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Arkansas Baptist Newsmagazine, 1965-1969

Arkansas Baptist Newsmagazine

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### January 14, 1965

Arkansas Baptist State Convention

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The Concord protest, page 3

**Arkansas Baptist**

*newsmagazine*

JANUARY 14, 1965

# 'True worship'

THE annual Evangelism Conference is the most inspirational meeting we have each year. It is to be held this year with First Church, Little Rock, Jan. 25-27.



DR. WHITLOW

Brother Jesse Reed has put together a program this year that should do the hearts of us all good. In the midst of the hustle and bustle of our day we sorely need a meeting in which our spirits are made to live at new heights.

The theme for this year's meeting is "True Worship." This again is a much needed emphasis for the hour in which we live. As disciples of Christ we cannot fulfill our mission with a sense of urgency unless there arises from within that spiritual energy which comes only as we experience true worship.

Missions and evangelism must ever be the spearhead of our work. All that we are to accomplish in the other areas of Christian service depends upon our willingness to join with our Master in seeking and saving that which is lost.

Our churches possibly cannot serve their purposes in a more effective way than by making it possible for their pastors to attend the Evangelism Conference. It is our judgment that many of our lay people would find some time spent at the conference exceedingly rewarding for themselves and their church.

Why not come on the 25th of January and stay right on through to a wonderful end on the 27th of January? —S. A. Whitlow, Executive Secretary.

FROM Annapolis, Md., comes the second of two articles written while the church college case was being heard in the Anne Arundel County Circuit Court. The author is Gainer E. Bryant Jr., editor of the *Maryland Baptist*. His story is on page 16.

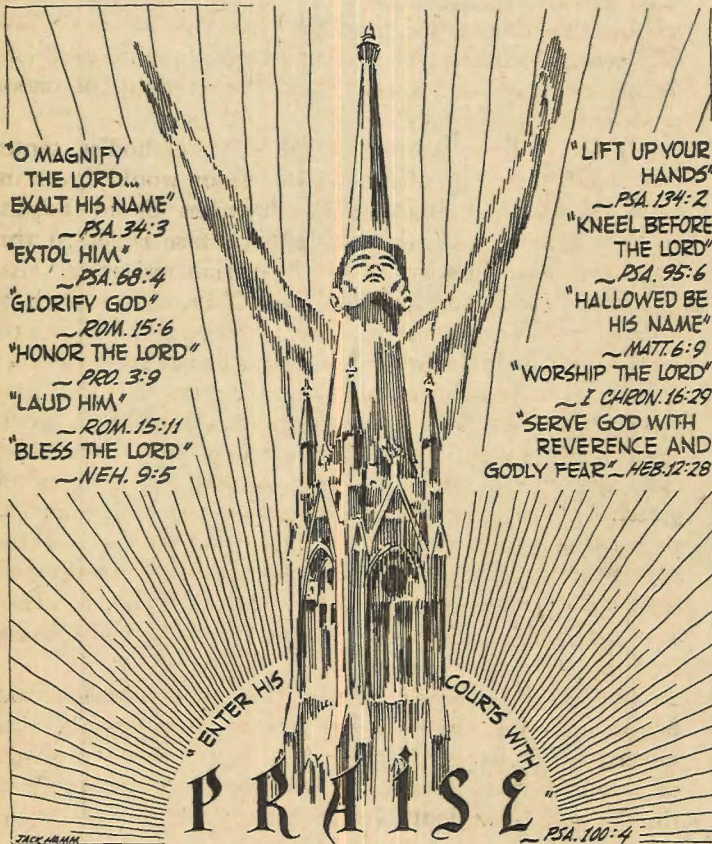
THE upcoming Evangelism Conference at First Church, Little Rock, Jan. 25-27 claims our attention this week. Our cover picture is explained in an editorial on page 4. Executive Secretary S. A. Whitlow outlines the theme in his article, on this page.

CHURCHES United Against Gambling—the organization which came into being prior to the November election is alive and active. For a report on the January meeting of the group, see page 12. And for editorial comment plus an expressive cartoon, see page 3. The cartoon is the work of Robert L. Smith, who is pastor of First Church, Pine Bluff.

IS cooperation a vanishing Baptist distinctive? Is the emphasis on Baptist independence bringing about a loss of inter-dependence among churches in the Southern Baptist Convention and even in associations? A digest of a sermon preached by C. W. Brockwell Jr. looks into this matter. See pages 8-9.

A FETCHING young lady and her "friend" grace page 10. Paula Kortkamp, medical missionary to Mexico, is living proof that modern angels of mercy no longer must dress from rag barrels as they answer God's call. You'll enjoy Paula's interesting story.

THERE'S much activity among Arkansas Baptists in the New Year, as attested by the five pages (beginning on page 15) devoted to Arkansas news.



## Arkansas Baptist

newsmagazine

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 Associated Church Press  
 Evangelical Press Ass'n

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 Associate Editor, MRS. E. F. STOKES  
 Managing Editor, MRS. TED WOODS  
 Staff Artist, ROBERT L. SMITH, D. D.  
 Field Representative, J. I. COSSEY  
 Secretary to Editor, MRS. HARRY GIBERSON  
 Mail Clerk, MRS. WELDON TAYLOR

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

## CUAG keeps watch

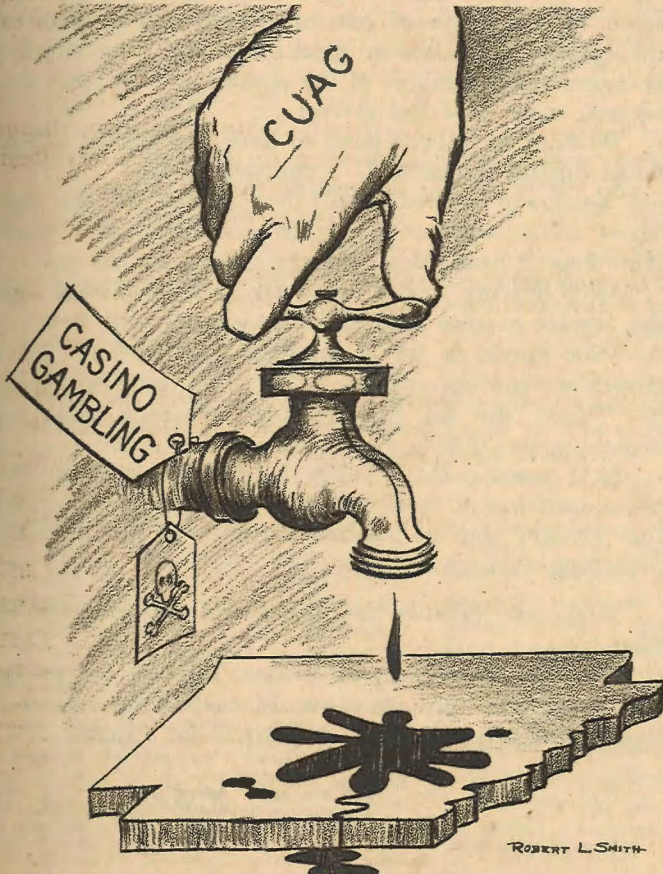
DEFEATING proposed Amendment 55, which would have legalized casino gambling for Garland County, was an "inside" and not an "outside" job, Dr. Ralph A. Phelps Jr., president of Churches United Against Gambling, said in a recent press release.

Answering rumors that CUAG's victory against the gambling amendment was financed by out-of-state interests, Dr. Phelps said that all of the \$52,120 contributed to CUAG came from Arkansas churches except about \$300 from individuals. Most of the contributions came from churches of the five denominations cooperating in the CUAG organization—Methodist, Presbyterian, Assembly of God, Christian and Southern Baptist—he said.

Answering another rumor, that most of the CUAG money was given by a few large contributors, Dr. Phelps said that a total of 823 individual churches gave to the campaign fund.

Total expenditures of CUAG were \$48,720, and the balance remaining in the treasury will be used in keeping watch against gambling activities anywhere in the state, Dr. Phelps said. CUAG was able to wage an effective campaign on limited funds because of a great host of volunteer workers who worked without pay, Phelps said.

## Keep it turned off



## The Concord protest

LAST month the executive committee of Concord Baptist Association brought to the executive board of the Arkansas Baptist State Convention a resolution of protest concerning a statement the editor of the *Arkansas Baptist Newsmagazine* had made to the daily press in connection with a speaking appearance of a Bulgarian official at the University of Arkansas. The editor had spoken in favor of the official being heard, even though he was from a Communist country, and had praised a Methodist minister for making the Methodist Center available for a meeting sponsored by the Foreign Relations Club of the University, after University officials had ruled against the meeting being held in University facilities.

While the request of Concord Association that the editor be required to issue a retraction of his statement was voted down, the editor of his own accord is happy to issue this statement of clarification, in the interest of clearing up any misunderstandings that may still exist.

Some have made the point that any statement by the editor of the *Arkansas Baptist Newsmagazine* is likely to be taken as an official position of the Arkansas Baptist State Convention. Certainly, the editor was speaking for no one but himself on this matter. Most Baptists know that no one of us can speak for two, let alone for more than 300,000. And, by now, this should be pretty well understood by those outside the Baptist fold. Whatever the editor says on any subject is said as an individual and is to be received or rejected on its merit. The last thing he would want to do would be to do anybody's thinking for him. He feels that all of us have the best possibility of arriving at truth when each one is free to think and speak, within the bounds of reason and common decency.

Some have wondered, since a Methodist center was involved in the affair, if this editor would favor inviting Communist speakers to churches or to Baptist Student Union meetings. The editor's face is red at this point. He was thinking of the Bulgarian visitor as being the guest of the Foreign Relations Club, in a university setting, rather than in a church setting. He definitely would not be in favor of inviting a Communist speaker to any church or denominational meeting. In fact, he would not be in favor of inviting a Communist to speak, period. But Peter Vassilev had already been invited and was already on the University grounds as an invited guest. Our concern for freedom of speech at this point was not so much for the Communist visitor as for the members of the Foreign Relations Club—American citizens—who wanted to hear the visitor, and who, incidentally, had some things they wanted to say and did say to him.

It was the editor's feeling that more harm would be done to the fight against Communism through the adverse publicity of denying Mr. Vassilev the privilege of speaking than from any possible "brainwashing" of the University students. In this he may have been wrong

and those of different viewpoint may be right. The point of clarification is that the editor was sincerely speaking for freedom of speech as a weapon itself against Communism.

The editor deeply regrets his part in the misunderstanding that has resulted from his press release on the University of Arkansas affair. His main concern is that so much time and energy have been expended on something other than our main business as Christians. It is rather ironic this disharmony has followed so closely on the heels of our harmonious working together as Baptists and others for the decisive defeat of the late proposed gambling amendment.

To those who have been offended, the editor says: Forgive me, and let's get back on the main track of taking the Christian witness to a lost world.

## Evangelism Conference

GRACING our front page this week is a picture of Rev. Jesse Reed, left, state evangelism secretary, and Dr. C. W. Caldwell, superintendent of missions and evangelism, with a copy of the current *Evangelism Workbook*.



This serves to remind all of us that the annual Evangelism Conference, to be held here Jan. 25-27 at First Church, is just around the corner.

Churches which have not already voted to bear the expenses of their pastors to the Conference still have time to do this. This is an investment churches cannot well afford to pass. And why not include the preacher's wife? Associations should by all means send their missionaries and, if possible, the missionaries' wives.

Out-of-state speakers for this year's conference include: Dr. Wayne Dehoney, Jackson, Tenn., president of the Southern Baptist Convention; Dr. C. Y. Dossey, Dallas, associate secretary of the Division of Evangelism of the Home Mission Board of Southern Baptist Convention; Rev. James Frost, Nashville, Tenn., supervisor, General Administration Unit, Training Unit Department of the Sunday School Board of SBC; Dr. Charles B. Howard, Buies Creek, N. C., of the Howard Memorial Christian Education Fund, Inc.; Dr. William E. Hull, Louisville, Ky., associate professor of New Testament Interpretation of Southern Seminary; and Lois Murphy, Arcadia, La., layman.

Those attending are urged to be present for the opening service, starting Jan. 25 at 6:45 p.m., and to stay through the closing session Wednesday morning, Jan. 27. The theme will be "True Worship."

*personally speaking*

## Prayer for revival

YOU can't have a revival without prayer. But prayer alone is not enough. The best preaching in the world by an evangelist cannot take the place of a good get-ready in advance by the church. Long before a meeting begins, a church should know where the people are and what are their needs. There must be visitation and surveying and census-taking, along with the praying.

Here recently for an evangelism leadership clinic of preparation for the State Evangelism Conference at First Church, Little Rock, Jan. 25-27, Dr. Eual F. Lawson, of the Evangelism division of the Home Mission Board, gave an interesting testimony to an experience he had in the spring of 1929.

At that time, he was a member of First Church, Marietta, Okla., to which Dr. J. L. Truett, brother to the noted Dr. George W. Truett, had recently been called as pastor.

The church invited Dr. George W. Truett to come as visiting evangelist for a revival in the church. Incidentally, this was to be the only time the Truett brothers teamed together for a revival.

Pastor Truett had not yet moved his family onto the church field, and he and his brother were given a room in the home of one of the women members of the church. Dr. Lawson recalls hearing a conversation between some members of the church and the preachers' hostess, soon after the revival.

"It must have been good to have the Truetts in your home during the revival," some said to her.

"Yes," she replied, "but they prayed all the time. Many times, without trying to eavesdrop, as I passed their door, I heard them praying to God for the revival."

After hearing this, I asked Dr. Lawson, "What were the results in that revival?"

"Not much, as far as statistics go," he said. "As a church we had not got ready. And even the great George W. Truett and his praying and preaching could not make up for that."

As I pressed Dr. Lawson further, he revealed that he himself was a "statistic" in the revival. It was during that meeting that he publicly surrendered his life to the preaching ministry.

Who can measure the impact of one decision for Christ?

We must count on God always, through our prayers and dedication. But we must do everything we can to grow spiritually and to reach others for Christ.

*Edwin L. McDonald*

## 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.

### The sermon

He read and pondered,  
He wept and sighed.  
He thought of needs,  
He sought the Guide.

He gathered materials,  
He let them lay.  
Then came back Friday,  
To write what to say.

He stood up Sunday,  
To deliver his part,  
That had cost him sleep,  
That had burdened his heart.

But the folk were few,  
That came that day.  
They had asked for help,  
But were gone away.

With heart distraught,  
With soul in pain,  
His delivery was poor,  
He seemed not the same!

The comments were made,  
Speculation arose.  
Some said he was tired,  
Others said they dozed.

Sunday is gone,  
A new week is here.  
Two more sermons—  
Does anyone care?

—Alfred Duncan, Pastor Shorewood Hills Baptist Church, Malvern, Ark.

### Keep it coming!

I ENJOY the Arkansas Baptist very much and don't want to miss a copy. I have moved and would like to have this wonderful magazine sent to my new address. Thank you very much.—Mrs. Mary Smith, 702 Bramble Courts, Texarkana, Ark. 75501

### On special offerings

IN reply to Mr. Price's letter asking why we give more to the Lottie Moon Christmas offering than we do to the Arkansas Baptist Home for children I would like to ask why we have any of these special offerings when the cooperative program was put in the budget to take care of all these. The whole purpose in setting up the cooperative program was to do away with the old time method of always taking a special offering for every phase of the work, but here we are in the same old

rut doing the same thing and killing the cooperative program. We hardly get thru with Lottie Moon until here comes Dixie Jackson. Don't get me wrong and say I'm not mission minded, I'm talking about the method which is wrong. This old method is divisive and has a tendency to confuse, is not business like, and is tearing down the very purpose for which the cooperative program was set up. Let's be "pig" or "pup" one.

There needs to be something done about it and why there isn't I can't figure out.

Personally I give my offerings thru the budget and always will for I believe that's the way Jesus would want it done.

It's all missions, you can't separate home and foreign and say one is more important than the other. Also the light that shines farthest shines brightest at home. We must have a strong home base. Do we? I'm afraid not.

I have had a strong conviction for a long time that when we speak of paganism America is included. Many foreigners are not impressed when they come over here and have blushed with shame and wonder about our form of worship with little spirit, our empty churches, liquor stores, crime, divorce, racial strife, and violence in general. We are not winning the lost at home. No, we do not have a strong home base.

God is going to punish many Baptists if they don't get on their knees and confess their sins. Seldom do you find a Baptist church that is morally clean.

I hope to see the day when Baptists are more spiritual and seek God's guidance rather than man's. When I was a child I would be impressed with people at church filled with the spirit and see great demonstrations of God's power. Nowadays I doubt if few people are moved to live a better life in a luke-warm atmosphere. The spirit of the age has even affected many of our religious leaders.—Mrs. James Fitzgerald, 412 State Street, Newport

REPLY: As long as our Southern Baptist churches at the local level spend 90 cents of each tithe—and—offering dollar at home and send only a dime for missions in the rest of the world, special offerings will be necessary.—ELM

### Couple needed

Will you please announce in the *Arkansas Baptist* an urgent need for a dedicated Christian couple to assist us in the work here?

The couple must not have children at home. Apartment is furnished along with food and utilities. The man would supervise inside building maintenance, and his wife would supervise the food preparation. Any one interested may write me at 201 Magazine Street, New Orleans, La., or call 523-5761, New Orleans.—James T. McGill, Superintendent, Baptist Rescue Mission, New Orleans, La.

### Spiritual foundation

WE read a lot and see and hear over television much about "The Great Society" and countless other things concerning our country's welfare and progress and benefits of the people and the spending of billions of dollars.

But we do not see or hear or read much about religion and churches, and as compared to many other things this is held in the background, and is secondary to many other plans our nation has for its future. So greatly and so interested are we becoming in the advancement and promotion of material things of life, we are neglecting religion and the churches on the way, and the spiritual side is fast losing ground, and it will not be long until the average citizen will look upon a church as a lodge meeting hall, a public auditorium, as an ordinary place of assembly. Especially are our younger people, and the future generations affected.

The Cradle of Liberty of America was the church, and the foundations of our government both State and Federal rests upon its churches, and in the churches are the altars of our freedom, and as I see it our nation has begun to neglect its heritage, and to stray away from the spirit of its forefathers.

In America, ten times more people need to attend church services, and far more need to be church members active in church work. Too many people of education have never read the Bible through, and do not know what the church means to our freedom, our government, and our nations past and its future.

If the religion of our nation and the influence of our churches should falter too far, our freedom and liberty will die, and our government will fall. And as I see it, our nations leaders need to take steps to put the welfare of religion and churches first in their plans for a Great Society and the progress and welfare of our great nation which has for its main motto: "In God We Trust."—John Park Cravens, Booneville

### Administration and preaching

I HAVE read the letter of Mr. C. Glynn McCalman in the Nov. 19 issue in which he states his reasons for resigning his post as a missionary to Brazil. While I agree with most of his statements regarding mission strategy and approach, I feel that many of your readers will draw conclusions from his

(Continued on page 19)

COLLEGE Student: "Sometimes in BSU meetings on our campus I get the impression that Christ is tolerated — not worshipped."

University Student: "I by-pass the periods set aside on my campus as 'truth hours' because I hear that they have become 'hate hours.'" (Expressions of hate for the disciplines of Christian living.)

Student Nurse: "I like what someone said to us recently, 'Christianity is one's relationship to Christ; one's church is her choice of the way that relationship is to be expressed, lived out.'"

These bits of dialogue that took place in my Sunday School class on the last Sunday in 1964, and reader-communications that came in the closing weeks of the year, indicate minds sensitive to the mood and movement of our day.

A summation of the world revolution in which we are involved is accurately expressed in this statement by a student of the current situation: "...the spirit of Christian renewal in 1964 (1965) is *searching, questioning, critical.*"

A good many communications come to me expressing disturbance, occasionally bordering on panic, over the new concepts of the church and over the "far-out patterns of thought about sex life."

But this is no time for panic. It is a time for exercising deep faith, sound minds, and courageous living.

The symptoms and outcroppings of today's revolution are very similar to those of other periods of reformation and revolution.

Constructive replies to honest questioners seeking good ways in the field of courtship, marriage, and homemaking never come easy. Responsibility for the influence of a printed page in a publication dedicated to the promotion of truth and Christ-like living is a frightening task under any circumstance. It is even more complex in a revolutionary era.

But there are eternal anchor points upon which we may stand, unafraid.

Meditating upon John Robinson's argument "for a flexible ethic in which the only commitment is to act out of love for God..." (*Christian Morals Today*) brings into focus words spoken and recorded centuries ago: "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment..." (Mark 12:30)

Contemplating the trend to move churches out from sanctuary-centered to people-centered ministries in houses, youth clubs, seminars about work-a-day problems, Inner City missions, and other "centers of outreach" brings a flashback of admiration, love, reverence for One who preached from a boat, taught on a hillside, performed miracles as he walked along a road, at a wedding, in a house whose roof had been lifted to let down a man in need. died on a cross...

As I read and in other ways learn more of the sexual revolu-

# The revolution of youth ... No time for panic

tion whose ethic is acceptance of uninhibited freedom in pre-marital and extra-marital sexual relations, I try to view it objectively.

But it is hard to be objective in the light of shared confidences locked in my heart and memory: confidences that reveal disillusionment and heartbreak, along the road of the new sex standards, confidences that tell of joy, peace, and contentment in the practice of the New Testament pattern of man-woman relationship.

My own stand for chastity in courtship, fidelity in marriage, Christ-centered homelife is undergirded and vindicated by such paragraphs as these from the experienced, authoritative pen of Pearl Buck:

"I sometimes wonder if, after all, the family is an artificial unit, a relic. . . , yet I know it is not so. I know that the only completely happy life for man and for woman is their life, first together, and then with their children. I believe that no marriage can be really happy, and no home a happy one for the children unless man puts woman first and woman puts man first. . .

"Am I implying the word *sacred*? It is not a fashionable word; nevertheless, I will use it, for I believe that the physical creation is sacred. . .

"I am not advocating less sex. I am advocating more and better sex, sex that does not shame and degrade an innocent child, sex that brings joy and ecstasy and triumphant pride and, above all, reverence for life." (*Ladies Home Journal*, September 1964, pp 143-145, and 102)

Whatever the turn of events, let us draw strength and comfort from Jesus' prayer for us: "They are strangers in the world, as I am. I pray thee not to take them out of the world, but to keep them from the evil one." (John 17:16, 15 NEB)

*Rosalind Street*

Mrs. J. H. Street  
P. O. Box 853  
New Orleans Baptist Seminary  
3939 Gentilly Boulevard  
New Orleans, Louisiana

*Beacon Lights  
of Baptist History*

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

## HIGHER POWER

BY J. I. COSSEY

HAVE you ever been dealt with by a "higher power?" When that "higher power" puts its spotlight on you, it will be a never-to-be-forgotten experience. You can love and appreciate yourself as never before when you feel for the first time that God is dealing with you. His dealing with you will give the most glorious assurance of your own salvation. God will not call you into his service unless you are his child.

Our greatest need is a direct contact with this "higher power." It is available to everyone, whether rich or poor, learned or unlearned, regardless of race or class in life. This unusual power is available right now for everyone who will draw upon it. The sick, depressed, hungry, lonesome or those suffering any kind of need may draw upon this higher power for help.

The Christian surgeon would not start an operation without first calling up this "higher power." The Christian farmer would not start his crop without first opening up a partnership with this "higher power." The pastor would not know how to begin his work any day in life without first calling up this "higher power" who is always available.

If you are in despair today, call upon God. He has the answer to your problem. His power is yours for the asking. This unusual power will meet every need and the supply is abundant.

Who needs this "higher power?" I do. I believe at some time every one needs it. Without exception, it is for every one and is available to every person in the world. The Bible says, "They that wait upon the Lord shall renew their strength."

Whatever be your needs—physical, mental, or spiritual—yield yourself to God and let this "higher power" flow through you.

## Arkansans interested in Italian missions

ARKANSAS Baptist Convention gave \$25 in its first foreign mission offering in 1871 to the newly established mission in Rome. Southern Baptists had begun work there the year before.

The first Baptist church in Rome was founded Jan. 29, 1871. Rev. William Nelson Cote had been appointed to this field in 1870. (That same year the Catholic Ecumenical Council met in Rome and declared the Pope infallible.) He served for three years.

George Boardman Taylor replaced Mr. Cote in 1873. During the next 34 years he trained many Italian preachers, established a church periodical, wrote several books, and founded 32 churches.

Americans contributed \$20,000 in 1872 for erection of a chapel in Rome. This was dedicated in 1878. The home of the first Baptist church in Catholic-dominated Italy served as Baptist headquarters for this nation until 1923.

Mrs. Taylor ministered to the women and children in Rome, and from her work grew the Women's Missionary Union of Italy.

Rev. D. G. Whittinghill was appointed by the Foreign Mission Board to do seminary work in 1900. He opened the school Nov.

It is the most restful and peaceful experience in the world. When you face a problem, take a positive attitude, and draw on this "higher power." You will feel God's satisfying energy flowing through you. It is so completely satisfying in every way. We all need it and there is no need for us to be without it.

God says, "According to your faith be it unto you." The inflow of this power in your life will be revolutionary, casting out fear, hate, sickness, weakness, and filling your life with refreshing thoughts leading you to radiant and victorious living.

26, 1901, in the Rome Chapel. He served as president until 1938. When Mr. Taylor retired as director of the work Mr. Whittinghill took his place. He married Susan Taylor in 1905.

The field was divided into northern and southern Italy in 1911 with Everett Gill Sr. and James P. Stuart serving respectively. Whittinghill assumed the education and publication duties.

At the end of World War I, Mr. Stuart died and Mr. Gill returned to the United States. Mr. Whittinghill again took over the directorship of the mission. This position he held until Jan. 1, 1939, when he retired. Rev. William D. Moore took his place.

The G. B. Taylor Orphanage was opened in Rome in 1923, and in 1952 was expanded to take old people.

The Armstrong Memorial Training School opened in 1950, with Miss Virginia Wingo, director.

## The preacher poet

### Two hungry sisters

Luke 10:38-42

Martha:

I long to supply my Lord,  
Most palliative food I'd give.  
O, I'd bestow the best I have  
Both of my efforts and my means.  
I'd share my love, my faith;  
And, at my best, supply His needs.

James 2:18

Mary:

I hunger to hear my Savior speak,  
To draw so near I feel his breath;  
To linger while he teaches me,  
To gain his truths and cherish them.

O, I'd bring to him my longing heart

And plead that I be purified.

Matthew 5:10

—W. B. O'Neal

## New science building

A \$32,000 grant from the Research Corporation will enable Carson-Newman College's Science Department to continue to strengthen its instructional and research programs, Dr. D. Harley Fite, president, has announced.



# COOPERATION:

## A vanishing Baptist distinctive

Ephesians 4:1-16

BY C. W. BROCKWELL JR., PASTOR

COLE RIDGE CHURCH, ROUTE 2, BLYTHEVILLE

(Digest of a sermon preached at the 40th annual session of Mississippi County Association at Gosnell Church, Blytheville, Oct. 13, 1964.)

THE 1962 session of the Southern Baptist Convention, meeting in San Francisco, Calif., adopted a resolution authorizing a committee to re-study the 1925 statement of Baptist Faith and Message. One year later their new statement was adopted by the Southern Baptist Convention meeting in Kansas City, Mo.

This far-reaching statement, while not intended to be an official creed, does provide some guidelines to the various agencies of the Southern Baptist Convention. One part of this report deals with Baptist co-operation. It says, in part: "Members of New Testament churches should co-operate with one another in carrying forward the missionary, educational, and benevolent ministries for the extension of Christ's Kingdom.

Christian Unity in the New Testament sense is spiritual harmony and voluntary co-operation for common ends by various groups of Christ's people."

Using this guideline, a study of present day Baptist churches is most alarming. Our 33,000-plus churches dotting these United States appear to be in a state of turmoil. Theologically, we have quarreled over interpretation and principles of interpretation. This in itself would have been a healthy sign. But it did not stand alone. Beside it stood a decreasing number of souls won to Jesus Christ. Beside it stood a wave of apathy that doused revival fires.

Educationally, our churches have issued a mandate to the convention agencies to co-ordinate their work. Standing alone, this too would have been a good sign. But neither has it stood alone. Beside it must be placed the stated and implied accusations of dictatorship churches have issued to these agencies. Beside it must be placed the absence of constructive help given by many of our churches to these agencies.

Even on the associational level, we are losing the desire to co-operate. For instance, in less than two months a band of missionaries will come to help us learn about our work around the world. Now you would think our churches would be enthusiastic about this. Why, we could easily saturate all of Mississippi County with missions! But this does not now seem probable since clearly one-fourth of our churches have closed their doors to this project.

Such facts as these lead me to believe that one of the vanishing distinctives among Baptists today

is co-operation. We have permitted the ecumenicals (or as J. D. Grey called them, the ecumaniacs) of this generation to push us into a corner. We have so long emphasized the independence of Baptist churches that we are in danger of losing our great distinctive—co-operation. Consequently, we must address ourself to this vanishing Baptist distinctive. We must look again at the meaning and significance of co-operation as contained in God's Word and as related to our life.

Now I want to be perfectly clear about this matter of co-operation, lest you misunderstand my point. I am not talking about Baptist co-operation with other denominations. Neither am I referring to co-operation among the various Baptist bodies of our country. When I speak of co-operation I am speaking of co-operation among Southern Baptist Churches in general and the churches of this association in particular. We must continue to believe in the independence and autonomy of the local church, but this should not rule out interdependence and co-operation among ourselves. The day must not come when we cease to care for one another and share ourselves with one another. However, that day will come unless we heed what the Apostle Paul said to the churches in and around Ephesus. Hear what he says as recorded in Ephesians 4.

The epistle is divided into two sections. The first section, chapters 1-3, deals with the formation and blessings of God's new people. The second section, chapters 4-6, exhorts Christians to act as God's new people. The pivotal verse, the verse that unlocks the entire letter, is 4:1. It is at this pivotal point that the doctrine of co-operation is of utmost importance in the work of Christ.

Co-operation puts us into the fight together and keeps us from fighting each other. This is no time for unconcern, it is a time for understanding. This is no time for neglect, it is a time for nearness. This is no time for ill-feeling, it is a time for insight. This is no time for testing, it is a time for triumph. This is no time for yielding, it is a time for yoking. This is the time for unity through co-operation.

Benjamin Franklin may have been cynical but he spoke a truth when he said "We must all hang together or assuredly we shall hang separately." Someone has reminded us to consider the banana—every time it leaves the bunch it gets peeled.

Voluntary co-operation has been the genius of Baptists for a great number of years. We cannot let this distinctive disappear without serious damage to the cause of Christ. In a day when others are uniting organically, Baptists must lead the way to spiritual unity in the work to be done. The best place to begin is here in our own association. God has blessed Mississippi County with manpower, but will that power co-operate to move His work forward? God has blessed Mississippi County with leadership, but will those leaders co-operate to guide

His people in the right way? God has blessed Mississippi County with physical resources, but will those resources be voluntarily pooled to underwrite the Lord's work? You have the answer! You are the answer! Co-operation must not continue to be a vanishing distinctive among Baptists. An un-co-operative spirit among us will surely cause us to fail in fulfilling our mission through worship. Remember well the words of the Psalmist: "Behold how good and how pleasant it is for brethren to dwell together" (Psalm 133:1)! MAY IT BE SO!

## Church finance plan

GUARANTY Bond and Securities Corporation, said to be the oldest and largest underwriter of church and church institutional financing located in the south and one of the nation's leading firms in the church financing field, has added the State of Arkansas to the growing number of states using its financing services.

The company features the complete underwriting of financing for the church or church related institution, but also offers churches a do-it-yourself approach to bond issue financing, as well as professionally directed bond programs in which the church, assisted by the company, would place its bond issue within the church and community.

Representative of the financing provided by Guaranty Bond and Securities Corporation are urban, suburban, and rural churches throughout the country; such colleges as Kentucky Southern College, Louisville, Ky., \$2,500,000, and Union University, Jackson, Tenn., \$250,000; and as for hospitals, Madison Hospital and Sanitarium, Madison, Tenn., \$1,611,000.

Recently, the company reports requests for financing of nursing homes and homes for the elderly and at the present time the company is underwriting a \$300,000 bond issue for West Vue Home, Inc., West Plains, Mo., sponsored by the Howell County Baptist Association.

The company is making available a staff headed by Rev. Andy Hardy to churches and church institutions of the Arkansas Baptist Convention for consultation in the planning of financing their building requirements.



*FOR OUTSTANDING CHRISTIAN SERVICE—The service of laymen will be spotlighted Jan. 24 in thousands of churches throughout the Southern Baptist Convention where Baptist Men's Day is observed.—Brotherhood Commission Photo*

## New Arkansas Baptist Subscribers

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# MEDICAL MISSIONARY TO MEXICO



*Paula Kortkamp and 'Mary Chan'*

BY JOYCE BAKER HOLMES

WE are led to believe in the parable of the talents that few are blessed with five, but Paula Kortkamp is so blessed and is investing her talents "in His service."

Paula, 26-year-old daughter of Mr. and Mrs. Paul Kortkamp, 608 Devon, North Little Rock, is a Southern Baptist medical missionary appointee to Guadalajara, Mexico. She is presently waiting entrance permission from Mexican authorities, which she says for several weeks has been forthcoming "manana."

Paula has recently completed a year of language school in San Jose, Costa Rica, the only school of its kind. Although the school is Presbyterian, it is not restricted to that denomination. Only Spanish is spoken in the training at the school. According to Paula, this was her most difficult year of preparation. "It tests one's faith," she admitted.

The month before her arrival in Costa Rica the volcano Irazu began erupting and continued at intervals during the entire year. "It is unbelievable the silt which hangs in the air," she recalls. "It lay on fence posts and along the roads like drifts of gray snow. It was impossible to keep clothes or hair clean."

In spite of some discomforts, she loved Costa Rica and was fascinated by the people. One of her first impressions was the painted and decorated

carts. At first she thought they were decorated for a holiday, but found that the oxcart is the national symbol and all carts are ornamentally trimmed. One she sent her mother makes a wonderful "catch-all," according to Mrs. Kortkamp.

Paula recalled a trip into a remote mountain section where medical care was non-existent. She said in this region the people had very poor teeth, decayed and abscessed, and teenagers would beg the hospital team to extract all of their teeth.

Following her return to the states, Paula has filled many speaking engagements. Attractive, poised and with a keen sense of humor, she appeals particularly to young people.

Due to the fact that her father was an officer in the navy, the Kortkamp family moved around during Paula's early years. Her education began with elementary school in Moline, Ill., followed by junior high school in Norfolk, Va., and high school in McAlester, Okla.

It was at McAlester that she made the final decision to become a nurse. She chose Baylor University, Waco, Tex., for her training. After graduation she was employed at Baylor University Medical Center, Dallas, and later at John Peter Smith Hospital, where she was an instructor of nursing. A year at Southwestern Seminary, Ft. Worth, completed her stateside preparation.

Asked if she felt she was "giving up" a lot to become a missionary, Paula said she felt it the culmination of her life's planning. The only child of Christian parents, who dedicated her to the Lord before her birth, and the granddaughter of a preacher, she feels she has been chosen for special service.

She laughingly said it was harder on her mother and that Mrs. Kortkamp had told her she could "be a missionary if she wouldn't look like one."

"You remember when missionaries had to dress from rag barrels and looked more or less pathetic," reminded Paula.

Paula looks like a model.

What to take for five years in Guadalajara where she will be director of nursing in the 50-bed Hospital Mexico-Americana, has been given much thought. She is permitted 270 cubic feet of baggage. One hundred percent duty can be charged on new items she might take. She is taking few personal items, since Guadalajara is only 400 miles from Mexico City, a metropolis of 1,000,000 population.

She is taking, among many teaching supplies, a student nurses' mannekin, "Mary Chase," a life-size doll, heavy and unwieldy, specially built for instruction. In addition to being as nearly human as a doll can be, the figure has a composition substance in the "usual spots" for giving shots so nurses can perfect their technique.

Paula speaks with pleasure about her appointment and with anticipation about her trip. The inscription on a tray in her room, especially printed for her from the amplified version of Psalm 119:32, is indicative of her dedication: "I will not merely walk, but run the way of Your commandments when You give me a heart that is willing."

# Pastoral exchange with British Baptists

SEVEN Arkansas ministers will exchange pulpits with preachers in Scotland and England for a month next summer, Rev. Lewis E. Clarke, pastor of Maple Ave. Church, Smackover, organizer of the movement, has announced.

The Arkansans will be among a group of 100 Southern Baptist ministers taking part in the exchange program which is scheduled in July, Mr. Clarke said.

Arkansas ministers who will participate are Vernon Dutton and L. H. Coleman, Pine Bluff; Hugh Horne, Fort Smith; Andrew Hall, Fayetteville; Paul Roberts, Little Rock; George Harris, Dermott; and Mr. Clarke.

The exchange project grew out of the 1951 Scotland Crusade in which about 45 Southern Baptist ministers, including several from Arkansas, conducted revivals in Scotland.

The American ministers and the Scottish and English preachers who will come to this country will meet only briefly. All will be in New York for one day while the Americans are going to Europe and the Europeans coming here.

A simultaneous revival week is scheduled in churches on both sides of the Atlantic July 22-29, Clarke said.

During the exchange, Dr. Curtis Vaughan, professor of New Testament of Southwestern Seminary, will be directing a seminar program for the American pastors. Dr. William Barclay, professor of the University of Glasgow, will give a week of lectures; Dr. Beasley-Murray, president of Spurgeon's College, London, will give lectures; and Dr. G. C. Burkourwer, professor of the Free University of Amsterdam, will lecture.

The visiting American pastors will have ample time to visit the World famous Keswick Convention where the most famous

preachers from all over the world will be speaking, Mr. Clarke reports.

Each pastor will keep his own salary and the host church will provide room and board for the visiting pastor. In some cases, where the pastor will be taking his wife, they will exchange homes. The American pastor will be in for a shock when he begins to do the visiting on a cycle or a bus as the pastor will in most cases not have a car, Mr. Clarke said.

When the exchange is completed, Dr. Roberts, pastor of First Church, Little Rock, and one of

the exchange directors, will lead a group to Russia and a complete tour of Baptist missions around the world.

C. E. Spencer, a former member of the Oklahoma Bison Glee Club, will be taking a thirty-voice choir to tour Scotland during the evangelistic crusade.

There will be pastors taking part from the following states: Alabama, Georgia, Tennessee, Virginia, Missouri, Texas, and Nevada.

Directors of the Exchange are: Dr. Curtis Vaughan, Ft. Worth, Tex.; Dr. Roberts; C. E. Spencer, Oklahoma, and Mr. Clarke, chairman of the Exchange Committee.



HARRY C. WIGGER

## Benton missionary

HARRY C. Wigger, Rogers, has been named superintendent of missions for Benton County Association.

Mr. Wigger is a graduate of William Jewell College, Liberty, Mo., and has a Th. M. degree from Southern Seminary. His father, W. M. Wigger, was a Baptist minister, and his son, David, is a Baptist minister.

Mr. Wigger served pastorates in Missouri and Texas before com-

ing to Arkansas as pastor of Sunnyside Church, Rogers, in 1962. He also has served as superintendent of missions in northeast Missouri.

Mr. and Mrs. Wigger have three children, Mrs. Deral Dockins, St. Peters, Mo.; David, a student at Southwestern Seminary and pastor of a church in Coleman County, Tex.; and Mary a senior at Howard Payne College, Brownwood, Tex.

The Wiggers are now making their home in Rogers but plan for the associational office to be later located in Bentonville.

## Sutton ordained

NORMAN Sutton was ordained to the ministry recently at First Church, Hot Springs.

Participating in the service were Lehman Webb, Hugh Owen, Walter Yeldell, James Hill, and Dr. B. K. Selph, who delivered the sermon.

PETER L. Petty, pastor of First Church, Prairie Grove, and Mrs. Petty announce the birth of a son, Peter Lawton Petty II, born Dec. 28.

## Aged Baptist dies



MRS. GUEATEMALA KIRKLAND

IT was just learned here recently that Mrs. Gueatemala Kirkland, Conway County's oldest citizen and life-long Baptist, died at her home in Plumerville on Nov. 15 at the age of 103.

Mrs. Kirkland was born in northern Alabama on Dec. 31, 1860, a daughter of John James Thomas Shackelford and Margaret Elizabeth Vaught Shackelford. Her father was killed in the battle of Drury's Bluff, while serving as a Confederate soldier. Her family then moved to northern Mississippi.

Mrs. Kirkland was married in 1888 to William Franklin Kirkland and she and her husband moved to Arkansas, first settling at Solgohachie, in 1890. They later lived at Damascus for a while before locating in Plumerville in 1893. Mr. Kirkland died in 1900 and Mrs. Kirkland operated a small variety store until 1910.

Mrs. Kirkland became a member of the Ebenezer Baptist Church in DeSoto County, Miss., in 1876. She had been a member of the Plumerville Church since 1894. She taught a Sunday School class for more than 40 years and was president of the Woman's Missionary Society for 25 years. She attended numerous state conventions, eight Southern Baptist conventions and two sessions of the Baptist World Alliance, at Toronto, Canada, and at Cleve-

## CUAG announces anti-gambling strategy

POLICY for handling reports of violations anywhere in the state of the state's anti-gambling laws was adopted by Churches United Against Gambling, at a meeting of its Steering Committee Jan. 6 at the Baptist Building in Little Rock, according to Dr. Ralph A. Phelps Jr., president of CUAG.

Local committees of CUAG will be notified of any reports of violations in their areas and will have the responsibility of calling on law enforcement officers for enforcement of the law, Dr. Phelps said, following his re-election to head CUAG during 1965.

"We are interested in law enforcement, not publicity," Dr. Phelps said. "If we can obtain this without headlines, well and good. If not, we shall use all the news media open to us, plus the moral force of our church groups, to obtain the desired end."

Dr. Kenneth Teegarden, state

executive of the Christian Churches, was elected secretary of the CUAG Steering Committee, and Rev. Alfred Knox, editor of *Arkansas Methodist*, was re-elected treasurer.

The treasurer's report showed a balance of \$3,326.36 in the treasury and it was reported a total of 823 individual churches made contributions to the CUAG campaign against the gambling amendment.

The top executives of the five denominations comprising the CUAG membership were named to serve with the president as an executive committee.

It was voted for the Steering Committee to meet at least quarterly, at times designated by the executive committee. The enlistment of representatives from denominations other than the five now represented in the CUAG organization will be sought by the executive committee.

land, Ohio.

She was an active member of the Woodman Circle and Eastern Star as long as these had chapters in Plumerville and of the Plumerville Literary Club and other civic organizations. She was featured on the cover of the *Arkansas Baptist Newsmagazine* on the occasion of her 100th birthday.

Survivors include a son, W. Dale Kirkland, Plumerville; a daughter, Miss Glenn Kirkland, Plumerville; and a number of nieces and nephews. Funeral services were held Nov. 16 at Plumerville Church by Rev. William Brown, pastor, and Rev. Ed F. McDonald Jr., Little Rock. Burial was in Plumerville Cemetery.

## New mission pastor

JOHN Ellerbee, Ward, is the new pastor of Myrtle Street Mission, sponsored by First Church, Cabot.

Mr. Ellerbee, a native of Thomaston, Ga., chose to retire in Arkansas after 23 years in the Air Force. Mr. and Mrs. Ellerbee have six children. (CB)



**HIGH SCOUT AWARDS—** Leigh A. Hargis, a member of Boy Scout Troop 55, Warren, recently received the two highest awards in Scouting. He received his Eagle Badge, and the God and Country Award for service rendered in his own church, First Church, Warren. Leigh is the son of Mrs. Maury P. Watkins. Dr. James Draper is his pastor.

**Ouachita lettermen**

ONLY five seniors were among the 27 football lettermen announced by Coach Rab Rodgers for the Ouachita College Tigers.

Among these, however, were Don Puckett, 210-pound, four-year letterman co-captain who was named to the 1964 All-AIC offensive team, and Robert McGlothlin, 190-pound, four-year letterman halfback and fullback who twice led the AIC in scoring and was named All-AIC fullback in 1961.

Others seniors picking up their fourth letters were: Terry Young, 190-pound, co-captain tackle, and Jim Lawrence, 185-pound center, who received honorable mention All-AIC in 1962. Billy South, 185-pound middle guard, earned his third letter.

Juniors receiving their third letter were John Estes, end safety-man; Bill Jordan, end; Clint Settle, linebacker; Gaylord Solomon, guard; Pryor Wheat, tackle; Don Miller, guard; and Charlie Williams, halfback.

Juniors George Baker, linebacker; Woody Hill, halfback; Frank Spainhour, quarterback; and Jack Mills, end, gained their second letters.

Sophomores earning their second letters included Dwight Kaufman, center; Jackie Elliot, end; Frank Harwood, tackle; and Bobby Snider, halfback.

Freshman lettermen were Pete Benton, tackle; Jim Hogan, fullback; Johnnie Johnson, linebacker and fullback; and Lane Strother, halfback.

**Smith leaves Waldo**

BAILEY Smith, after two and a half years as pastor of Memorial Church, Waldo, has resigned to accept the call of First Church, Crowley, Tex.

During his ministry, the church has increased from an average of 69 in Sunday School to 94.

The 396-member Crowley church is near Southwestern Seminary, Ft. Worth, where Mr. Smith will continue his education. His first Sunday at the church was Jan. 3.



DOYNE ROBERTSON

**Robertson ordained**

BELVIEW Church, Melbourne, ordained its pastor, Doyme Robertson, to the ministry Dec. 27.

Marvin Cooper was moderator and Charles Cheatham, clerk. Others participating were Rev. Hugh Cooper, First Church, Melbourne, Rev. Shelby Bittle, associational missionary, Rev. Shaw Griffin, Sage Church, Rev. G. M. Roberts, Mt. Pleasant Church and 35 members of the ordination Council.

Rev. Homer M. Robertson of Clarksville, Tenn., father of Doyme, brought the message.—Reporter

**Annuity Board meets**

SAM REEVES, pastor of First Church, Arkadelphia, will represent Arkansas Baptists at the 47th annual trustees meeting of the Southern Baptist Annuity Board, in Dallas, Jan. 26-27.

Highlighting the two-day meeting will be a speech by Albert McClellan, program planning secretary for the Executive Committee of the Southern Baptist Convention, and the presentation of Trustee Service Awards to ten trustees.

DR. J. HAROLD Smith, pastor, Kelly Heights Church, Ft. Smith, will be one of the speakers at the ninth annual Bible Conference at Greenwood Village Church, Houston, Tex., Jan. 28-29.

**Tolleson back in State**

JAY D. Tolleson has accepted the pastorate of Second Church, Pine Bluff, and began his new duties Jan. 3.

From 1948 to 1960 he was pastor of Emmanuel Church, El Dorado, and from 1960 to 1962 pastor of Parkview Church, El Dorado. He served as moderator of Liberty Association and as a trustee of the Arkansas Baptist Home for Children. He was president of the Union County Ministerial Alliance. In 1947 he attended the Baptist World Alliance in Copenhagen, Denmark, and in 1955 he attended the Alliance in London, England, and toured the Holy Land and Near East.

Mr. Tolleson, a native of Justin, Tex., received his B. A. degree from Howard College, Birmingham, Ala., and his Th.B. S.B.T. from Southern Seminary.

He comes to Second Church from Glen Iris Church, Birmingham. While in Alabama, he served two years on the Executive Committee of the Alabama State Convention.

Mr. and Mrs. Tolleson have three children.

**Receives fellowship**

W. DAVID Moon, associate professor of mathematics at Arkansas College, has received a



MR. MOON

National Science Foundation Faculty Fellowship. The fellowship is for a tenure of 12 months and is to finance his graduate study in mathematics and research in topology.

The stipend associated with this award has been set at \$8,300. The mathematics professor will take a leave from his teaching duties at Arkansas College to begin his work in June, 1965, at Oklahoma State University in Stillwater.

Mr. Moon is a member of First Church, Batesville, and a member of the chancel choir.

# Sixty years of service



*THE three honorees (right to left) Mrs. Stokes, Mr. Davis, Miss Garton, are served cake by Mrs. Betty Woods.*

THREE Baptist Building employees with a total of 60 years of service to the Arkansas State Convention were honored during a chapel service Jan. 6.

The three are: Ralph W. Davis, secretary, Training Union Department; Miss Betty Garton, bookkeeper; Mrs. Juanez Stokes, associate editor, *Arkansas Baptist Newsmagazine*. Each has completed 20 years of employment by the Convention.

Tributes were paid by Dr. S. A. Whitlow, executive secretary; Dr. Erwin L. McDonald, editor; and J. T. Elliff, Religious Education director.

After the surprise chapel service, refreshments were served in the lounge. James Griffin, Training Union Department, showed slides of the three employees 20 years younger and read letters of congratulations.

## Mrs. McMurry, world woman's leader, dead

BIRMINGHAM (BP) — Mrs. William McMurry, 67, internationally known Baptist woman's leader, died in a Birmingham hospital Jan. 2 after an illness of several months.

At the time of her death, Mrs. McMurry was president of the North American Baptist Woman's Union, composed of 11 Baptist conventions on this continent affiliated with the Baptist World Alliance.

In August, Mrs. McMurry had attended the executive committee meeting of the Baptist World Alliance in Hamburg, Germany. Afterward she visited Baptist

missionaries and their work. This mission field trip was cut short in the Near East because of her illness. She returned to Birmingham for an operation for tumor of the throat.

Prior to her retirement as a staff member of Woman's Missionary Union here in 1962, she was the union's promotion division director.

## News about missionaries

MISS Anna Wollerman, Southern Baptist missionary to South Brazil, has moved from Cuiaba to Campo Grande, where her address is Caixa Postal 78, Campo Grande, Mato Grosso, Brazil. She is a native of Pine Bluff.

## Smith to Jacksonville

GLENN Smith, North Little Rock, has accepted the pastorate of Stanfill Church, Jacksonville.

Mr. and Mrs. Smith, former members of Welch Street Church, Little Rock, have a son, Dan, who is pastor of South Side Mission, Baring Cross Church, North Little Rock.

Elmer Madison, former pastor of Stanfill, is now serving Runyan Chapel, Gravel Ridge Church, North Little Rock.

Plans are being made now for a building program by Stanfill.

## To Fayetteville



CHARLES A. SMITHSON

CHARLES A. Smithson has accepted the pastorate of Second Church, Fayetteville.

Mr. Smithson attended Midwestern University, Wichita Falls, Tex., Texas Wesleyan College, Ft. Worth, and Southwestern Seminary.

Mr. and Mrs. Smithson have three children: Jim Bob, 8, Judy Lynn, 6, and Julie Kay, 3.

During recent years, Mr. Smithson has been active in Latin American work in Ft. Worth and in Mexico. He and the family worked one summer in a Mexican orphanage. They have assisted in the organization of work with migrant laborers in the Ft. Worth area.

# OBC—Hospital to offer nursing degree

**BEGINNING** in September, a four-year degree program in nursing will be offered at Arkadelphia and Little Rock by Ouachita College.

In a joint statement, Dr. Ralph A. Phelps Jr., Ouachita president, and John A. Gilbreath, administrator of Arkansas Baptist Hospital, Little Rock, said the new unit would be called the Ouachita Baptist College School of Nursing. It will use the facilities of the Baptist Hospital School of Nursing for junior and senior students.

While the first four-year class will begin in September, one more three-year, non-degree class will be accepted at Little Rock to prevent a gap of one year without a graduating class.

"Since Arkansas Baptist Hospital School of Nursing has been graduating about half of the nursing students in the state, we feel that the state cannot afford a year without graduating anyone," Gilbreath said. "Arkansas ranks 50th among the states in nurses per 100,000 population and a year with no graduates would be critical for medical care."

Dr. Phelps said Ouachita could serve Arkansas and Baptist work in the state by upgrading the Hospital's nursing program to college-degree operation.

Both Gilbreath and Dr. Phelps emphasized that the new school would be under the College's control. The curriculum has been approved by the Ouachita faculty and teaching appointments will be made by the College Board.

Mrs. Mildred Armour, director of the Hospital nursing program, will be the dean of the new school.



*MRS. Mildred Armour, who will be the dean, is flanked by John A. Gilbreath (left), Arkansas Baptist Hospital administrator, and Dr. Ralph A. Phelps Jr., Ouachita College president. (Arkansas Gazette photo)*

Graduates of the school will receive a bachelor of science degree in nursing.

Dr. Phelps said some nonprofessional courses would be taught at Little Rock so that a student who had completed the first two years at Arkadelphia would not have to return for junior or senior general education courses.

"As a matter of fact, we are going to offer six college courses in the spring semester beginning Feb. 2," he said.

Courses to be offered this spring will include freshman English, introduction to sociology, general psychology, Hebrew heritage, constitutional government and the free enterprise system and humanities. Registration will begin at 7 p. m. Feb. 2 at the Arkansas Baptist Hospital School of Nursing.

## Three professors resign

Announcement has been made of the resignation of three professors from the faculty of Southeastern Seminary at Wake Forest, N. C. They are R. C. Briggs, professor of New Testament; Harold H. Oliver, associate professor of New Testament, and Denton R. Coker, professor of religious education. Two of the men—Briggs and Oliver—had been asked by the school's trustees to reevaluate their "theological presuppositions" in 1962 and had been under investigation by a committee of the trustees since then.

Briggs resigned effective Jan. 2 without plans for immediate future employment. The seminary has agreed to continue his salary and benefits for two years. Oliver resigned effective Aug. 31 to accept a position in the divinity

school at Boston University. Coker resigned effective Jan. 1 to accept a deanship at Brunswick College in Georgia.

He succeeded another former Southeastern faculty member there, Pope A. Duncan, who has moved to another college.

According to Briggs several members of the Southeastern faculty protested to then President S. L. Stealey concerning his teaching as far back as 1960. He said their objection was "against the use which I made of the historical-critical methodology in the area of New Testament interpretation." Coker said the trouble began when some fellow faculty members alleged that Briggs and others were "disciples of the German scholar, Rudolf Bultmann." Briggs joined the Southeastern faculty in 1957 following ten years of teaching in Union University at Jackson, Tenn. He studied for 18

months of that time in Switzerland and Scotland.

In commenting on the resignation, John Shelton, pastor of Kellham Church, Oklahoma City and Oklahoma member of the seminary board of trustees said, "The trustees of Southeastern Seminary have been deeply concerned about the teaching methods and theological presuppositions of Professor Briggs. The instruction committee and the executive committee of the board have sought to resolve the existing problems with much patience and Christian discretion. The culmination of the matter is an indication that the interest of the Southern Baptist Convention has been given prime consideration. In facing problems such as this it is evident that the trustees of Southeastern Seminary are desirous of meeting any of its problems and working to the best solution for all concerned."



By the BAPTIST PRESS

## Church colleges deny control by religion

BY GAINER E. BRYAN JR.

ANNAPOLIS, Md. (BP) — Officials of four church-related colleges testified in court here that their schools are serving the public need for education and that their educational approach is essentially no different from that of secular institutions.

That was the main line of defense against the suit of the Horace Mann League of America which seeks to stop direct grants of state money to church-related colleges. It is expected to be taken to the U. S. Supreme Court regardless of the outcome in Anne Arundel County Circuit Court. A decision there will affect the future of government aid to church colleges throughout America.

Defendant institutions are Western Maryland, Methodist related; Hood College, United Church of Christ; St. Joseph's and Notre Dame, both Catholic. Maryland state appropriations in matching funds for building construction totaling \$2.5 million have been held up pending the outcome of the case.

Sister Margaret Mary O'Connell, the nun president of the College of Notre Dame, testified that there is "no difference" between her administrative relationships and those of the president of a secular school. She also said that there is "no distinction" in the content of courses at Notre Dame and that of any other liberal arts college.

Hood College has so much academic freedom, President Albert R. Elliott testified, that a professor might conceivably teach that Jesus Christ is not divine or that there is no life hereafter. He concluded that chapel attendance at the girls' school is compulsory but said that there are no penalties for failure to attend.

Brig. Gen. (ret) Robert J. Gill, chairman of the board of Western Maryland College, said that during his 39 years as a member of the board the Methodist Church has never sought to influence the college in any way.

The testimony of Sister Margaret Mary, of Notre Dame, was subjected to vigorous cross examination by Leo Pfeffer, noted Jewish lawyer who is chief counsel for the plaintiffs.

He noted her statement that she is responsible to her board of directors "exactly as any other college president", but that the chairman of the board is the provincial superior of her order, the School Sisters of Notre Dame. Then he read from the Rule of Order, which owns and operates the school: "In respect to intellect, obedience shall be blind."

"Is that a correct statement of the rule?" he asked.

She replied, "It has never precluded by freedom of action as administrator."

Pfeffer attacked her statement that she consults with the archbishop only on "matters of magnitude," which she specified as finance campaigns. Five times he asked her the question, "To your knowledge does the local ordinary (the archbishop) have the authority to refuse to allow a particular priest to teach at a Catholic college in his diocese?"

Each time she replied that so far as she knew, in her experience, "we have never applied to the archbishop for these priests to come." However, she had conceded earlier that the archbishop is consulted about appointment of theology teachers. Court testimony brought out that 36 members of the faculty of Notre Dame are religious, 35 are lay, and only 8 (laymen) are non-Catholic.

(Canon Law 1381, Sec. 2, specifies: "The local ordinaries have the right and duty to guard lest in any schools whatever located in their territories anything should be taught or should happen in opposition to faith and good morals." An authority on Canon Law advised the writer, "If anybody does not please the archbishop in these particulars, he has the right to get rid of him.")

President Lowell S. Ensor of Western Maryland conceded in his testimony that an atheist would not be employed at his school, "except in extraordinary circumstances."

"When it comes to whether a man is a believer or a non-believer," he said during cross examination, "I don't think that a college that has any religious connection whatsoever to a church could in good conscience employ someone who admittedly was a non-believer."

Pfeffer responded, "I couldn't agree with you more. That is why we are urging non-acceptance of government funds."

He then asked Ensor whether he knew that the Supreme Court has ruled in a case out of Maryland that one who does not believe in the existence of a Supreme Being cannot be disqualified from serving as an official of a state or the federal government.

"I don't know about that," Ensor replied. "I only know that this morning the court opened with an invocation to a Supreme Being, and I took an oath to tell the truth."

Pfeffer asked, "Do you know that non-believers are employed on the faculty of public colleges?"

The Western Maryland president replied, "That very well may be."

The non-jury trial was not quite complete at the end of two weeks but was expected to end in another day or two. Judge O. Bowie Duckett, who is to decide the case, said that opposing attorneys would be given about one week in which to file briefs and that he would then render his decision about one week later.

## Executive Board

### Tithe . . . now

THROUGHOUT the Southern Baptist Convention there is to be a 12-month "Tithe... Now" emphasis. This emphasis is needed because the majority of Southern Baptist church members do not tithe. In fact, less than 14 out of every 100 Baptists tithe.

According to the Old Testament everyone is to give a tithe, but in the New Testament we are not under law but under grace and are to give much more. Jesus taught that we as Christians do not belong to self, family, or business, but belong to God and therefore are to render unto God that which rightfully belongs to Him.

The Hebrew, under law, tithed and Jesus raised the law's standard in every point. This includes the giving of money. Every Christian has an obligation to tithe, because that is God's portion. The Christians who have had much increase are to give according to that increase, which means that many Baptists should be giving 20 percent of income to Kingdom causes. Some should be giving 40 percent of income and others could be giving 60 percent.

But, Baptists will never give any more than they are now giving unless we as leaders teach them to give. This can be done in a number of ways. We can teach the Bible plan of giving. We can explain every item in the church budget, every item in the State and Southern Baptist Convention budgets. This means that there are no hidden items in the budgets.

Any time a budget has unexplained items this causes suspicion on the part of givers and they will withhold their money or designate it.

If we could somehow challenge the leaders in our Baptist churches to use the opportunities that the "Tithe... Now" emphasis affords, we believe that many, many

# SILOAM ASSEMBLIES

## 1965

Dates: June 28-July 3—S. W., W. C., N. W. Districts  
 July 5-10—N. C., CENTRAL Districts  
 July 12-16—N. E., E. C., S. E. Districts

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SPEAKER

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Missionary Glendon Grober and family of South America, first two weeks.

Missionary Barbara Epperson of Nigeria, last week.

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### EXPECTED ATTENDANCE: 800 EACH WEEK!

more church members would become better stewards of their money.

Is there any reason why these other 86 people out of every 100 on our church rolls should not be challenged to give at least a tithe? No! Is there any reason in believing that they will start tithing without more effort on the part of church leaders? No! Is it right to do more than we have been doing in order to help these members tithe? Yes!

We will dedicate ourselves anew to the teaching of Bible tithing, beginning Apr. 1, 1965. —Ralph Douglas, Associate Executive Secretary

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**We dropped Johnny last Sunday, our grade will improve now . . .**

BY JAMES H. CURRAN

TIME: 9:51 A.M.

DAY: Sunday (any Sunday)

PLACE: Baptist Church (Anywhere), Three year old Nursery Department, Main Floor — New Educational Building

SUBJECT: Johnny

CONVENERS: Nursery co-ordinator, department superintendent, workers and secretary.



MR. HATFIELD

ment superintendent, workers and secretary.

**PROBLEM:** Johnny doesn't attend. He has missed the past 27 Sundays. His parents are indifferent. His absence is hurting both the grade and the opportunity of becoming standard. If he is dropped, weekly communication will not be necessary.

**SOLUTION:** Johnny is dropped.

**RESULTS:** All communication with church now ceases. Promotion time comes, other names are transferred—not Johnny's. Four-year old Beginner department doesn't know Johnny exists. Another year passes. Promotion time comes again. Johnny's age group promoted, but not Johnny. Workers search for names to visit. No one knows of Johnny. Johnny is now six, he starts to school. He learns rapidly, but not about God. Three more years go by. Johnny's parents still unconcerned. Johnny is now a junior. He should be considering Jesus and making the most important decision of his life, but not Johnny—he was "dropped." Four more years speed by, Johnny is still without both the church and God. Now he is in the Young Peoples age group. The church has so much to offer but Johnny will never know about it, he was "dropped." After all, the grade seemed important. Johnny's par-



MRS. LINDA ALLEN



WINSTON HARDMAN

*WINSTON Hardman is serving his second year as Baptist student director at Arkansas A&M College. Mrs. Linda Allen is serving her third year as director at Little Rock University and University of Arkansas Medical Center. Formerly she served several years as director at Ouachita College and Henderson State Teachers College.—Tom J. Logue, Director*

ents grow deeper in sin with the passing of each year. From here Johnny could go in several directions. He could become a teenage hoodlum. In his educational pursuits he could become an agnostic, an atheist, or he could live a normal life and be a respected citizen. You can conclude the story any way you desire. However, wherever Johnny goes, whatever he becomes, it isn't likely he will ever be a Christian or have any real place for the church in his life or his family's life. Remember—he was dropped when he was three.

He could have been dropped at any age. The results would likely be the same. Who knows the next teacher might have been the very one that could have reached both Johnny and his parents. To say the least they never had the opportunity because Johnny wasn't on the roll when they received it. He was "dropped."

Indiana, Texas, Virginia, California, or Arkansas—could this story be date lined in your church?—Lawson Hatfield, State Sunday School Department

**Hurt to report**

JOHN J. Hurt Jr., Atlanta, Ga., editor of the *Christian Index*, weekly publication of Georgia Baptists, will address the 17th annual National Conference on Church and State Feb. 2 in Philadelphia. His subject will be, "What the Vatican Council Did and Did not Do."

The Baptist editor recently returned from the third session of Vatican Council II.

The Philadelphia conference, sponsored by Protestants and Other Americans United for Separation of Church and State, is scheduled for the Benjamin Franklin Hotel, Feb. 2-3.

The Keynote address of the two-day meeting will be given by Dr. John A. Mackay, Chevy Chase, Md. His topic will be "Beyond the Religious and the Secular—a Fresh Look." Dr. Mackay is president emeritus of Princeton Theological Seminary and a former moderator of the United Presbyterian Church, USA.

### Houseparty speakers

YWA HOUSEPARTY for college and career girls will be held at Ouachita College Feb. 5-7. Mr. and Mrs. Glendon Grober, Southern Baptist missionaries to Brazil, will be two of the "travel guides" as young women are challenged to take a realistic view of their world and to see possible avenues of service. Every college student, student of nursing and business girl is invited to share in this experience.

Mr. Grober is a native of Mississippi and a graduate of Ouachita College and Southern Seminary. In Brazil he teaches in the Equatorial Baptist Theological Institute, directs the field work program for the students, serves as pastor of three churches and seven missions and helps open new Baptist work in cities and villages along the highway that runs through the state of Paratoward Brasalia, the national capital.

Mrs. Grober is a registered nurse and serves part-time as the school nurse and teacher of English at the Institute. During her last term of service in Brazil her main work, outside her home, was the classifying and cataloging of the library for the school. In addition she served as corresponding secretary of the Baptist women's organization for the state of Para, taught a weekly English-language Bible class and worked

## A narcotic? . . .

# YES!

IN dealing with the problem of beverage alcohol, let us not overlook one basic fact: beverage alcohol is a narcotic! At least that is what Dr. Robert V. Seliger, M. D., Fellow of the American Psychiatric Association, of Johns Hopkins, and Chief psychiatrist, The Neuropsychiatric Institute of Baltimore, Maryland, has to say about it in his booklet "It's Smarter Not To Drink." In the brief medical discussion, Dr. Seliger says, "Beverage alcohol, that is, ethyl alcohol, is pharmacologically listed as a drug, narcotic, and anaesthetic since, when it is taken internally, it directly affects the central nervous system of animals and human beings" (p. 7). A colorless liquid composed of carbon, hydrogen, and oxygen (C<sup>2</sup>H<sup>6</sup>O), ethyl alcohol has many important uses in science and industry, but it should have no place in man's life as a beverage. In the words of Dr. Seliger, "Drinking doesn't add up to much—except losses." And how could one expect it to do more when it is a narcotic just as morphine is a narcotic . . . and marijuana . . . and opium!—R. Paul Caudill, Pastor First Baptist Church, Memphis, Tenn.

with teen-age girls in the church.

Information about the Houseparty has been mailed to all YWA leadership and may be obtained by writing the WMU Office, 310 Baptist Building, Little Rock. Reservations may be made by sending the name and address with \$2 reservation fee to this same address. The total cost is \$6.50. — Mary Hutson, State YWA Director

### Letters

(Continued from page 5)

letter that may be misleading.

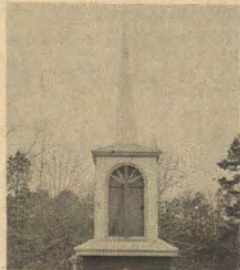
I certainly respect Mr. McCalman's conviction regarding the place where he feels his talents can best be used, but your readers should not be led to think that men of superior talents in the preaching ministry are not needed on our mission fields. It should be remembered that while Mr. McCalman has arrived at his decision, many missionaries with exceptional abilities have faced similar circumstances and have felt God's leadership to remain on the mission field.

Mr. McCalman states: "In Brazil, we have served in administrative, executive, and directing responsibilities in contrast to the simple preaching ministry where we feel more useful and more specifically called." How many pastors there are who would make the same statement regarding their role as a modern pastor! Where—except possibly in the already overcrowded field of evangelism—does Mr. McCalman expect to escape these responsibilities?

His case could have been an exception, but the average missionary today spends no more time with administrative affairs than the average modern pastor.

I agree with Mr. McCalman's concept of mission strategy which states that our task is to "work ourselves out of a job" and encourage indigenous leadership. But in the face of so many desperate needs and unfilled places, very few of us here would be able to invoke this principle as justification for returning to the states if we should feel that our work in a certain area was finished. Our belief in the sufficiency of the gospel must always be weighed against the responsibility of the Christian disciple to bear his witness to the ends of the earth.—Glenn E. Hickey, Southern Baptist Missionary, Caixa Postal 758, Campinas, Sao Paulo, Brazil

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# Our first postmaster general

BY ENOLA CHAMBERLIN

ON January 17 Chester and Marie were writing thank-you notes for their Christmas presents.

"This is an appropriate day for mailing letters or getting them ready to mail," said Marie.

"What's special about the day?" asked Chester.

"Today is Benjamin Franklin's birthday, and he was our first postmaster general."

"Didn't we have post offices before Franklin's time?"

"England had a postal system, but it was a long time after people came to America before the colonies had one."

"How did people send letters? How did they get them?" Chester wanted to know.

"If someone made a trip from one place to another, all his friends gave him letters to take along. Sometimes peddlers carried letters from town to town. In both cases the carriers themselves had to deliver the letters because there were no post offices and no mail carriers."

"It's a wonder the letters didn't get lost."

"Many of them did," explained Marie. "The governor of New York finally hired a horse-riding man to carry mail from there to some of the other colonies. From then on, other colonies hired post riders."



"Did they have post offices in the towns?" asked Chester.

"After a few years Boston did. Later they were established in other places. Of course, this was all one hundred years before we became the United States."

"Then that was part of the British post office system."

"At first it wasn't any system at all. It was just a way of getting letters from one town to another. It did come under the British system later."

"I suppose the delivering of mail became better then."

"Quite a bit better. Most of the larger towns began to have post offices. Mail came and went sometimes as often as once a week."

"I remember now," said Chester. "Benjamin Franklin was postmaster at Philadelphia under the British."

"Later he became postmaster general for the British," added Marie.

"The system was better after that."

"Yes, because Franklin made a tour of inspection of every post office in the country except the one in Charleston, South Carolina. He didn't get that far. He made improvements to keep the mail going. He also improved conditions for the post riders."

"Good old Franklin," said Chester. "I don't suppose things ever did get bad again."

"Yes, they did. Franklin went to England to see whether he could patch things up and prevent a war. While he was gone, conditions became very bad. Then the war came anyhow."

Chester cut in on Marie. "Then we couldn't let the British handle our letters. They might contain secrets."

"That's right. So we set up our own postal system with Franklin as postmaster general. That was in 1775. He surely had an important job, keeping the mail moving and out of the hands of the British."

"After the war, did things get all right in a hurry?" asked Chester.

Marie shook her head. "They might have, but the Government didn't have money to pay the postmasters or the post riders. Conditions went from bad to worse. Finally, however, mail service became better. It has continued to stay that way."

"It surely is a wonderful system today," said Chester. "I suppose we have to thank Franklin for a part of it."

"We have to thank him for a lot of it," said Marie. "He did a lot for his country in those early days of struggle."

"I think we can honor him by getting these thank-you notes written."

"And we'll be following one of his maxims, too. Remember 'Never leave that till tomorrow which you can do today.'"

"Marie and Chester finished writing their notes. They addressed the envelopes and stamped them. Then they were ready for the postal workers to see that the messages were delivered."

**The Life and Writings of Abraham Lincoln, A Modern Library Giant,** edited by Philip Van Doren Stern, Random House

THIS is the largest single-volume collection of Lincoln papers and the only one completely annotated for the guidance of the general reader. Brought to light here are many new documents, discovered since the publication in 1905 of the Nicolay and Hay Complete Works. The background of each of about 275 items is explained by means of an individual note, interpreting for the reader the historical meaning of each document, why it was written and under what circumstances. Also included is a detailed chronology. The foreword, "Lincoln in His Writings," is by Allan Nevins, eminent historian of the Lincoln period.

**Bible Encyclopedia for Children,** by Cecil Northcott, Westminster Press, 1964, \$3.95

THIS beautiful book, profusely illustrated, should be of great help to any parents teaching the Bible to their children. Printed in easy-to-read text, it describes the people, main events, places, and leading ideas of the Bible and is illustrated in four-color and black-and-white illustrations. It has approximately 850 entries.

**The New Evangelicalism,** by Ronald H. Nash, Zondervan, 1963, \$3.95

THIS book attempts to answer some of the many questions that people are asking about "the new evangelicalism." What is it? What conditions or circumstances brought it about? What is its relationship to early fundamentalism? What differences exist between it and so-called Neo-Orthodoxy? What contributions are its leaders making to the fields of theology, philosophy and sociology—and what are the implications of these contributions? Also, the book seeks to clear up the many misunderstandings about evangelicalism.

The author states that it is not his desire to "add fuel to the fire of controversy." Instead, he states that he is seeking to clarify some of the issues and such clarification, he feels, would be throwing "some water on the fire."

**Above Ourselves, The Art of True Happiness,** by James H. Jauncey, Zondervan, 1964, \$2.95

MR. Jauncey recognizes that everyone is subject to the crippling emotional problems of the day. He offers some solutions here based on spiritual truths and recognized psychological concepts. Some of his topics include: "War on Human Unhappiness," "Religion for Living," "Keeping the Magic in Marriage," "How to Live With Children," "Power to Persuade," "Nervous Breakdown," and "Age Without Weariness."

## A WARNING . . . . BUT ABOUT WHAT?

BY HERSCHEL H. HOBBS

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

(HEBREWS 2:1)

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

THIS is perhaps the key verse in Hebrews, being the first of five exhortations or warnings given by the author. To what is he referring? The traditional interpretation makes this a warning to these Hebrew Christians not to let their redemption slip from them. However, an examination of this verse reveals otherwise. For the overall picture in this epistle is not that of Hebrew Christians in danger of losing their redemption, but in danger of failing to go on in their development in and fulfillment of their place in God's redemptive mission for all men (Heb. 6:1, see my *Studies in Hebrews*).

The word "salvation" in Hebrews 2:3 may carry the thought of either regeneration, sanctification, or glorification. It would appear that the second is the meaning here. The moment one is regenerated he is also sanctified or dedicated to the service of God. The author's concern is that these Christians shall go on in their development in that state of sanctification.

In this light Hebrews 2:1 takes on meaning. The words "let them slip" render a Greek verb (*pararuomen*) whose root meaning is to flow or drift by. It is a second aorist passive subjunctive. The passive voice means that something is done to the subject not that the subject is doing something, else it would be an active voice. The subject is stationary and is *being flowed by*. By what?

God's redemptive mission and purpose is flowing along. These Hebrew Christians cannot stop it.

But by remaining stationary in their arrested development they are being flowed by in that they are failing to fulfill their place in declaring to a lost world God's redemptive work in Christ. It is not a question of their losing their personal redemption. Rather it is that they are in danger of failing to fulfill their place of responsibility in being used of God to carry it forward in their generation. It was truly a timely warning for them, and it is timeless in its application to each succeeding generation of the redeemed.

### The orphan

My little man, what do you see  
In skies so far away?  
Is it the man you hope to be  
When you are grown, some day?

Like Rodin's "Thinker," there  
you are,  
Not seeing things around.  
Your mind is on glories afar,  
That, newly, you have found.

Now, boys like you will never  
mope  
Nor plain ungrateful be.  
I think you see that blessed hope  
Of immortality.

—Carl Ferrell

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# The kingdom is at hand

BY FINLEY M. CHU

MATTHEW 4:12-25  
JANUARY 17, 1965

THE imprisonment of John the Baptist marks the beginning of Jesus' public ministry. He chose Capernaum as his headquarters for several reasons: One was to fulfill the prophecy of Isaiah (Isaiah 9:1-2). Matthew always reminded us that whatever Jesus did was according to the divine plan. Furthermore, Capernaum, due to its geographical position, impact of foreign invasions, and transportation facilities, was full of commercial activities and mixed with many peoples; it was more accessible to new ideas. Since Capernaum was in the territory of Gentiles, Jesus might want to emphasize the fact that his message was for all people and it was a new gospel aside of what had been traditionally taught in the temple and the synagogues.



DR. CHU

## I. The prerequisite to enter His kingdom

THE first word uttered by Jesus, according to Matthew's account, was "Repent." Repentance means a total change of a man's heart, mind, and attitude. Jesus was commanding the people to repent; he was not merely suggesting or requesting them to do so. Unless one chooses not to enter the kingdom, he has no choice but to "repent." Repentance is the first and the last requirements for anyone who chooses entering the kingdom.

Why "repent"? "For the kingdom is at hand!" The expression "at hand" brings up a feeling of urgency like a fast train drawing near to a person on a railroad. It imposes on him immediate action.

The person on a railroad track cannot stop it with his own effort and he has no time to do anything else. His life is in danger and he must save it for himself. With many people the concept "at hand" is not convincing. Somehow one feels one can always wait for another day.

A proper perspective of the kingdom of heaven is involved in three aspects:

1. The kingdom of heaven and personal salvation. Once a person repents and accepts Jesus Christ as his Savior, he enters the kingdom of heaven. He is "naturalized" under the law of God and becomes a new creature. He cuts off the relations with his old sovereign and establishes allegiance to a new king. "At hand" in this connection conveys the ideas of intimacy and availability—knocking, one sees the door opened; asking, one receives. Why wait for another day?

2. The kingdom of heaven and social influences. Becoming a citizen of the kingdom of heaven a Christian is a kingdom-crusader. His influence extends the kingdom of heaven on earth. Whether a Christian is more, or less, interested in social and political problems, he must realize that his faith and his conduct are bound to produce social and political consequences.

3. The kingdom of heaven and the life beyond. Becoming a citizen of the kingdom of heaven, a Christian inherits eternal life. Grave no longer spells the end but opens to a new phase of his life. This faith in relation to the kingdom of heaven should provide a Christian with a more abundant life here and now—a life enriched with proper values and uplifted by higher purposes.

## II. The calling of the disciples for His kingdom

THE kingdom of heaven is divinely designed for man; it must be advanced through man. Human agency is indispensable. For carrying on his earthly ministry, Jesus called disciples. In this portion of Scriptures we see four of his disciples called: Peter, Andrew, James, and John.

There are two kinds of calling: Christian calling and vocational calling. Every Christian is called by God to submit his possessions, his talents, and his person to God for His use. There is no exception to this calling. "Any man" and "whosoever" (Luke 14:26, 27, and 33) are applicable to everyone who wants to be a follower of Jesus.

On the other hand, there is a vocational calling. Among the followers, Jesus calls some to leave their ordinary businesses and consecrate themselves to a special ministry as preachers or missionaries. One kind of calling is equally important to another. But God calls different people for different tasks.

## III. The dimensions of His ministry

THE ministry of Jesus has three sides: teaching, preaching, and healing. They are not three different kinds of ministry; they are, rather, three phases of one ministry. It is like a mountain range with three peaks.

The Baptist institutions are generally classified according to the patterns of organization: Church, school, and hospitals. This is convenient in terms of organized activity and in terms of vocational choice. However, we must realize that each institution is only one phase of the same ministry; we cannot think of one institution as independent of others.

Verses 24 and 25 tell us that the fame of Jesus drew people from Galilee, Decapolis, Jerusalem, Judea, and "beyond Jordan." People with many kinds of sickness and needs came to Jesus. Our Baptist churches, schools, and hospitals must follow the step of

Jesus to establish themselves as reputable institutions with highest standards of excellence, so that people from many places and from many walks of life will come for education, healing, and spiritual needs.

Christian churches, schools, and hospitals are but three forms of organized ministry. There are other channels through which Christians must likewise render their service and exercise their influence. Going to the polls, selling and buying wares, and conducting our other everyday activities are not excluded from God's calling.

"What is my calling from God? Has my calling been making it easier for the kingdom of God to rule in the heart of man and in the society where I live?"

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### Vicious cycle

NEIGHBOR: "So you say that your son gets on your nerves? Why not buy him a bicycle?"

Dad: "Do you think that would improve his behavior?"

Neighbor: "No, but it would spread it over a wider area!"

THE bigger a man's head gets the easier it is to fill his shoes.

## A Smile or Two

### Fore . . . five

ONCE, when General Ulysses S. Grant was visiting Scotland, his host gave him a demonstration of a game, new to Grant, called golf. Carefully, the host placed the ball on the tee and took a mighty swing, sending chunks of turf flying but not touching the ball.

Grant watched the exhibition quietly, but after the sixth unsuccessful attempt to hit the ball, he turned to his perspiring, embarrassed host and commented dryly, "There seems to be a fair amount of exercise in the game, but I fail to see the purpose of the ball."

### Guess where

THERE is a yarn going around in Washington about the Congressman who was approached by a chap who said he had voted for him at the last election and now he wanted help.

"What can I do?" asked the lawmaker.

"Help me to get my citizenship papers."

### Hit Parade

THE sweetest music to a woman's ear is that made by another woman playing second fiddle.

### Out of the frying pan

DURING the war in the Pacific, a young Yank pilot landed his airplane on an aircraft carrier, dashed up to the bridge and, as he was pulling his life jacket off over his head, recounted his day's work.

"What a day I had, skipper!" he exclaimed. "Sunk a Jap cruiser, shot down seven Jap planes and left a Jap battleship listing!"

As he finished pulling his life jacket up over his eyes, he heard:

"Velly good, Yank, but you make one velly bad mistake."

FEW things in the world are more spacious than the room we have for improvement.

## Attendance Report

Church	January 3, 1965 Sunday School	Training Union	Additions
Berryville Freeman Heights	170	64	1
Blytheville			
First	612	176	
Chapel	56		
Gosnell	267	113	2
Trinity	226	120	
Camden First	449	179	
Clinton First	164	48	
Conway Pickles Gap	77	46	
Crossett			
First	451	151	1
Mt. Olive	193	120	
Dumas First	312	107	
El Dorado			
East Main	276	102	
First	662	496	1
Trinity	167	105	
Fouke First	60	43	
Gurdon Beech St.	171	66	
Harrison Eagle Heights	243	85	1
Hope First	485	136	
Huntsville Calvary	42	28	7
Jacksonville			
Chapel Hill	58	30	
Marshall Rd.	148	80	
Jasper	50	29	
Jonesboro			
Central	477	197	2
Nettleton	263	123	
Junction City	109	71	
Lavaca	269	125	
Little Rock			
Immanuel	1,242	445	1
Rosedale	290	141	
McGehee First	371	137	
Chapel	52	28	
Magnolia Central	588	247	3
Marked Tree			
First	190	60	
Neiswander	128	83	4
Monticello Second	261	151	
North Little Rock			
Baring Cross	672	183	
Southside	48	32	
Camp Robinson	81	17	
Calvary	411	130	1
Forth-Seventh St.	208	85	3
Grace	103	51	
Gravel Ridge First	218	107	2
Runyan Chapel	64	21	
Levy	544	198	2
Park Hill	786	211	1
Sixteenth St.	52	45	
Sylvan Hills First	301	103	
Pine Bluff			
South Side	745	281	1
Tucker	21	19	
Watson Chapel	150	92	2
Springdale First	489	196	
Star City First	278	103	2
Van Buren			
First	461	172	2
Second	39	56	
Vandervoort First	45	25	
Ward Cacklebur	51	35	1
Warren Immanuel	239	89	
Westside	66	40	

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# Religious News Digest

By Evangelical Press

## In the world of religion

.... MEMBERS of the Assemblies of God are being asked to read through the New Testament and Psalms in 1965. A bookmark listing the schedule of readings has been prepared by the Gospel Publishing House, printing division of the Assemblies of God.

.... A 2,000-year-old leather scroll containing parts of the book of Leviticus has been found in Masada, a rock fortress in the Judean wilderness. Some sections of the scroll have not been unrolled. These were sent to the Hebrew University in Jerusalem to be opened. The scroll was found in the courtyard before the northern palace, King Herod's "hanging palace," in a corner under twenty inches of debris.

.... The 10.3 million-member Methodist Church had 38,789 local churches at the end of fiscal 1963-64 (May 31), a decrease of 164 over the previous year, according to a survey released in Evanston, Illinois. Part of the decrease was caused by 202 mergers, which resulted in formation of 88 new congregations. Of these mergers, 76 were Methodist, ten Evangelical United Brethren, and two Presbyterian.

.... A round-the-clock reading of the New Testament began in some Anglican churches this month as part of a campaign to spread Christian literature throughout the world. The campaign was launched in Britain by Queen Mother Elizabeth and leaders of various denominations.—The Survey Bulletin

### CATHOLIC PROTEST

WHILE the spirit of renewal is still alive in the Roman Catholic Church, papal actions "contrary" to the principle of collegiality and upholding the conservative minority at the closing Vatican Council sessions "should not be minimized," an associate editor of *The Christian Century* declared in Chicago.

Writing in the Dec. 9 issue of the ecumenical weekly, Dr. Martin E. Marty cited three instances in which Pope Paul VI "chose to work against the will of the majority of bishops, against the principle of collegiality and with the conservative minority who cling to boldest affirmations of papal primacy."

Dr. Marty, theologian and prolific writer on religious themes, is a Lutheran Church-Missouri Synod clergyman who teaches at the University of Chicago Divinity School.

In denying the petition of some 1,400 bishops who sought to force a vote on the statement on religious liberty at the Council's third session, Dr. Marty said, "not the letter, but the spirit of collegiality was to suffer the first time."

### SEES GRANTS RISK

CHURCH-RELATED and other private colleges which avail themselves of federal grants under the Educational Facilities Act will face the possibility of federal influence or control, the president of a Baptist college told the Minneapolis Ministerial Association.

It "seems almost inevitable" that "the expenditure of public money must be governed by public law," said Dr. Carl Lundquist, president of the Bethel College and Seminary, St. Paul (Baptist General Conference).

He said this already has been demonstrated in hospitals using federal grants under the Hill-Burton Act.

The U.S. Supreme Court has held, in effect, he said, that private hospitals that have received Hill-Burton grants must be regulated by public policy regarding racial discrimination.

"While I am glad for every hospital that is open to Negro patients and doctors, it seems to me that is not a long step from this form of federal coercion in matters of selective admission to hospitals according to race to selective admissions in college according to creed," Dr. Lundquist said.

### PRAYER FOR CONGO

"THIS is no time for people to let up in prayer," said a mission spokesman whose agency still has missionaries missing in Congo. "Even though there is a temporary lull in the news, and the situation does not command the headlines, many of our brothers and sisters in Christ are still in places of great danger. We must keep praying."

This statement seems to sum up the situation at the moment in blood-marked Congo, where a cloud of confusion still hangs low and the fate of many missionaries still is in question.

Earlier reports have told of the death of three Americans and one Canadian in the recent rioting and bloodshed.

### REDS MAY DROP BAN

THE 8th Congress of the Yugoslav Communist Party has been asked to rescind a long-standing rule that party members must not practice religion.

Observers said the report, broadcast by Yugoslav Radio at Belgrade, indicated that it was "politically opportune" for the regime to drop the rule from the books.

According to the report, Lazar Kolisevski, a member of the Party's executive committee, submitted the draft to the Communist Congress. It is a new version of the statute governing activities of party members. It would delete a paragraph which held that membership in the Communist party was "incompatible with the practice of religion." The statute was never strictly adhered to, observers said in London.

ARKANSAS BAPTIST  
401 West Capitol  
Little Rock, Ark. 72201

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