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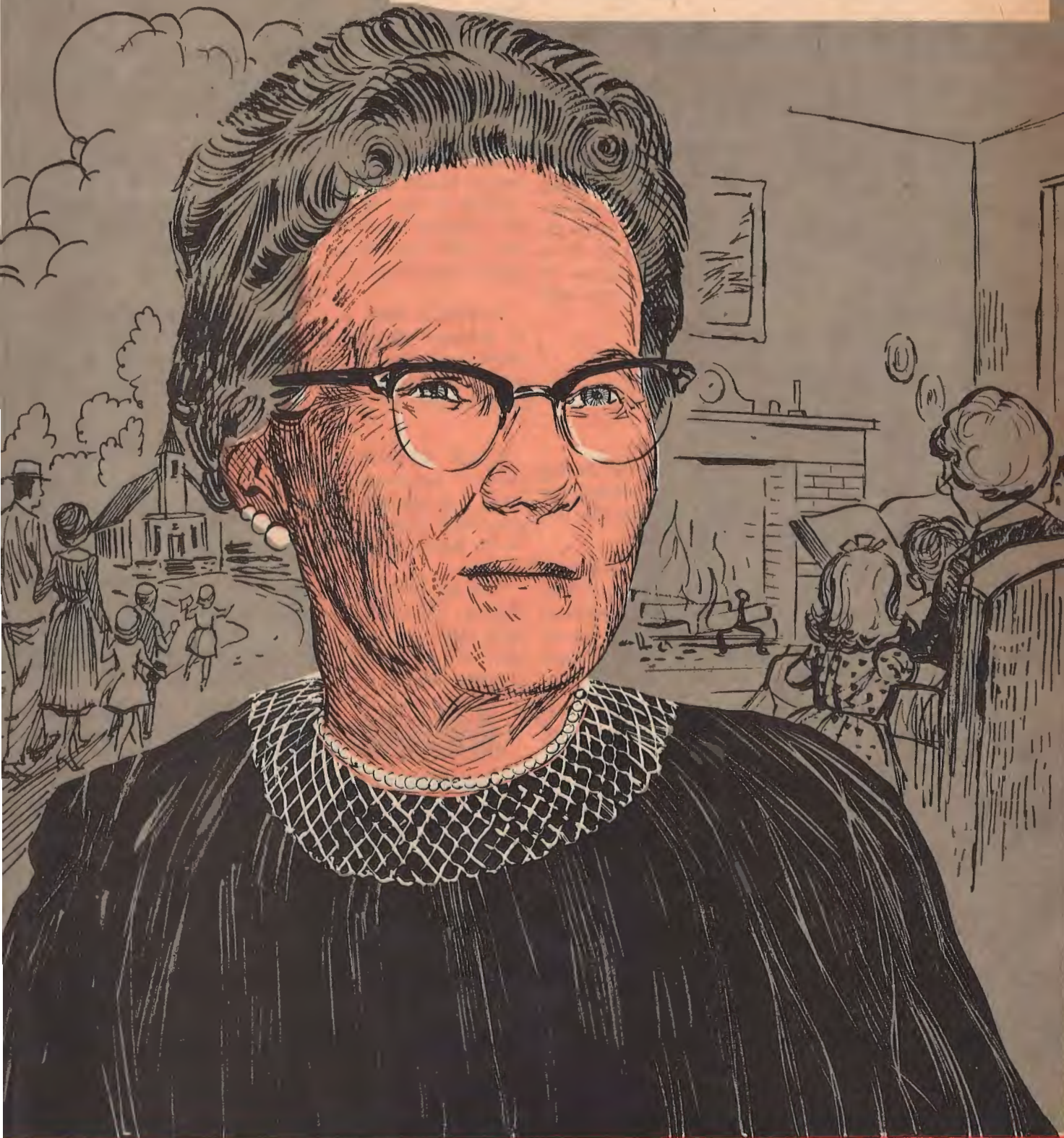
Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine MAY 11, 1967



Mother of year, page 5

Personally
speaking



IN THIS ISSUE:

TREMENDOUS was this year's response to our call for nominations for Arkansas Baptist Mother of the Year. And it is with real pleasure that we offer our congratulations to that fine Christian mother whom the judges chose over all the other splendid women submitted. Meet the 1967 Mother of the Year on the cover and on page 5—Mrs. James Robert Rhodes of Jonesboro.

* * *

IT was a gala day at Ouachita when the new arts and drama center was dedicated and when the university hosted a noted drama critic. The Editor was there to bring you the report on page 7.

* * *

SOUTHERN Baptist thoughts are winging toward Miami Beach where a full agenda faces the annual convention in late May and early June. President Paschall in a Baptist Press interview, page 10, discusses the issues that will come before the group and review his past year's experience as the Convention leader.

* * *

TODAY'S wail is, "I'm just a number nowadays!" C. Richard Browne takes his text to answer this cry when he writes of "holey cards," a defense of the data processing system. We think he will amuse as well as inform you on page 13.

* * *

CARL OVERTON'S informative series on parliamentary procedure, running currently in our newsmagazine, has brought forth the question, "Does our polity protrude?" The question is put and answered on page 15 by Robrt L. Hartsell of Magnolia.

* * *

WE are intrigued with the title of Harriet Hall's column, "Kitchen Memories." Just the title alone brings back memories to most of us, mostly olfactory. Some of hers are, too. You'll find her bit of feminine tuition on page 18.

Freeway squatting

ONE of life's big handicaps for many today is not being able to take the freeway access lanes in stride.

There are still a lot of people who seem to think that the access lanes were made for motorists to squat in. Instead of going ahead and using the lanes to keep moving in until they can work their way onto the main highway, many a driver stops as soon as he has started onto the access lane, hazarding his own life and the lives of others as he sits—as a sitting duck—and waits till he can cut all the way across the access lane and into his favorite lane of the main highway.

Wasn't it Burns who said:

"O was some power the giftie gie
the squatting motorists
To see themselves as drivers
back of them see them?"

There is nothing particularly disgraceful about having learned to drive in the horse-and-buggy days—unless one insists on driving in this jet-propulsion age just the way he drove in those days of yore.

All of which points up the dire necessity of being able to adjust to a swiftly changing world. How many a business has gone kerflumix because its operators insisted not only on doing business at the same old stand, but in the same old way! (And let us not forget that, in this regard, our churches are businesses!)

One of my fellow preachers was musing the other day on the earth-shaking changes that are taking place all around us every day.

"I am not longing to be retired," he said, "but, quite frankly, I am glad that I will be stepping down in another ten or twelve years. I must admit that I simply cannot adjust to the changes that have already happened and are in prospect in the immediate future. I am just not capable of being re-tooled for the new age."

Some can adjust to change, taking the tides in their affairs as that which "leads on to fortune." But those who cannot or will not change are likely to find "all the voyage of their life" to be "bound in shallows, and in miseries."

An example of one left high and dry in the new age is the young theologian who said he was not interested in depth study to determine from the original languages what the Scriptures really say—he just wanted "something I can believe"!

Erwin L. McDonald

Arkansas Baptist newsmagazine

May 11, 1967
Volume 66, Number 19

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Abbreviations used in crediting news items: BP Baptist Press; CB Church Bulletin; DP Daily Press; EP Evangelical Press; LC Local Correspondent; AB Associational Bulletin; EBPS European Baptist Press Service.

A new ministry

What business is it of a pastor and a church to set up and operate a home for ex-convicts and their families?

This is a question that some of our Baptist people may ask in all seriousness as they learn that Pastor Dale Cowling and Little Rock's Second Baptist Church have established Hope House, a block from the church, to help ex-convicts to re-establish themselves as responsible members of society.

Those who feel that the sole responsibility of a church is simply to "preach the gospel" may be inclined to take a dim view of this new development. But those who view the gospel in depth will see that this new ministry is in full accord with the example of Christ himself, who went about loving and helping people in all circumstances of life.

There is a form of Christian witness that confronts a stranger with the head-on question, "Are you a Christian?" and, in the face of a negative answer, proceeds to quote Scripture and seek to persuade one to "accept Christ." This approach is not to be condemned. But whoever the witness is, his words will carry more weight if those to whom he speaks can see in him evidence of real compassion and Christ-like living.

Perhaps nothing would strengthen the hand of the church and of church people more in this day of doubt and turmoil than a little more of the milk of human kindness in all of us as revealed in the way we treat one another and in the way we help those who need help.

Hope House has four or five apartments and will help that many ex-convicts and their families at a time. For the first month, the apartment will be provided, along with food and utilities, free. After the first month, the apartment will be provided, along with food and the ex-convict families will provide their own groceries but will have rent free and utilities free for a second month. Beginning with the third month, a rental of \$25 will be charged and this rent will continue to be charged as long as the family remains occupants.

In the meantime the Hope House board, made up of Second Church members, will be doing what it can to help the heads of the families to secure employment with a view to making them self-supporting.

The house will be open to ex-convicts of all faiths. Occupants will be required to attend church regularly, but not necessarily Second Church. They are to attend the churches of their own choices.

The Second Church undertaking is believed to be the first of its kind in the state, but a Parole Board official reports that similar facilities are under consideration by groups in North Little Rock and in Hot Springs.

Churches, as individuals, must seek the Lord's direction in determining how they can best perform their ministries. Perhaps only a comparative few churches would be in a position to inaugurate such a program as that centering in Hope House. But this is a laudable undertaking for Pastor Cowling and his church and surely they will have our prayerful concern as they pursue the venture. It is always inspiring to see churches and Christians finding ways and means of putting Christianity into practice out in the byways and hedges of life.

Mother of year

THE editor and staff of the *Arkansas Baptist News-magazine* are happy to announce the selection of Mrs. James Robert Rhodes of Jonesboro as the publication's Mother of the Year for 1967.

Mrs. Rhodes was the unanimous choice of a secret committee named by the Newsmagazine, none of whom is connected officially with the paper.

Betty Woods' story about Mrs. Rhodes will be found elsewhere in this issue. You will want to read about this remarkable lady who is "Mama to nine children and Big Mama to 23 grandchildren and to 12 great grandchildren."

Mother of Mine

If I were hanged on the highest hill,
 Mother o' mine, O mother o' mine!
 I know whose love would follow me still,
 Mother o' mine, O mother o' mine!
 If I were drowned in the deepest sea,
 Mother o' mine, O mother o' mine!
 I know whose tears would come down to me,
 Mother o' mine, O mother o' mine!
 If I were damned of body and soul,
 Mother o' mine, O mother o' mine!
 I know whose prayers would make me whole,
 Mother o' mine, O mother o' mine!

—Rudyard Kipling

The people speak

Revivals in Jordan

The simultaneous revivals conducted throughout Jordan, April 2-9, were successful beyond the highest expectations of Jordanian Baptists and Southern Baptist missionaries. The united campaign thrust Baptist work forward by many months in this Arab, half-desert country.

Some revival highlights:

At Jerasā, a high school student professed faith in Christ one night and brought a classmate to the service the next night.

In Irbid, a man with a broken leg was converted through the visits of the local Baptist pastor. He declared he would follow Christ and start attending church "even on crutches."

In Kafrenji, a man notorious as a drunkard and ruffian was converted; a lawyer confided to the pastor, "I have never had a tendency toward spiritual matters, but now I have heard things that I never heard before"; and a 70 year-old dealer in witchcraft (to whom Christians had witnessed unavailingly for 30 years) asked, in tears, "Will Jesus accept a sinner like me?" and later bade a Christian from Ajloun to tell his children in that town that "their old father is gone."

In almost every church, the attendance for the special meetings was twice the usual attendance, and in several churches the number of decisions was double the number of church members. We believe widespread prayer around the world was one of the contributing factors in this success. Now we request prayer for the new believers.—Mr. L. August Lovgren, Southern Baptist Missionary, Ajloun, Jordan.

Life on the farm

I just want to tell you that I always read your "Personally Speaking" column in the Newsmagazine and enjoy it very much. Since you often mention things about life on the farm, I thought you might get a chuckle out of an incident that I enjoyed very much a few years ago.

I lived in a small town in North Central Arkansas and was working as a bookkeeper for a farmers cooperative store (feed, seed, fertilizer and miscellaneous!). I knew most of the farmers who came to the store for their supplies and quite often their wives would drop into the office for a brief visit. One day one of the ladies who lived back in the hills about 30 miles came in, dropped into a chair with a sigh, and said she hadn't intended to come to town that day but some neighbors came along on

their way in to do some "tradin" and asked her to go with them. She was "butchering" chickens and making bread that morning but they "pitched in" and helped her with the chickens, and she just "brought the bread along."

Incredulously I asked, "You brought the bread to town?" She said, "Yes, I had to. It would have run all over the place if I had left it at home." I asked her how she managed it and she said, "Well, I just go back to the car every once in a while and punch it down!"

How's that for a little glimpse of human ingenuity?

(Signed, but name withheld).

Convention membership

It has come to my attention that the Executive Committee of the Southern Baptist Convention will recommend to the Convention in Miami an amendment to the By-Law 18 of our Constitution.

If I understand this amendment, it will require that State Conventions have

no less than 100,000 in membership before they may have representation on all boards, commissions, and agencies of the Convention. It is true, I believe, that these states will have representation of the Executive Committee and the four major boards. However, they will be required to share an at-large position on the other agencies, commissions and institutions between the ten conventions which this will affect—namely, Arizona, Colorado, District of Columbia, Indiana, Kansas, Maryland, Michigan, New Mexico, and Oregon-Washington & Ohio.

It is conceivable that states with large membership should have more representation. It does not seem equitable, however, if the smaller conventions are deprived of a voice in the affairs of our total Convention life.

Let me urge, therefore, that all thinking Southern Baptists who are interested in the right of representation to vote against this recommendation at Miami.—Roy G. Adams, pastor, First Baptist Church of Springfield, Battle Creek, Mich.



(Top) Verser Auditorium. (Bottom). Critic Hewes, Dr. Phelps and Mr. and Mrs. Verser. (See story page 6).

Five-foot queen takes Mother title

By BETTY WOODS

Arkansas Baptists' Mother of the Year is a five-foot "Queen" who believes in feeding the souls, the minds and the bodies of her large brood with nourishment that has given them satisfying lives of religious and mental activity.

She is Mrs. James Robert Rhodes, 80, a member of First Church, Jonesboro, nominated by her daughter, Mrs. Paul Bowlin, First Church, Pocahontas.

Mrs. Rhodes was born Ellen May Huntley in Wadesboro, N. C., and moved with her family as a small child to Arkansas. The Silas Fincher Huntleys lived first in Jefferson County, later in Cleveland County and eventually in Hope.

Following graduation from high school at Clio, she attended Draughan's Business College at Little Rock and went to work as a stenographer for St. Louis Stave and Lumber Company in Pine Bluff. Fate sent her to Fordyce for six weeks of "relief" work at Fordyce Lumber Company, and it was there she met her future husband, who worked for the firm. They were married April 9, 1905.

Until 1930 the growing family lived at Crossett, where "Papa" was a deacon in First Church and a member of the school board. "Mama" was always active in church and school affairs and accepted no excuse from her nine children for missing any church service, and only one reason—illness.

The Rhodes home was filled with music, with Papa on the violin, the children playing first one and then another of the various instruments that appeared about the home—and Mama in the background singing and patting her foot.

To Mama, every home has one ruler, and in her home it was Papa. It was Papa who got the best pieces of chicken, the largest piece of pie, the favorite chair, the first look at the newspaper and the privilege of an undisturbed Saturday afternoon nap.

The scene of Rhodes life was changed by the Great Depression but not the tenor. It was with grit and perseverance that Mama held her family together and saw that they received the college educations she demanded for them.

The Rhodeses moved to Arkadelphia to be near Ouachita College (now University) where three of the children were enrolled at one time. Mama opened their big old home to the male students of Ouachita and many a Southern Baptist pastor made his home with the Rhodes while at Ouachita, paying in

The Cover



MRS. JAMES ROBERT RHODES

the coin of the country preacher—chickens, hams, syrups, potatoes, turnips and other farm produce. Mrs. Rhodes turned these plain foods into lovingly prepared gourmet banquets.

Dinner time, her daughter says, was a time of delight. Mama stimulated the conversations to activate the young minds in her care. There were many lively discussions, sometimes ending in

a fit of anger that always cooled before the table was set again.

Mrs. Rhodes had four children graduate from Ouachita, another from Arkansas State College at Jonesboro, and another from business school.

In 1948 with the children gone from Arkadelphia, Mr. and Mrs. Rhodes moved to Jonesboro and affiliated with First Church. In 1959, Mr. Rhodes died.

Mrs. Rhodes is active in Sunday School, serving as class president for several years. She has been circle chairman and program chairman for the Woman's Missionary Society.

"All of her children and their families" Mrs. Bowlin writes, "are active in their respective churches and communities and all are kept very close at all times by this little five-foot 'Queen' of their hearts, who has woven about our family a wonderful web of love and understanding as only she could do it."

The Rhodes children are James Robert Rhodes Jr., DeValls Bluff, Mrs. Joe Dooley, Camden, Mrs. P. W. McDaniel Jr., Pleasanton, Tex.; Mrs. Woodrow W. Harrelson, Jonesboro, Mrs. Marguerite Brown, Jonesboro, C. E. Rhodes, Georgetown, S. C., John Huntley Rhodes, Waldo, Mrs. Bowlin, and Lt. Col. William H. Rhodes of Ent Air Force Base, Colorado Springs, Colo.

She is also "Big Mama" to 23 grandchildren and to 12 great-grandchildren.



ARKANSAS BSU OFFICERS—Elected by their fellow students for 1967 are Larry Graddy, Hendrix, vice president; Dan Robinson, Arkansas Tech, president; and Margaret Hinson, LRU, secretary. The election took place at the annual Spring Planning Conference, held this year at Tanako and attended by 300 students.

Ouachita dedicates art, drama center

By THE EDITOR

A pledge made by an Arkansas soldier on a World War II battlefield in the Southwest Pacific resulted years later in a \$50,000 contribution to the erection of a new speech and drama center at Ouachita University.

Speaking Tuesday of last week at exercises dedicating the center, named in his honor, Earl E. Verser Jr., Eudora planter, said:

"In the Pacific theatre during World War II, I said, 'Lord, get me home, and I'll go to Ouachita College and study and whatever I feel led to do, I will do.' The Lord brought me home, I did go to Ouachita, married, and went into agriculture for my life's work. My wife and I have gladly contributed to this new building as a way of helping humanity."

Dr. Ben Elrod, vice president of Ouachita in charge of development, told of going to see Mr. and Mrs. Verser at their home at Eudora three years ago to solicit from them a \$5,000 contribution to the new gymnasium at the university.

"Mr. Verser said, 'No, I will not give for the gymnasium, but I will give \$50,000 toward the building of a speech and drama center,'" Elrod recalled. "Reluctantly, I decided to accept it," he said, with a grin. "With this as a starter, we have been able to raise approximately \$150,000 of matching money, making the building possible."

The new building named The Verser Art and Speech Center, features a theatre with a seating capacity of 250 and a number of classrooms for classes in art and drama.

In the dedicatory address, Henry Hewes, drama editor for Saturday Review of Literature, congratulated the Ouachita drama department for making good use of the new facility from the beginning, in the presentation of the play "J. B.," given last week and this week.

Mr. Hewes attended the showing of the drama the night before the dedication. "While I personally do not care for 'J. B.,'" he said, "I congratulate you for producing plays of this kind."

The United States is seeing a revival of professional centers of drama, Mr. Hewes said, pointing out that there are more than 30 such centers around the nation. There are now more than 450 universities offering majors in the theatre, he said.

This contrasts with the fact that the number of Broadway productions has steadily decreased in the last few years.

Television has supplied every corner of the country with an extensive offering of drama, but there are still many areas outside television programming, and the theatre can deal with these, he said.

Total theatre deals with cosmic ideas, with forces that threaten our societies, and makes the theatre-goer a participant, sitting in the same room with the playwright, Mr. Hewes said.

With half the population being less than 25 years of age, one of the problems of playwrights is producing drama that will not prove boring and alienating to the young or too shocking to the older people, Mr. Hewes said.

He sees the field of the dramatist as "religion in the freest sense of the word." He feels that "the theatre can be religious without being moralistic."

There is a danger that the theatre in America will become too institutionalized, he said. "The theatre has to move with the world," he continued. "The theatre must always be flexible enough to accept change, breaking through the wall of taboos to test truth."

Mr. Hewes sees a moral obligation

of theatre-goers to pass on to others insights gained from theatre productions that relate to situations in the world.

Declaring that the theatre is necessarily a deficit operation, he pointed to the need for financial subsidy from local donors. Taking note of the fact that persons able to support the theatre are likely to be the older, more conservative people of a community, he expressed the hope that they would permit the dramatists to "go ahead and do what they feel is right," and not hinder them from moving ahead as they should.

The university and the theatre, each living up to its potentialities, can render a valuable service to society by helping the people to know and understand life situations and to know how best to participate, Mr. Hewes concluded.

Among those present for the dedication was Mrs. Gene Henry Rudolph, for many years head of the Drama department at Ouachita, retired since 1958. She was given a standing ovation.

A plaque in the foyer states that the new building was made possible "by a generous gift of Mr. and Mrs. Verser Jr.," and that it was erected in honor of the parents of the Versers, Mr. and Mrs. Earl E. Verser of Lonoke and Judge and Mrs. Thomas C. Trimble of Lonoke, and the Verser children, Mollie Ann, Joyce, Jane, Karen, and Earl Ed, and is dedicated "to the Christian education of future generations of young men and women."



Mrs. Rudolph. (Additional pictures on page 4)

Medical Center in phenomenal growth

As a part of advance plans for observance of national Hospital Week, May 7-13, personnel from Baptist Building were recently taken on a half-day tour of Arkansas Baptist Medical Center here.

The Medical Center has had a phenomenal development since its beginning as Arkansas Baptist Hospital in 1920 with a plant valued at \$58,000. Today the plant is a 497-bed facility valued at \$14,000,000 soon to be augmented by a new satellite hospital to be constructed on a 53-acre site on University Avenue.

The present hospital facility has undergone complete renovation and now has the latest of equipment.

On the medical staff are 300 physicians and surgeons, covering all fields of medical service. The staff is equipped for doing routine procedures from tonsillectomies to open-heart surgery.

The Center has 850 full-time employees and is open 24 hours a day, seven days a week. Approximately 20,000 patients are admitted a year, 40 pct. from outside Pulaski County and including every county of the state. An additional 37,000 are treated in the emergency rooms and clinics of the out-patient departments.

The budget for 1966 was \$6½ million and for 1967 it is expected to be \$7 million. Of this, \$3½ million is for payroll.

Dr. Johnnie A. Gilbreth has been on the hospital staff since 1945, when he served as business manager. He has been administrator since 1946.

Yellville marks 54 years

First Church, Yellville, celebrated its 54th anniversary Apr. 23 with a dinner at the church.

The church was organized Apr. 26, 1913, with 23 charter members. Seven of the twenty-three are still living and five of these were present: Mrs. Donna Angel, Mrs. Kate Carson, Mrs. Abbie Cowdry, Mrs. Myrtle Firestone, and L. G. Clem.

After the noon meal some of these charter members gave testimonies and talked about some of the things they remembered during the early days of the church.

The afternoon service was brought to a close with a message by S. D. Hacker, associational missionary for White River Association.

"Baptists Who Know, Care"

Every member in your church will be informed if they receive the ARKANSAS BAPTIST NEWS-MAGAZINE paid through the church budget.



THE RADIOLOGY department of Arkansas Baptist Medical Center is visited by Dr. S. A. Whitlow, executive secretary of the Arkansas Baptist State Convention, and Miss Nancy Cooper, executive secretary of the Woman's Missionary Union. Dr. J. R. Bearden, associate radiologist, explains details of x-rays of lungs and heart.

SURGICAL equipment needed for an appendectomy is exhibited by Mrs. Janie Tyler, left, director of nurses of Baptist Medical Center. Looking on, left to right, are: Editor Erwin L. McDonald, of the Arkansas Baptist Newsmagazine; Dr. S. A. Whitlow; Arkansas Baptist Medical Center Administrator Dr. Johnnie A. Gilbreath; and Miss Nancy Cooper, executive secretary of Woman's Missionary Union.

Whitlow elected editor

ALBUQUERQUE, N. M.—C. Eugene Whitlow, pastor of First Church, Alamo-gordo, N. M., for the past 12 years, has been elected editor of the **Baptist New Mexican**, weekly publication of the Baptist Convention of New Mexico published here.

Whitlow will assume the position June 16, succeeding Horace Burns, who resigned in November to accept a pastorate in Oregon.

He will also serve as secretary of public relations for the convention. He was elected to the post by the State Mission Board of the convention.

A native of Arkansas, Whitlow was pastor of Baptist Churches in Seagraves and Cleburne, Tex., Gentry Ark., and Tulsa, Okla., before coming to New Mexico 12 years ago.

A member of the Executive Committee of the Southern Baptist Convention, the new editor is also a former vice president of the Baptist Convention of New Mexico and president of the New Mexico Baptist State Mission Board.

He is a graduate of Tulane University, Tulsa, Okla., and Southwestern Seminary, Ft. Worth.

Mrs. Rosalea Koon has been serving as acting editor since Burns' resignation. (BP)

Resigns Eagle Heights

After almost ten years as pastor of Eagle Heights Church, Harrison, H. Dale Jackson has resigned to accept the pastorate of Overland Church, Overland, Mo.

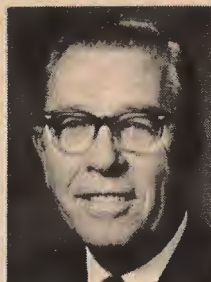
During Mr. Jackson's pastorate at Harrison approximately 750 people have united with the church, more than 400 of whom were baptized into its fellowship. The church has undergone three building programs: the sanctuary in 1959, a new educational building in 1961; and a pastorium in 1963. Budget offerings have increased from \$15,000 to \$35,000.

Mr. Jackson served as chairman of Evangelism for Boone-Newton Association for three years, moderator of the association for five years, and was active in denominational affairs.

Chairman of the pulpit committee at Eagle Heights is Gerald Parsley.

To serve at Fayetteville

Two churches in Fayetteville have new pastors. Second has called James W. Hickman, England, and Garland Morrison, Hot Springs, has accepted the pastorate of Ridgeview.



C. EUGENE WHITLOW



VICKIE MOODY

To Caroline Association

Vestal Dean has accepted the pastorate of Myrtle Street Mission, Cabot. He succeeds John Ellerbee, who has accepted the Cocklebur Church.

In other news from Caroline Association, Biscoe Church has recently added an educational unit. Freddie Gay is pastor.

Marney resigns

CHARLOTTE, N. C.—Carlyle Marney, pastor of Myers Park Church here for nine years, has resigned. He has been recuperating from a serious illness that caused his collapse in September. Marney, the author of several books, will continue to live and teach at Lake Junaluska near Waynesville, N. C. (BP)



AND THEN THEY BLEW UP THE CHAPEL—Capt. Carter Tucker, Monticello, a Baptist chaplain with the 2nd Battalion, 27th Infantry of the 25th Division, uses his steel helmet as an altar as he conducts services inside a Viet Cong tunnel complex near South Vietnam's border with Cambodia. After the service was over, more than a ton of dynamite was used to destroy the tunnels. With the chaplain are PFC. Donald Ellis, Eminence, Ky., and Spec. 4 William Lowry, Greenville, Mich., right. —AP Photo in Arkansas Gazette

Youth of the Month

Vickie Moody, daughter of Mr. and Mrs. J. A. Moody, was chosen Clarks-ville Church Youth of the Month by the Kiwanis Club.

Vickie has been an active member of First Church since transferring from Dexter, Mo., almost five years ago. She is president of Girls Auxiliary and is assistant leader in Sunbeams. She assisted with the Vacation Bible School, and has been active in Sunday School and Training Union.

Vickie is a sophomore in the Clarks-ville High School. She has been on the honor roll and a member of the band four years.

To attend institute

Mrs. Gary L. Holland, professor of Biological Science at Southern College, has been selected as a participant in the National Science Foundation-sponsored Summer Institute on Marine Biology and Tropical Ecology for college professors. The Institute will be held at the University of Puerto Rico for a period of six weeks beginning June 19. Her husband, Gary L. Holland, professor of Physical Education at Southern will also attend classes at the University of Puerto Rico.

Mrs. Holland was granted a B. S. E. in 1964 and M. S. E. degree in 1965 from Arkansas State University. She has been teaching General Biological Science and Botany at Southern since 1965. She is a member of the Arkansas Academy of Sciences, Association of Midwestern College Biology Teachers, Beta Beta Beta Biological Honor Society, and American Association for the Advancement of Science.

204 respond to film

Following the recent showing of Billy Graham's "The Restless Ones" in Jonesboro, there were 204 commitments, including 41 first professions and 2 dedications for full-time service. Everett Yeilding handled the presentations and extended the invitation.

Update study helps

FORT WORTH—Four faculty members of Southwestern Seminary here contributed to the Bible Study Helps for the King James Version of the Bible published recently by World Publishing Company of Cleveland, O. They are E. Leslie Carlson, retired professor of Biblical backgrounds and archaeology, Thomas M. Bennett Jr., professor of Old Testament, and Huber L. Drum-right and Virtus Gideon, professors of New Testament. Carlson served as general editor of the Bible Helps staff which included three other theologians. (BP)



Alexanders cut album

Mr. and Mrs. Max M. Alexander have recorded twelve sacred duets and solos for an album that includes such favorites as "How Great Thou Art," "The Holy City," "It Took a Miracle," "When They Ring the Golden Bells," "The Wayfaring Stranger," "The Lord's Prayer," and six other songs. The records are available by writing the Alexanders in care of Park Hill Baptist Church, North Little Rock, Ark.

The Alexanders are both natives of Oklahoma. Mrs. Alexander was born and reared in Hollis. She graduated from Oklahoma Baptist University, where she sang in the Girl's Quartet and other musical organizations. She has done additional music study at Little Rock University.

Mr. Alexander grew up in the farm community of Port, near Sentinel. He graduated from Oklahoma Baptist University, where he sang with the famed Bison Glee Club. In his senior year he was chosen the Outstanding Senior Glee Club Member.

The Alexanders were married while attending O.B.U. After graduation they moved to Ft. Worth where Mr. Alexander attended Southwestern Seminary and received the master-of-sacred-music degree.

Mr. Alexander is now serving as minister of music at the Park Hill Church, where he has been for the past eight and one-half years. During this time the music ministry has grown to over 540 members in 15 choirs, three handbell choirs, and six ensembles.

The Alexanders have two children, Mary Frances, six, and David, four. One-half of the proceeds from the records will be given to Foreign Missions.

The accompanist for the album is Mrs.

Clarence S. White. She is a graduate of Ouachita University, where she studied piano and organ. She is organist at Park Hill Church and an employee of the Arkansas Baptist State Convention where she serves as office secretary in Woman's Missionary Union.

Heads alcohol fight

May 2 Billy E. McCormack, Baptist pastor, officially became executive director of the American Council on Alcohol Problems, Inc., with headquarters in Washington, D. C. The Christian Civic Foundation of Arkansas, Inc., is one of the nearly 50 state organizations affiliated with the Council and giving financial support to the program, projected through the national organization.

The new national executive succeeds the late Dr. Caradine R. Hooten.

Mr. McCormack is a native of Louisiana and attended Louisiana State University before enlisting in the U. S. Navy in 1946. He later received his B. A. and M. A. degrees at Northwestern State College and took his theological training at Southwestern Seminary.

He was secretary and administrative assistant to Congressman Overton Brooks of Louisiana, before he answered the call to the ministry and was licensed to preach at Ringgold, La.



W. ROSS EDWARDS



H. H. MCGINTY

Buckner calls leader

Elva Adams, pastor, First Church, Barling, has accepted the call of Buckner Association as superintendent of missions.

He is all ready on the field and living in the associational parsonage at Huntington. Mr. Adams is the son of the late Rev. Martin Adams, and a brother of Harmon and J. S. Adams of Waldron.



BILLY E. MCCORMACK



ELVA ADAMS

Ross Edwards elected new Missouri editor

The Executive Board of the Missouri Baptist Convention here elected W. Ross Edwards, pastor of the Swope Park Baptist Church in Kansas City, Mo., as the new editor of *The Word and Way*, official convention weekly newsmagazine.

Dr. Edwards will succeed H. H. McGinty, whose resignation and retirement will be effective Nov. 1, 1967, the date of his 20th anniversary as editor of the Baptist state paper.

The Kansas City pastor will begin his association with the paper on July 1, working with the retiring editor for four months before assuming full responsibility as editor.

The Word and Way has a circulation of about 65,000, serving the 1,850 churches and 496,000 Baptists affiliated with the convention.

Dr. McGinty, became editor when *The Word and Way* was only two years old. McGinty has the second longest tenure, 20 years, among the 29 current editors of state Baptist papers. He will be 72 this year, the mandatory retirement age for the Missouri editorship.

A native of Star City, Ark., Dr. Edwards has been pastor of the 1,700-member Swope Park Church for 20 years. Previously, he was pastor of First Church, Warrensburg, Mo.

Before coming to Missouri in 1943, Edwards was pastor of several Arkansas churches: First Church, Marianna, and churches in Arkadelphia, Thornton, and Malvern.

For two years, Edwards taught pastoral administration at Central Baptist Theological Seminary, Kansas City, Kan., where he earned the doctor-of-theology degree. He is a graduate of Ouachita University, and of Southern Seminary, Louisville. He is the author of two books, *The Message of the Cross*, and *The Pastor's Five-Year Record Book*.

Dr. Edwards is a former president of the Missouri Baptist Convention and a former president of the Missouri Baptist Ministers' Conference. Currently, he is a member of the Southern Baptist Convention's Christian Life Commission and chairman of the executive committee of Midwestern Seminary, Kansas City, Mo.

He has been secretary-treasurer of the Southern Baptist Pastors' Conference, a member of the board of Southern Baptist Foundation, and secretary of the Midwestern Seminary board of trustees.

He and Mrs. Edwards, a native of Warren, Ark., have two children and three grandchildren. (BP)



HELP SMOKEY BEAR PREVENT FOREST FIRES IN THE SOUTH

Paschall lists issues facing SBC

QUESTION: You have made many trips in your duties as president of the Southern Baptist Convention. How many miles would you estimate that you traveled this year, and how much were you away from your own pulpit?

ANSWER: I have tried to limit my travels as president of the Convention, but even so, trips multiply. I have visited our mission fields in the Orient and in South America, since our Detroit meeting. I have kept no record of the miles traveled. Convention responsibilities, including the mission tours, have made it necessary for me to be out of my pulpit on six Sundays.

QUESTION: What is your brief evaluation of the status of Southern Baptist work in the Orient and in South America?

ANSWER: There are signs in the Orient, particularly in Japan, which indicate that our mission work may be on the verge of an evangelistic breakthrough. I sensed this in the Japan Baptist Convention Evangelism Conference last June. It may be that the climate of Japan is more favorable to the Gospel now than ever before. There is a sense of expectancy on the part of our missionaries as they plan and pray and work toward a new advance. In South America there are many signs of Gospel progress. From the standpoint of our Baptist work, Brazil is the brightest spot in Latin America. In other countries the national leaders and our missionaries are working with increasing effectiveness by way of radio and television as well as in the building of local churches. Latin Americans, in general, are coming to know who Baptists are and to feel the impact of the Gospel which they preach.

QUESTION: Would you recap briefly your impressions of the military and missionary situation as you observed it in Vietnam?

ANSWER: My visit to South Vietnam was very brief. The whole situation is confusing and uncertain. Our missionaries labor against great difficulties, but they are brave and dedicated to the ministry of Christ. In the future, Baptists may have a wonderful opportunity in this part of the world to preach the Gospel, build churches and influence the whole social order.

QUESTION: You have shared in ceremonies officially launching the Crusade of the Americas in Latin America. What, in your opinion, might be the real significance of this hemispheric crusade for Baptists?

ANSWER: The Crusade of the Americas is the greatest opportunity we have ever had to bring the impact of the Gospel on the whole hemisphere. This evangelistic effort is newsworthy. We should be able to have great coverage through radio, television and the printed page. In the Crusade of the Americas we have the opportunity not only to reach many people for Jesus Christ, but to identify ourselves with the righteousness of the Kingdom of God as it pertains to everyday living in the whole social order.

QUESTION: Many share concern that the controversies about American Baptists not participating in the Crusade of the Americas, plus Wayne Dehoney's misinterpreted "invitation" to Catholics to join, might overshadow the constructive planning for the crusade. Do you have any thoughts on this?

ANSWER: The relationship of American Baptists and Roman Catholics to the crusade will not keep it from being a success. American Baptists could have contributed much to the Cru-

sade of the Americas, but their decision not to cooperate in this evangelistic effort should not discourage the other participants from moving ahead with confidence and hope. We could have done more with their help, but we can do much without it. It is encouraging that American Baptists have suggested the possibility of the local churches and state conventions participating in the crusade. The fact that Roman Catholics cannot join in the effort is understandable.

QUESTION: What particular issues do you find Southern Baptists discussing the most as you travel across the 50 states of our convention?

ANSWER: Southern Baptists are discussing many issues, but the following seem to be getting most attention: (1) Federal aid to Baptist institutions, (2) The need for a new evangelistic trust, (3) The relation of the Southern Baptist Convention to the ecumenical movement, (4) The Vietnam War, (5) The responsibility of Baptists in the social, economic and political programs of the country.

QUESTION: Our last SBC president said Southern Baptists were suffering from a "paralysis of analysis;" that we had spent so much time in recent years studying ourselves that we had fallen into inaction in our major assignments. Do you see this dilemma as a continuing problem for the SBC?

ANSWER: I see professionalism and institutionalism as a great hindrance to our evangelistic and spiritual success. We must be able to get beyond ourselves, our frozen orthodoxy, our religious rigmarole, our organizational routines, our negative thinking, our depressing introspection to preach and live the Gospel of Jesus Christ. More emphasis on spiritual reality will bring better results in all areas of our work.

QUESTION: The Baptist Education Study Task (BEST), and the continuing plight of Baptist schools facing financial crises, has put Christian education in the forefront of Baptist thought and discussion. What do you see as the long-range projection for Baptist higher education?

ANSWER: Baptist higher education is in trouble. We may be attempting more in this area than we can do well. The subject of Baptist higher education must be kept open so we may be free to make whatever adjustments are necessary in our Baptist schools.

QUESTION: Recent surveys by the research and statistics department of the Sunday School Board have indicated that a majority of church leaders don't believe Southern Baptists give enough attention to contemporary moral, social and economic problems. How do you react to these findings?

ANSWER: I believe there is an increasing awareness on the part of Southern Baptists concerning moral, social and economic problems. It is important for us to see the whole man, the whole city, the whole nation and the whole world.

QUESTION: Many have noted a deciding shifting of Southern Baptist leadership from older leaders to much younger men in recent years. What do you think this might mean for future directions in SBC thought and action?

ANSWER: I believe Southern Baptists will choose a leadership based on other considerations than chronological age. Our next president may be an older man. It is important for the leadership of the Southern Baptist Convention, regardless of age, to be people of faith, courage and hope.

QUESTION: More laymen and laywomen are showing aggressive interest in SBC activities and programs. Would you

suggest specific ways that this participation might be expanded even further?

ANSWER: The church is not the clergy; the church is the people of God. Southern Baptists, more and more, are including laymen on denominational committees, boards, convention and conference programs. The laymen need to be heard. On the local church level, the pastor would do well to confer often and extensively with his laymen in giving direction to the ministry of the church. Also, it is important for laymen not only to talk in conferences and committee meetings, but to act on the level of specific assignment and responsibility. We definitely need more laymen present and participating in the annual meeting of the Southern Baptist Convention. May 30-June 2, 1967, would be a good time to begin.

QUESTION: Do you foresee any eventual fragmentation of our convention as SBC expansion spreads into "pioneer" areas of the Far West and Northeast?

ANSWER: No.

QUESTION: Do you anticipate any especially controversial

EDITOR'S NOTE: The president of the Southern Baptist Convention, H. Franklin Paschall of Nashville, Tenn., outlines the major issues facing the denomination based on his travels throughout the convention, recounts his experiences in his first year as president of the 11-million member convention, and comments on the forthcoming convention in Miami Beach, May 30-June 2. The interview with Paschall, pastor of the First Baptist Church of Nashville, was conducted by Jack U. Harwell, editor of *The Christian Index*, Atlanta.

issues coming before the convention in Miami Beach in June? If so, which issues?

ANSWER: I do not expect any overriding controversial issues to come before our convention in Miami.

QUESTION: What would be your personal "nutshell sermon" to all Southern Baptists as they face the challenge to Christianity in our day?

ANSWER: Lead mean one by one to commit themselves to our Lord Jesus Christ and encourage the people of God to implement their faith in terms of moral and civic righteousness, spiritual and social progress for all people.

Baptist Briefs

WASHINGTON—Senator Abraham A. Ribicoff (D. Conn.) has introduced a bill in the U. S. Senate to establish a federal-state program to improve safety standards for youth camps. The bill calls for the development of camp safety standards by the secretary of Health, Education, and Welfare (HEW) after consultation with representatives of the states, private persons and organizations concerned with youth camping and camp safety. (BP)

WASHINGTON—The Internal Revenue Service is preparing to issue a regulation to tax income from advertising carried in nonprofit publications which compete with tax-paying commercial magazines, according to a report by United Press International (UPI).

Start new college

JACKSONVILLE, Fla.—The Florida Baptist Convention approved the articles of incorporation and charter for a new Baptist college in West Palm Beach, but only after lengthy debate and a slim majority vote of 242-197.

The vote came after six hours of consideration, which included numerous questions, not quite as many answers, much debate, and numerous statements of conviction, said one observer.

The convention-approved charter will now go to the Florida Secretary of State in Tallahassee for official approval. Once official recognition is given, the school will be officially chartered and the trustees will be authorized to receive property and funds.

Meeting at the First Baptist Church of Jacksonville for a special called session, the convention approved the name

of the new institution—Florida Baptist College, Inc.

Much of the debate centered around the question of whether the proposed new school would be established with adequate financial backing.

Proponents of the college reported that a total of \$776,449 has been pledged in a local campaign for the school, with about \$120,000 on hand in cash. A state missions offering of the Florida Baptist Convention brought the total to about \$170,000 now available. (BP)

Baptist beliefs

Blessed grandmother, mother

BY HERSCHEL H. HOBBS

Pastor, First Baptist Church, Oklahoma City, Oklahoma, past president, Southern Baptist Convention

"The unfeigned faith...in thy grandmother...and thy mother...in thee"
(II Timothy 1:5).

In baseball parlance "Tinker to Evans to Chance" is symbolic of a famous double-play combination. Here is one which is much more famous and vital. "Lois to Eunice to Timothy" or "Grandmother to mother to son." This is Paul's tribute to a noble family.

He is thanking God for his remembrance of the "unfeigned faith" that is in his son in the faith (I Tim. 1:2). The word rendered "unfeigned" is a word meaning "without hypocrisy." It was a genuine faith. But while Timothy was Paul's son in the faith, back of Paul stood two noble women.

The former of these was Timothy's grandmother Lois. And the latter was his mother Eunice. Eunice, a Jewess, was married to a Greek who probably was a pagan (Acts 16:1). If so, the faith of these two women is all the more important. We may well imagine that these two women had been faithful in their Jewish faith. But perhaps on his first missionary journey Paul had won them to Christ. They lived in Lystra, a city visited by Paul and Barnabas (Acts 14:8ff.; 16:1). And the faith which they had in Christ was without hypocrisy; it was genuine.

However, no mention is made that Paul actually won Timothy to Christ. So evidently he was already a Christian. Paul simply chose him as a companion in his ministry. And since he was a half-Jew Paul circumcised him out of consideration for the Jews (Acts 16:3).

The point is that in all likelihood Timothy had been won to Christ by Lois and Eunice. The faith which they had they passed on to their grandson/son. So Paul rejoices that the faith which was in them was also in the one they loved.

What a wonderful thing it is when grandmothers and mothers lead such as Timothy to Christ. The aura of their glory is enough. But they shared also in the glorious ministry rendered by Timothy.

...Musicians
at
Ridgecrest,
Glorieta



ASSEMBLY MUSICIANS—Lloyd Pfautsch (upper r.) will conduct classes in choral conducting and interpretation at music leadership conferences scheduled for June 29-July 5 at Ridgecrest (N. C.) Assembly and July 13-19 at Glorieta (N. M.) Assembly. Pfautsch, who is director of the music division of Southern Methodist University, Dallas, will also address both conferences. Conductors of the featured music work, which will be the oratorio "The Passion According to St. Matthew" by Johann Sebastian Bach, will be: (lower l.) Du-Pre Rhame at Ridgecrest and (lower r.) Walter O. Dahlin at Glorieta. Rhame is director of the division of fine arts and professor of music, Furman University, Greenville, S. C. Dahlin is chairman of the music department, Chico (Calif.) State College. Music leadership conferences are sponsored by the Sunday School Board's church music department.—BSSB Photo



Feminine intuition

by Harriet Hall

Kitchen memories

What comes to your mind when you hear the word *kitchen*? The dictionary defines it as "a room with cooking facilities." To me it has always been more than that. When I think of childhood memories I have a warm feeling toward the kitchen.

The kitchen gave something special to the five of us children who grew up together. There were many lessons to be learned such as taking turns helping with the dishes, sharing problems and decisions at the table, etc.

When I was growing up I always thought of the kitchen as the focal point of our home. When I want a happy memory card I get a mental flash of my father at the table, up to his usual tricks of slipping his buttermilk in front of one of the places at the table—eagerly awaiting the expression on the face of his son or daughter who thought it was sweet milk . . . until that first sip!

There were the cold days when we would come bursting in and the aroma of good hot food would draw us immediately to the kitchen. There were the times when there was something special—maybe my favorite dish of baked apples, or the best southern-fried chicken ever! Sometimes we'd find a platter of cookies heaped high—only to watch it disappear in no time.

A kitchen may set the stage for character-building in the lives of children, especially when the blessing or grace is said before every meal. My father usually said the blessing—but it was my mother who had put together the meal which was blessed. Her cooking may not have been classed as the fanciest according to French chef standards—but it was always delicious and spelled out love in a thousand ways. How grateful I am for the wonderful mother that served us both physical and spiritual food.

Why wait for a special occasion or birthday? Let's go whip up something good. It will pay rich dividends in a child's memory book of tomorrow.

Comments, suggestions, or questions, may be addressed to Mrs. Andrew Hall, Mt. Sequoyah Drive, Fayetteville, Ark. 72701

The bookshelf

Billy Graham and Seven Who Were Saved, by Lewis W. Gillenson, Trident Press, 1967, \$4.95

A personality study of Billy Graham himself begins this unusual book. Presented here are the origins of Graham's faith.

Among the seven whose conversion experiences are related is Jimmy Karam, a Little Rock clothier. Others are Eleanor Searle Whitney, an erstwhile socialite; Jim Vaus, an electronics engineer with a criminal record; Johnny Spence, golf pro who had turned alcoholic; Jean Dillard, an artist and dress model; Stuart Hamblen, the author of the popular song "It Is No Secret"; and Henderson Belk, businessman.

Author Gillenson is a well known journalist and editor who is now editor-in-chief of a major New York publishing company.

Surprises in the Bible, Sermons About Amazing People and Unexpected

Events, by Clovis G. Chappell, Abingdon, 1967, \$2.50

Dr. Chappell helps the reader to see that what one takes as being unusual in ordinary terms takes on new meaning when viewed through comprehension of God and Jesus Christ challenging Christians today.

Widely known and loved as one of America's most active preachers and religious writers, Dr. Chappell has given his full time since 1949 to writing and preaching at large.

The Funeral Sourcebook, by Herbert Lockyer, Zondervan, 1967, \$4.95

Besides sermons, sermon outlines, suggested funeral hymns, Scripture selections, illustrations, prayers, and poems, this book contains in its back pages for the keeping of records of funerals conducted. It is a very helpful book for any who are called on to conduct funeral services.

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'Holey' cards: A 20th Century apologetic

BY C. RICHARD BROOME, ADMINISTRATOR OF DATA PROCESSING
SOUTHERN SEMINARY, LOUISVILLE, KY.

Depersonalization is the cry! Zip codes, social security numbers and telephone area codes have replaced distinctive individuality!

So universal is this lament that the person who works with data processing must constantly be on the defensive. This article, for what it's worth, is one data processor's apologetic.

There is a Biblical admonition to "let all things be done decently and in order" (I Cor. 14:40). In the age of population explosion, rapid transit, orbiting satellites and billion-dollar "deals" electronic data processing is the orderly way to keep up with facts, things—and individuals.

Even in the distant past, Moses was commanded to number the Children of Israel (Num. 1:4)!

It hardly seems necessary to point out how zip codes aid in sorting mail or Social Security numbers in identifying taxpayers. But the churches are finding uses for better means of identification too. One Southern Baptist pastor recently had to inform the Sunday School Board that a Mrs. J. E. Jones who earned a study course award this year is the same as Mrs. Jack Jones (and Mrs. Helen Jones) who had earned previous awards. To the extent that data processing aids in consolidating, storing and disseminating information, it is a blessing and not a curse.

Machines are only robots—morons—that perform rapidly the clerical tasks assigned to them. They do not think; they simply repeat over and over the various steps of their programs. However: they never tire in making mathematical calculations, typing statistical lists, searching files or verifying information.

If it were not for modern data processing techniques our Sunday School Board would need many more clerks and much more space and time to process the subscriptions for church literature. Even then it would be almost impossible to keep abreast of publication schedules. The same is true of complicated pension calculations and financial records kept by the SBC Annuity Board.

Without the astounding speeds at which these machines perform their tasks, much data would become obsolete before it could be processed and used. By doing the repetitive and often monotonous jobs, these machines free human minds for more important tasks. Surely relief from drudgery makes persons more creative!

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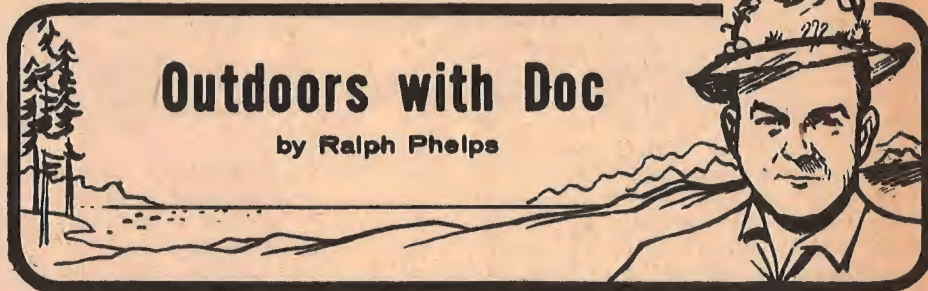
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Outdoors with Doc

by Ralph Phelps

Numbers to count, pounds to weigh?

Although Doc's standard statement is that his favorite type of fishing is whatever kind is available at the moment, another principle may affect what an angler tries—namely the object of the outing. Does he want numbers to count or pounds to weigh?

We are not above bream fishing, the best method of boating edibles in record numbers. On a trip to Dixie Lake outside Carthage, Texas, a couple of years ago, another man and I caught 116 bream one afternoon. (There is no legal limit on the number one can catch.) Using night crawlers for bait and fishing with fly rods, we sacked up the little battlers in great quantities. The catch was a mixture of blue gills and red ears, a few of which weighed over a pound and a half. I never enjoyed an afternoon more.

On two recent trips, though, I caught very few fish but had nearly as much good eating as in my half of the bream haul. Using a lead-head and blue worm, I caught five bass during a short outing on Lake Hamilton; and the five averaged close to four pounds each.

On the second trip, I went cat-fishing with Veedie Mauldin where a stream was pouring into a muddy inlet of Lake Texoma near Durant, Oklahoma. The eight inches of rain we had just experienced as a side blessing of our revival had left the waters unfishable for anything except catfish, so I jumped at a chance to go. Using stink bait (most appropriately named!) on a tiny piece of sponge attached to a small treble hook and cast with a rod and reel, we landed only three channel cats. But if Veedie hadn't been strong as an ox, we never would have made it back up the steep bank of our car. If my partner had ever landed the monster which dived under a big rock at his feet and finally sawed the line in two, we would have had to get a winch to get the fish up the hill.

But whether trying for numbers or quantity, Doc still maintains that the best kind of fishing is today's.

WE'RE SORRY!

In our Apr. 27 issue a typographical error appeared in the Training Union column and we'd like to make the correction. The sentence read: "Every union and department needs to plan their weekly programs to keep them from being 'weekly.'"

The sentence should have read: "Every union and department needs to plan their weekly programs to keep them from being 'weakly.'"

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Write to:

**C. H. Seaton
Brotherhood Department
302 Baptist Building
Little Rock, Arkansas**

Does our 'polity' protrude?

BY ROBERT L. HARTSELL, MAGNOLIA

Brother Queasy's wife raised a leaden eyelid and mumbled, "What's the tossing and turning all about? Why don't you go to sleep, Fred? It's almost two o'clock."

"Oh, it's that business meeting tonight, Angel. You know how tense they always make me, and then, I'm half nauseated and can't relax and sleep even after it's over. If just our church members didn't split up over every issue!"

"Try to relax and go to sleep," Angel soothed, "it's part of the system."

* * *

How about that? "All part of the system." Is it possible that our church business meeting "system" is essentially divisive in nature and that a large part of the unrest currently in our churches is directly traceable to our treasured polity?

If you have been following closely missionary Carl Overton's very fine series on Baptist polity (parliamentary procedure), you are aware that parliamentary procedure demands that a motion be made before any discussion takes place; then discussion follows on both sides of the issue involved in the motion.

NOTE: "Both sides of the issue." Parliamentary procedure forces church members to divide into "pros" and "cons" on an issue. Unfortunately, some church members focus on the people doing the arguing rather than on the arguments being presented for or against an issue.

The next link in this detrimental chain of events is that emotional involvement in issues carries over to the attackers or defenders of the issues, so that people eventually support or op-

Deaths

ALBERT GRADY DICKENS, 55, Gurdon, pastor of Shady Grove Church near Curtis, Apr. 27.

He had been a minister for 17 years. He also was employed by Gurdon Lumber Company for 29 years.

ROYSTON D. DRAKE, 62, Little Rock, refrigeration engineer, Apr. 29.

He was a member of Calvary Church, where he was associate superintendent of the adult Sunday School, a member of the planning and ministries committees and a deacon.

JACOB B. MARTIN, father of Mrs. J. Bryant Durham, Southern Baptist missionary to Nigeria, Apr. 19 in Lincoln, Ga.

pose not certain issues, but fellow church members who are identified with the "sides" of these issues.

"Sides," "for," "against," "attack," "defense," "support," "oppose," "argument;" it sounds like war! The very vocabulary used to talk about parliamentary procedure is evidence of its divisive nature.

Conversely, the nature of committee, conference, or group discussion is "a search for truth in a co-operative spirit" (sounds almost "Baptistic" doesn't it?); in other words, everyone looks at all of the issues, working co-operatively toward eliciting information or making a decision. This procedure inherently helps keep the group together, whereas parliamentary procedure inherently

divides the group into two camps—sometimes warring camps.

Is it possible that we could improve the spirit of unity, cooperation, and fellowship within our churches if we were to change from a parliamentary business meeting procedure to a discussion procedure wherein decision would be achieved by consensus instead of by debate?

Is it possible that we could relieve Brother Quesay's nervous stomach and "the business meeting jitters" of a host of his comrades by changing our church business meeting procedure to a system which does not inherently tend to precipitate the fellowship toward combat?

Is it at least worth investigating?

Does your church use an informal, discussion-type business meeting parliamentary system? What is its effectiveness? How would you feel about a possible change in the system in your church?

Beacon lights of Baptist history

Open communion

BY BERNES K. SELPH, TH.D.
PASTOR, FIRST CHURCH, BENTON

The discussion of open and closed communion has been termed a product of 17th century theology, not pertinent to our day. It is true that the view described as "open" or "non-restricted" communion is a product of the 17th century. (Open communion is "the unrestricted participation in the ordinance by any professing Christian whether baptized and in fellowship of the church or not.")

An early advocate of this view was Henry Jessey. He was educated at Cambridge, and ordained in the Established Church of England, 1627. In 1637 he became pastor of an independent church. From time to time members of his church left to form or join Baptist churches. He made a study of infant baptism which resulted in his being immersed by Hansard Knollys, a Baptist minister, in 1645. Historians tell us that Jessey differed with the Baptists in London on the question of communion and published the first work known in England in favor of open communion. Armitage in his history of Baptists says Jessey was more the father of open communion than John Bunyan.

Bunyan, author of *Pilgrim's Progress*, strongly supported unrestricted communion. His zeal for this view led him to speak in such disparagingly terms of "water baptism" as no other writer of the denomination would have employed in that area.

Some in that day did not think baptism essential to communion, as is true now. In 1771 Robert Robinson wrote a pamphlet entitled *The General Doctrines of Toleration Applied to Free Communion*. This was the first publication of those views since the time of Charles II when Bunyan advocated the same, more than a century before. He was answered by Abraham Booth in his *Apology for the Baptists*.

So far as I know open communion Baptists are the only Christian communities (and not all of them) who do not recognize baptism as a necessary prerequisite to communion. Some Christian groups do not take the ordinances seriously, but those who do take baptism as necessary to communion.

Perhaps this view of open communion is a carryover in thought from those who came out of the Established church, or other religious groups. At least, this seems to be a partial reason in our land. During and following the Great Awakening some left the Established and Congregational churches and founded separate churches. The membership was often equally divided between Baptists and Pedobaptists, although together, they still held divided views. Sometimes they gave solemn vows that they would respect each others views. But neither could fully accept the other. It was not uncommon for those who held closed communion views to withdraw for the sake of peace.

Revivals

Mentor, O., Lake Shore Boulevard Church, L. B. Stallings, Ralls, Tex., evangelist; 12 conversions; 1 for special service; Jack Sauer, pastor.

Ralls, Tex., First; L. B. Stallings, pastor, evangelist; Thomas Williams, First Church, Crosbyton, Tex., singer; 15 for baptism; 5 by letter.

Arbanna, Little Red River Association; Apr. 23-30; Dale Barnette, Yellville, evangelist; Parl Jensen, song director; 14 professions of faith; 15 for baptism; Paul Scott, Mt. View, pastor.

Forest Tower, April 17-26; Ed Walker, evangelist; Raymond Bull, singer; 39 rededications; 8 professions of faith for baptism; 8 by letter; Cecil Webb Jr., pastor.

Trinity, in progress through May 14; Ed Walker, evangelist; R. M. Smith, pastor.

Garden Homes, May 13-21; Ed Walker, evangelist; Kelsey Garman, pastor.

Yellville First, Mar. 31-Apr. 15; Southern College youth team, conducting through Apr. 2; John Finn, associational missionary, Boone-Newton Association, evangelist; Edward L. Powers, pastor, song leader; 24 professions of faith; 20 additions; 14 by baptism; 5 by letter; 1 by statement.

Burgin, Ky., Church, Apr. 16-23; Jesse S. Reed, director of Evangelism, Arkansas State Convention, evangelist; Mark Short, Paris, Tex., song director; 56 additions; 43 for baptism; James Heard, former pastor, Leonard Street Church, Hot Springs, pastor.

Vallejo, Calif., Castlewood, Apr. 9-16; Walter K. Ayers, staff evangelist, First Church, Little Rock, evangelist; 22 professions of faith; 5 by letter; 2 surrendered to preach; Bill H. Lewis, pastor.

Whittier, Calif., Greenleaf, Apr. 17-23; Walter K. Ayers, staff evangelist, First Church, Little Rock, evangelist; 23 professions of faith; 4 by letter.

Gainesville, Mo., Homer Robertson, Melbourne, evangelist; Sidney Byler, Sage, song leader; Rachel Robertson, Melbourne, pianist; 4 for baptism; 1 by letter; 10 rededications; A. F. Muncy, interim pastor.

Batesville Ruddell Hill, Mar. 29-Apr. 2; Jamie Coleman, Fayetteville, evangelist; 2 professions of faith; 2 for baptism; 9 rededications; 1 soulwinning commitment; 2 family altars; Fred Westmoreland, pastor.

Crystal Valley, May 15-21; O. K. (Jack) Hazlewood, evangelist; Red Johnson, song leader; Jack Parchman, pastor.

Nall's Memorial, Apr. 17-23; Billy Walker, evangelist; Willis M. Crosby, music director; Miss Jane Jump, pianist; 8 professions of faith; 1 to mission field; Don Jones, pastor.

Almyra First, Apr. 17-23; W. Coy Sample, pastor, evangelist; Harold William Taylor, pastor, North Maple Church, Stuttgart, music director; 18 additions; 16 on profession of faith; 2 by letter.

Mountain Pine Church, Clarence Shell Jr., pastor, Piney Church, Hot Springs, evangelist; Herbert "Red" Johnson, Mt. Home, singer; 33 for baptism; 6 by letter; 1 reinstatement; Wayne B. Davis, pastor.

Gentry First, Roy Baker Jr., Merritt Island, Fla., evangelist; John Gardner, Siloam Springs, singer; 28 professions of faith for baptism; 2 by letter; 55 rededications; Richard Adams, pastor.

Douglasville First, May 22-28; O. K. (Jack) Hazlewood, evangelist; Don Grendell, pastor.

Jonesboro Central, May 14-21; Dr. C. E. Autrey, director of Evangelism, Southern Baptist Convention, evangelist; Les Stanley, singer; Paul McCray, pastor.

Monroe First, Mar. 27-Apr. 2; O. K. (Jack) Hazlewood, evangelist; Jamey Smith, song leader; 68 decisions; Everette Denton, pastor.

Crossett Temple, Apr. 3-9; O. K. (Jack) Hazlewood, evangelist; E. L. Crosby, song leader; 218 decisions; J. W. Buckner, pastor.

Star City Hickory Grove, Apr. 10-16; O. K. (Jack) Hazlewood, evangelist; 26 decisions; Jerrold Rial, pastor.

Waldo Memorial, Apr. 16-23; O. K. (Jack) Hazlewood, evangelist; Bob Hartsell, song leader; 140 decisions; W. J. Gilbreath, pastor.

Jessieville High School grounds area wide meeting; June 7-18; O. K. (Jack) Hazlewood, evangelist; seven participating churches.



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Suspension of rules

A brief statement will be sufficient for two incidental questions before we deal with the suspension of the rules. In a previous article (see "How to Make a Motion") we have dealt with the question of withdrawal of a motion. The question of reading of papers simply grants the privilege of calling for the reading of such papers which pertain to the matter at hand. If objection is made, a motion can be made and then the matter is determined by the body.

"The aim, or purpose, in a motion to suspend the rules is to get out of the way, for the time being, some rule that stands in the way of a desired action. It frequently happens that some parliamentary rule which is good for general purposes, may, at a particular time, be very inconvenient. To meet this difficulty, the motion to suspend the rules has been devised" (Kerfoot, p. 84).

To make this motion one will secure the floor and say, "I move that the rules be suspended." "He should not mention any particular rule, but should state the special purpose that he has in making the motion" (Kerfoot, p. 84). No other business can be taken up under this suspension of the rules.

The motion requires a second. It cannot be amended and cannot be debated. The vote must be taken immediately. If decided in the affirmative the body can then act as it pleases on the matter since all rules that would hamper action on it are now suspended. If it is decided in the negative business proceeds as if the motion had not been offered. The matter which was proposed to be considered under a suspension of rules cannot be considered except as the rules permit.

"Since it is only under the rules that members have their rights, it is evident that there should be some restrictions as to the suspension of rules, else a bare majority could at any time use the right to suspend the rules as a tyrannical method for overwhelming the authority. Some writers say that, where there is no special provision, a two-thirds vote is required in order to suspend the rules. Some have taught that . . . it requires unanimous consent. But this would allow a minority to tyrannize over an overwhelming majority. It would certainly seem that when a majority can show a two-thirds vote the minority ought to give way. It is always best for a deliberative assembly to pass some special rule of its own as to the majority required for a suspen-

Questions on parliamentary procedure are invited. Address to Rev. Carl M. Overton, 109 West Adam Street, Hamburg, Ark.

sion of the rules" (Kerfoot, p. 85)

Robert says, "Nothing that requires previous notice and a two-thirds vote for its amendment can be suspended by less than a two-thirds vote" (p. 85).

Constitutional provisions and By-Laws of the body, whose amendment is otherwise provided for, cannot be suspended under this motion. This amounts to an amendment of such constitution and by-laws.—Carl M. Overton

Current issues in Baptist life

What is the proper authority for Baptism?

BY WAYNE E. WARD, PROFESSOR OF THEOLOGY
SOUTHERN SEMINARY, LOUISVILLE, KY.

In the strife that is splitting some of our associations and churches over the question of "alien immersion" (immersion by non-Baptist churches), one of the most important questions has been lost in a cloud of dust; where is the proper authority for baptism really located?

One of the terrible things is that associations and conventions have presumed to sit in judgment on local churches and tell them what they should or should not do about receiving members into their fellowship. A convention or association is not a church. It does not baptize; it does not ordain; it does not have the right of discipline over the churches. It has a perfect right to deal with the individual Christians or messengers who make up the convention membership and make whatever Christian requirements it wishes of them. It absolutely does not have the right to try to "get at" the local churches and control their actions, or force them into an agreement with prevailing practice, by the way they treat the messengers from those churches.

Never have Baptists been completely agreed on all the matters of receiving members, observing the Lord's Supper, or many other things. But Baptists have always been willing to let the local church, under the direct lordship of Christ, determine the fitness of its members and the practice of the ordinances. Not until recent times have associations or conventions had the audacity to try to pre-empt this God-given authority of Christ in the local church and become a kind of "super-church," dictating doctrine to the local congregations. This is exactly how the "old Catholic church" of the early centuries came into existence, and it is a chilling thing to see Baptists acting like a bunch of high-church authoritarians!

Even if some Baptist congregations have violated the clearest New Testament teaching on the practice of baptism or the Lord's Supper, or something else, the best way to deal with it is in the fellowship of Christian love and understanding. To try to deal with these matters which are the direct concern of the local congregation, at the level of association or convention, is to violate a principle that may be even more important than deviations on the ordinances. For an association or convention to start acting like it is a church, dispensing discipline over the local congregations like a Roman hierarchy, is to destroy the very nature of the church! What a terrible price to pay in trying to force uniformity in an area which has always been debated honestly among deeply committed Baptists. It is like giving a dose of strychnine for a headache — it cures the headache by killing the patient.

Associations and conventions should stick to their purpose of coordinating the efforts of the churches in missions and education—and leave to the churches the responsibilities of baptizing converts, observing the Lord's Supper, and disciplining the members! The lordship of Christ is exercised directly in the church—the gathered community of believers — and it is not handed down by official promulgations from the convention office!

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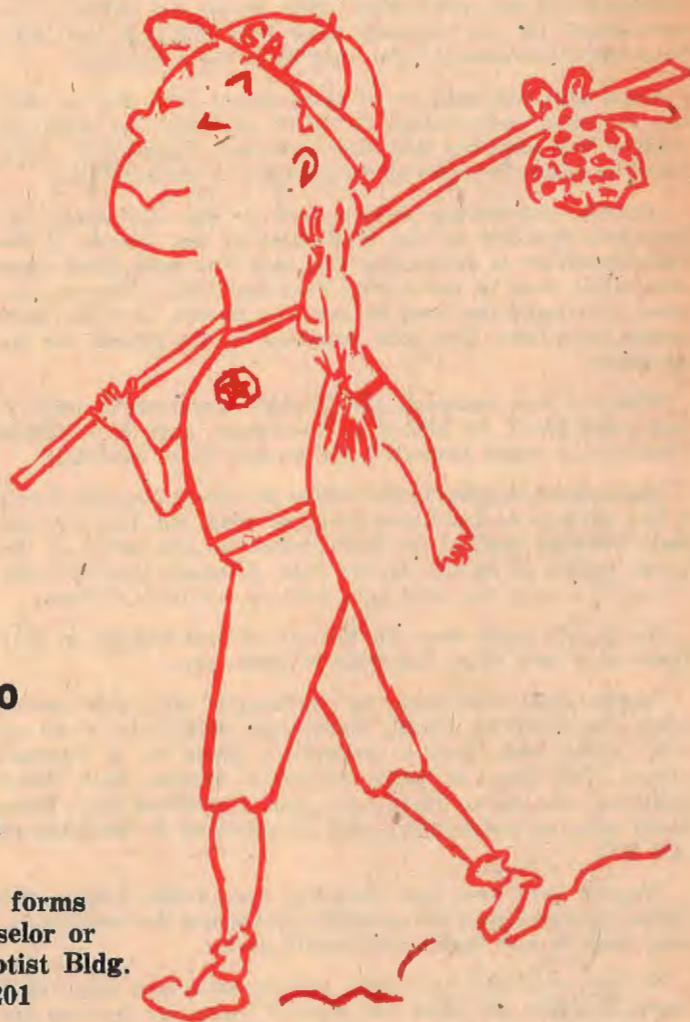
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AGES

9-15

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July 10-15
July 17-22
July 24-29
July 31-Aug. 5**



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Long ago keys and locks

BY ENOLA CHAMBERLIN

You consider the key to your locker or your house very necessary. Do you ever wonder what people did before there were keys? Do you speculate about how long keys and locks have been in existence? You may be in for a surprise.

Metal keys and locks are of fairly recent date. But at least two thousand years before the birth of Christ, an effective wooden lock and key had been invented. Researchers have found an ornate key used by the Persians in about 330 B.C.

Another interesting wooden lock is the one which the crusaders installed on the West Gate of the Church of the Holy Sepulcher in Jerusalem. This lock was made from what was called wood of the desert. Time had little effect on this wood. Nor could the wood be eaten by insects, as other wood might have been. This lock remained on the church for six centuries.

When it was removed, the Turkish Government took it and cared for it. In 1908 this Government gave it to James Creelman, a noted journalist. He brought it to America.

Researchers, digging in the rubble of ancient Nineveh, found a key which is no doubt four thousand years old. This key and lock resemble designs of locks drawn on the walls of the great temple of Karnak on the Nile. Although this lock was of wood, it used the same principles as our locks of today.

We do not know how old the art of lock-making is. But there were lock shops hundreds of years ago.

Pompeii was destroyed by earthquake sixty-four years after the birth of Christ. Excavators found the ruins of what must have been a locksmith's house on a Pompeii street. This shop or house contained various door locks, padlocks, and keys. There was even a skeleton key. These locks were of metal which was in existence as far back as 230 B.C.

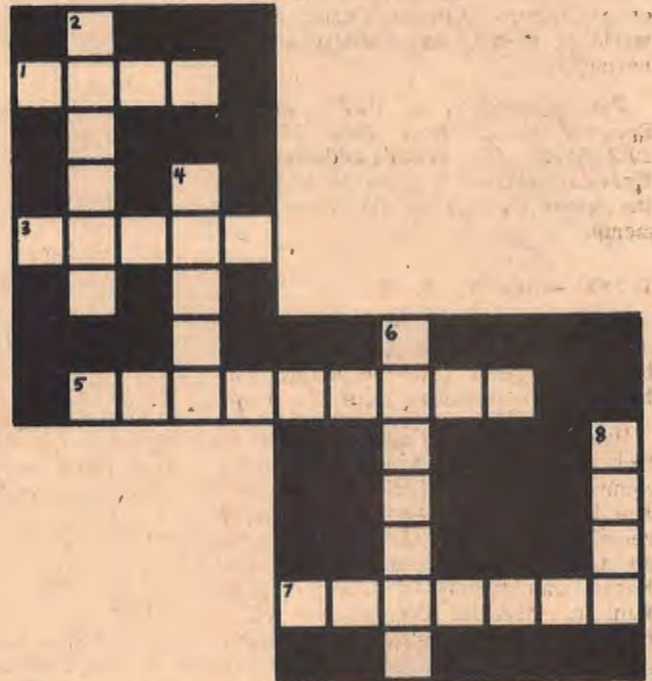
Wooden keys have been found in Asia, India, Arabia, and China. To China goes the credit for developing the combination lock used in our banks and vaults today.

So keys and locks have been with us for a long time. They were probably not faken for granted years ago as they are now. But then there were not so many places to use them.

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Mothers of the Bible

BY PHYLLIS MCMASTER



Below are listed eight children or groups of children. Their mothers' names fit into the blank spaces of the puzzle. Can you name them correctly? If you need help, read the Scripture verses that are listed.

1. Jesus—Matthew 1:18
2. Samuel—1 Samuel 1:20
3. Isaac—Genesis 21:3
4. Mahlon and Chilion—Ruth 1-2
5. John the Baptist—Luke 1:57
6. Jacob and Esau—Genesis 25:21-26
7. Absalom—1 Chronicles 3:2
8. Obed—Ruth 4:13-17

Answers: 1. Mary, 2. Hannah, 3. Sarah, 4. Naomi, 5. Elizabeth, 6. Rebekah, 7. Maachah, 8. Ruth

The church: chosen in Christ

BY L. H. COLEMAN, PASTOR
IMMANUEL CHURCH, PINE BLUFF

Life and Work
May 14
Ephesians 1:1-14

The letter to the Ephesians ranks high in the doctrinal and devotional literature of the New Testament. Someone has referred to this book as the "Queen of the Epistles." Samuel Taylor Coleridge called it "the divinest composition of man."

Ephesians is one of Paul's prison epistles, written from Rome approximately 68 A.D. Paul calls himself "the prisoner of Christ" (3:1).

He wrote the book as an elaboration of his main thought in Colossians: the complete sufficiency of Christ. The book of Ephesians emphasizes some of the cardinal doctrines Christ gave to his church. The doctrine of redemption is central. In Ephesians Paul states that Christ is the center (gathering together) of all things. Without Christ all the world is nothing but disunity and disharmony.

For background of Paul's work in Ephesus please read Acts 18:18-21; 19:2-41; 20:17-35 (Paul's address to the Ephesian elders in Acts 20 is one of the great classics in the New Testament).

I. Salutation v. 1, 2

It was customary in Paul's day to place the author of a letter at the beginning rather than the ending. Paul begins with greetings to God's people.

Paul laid claim to apostleship in the first verse. Paul belonged to Christ who commissioned him for a great task. The beloved apostle was a chosen vessel. Paul further stated that he was an apostle through the will of God. Rather than having an accent of pride, Paul was humbled through the will of God. Rather than having an accent of pride, Paul was humbled that God chose a man like him for his work.

Paul's favorite greetings in his writings were "grace" and "peace." Grace is the mighty fabric of redemptive love and peace is the gift Christ bestows to the believer (Cf. 2:14; Romans 5:1).

II. Origin of the church vs. 3-6.

Paul sounds a note of thanksgiving for the riches of God's grace. Here (v. 3) God is blessed as the author of

the blessings he bestows to his children who are in Christ.

In the original languages Paul wrote verses 3 through 14 in only one sentence; therefore, analyzing his thought pattern is rather difficult at this point.

Election or predestination are doctrines of the Christian faith. They always are best explained in the light of man's free will. The Biblical emphasis is not our choosing God but God's choosing us. Jesus stated to his disciples: "Ye have not chosen me, but I have chosen you" (John 15:16). God took the initiative in man's redemption.

God chooses those who choose him. God elects for salvation those who elect to turn to Christ for salvation. The hymn, "Pass Me Not, O Gentle Saviour," hits a wrong note in theology. The Saviour passes by only those who pass him by. Our worry should be: "are we passing by the Saviour?" He sought us for redemption long before we sought him.

God's desire is for his children to be holy (separated from sin and separated unto God) and blameless (v. 4). The basic idea is consecration unto God.

The idea of adoption, expressed in verse five, further indicates God's taking the initiative in redemption. Adoption as children by God is not a result of action by the adoptee but by the adopter. No orphan earns adoption. Our being adopted was by the good pleasure of God's will.

III. The doctrine of redemption vs. 7-14

1. Redemptive work of Christ vs. 7, 8

Redemption was purchased at a great cost to God. He sent his only begotten son to die at Calvary for our sins (Cf. Hebrews 9:22).

The gifts of God in redemption are deliverance and forgiveness (v. 7).

The word translated redemption in verse 7 is better translated "deliverance," from the root verb which means "to ransom." The idea is the ransom of a man who is a prisoner of war or a slave. It is the same word used for freeing an individual from the death penalty of sin; Jesus delivered the sinner by paying the ransom price at Calvary.

The word "forgiveness" undoubtedly

is the most underrated word in the Christian's vocabulary. The student should undertake a thorough study of this term.

2. Universality of Christ vs. 9, 10

These verses indicate the main theme of the book: the unity of the church. Note how Paul uses the word "together" in the book:

- (1) gathered together 1:10
- (2) quickened together 2:5
- (3) raised up together 2:6
- (4) sit together 2:6
- (5) builded together 2:22

The Jewish and Gentile believers are all one in Christ. Jesus came to make all the world at one in Himself.

* The inheritance of the believer, vs. 11-14.

Paul's use of the word "we" refers to the Jews; his use of the word "you" refers to the Gentiles to whom he is writing. The Jews had their part in the plan of God. Remember Jesus himself was a Jew as was Paul. The nation of Israel was the people from whom God's chosen Messiah came. After having heard the truth of God the Gentiles also turned to Jesus.

Another great thought in this passage is the idea that the believer in Christ receives the seal of the Holy Spirit. This is "the earnest of our inheritance." The possession of the Spirit is the seal and sign which shows that a man belongs to God.

CONCLUSION:

The church has been given the task of proclaiming redemption in Christ. We are to be more than depositories of God's grace; we are also dispensers of this marvelous grace.

URGE YOUR
FRIENDS TO
READ THE
Arkansas Baptist
TOO!

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God will prevail

BY RALPH A. PHELPS JR.
PRESIDENT, OUACHITA UNIVERSITY

International

May 14

Acts 5:27-39

Success is not necessarily an adequate defense where one's adversaries are concerned, as the apostles repeatedly saw demonstrated in the clash between their tiny, new Christian movement and powerful, long-established Judaism. This week's lesson deals with yet another illustration of this.

Many signs and wonders were performed by the apostles among the people, "and more than ever believers were added to the Lord, multitudes both of men and women." (5:14) People even carried the sick out into the streets and laid them on beds and pallets in hope that as Peter came by even his shadow would fall on the afflicted. From towns around Jerusalem throngs came, bringing the sick, "and they were all healed."

Instead of rejoicing because a large number of miserable people had found health and hope, the high priest and his party, the Sadducees, were enraged. "Filled with jealousy, they arrested the apostles and put them in the common prison." (5:17, 18) Jealousy is a common identifying mark of little men.

Their imprisonment was short-lived, however. That night an angel of the Lord opened the prison doors and released them with instructions to go and stand in the temple to speak to the people the words of life. Nor did they lose any time before obeying. They entered the temple at daybreak and taught.

When the Sanhedrin and other Jewish elders assembled to try the apostles, they found that their prisoners had escaped. While they attempted to figure how it had happened, somebody came in and announced, "The men whom you put in prison are standing in the temple and teaching the people." Worse than being misplaced, the prisoners were on public display—and preaching, to boot!

The Sanhedrin then sent an officer to bring the men before them. This they did but without violence, for they feared being stoned by the people. The apostles' strength was with the masses, not with the religious power structure.

I. An angry reprimand, vv. 27, 28.

With the "culprits" before him, the

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high priest questioned them and reminded that they had been strictly charged "not to teach in this name." Not only had they disobeyed the court order; they had "filled Jerusalem" with their teachings and had tried to make these judges appear responsible for "this man's blood." It is interesting that the high priest could not bring himself to refer to Jesus by name but called him "this man."

Although the high priest had been a party to the murder of Jesus, he was apparently quite uncomfortable at the prospect that he might be held accountable for the crucifixion of Jesus. Of such slipperiness is a real politician made!

II. A forthright reply, vv. 29-32.

Peter and the other apostles replied, "We must obey God rather than men." The truth of this statement is so obvious that it would seem that every believer would follow it, but in practice the principle sometimes reads, "We must not obey God if it would offend men."

Far from refraining from talking about "this man," they declared, "The God of our fathers raised Jesus whom you killed by hanging him on a tree. God exalted him at his right hand as Leader and Saviour, to give repentance to Israel and forgiveness of sins. And we are witnesses to these things, and so is the Holy Spirit whom God has given to those who obey him."

Whatever other criticisms might be made of the apostles, their courage certainly could not be faulted.

III. A wise rejoinder, vv. 33-39.

When the judges heard this defense plea, they were enraged and wanted to hand down a death penalty immediately. In fact, they may well have wanted to kill the apostles with their bare hands.

But there was a calm and wise voice in the midst of the wild-eyed anger. It was that of Gamaliel, a member of the council and a Pharisee, a teacher of the law, held in honor by all the people. He stood up, asked that the prisoners be put outside the courtroom for a while, and addressed his fellow Israelites.

Part of Gamaliel's talk we do not understand, for the Theudas to whom he referred has never been clearly identified. Whoever he was, he apparently led a force of some 400 men, all of whom were slain, along with their leader, in an abortive uprising. Judas (of Gamala) has been identified, for he led a revolt

in 6 A. D. to protest the census in the time of Quirinius, the governor of Syria. He and his movement also went down the drain.

The burden of Gamaliel's plea was, "Let's wait and see. Let this movement stand or fall on its own merits." Dr. Luke records his words, "So in the present case I tell you, keep away from these men and let them alone; for if this plan or this undertaking is of men, it will fail; but if it is of God, you will not be able to overthrow them. You might even be found opposing God!"

Wise words, O Gamaliel! You may just have been playing it cool, man; but a lot of us would do well to reserve judgments on religious movements and men lest we later discover, to our great surprise, that these were of God all the time.

Verse 40, which is not a part of today's lesson, adds an ironic postscript to the story. "So they took his advice, and when they had called in the apostles, they beat them and charged them not to speak in the name of Jesus, and let them go." When reason runs its futile course, man tries violence. What a pity his mind and soul have not developed to the same degree his arms have!



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CHRISTIAN LIFE COMMISSION, SBC

A Smile or Two

Attendance Report

April 30, 1967

Church	Sunday School	Training Union	Ch. Adns.
Alexander First	62	32	
Ashdown Hicks First	36	30	
Berryville Freeman Heights	126	57	2
Camden			
Cullendale First	366	118	
First	477	129	2
Crossett			
First	495	157	
Mt. Olive	222	102	
Dumas First	267	74	
El Dorado			
Caledonia	57	43	
East Main	266	101	1
Ebenezer	177	73	
First	661	419	
Immanuel	401	146	4
Gentry First	217	79	
Greenwood First	278	134	
Gurdon Beech Street	134	70	2
Harrison			
Eagle Heights	211	80	
Northvale	147	42	
Hope First	466	139	1
Imboden	115	68	
Jacksonville			
Bayou Meto	132	85	1
First	544	122	12
Marshall Road	275	154	1
Jonesboro Nettleton	252	125	2
Lavaca	223	97	1
Little Rock			
Immanuel	1,090	427	
Life Line	461	122	5
Rosedale	256	130	2
Magnolia Central	681	239	5
Manila First	161	76	
Marked Tree Neiswander	131	84	
Monticello			
First	386	126	
Second	241	142	
North Little Rock			
Baring Cross	566	124	2
Southside	24	10	
Calvary	402	139	
Harmony	56	30	
Levy	568	139	
Park Hill	792	246	1
Indian Hills	97	53	
Sixteenth Street	24	24	
Sylvan Hills First	324	87	
Pine Bluff			
Centennial	240	69	
Second	244	76	2
South Side	756	165	3
Tucker	34		
Watson Chapel	281	86	
Springdale			
Berry Street	100	50	
Elmdale	274	98	3
First	348	99	
Oak Grove	77	36	
Stephens First	125	54	
Texarkana Beech Street	420	181	3
Community	18		
Van Buren			
First	382	172	2
Oak Grove	146	107	2
Vandervoort First	57	24	
Ward Cocklebur	54	46	2
Warren			
First	456	124	2
Southside	93	76	
Immanuel	223	77	
West Memphis			
Calvary	372	147	5
Ingram Blvd.	293	129	3

Sad comment

Wife: "Did you notice the wonderful coat the woman had on who was sitting in front of us in church this morning?"

Husband: "No; I'm afraid I was dozing."

Wife: "It does a lot of good to take you to church, doesn't it?"

Embarrassing moment

Mrs. Williams could only find two aisle seats, one behind the other. Wishing to sit with her sister, she cautiously surveyed the man in the next seat. Finally she leaned over and whispered: "I beg your pardon, sir, but are you alone?"

Without even turning his head in the slightest, but twisting his mouth and shielding it with his hand, he muttered: "Cut it out, sister, cut it out; the wife's with me."

Attractive, too!

The teacher had just given her second-grade class a lesson on magnets. Now came the question session, and she asked a little boy: "My name starts with an 'M,' and I pick up things. What am I?"

The boy replied instantly, "A mother."

Day's catch

Friend—Well, been fishing, eh? Caught anything, old man?

Angler (grimly)—Yes indeed. I caught the 9:10 there and the 5:47 back. Caught in a storm. Caught cold. And boy, will I catch it when I get home!

Rural humor

"Why do all the signs say 'Fresh Country Eggs,' and never 'Fresh City Eggs'?" asked the city youth.

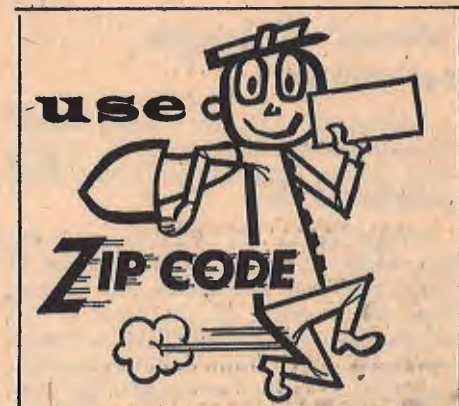
"Because," replied the farm girl, "everbody knows you city eggs are all fresh."

... Congress is probably closer than it has ever been to adopting some kind of ethical code of conduct. Traditionally extremely protective about self-policing, public outrage over the Baker, Powell, and Dodd affairs has forced Congress to face up to the necessity of taking action. Citizens are demanding an end to payroll padding, nepotism, influence peddling, expensive overseas junketeering, and flagrant conflicts of interest. This would be a strategic time for Christian citizens to express their opinions on this subject in letters to their representatives in Washington.

... Old people are becoming television's "orphans," according to a report in Variety. Because younger people have more money to spend and are therefore attractive to advertisers, older people are becoming an unwanted audience. Speaking of television's "youth mania," the article stated that "... it is segregating yet another minority audience, and thus further fueling the arguments of public television advocates—to wit, basically, that commercial video is constitutionally inadequate for servicing the total American community."

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In the world of religion

Shun Vietnam politics

MINNEAPOLIS, Minn.—A Minneapolis church leader, back from South Vietnam, reported that the Evangelical Church of that country has benefitted by staying aloof from the political conflict there.

Dr. Arnold T. Olson, president of the Evangelical Church told him that the late Premier Diem once urged the Church to form a political party.

The Vietnamese churchman, the Rev. Doan Van Mieng, told Diem the purpose of the Church was not to form a political bloc but to help people. As a result, Mr. Mieng told Dr. Olson, many Vietnamese have turned to Protestantism. The Christian and Missionary Alliance of the United States was a major factor in the growth of Protestant congregations.

He said the Vietnamese Church also has benefitted from the movement of people from rural areas to larger centers, by the openness of the Vietnamese army to evangelization and by the prayers of Christians in other countries. (EP)

Methodists and TV

NEW ORLEANS—October has been designated to be "Television Evaluation Month" for Methodist families throughout the U. S.

The Television, Radio and Film Commission (TRAFCO) of The Methodist Church has approved a plan to have Methodist families view commercial network and local programs and make their evaluations known to local stations.

Viewers, a report stated, "will be encouraged to take seriously the potential moral and ethical influence of television on individual and group life in the world."

They will be asked "to recognize the responsibility of each individual to become an evaluator of television viewing experiences and television programs rather than just a passive uncritical consumer of television offerings." (EP)

'Mixed' marriage ceremony

OAKLAND, Calif.—A simple, double-ring marriage ceremony at St. Augustine's Roman Catholic church here made ecumenical history.

Officiating at the wedding was the Rev. Alden A. Read, a United Church of Christ minister. The groom was his son, John, whose letter to the head of the Oakland diocese, Bishop Floyd L. Begin, resulted in the Vatican granting permission for his father to conduct the wedding ceremony.

The ritual for John's marriage to Marie Immekeppel, a Catholic, was read by his father from a prayer book the United Church of Christ minister had used many times before in his own church. The vows the couple exchanged are similar in both churches. (EP)

Church-state line

NEW YORK—Fifteen organizations have formed a joint citizen's group allegedly to preserve church-state separation in the New York Constitution.

The Public Education and Religious Liberty (PEARL) committee is chaired by noted constitutional lawyer Leo Pfeffer and says its purpose is "to protect the public school system."

Basic threat is an effort to water down or repeal Article XI, Section 3 of the New York State Constitution at the constitutional convention opening next month in Albany, the group says. The provision forbids state grants directly or indirectly to any school under the control or direction of any religious denomination. (EP)

Assemblies map activities

SPRINGFIELD, Mo.—Some 100 Assemblies of God ministers and workers with the deaf attended on Apr. 18-21 orientation workshop on deafness and vocational rehabilitation at Hotel President, Atlantic City, N. J. The workshop is sponsored by the Home Missions Department of the denomination, of which Miss Maxine Strobridge is workshop director. (EP)

'Heaven and home hour'

GLENDALE, Calif.—The board of directors of the "Heaven and Home Hour" have placed the broadcast on two overseas stations, marking their first venture in international broadcasting.

The program is heard in 100 countries over the facilities of HCTB in Quito, Ecuador, and FEBC in Manila, Philippines. (EP)

Buddhists reappear

SAIGON—Following an order by South Vietnam Premier Nguyen Cao Ky allowing them back into the city, some 3,000 Buddhist monks moved into Saigon creating a massive traffic jam.

They had previously told newsmen that even though the government had tried to keep them out of the city they were going to return anyway.

Thich Tri Quang, who led demonstrations against the regime last summer said he was now more anti-American than he ever was anti-French. (EP)

Shipments for India?

MINNEAPOLIS, Minn.—A plan to ship to India large amounts of milk products as an alternative to dumping in the milk marketing boycott of the National Farmers Organization (NFO) was being worked out here.

The plan involves NFO members and church leaders who have been searching since January for ways to avoid the waste of milk, and leaders of the Milk to India Project established here recently.

The Minnesota Council of Churches will act as a collection agency for contributions to pay the cost of shipping the milk. A number of Minnesotans are said already to have contributed a large sum of money.

Besides the church organization and county NFO groups, the plan will make use of private and public international organizations and Indian civic groups. (EP)

Priest, ex-nun wed

Milwaukee, Wis.—A Roman Catholic priest of the Pallottine Fathers order and a former nun were married here in a Lutheran ceremony, according to the Rev. LeRoy Andersen, pastor of Galilee American Lutheran Church in suburban Pewaukee.

In confirming the marriage of Father Edmund Kurth, 35, and Miss Shirley Weis, 34, Mr. Andersen refused to say where or when the wedding took place. He explained that the couple had asked him not to reveal any details. All he would say is that the ceremony took place sometime during the 24-hour period ending at midnight, Mar. 25. —(EP)

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