disaster was averted and the landings were, in spite of losses, successful.

The interview by *Decision's* Editor, Sherwood E. Wirt, states that the ex-president established the fact that he was named for the great American evangelist of the nineteenth century, Dwight L. Moody.

General Eisenhower described his most famous White House visitor, former Soviet Premier Nikita Khrushchev, as one who frequently used religious expressions. "As God is my witness!" was one of his favorites. The general added, "I would be astonished if right now he isn't thinking about his fate in some such context."

The second part of the interview will appear in the August issue of *Decision*, monthly publication of the Billy Graham Evangelistic Association.

Graham in Alabama

MONTGOMERY, Ala. (EP)—Evangelist Billy Graham will enter the second phase of his Alabama crusade here June 13 as he opens the Greater Montgomery Crusade for Christ. It will mark his second visit to the state in two months. In April he preached in Dothan, Tuscaloosa, Auburn, and in Tuskegee.

Scandinavia revival

COPENHAGEN, Denmark (EP)—At the close of an eight-day crusade here, Billy Graham said he believes Scandinavia may be "ripe for revival." The evangelist said he believes his meetings here may open up all of Scandinavia for crusades. He said he had received numerous letters and invitations from all the Scandinavian countries, including one from the archbishop of Finland.

The crusade here, which opened with disturbances and near-violence from leftist gangs, closed with standing-room-only crowds of 9,600 in the Forum, which seats 8,000. Officials said the crusade attendance broke all records in the 40-year history of the Forum.

School prayer case

WIESBADEN, Germany (EP)—Whether prayers and religious songs in public school classrooms are permissible under the West German constitution is being weighed by the Supreme Court of Hesse.

The case was brought to the state court by parents of a Frankfurt pupil who objected to their child's participation in religious exercises.

When they first objected a school administrator suggested that the youngster come to school five minutes late to avoid the prayer. The parent rejected this compromise, holding that it excluded the child from a portion of class activity and was thus discriminatory.

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