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Arkansas Baptist Newsmagazine, 1965-1969

Arkansas Baptist Newsmagazine

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5-18-1967

May 18, 1967

Arkansas Baptist State Convention

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***Arkansas Baptist***

*newsmagazine*

MAY 18, 1967



## Personally speaking



### Watch it, there!

YOU'VE simply got to trust your fellow man. Or that's what I have thought for many years. Now I have about decided that you can trust too much and build for yourself an image of stupidity.

Somebody convinced Maria and me recently that central air-conditioning would be more economical in the long run than our battery of window units. So we splurged, and the installation was completed during the recent remodelling of our basement.

The new system worked perfectly the first day it was in operation. But the next day we could not get the fans to fan, even when we set the controls on "fan." And the cooler itself would not so much as kick on.

Not knowing anything about air-conditioning myself, I called the man who had made the installation. Several hours later, he came over, only to discover that the whole system had been unplugged from the electric supply!

It had never occurred to me that the carpenters working on the basement would have reason to disconnect the cooling system, or, if they did, that they would complete their project and go away with the system still unhooked. But they did!

After the air-conditioning man had been here and had plugged the system in again—something any third-grader could do as well as the most accomplished electrician—the fans would work. But I discovered after my friend had gone that the air-conditioner itself was not operating. The running of the fans was the total operation!

Still feeling that I did not know anything about air-conditioning, I called the air-conditioning man again, when I was able to reach him, at the end of a sweaty afternoon.

"I am glad to learn that the fans run better when they are plugged in," I joked, feeling pretty silly about the first call I had made. "But I have not been able to get the cooler itself to come on, even though I set the thermostat at 60."

"Did you set the control switch on 'cool'?" asked the man.

"Why, it has been set on 'cool' from the beginning," I said.

"No," said the man, "it is not on unless you turned it on after I was there. I saw that you had some windows open so I turned it off."

(We had had those windows open to keep from suffocating while the cooling system was not working!)

So, excuse me, friends, if I appear to be skeptical and a bit suspicious of your every move. I am just not quite as damp behind the ears as I used to be!

## IN THIS ISSUE:

OUR cover, an editorial, a double-page ad, pages 12 and 13, and the cover story, page 4, all remind you of the expansion and endowment campaign underway in behalf of Southern Baptist College at Walnut Ridge. In the page 4 story, Dr. S. A. Whitlow urges your cooperation and support.

CARRYING the word of God to the people in the wilds of Brazil is an attractive Southern Baptist missionary who calls Arkansas home. The story of Ann Wollerman is told by the Editor on page 5.

POLICE work revealed to one young Floridian that people really need God's word. So Lt. James T. Parish is trading his badge for a Bible. The story is on page 6.

SOUTHERN Baptists convening May 30 in Miami Beach will face a number of major issues, including a Baptist version of reapportionment and consideration of a \$26.7 million world missions budget. The Baptist Press gives a detailed preview of the four-day meeting on page 14 and 15.

PROVING that our home mission program is geared to today's space age is the picture story, page 17, of Hugh Chambliss and his work in the Huntsville, Ala., area with the pioneers of NASA.

A TRIP to Skid Row on silk sheets... that's the way Gertrude Behanna describes her transformation from the daughter of millionaire parents to life among the bottles of an alcoholic. Wesley Pattillo on page 18 describes her visit to the campus of Southern Seminary and her talk to 25,000 seminarians.

THIS year's Rural-Town Church Conference was pronounced a success by those in charge. The picture story is on page 7.

## Arkansas Baptist

newsmagazine

May 18, 1967

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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.



## Deserving of our help

ONE of the most worthy causes currently before the Baptists of Arkansas is that of Southern Baptist College, Walnut Ridge.

Now in a campaign to raise \$900,000 in three years for expansion and endowment, this independent Baptist—but State Convention-supported—junior college has proved its worth to the Baptist cause over and over since it came into existence in 1941. One interesting statistic is that more than a third of the present pastors of Arkansas Baptist churches attended the college. The importance of its program of ministerial education is seen in the fact that there are a million lost people within a 100-mile radius of the campus.

The college is ideally situated on a 170-acre site, within reach of thousands of young people who will be going to college in the years ahead. It is imperative that the college complete a science complex and establish an endowment fund, to assure its continued growth.

Now fully accredited by the North Central Association, the college stands fully committed to the task of providing sound educational training and of encouraging students to further their education in senior colleges.

An effort is being made to enlist pledges from Baptists of the state on a basis of \$1 per month, over and above regular tithes and offerings, for a period of three years. See further particulars on the double-page spread in this issue of the *Arkansas Baptist Newsmagazine*.

## Accentuating the positive

EDITORS—as preachers, teachers, and others who by the very nature of their positions are something of society's watchdogs for what is deemed by them to be right and best for everybody—sometimes get accused of “making A-plus on Deploring.” And one good-natured heckler, applying this to a particular editor, observed further that he “bet Deploring was a crip course” for that editor.

Two things we would commend this time—yea, maybe three.

First of all, isn't it a refreshing turn of events that finds our enforcement officers, headed by the governor and the attorney general, seizing gambling equipment and destroying it and actually revoking charters of so-called “private clubs” found exhibiting or using such equipment? There is much to indicate that this clean-up campaign is no flash in the pan, but “is for real” and on a continuing basis. This shows what can be done in law enforcement when public officials take their pledges and their swearings-in seriously, and, let us not overlook another important element—when these offi-

cial have the solid backing of the people. And the clean-up is coming in Pulaski County as well as in Garland. Let us continue to stand for law enforcement without fear or favor.

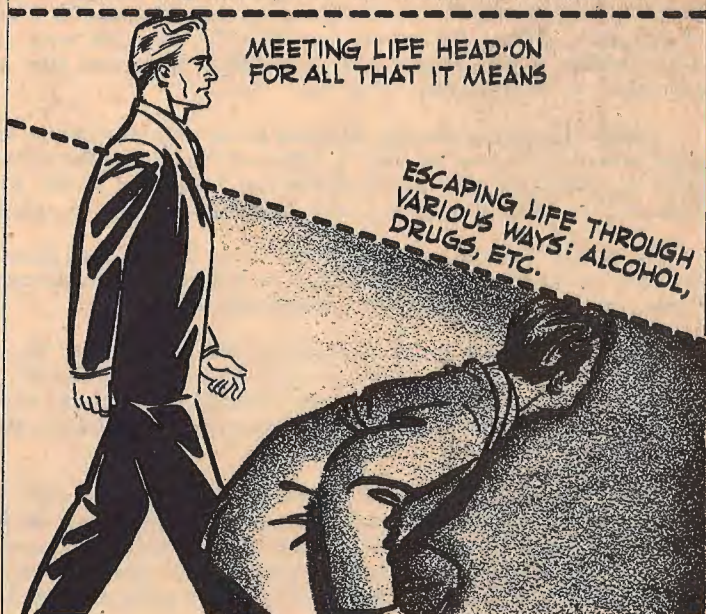
Secondly, a newcomer to Arkansas—a “Yankee” from New York, Mrs. Norman Baxter—is setting a marvellous example of good citizenship, if not religion, in giving her services without help to school children who need extra tutoring. Mrs. Baxter, wife of the new vice president of Little Rock University, who moved here from New York with her husband a little more than a year ago, has been helping pupils at Meadowcliff Elementary School to overcome reading deficiencies. And, according to Mrs. Mary Dodge Hodges, principal, and teachers whose pupils have received this help, there has been a decided change for the better in the pupils' scholarship. Although her only “pay” is the satisfaction of helping boys and girls to grow, this is a deep and abiding reward. A bouquet of red roses to you, Mrs. Baxter!

Finally, our hearty commendation goes to a radio broadcasting executive—Gordon B. McLendon—for a war he has declared on “suggestive or downright filthy lyrics in some of today's popular music.”

Mr. McLendon, president of a group of seven Dallas-based radio stations, announced that these stations, beginning this week, will refuse to play records which “either innocently or intentionally offend public morals, dignity, or taste.” Mr. McLendon made the announcement in a talk at a luncheon meeting of the American Mothers Committee, at New York City's Waldorf Astoria. He said he favored an updated version of the Boston Tea Party, which he called “the wax party.” He proposed purging “all the distasteful English records that are flooding our market and that deal with sex, sin and drugs.” Wonderful! But let's not overlook the need for dealing with our own American brands of wax immorality.

### More And More Are Taking The Lower Route

“SEEK THE LORD, AND YE SHALL LIVE.” — AMOS 5:6





## Newsprint whipping

I believe that I have done an admirable job of maintaining a christian silence in the face of many controversial issues in recent weeks. You have now, however, plumbed to a depth of disservice which I cannot allow to pass unprotested. I refer to the publishing of the humorous items from the recent State Youth Convention in your March 30, issue.

While I do not question that you are being consistent with freedom of the press to print these jokes, I do feel that you have acted questionably in the light of journalistic responsibility. You may have set a dangerous precedent. The next thing we know, you will probably be publishing the jokes told at the State Convention and Evangelism Conference. Surely you must realize that these have traditionally belonged to the preachers. After all, when our churches go to the expense of sending their preachers to these meetings, they expect them to bring something home. Can you imagine the extreme disappointment when the congregation hears a pastor telling stories they have already read in

## Beacon lights of Baptist history

# Baptist beginnings in Africa

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

Negro Baptists were caught up in the early missionary emphasis. They organized the African Baptist Missionary Society in Richmond, Va., 1814, for the purpose of sending missionaries to Africa.

Because of poverty, funds came in slowly, but in 1818 they had gathered a sum of \$700. The General Convention came to their aid, and at a meeting of the board of managers, held in Baltimore, Apr. 28, 1819, two men were selected by the Richmond Society. Colin Teague and Lott Carey, both free men and preachers, were appointed as missionaries to Africa.

Carey was born a slave in Virginia about 1770. In 1804 he was brought to Richmond, where for a time he lived a depraved life before the Spirit of God led him to faith in Christ. He was baptized into the fellowship of the First Baptist Church, Richmond, in 1807. This same church later licensed him to preach.

He taught himself, with aid from others, to read, and later bought his freedom and that of his two children. In 1815 he became deeply interested in African missions, and resolved to carry the gospel there himself.

Teague and Carey sailed in January, 1820, in the brig "Nautilus" from Norfolk, Va., and settled near Free Town, Sierra Leone. The missionaries were connected with a colony sent out by the American Colonization Society which located in what is now Monrovia, Liberia. Mr. Teague soon left the mission. Rev. C. M. Waring of Virginia took his place.

Carey ministered faithfully to the church which had been formed in Richmond and located in Monrovia. Nine persons were baptized into its membership in 1824. He spent a lot of time instructing Africans who had been rescued from slave-ships. That same year he was appointed physician to the settlers. In 1828 he became acting governor of Liberia. He was killed in an accident Nov. 8, 1828.

their State Newsmagazine? It's already hard enough to hear a preacher tell a joke that is fresh, heaven knows.

I don't want to seem threatening, but, if you don't straighten out, boy, we are apt to give you a whipping with three yards of wet newsprint.

Watchit,  
Jimmy Watson  
Pastor, Elliott Baptist Church  
Rt. 2, Box 187  
Camden, Arkansas

## South Africa crusade

It is good news to hear that the Home Mission Board has cancelled its South Africa Crusade. It will be an unhappy day when the Home Board or any other Baptist institution sends preachers on a mission and places a limit on the gospel they preach.

I was surprised to learn that the Home Board should consider sponsoring a crusade to a foreign country. I hope this will not lead the Foreign Mission Board to arrange an evangelistic campaign in New England or the West Coast.—Bruce H. Price, First Baptist Church, Newport News, Virginia.



## Campaign extended

Southern College, Walnut Ridge, has taken two pages, 12 and 13, of this issue of the Arkansas Baptist Newsmagazine to solicit your support of the expansion and endowment campaign through the 25,000 Club, and has extended the closing date from May 15 to May 31.

In a letter to Dr. H. E. Williams, president, Dr. S. A. Whitlow, executive secretary of the Arkansas State Convention, writes:

"The Arkansas Baptist State Convention is deeply grateful for the fine ministry of Christian education provided by Southern Baptist College. The convention's endorsement of your program of expansion and endowment is an expression of faith and confidence in Southern Baptist College.

"I want to commend this campaign to our Baptist people and further express my personal gratitude to you and the college for the opportunity of having a part in an attempt to further strengthen and promote Christian education."

For further information on the college see the editorial page of this issue.





# Ouachita graduate takes gospel to byways, hedges of Brazil



**MISSIONARY** Ann Wollerman (center), visits with two long-time friends, Miss Elma Cobb, left, and Miss Nancy Cooper, on a visit recently to Baptist Building, Little Rock. Misses Cobb and Cooper visited Miss Wollerman on her mission field in inland Brazil several years ago.—ABN Photo

The big woods of Brazil beckon to Miss Ann Wollerman, Southern Baptist missionary. Among pioneers reclaiming the dense forest from the monkeys and jaguars, she goes as a friend, helper, teacher, and evangelist.

Miss Wollerman—Dona Ana to the Brazilians—has served in Brazil's huge frontier state of Mato Grosso since 1947. "A vast area of jungle land is being cleared and colonized," she says. "Trucks of families from the coastal and northeastern regions of Brazil come in every day, and countless little villages are springing up in the big woods."

She has moved a number of times, going where the need for her seems greatest. In Jaciara, where she started a school and helped found a church, a woman said of her: "The people of this town have only the Lord in heaven and Dona Ana on earth to help them!"

Prior to her current furlough in the United States, Miss Wollerman was stationed at Campo Grande, a rail center

in the southern part of the state, for nearly two years. Cuiaba (the state capital) and Amambai are other places she has lived.

Assisted by Baptist young people, she goes out on rugged evangelistic trips, always taking along rope, ax, pick, and shovel in case her vehicle—a truck or jeep—gets stuck in a hole or stopped by a fallen tree.

As she works, she trains her helpers. "With the geographical area of Brazil so tremendous and the need so great, the secret of Baptist work is to win and train young people," she explains. "Then they carry on the work, and the missionary can move on to another place to begin to win and train others."

During Brazilian Baptists' nationwide evangelistic campaign in 1965, Miss Wollerman was campaign secretary for northern Mato Grosso, the only woman to hold such a responsibility. The campaign resulted in more than 100,000 professions of faith in Christ throughout

the country.

"We believe that God can change the whole destiny of Brazil and that a new day is dawning in which Brazil will emerge as one of the great evangelical countries," Miss Wollerman declares. "We are not even too timid to think this revival will sweep out like a great tidal wave over all of Latin America and even up to the U. S. A."

A native of Pine Bluff, Ark., Miss Wollerman received the bachelor of arts degree from Ouachita Baptist College (now University), Arkadelphia, Ark., and the master of religious education degree from Southwestern Baptist Theological Seminary, Fort Worth, Tex. She was given Ouachita's Distinguished Alumnus Award in 1961.

Before going to Brazil Miss Wollerman was secretary for a Pine Bluff law firm, educational secretary for First Baptist Church, Corpus Christi, Tex., schoolteacher in Huttig, and Baptist Student Union secretary and business teacher at Ouachita College.

She went to Brazil in 1947 as an independent missionary and came under appointment by the Southern Baptist Foreign Mission Board in 1950.

## Deaths

**CHARLES CORNELIUS BOWLES**, 53, pastor of First Church, San Antonio, Tex., May 8, apparently of a heart attack. Dr. Bowles, who had recently held a revival meeting at First Church, Little Rock, had been pastor of the San Antonio church since 1962. Prior to that he was pastor for 12 years of Hunter Street Church, Birmingham, Ala. Survivors include his mother and a daughter, Mrs. John Andrew Martin, Dallas, and three brothers.

**CARROLL W. BROCKWELL**, 84, Hamburg, May 10.

He was a retired farmer and the father of Carroll W. Brockwell Jr., pastor of Graves Memorial Church, North Little Rock.





**MISSIONS**

**The CHURCH STANDS BEHIND MISSIONS**



## Policeman trades

## badge; goes into

## SBC ministry

By Jim Fisher  
For the Baptist Press



**TRADES BADGE, GUN, FOR PULPIT BIBLE:** Police Lt. James T. Parrish of the Dade City, Florida Police Dept., has resigned his position to enter the Baptist ministry. Parrish feels his police experience has been helpful, for it "gives you an insight into the condition of many people." He added, "you get the feeling that God's word is really needed." (BP) Photo

DADE CITY, Fla.—Police Lt. James T. Parrish is trading his badge for a Bible.

The 35-year-old police officer in this Central Florida city has worn his badge for a little more than seven years. Now he is shucking it to enter the Baptist ministry.

What made Parrish decide upon this course of action after belonging to a church, any church—for only two years?

"The Lord did," he says simply.

Parrish was on his way up in the police department, and his wife was doing well as a long-time employee of General Telephone Co. here.

"To step out on faith and faith alone takes your breath away," he said.

He plans to enter the Baptist Bible Institute at Graceville, Fla., for three years of study, and hopes to go on to a theological seminary for more study. The Florida Baptist Convention will pay half his tuition, provided he maintains academic standards, he said.

Parrish is licensed for the ministry, but is waiting until he gets his first church to be ordained.

Lt. Parrish has been in charge of administration and investigation at the police department here. He is a graduate of the Police Academy at Orlando, Fla.

When asked how he could be active in church and be a police officer at the same time, Lt. Parrish replied: "They don't have to subtract from one another. They can actually be an asset to one another."

Parrish referred to Jesus' remark about rendering to Caesar what is Caesar's and to God what is God's. "When you transgress against man's law and when you transgress against God's law, there should be similarities," he said.

Lt. Parrish said he felt that by working in the police department, he could reach some people that even a preacher couldn't reach. In effect, he was a minister on the police force.

As time went on, however, he grew more miserable and felt he should be making a life of the ministry. The idea of becoming a minister took hold last year.

His pastor, John H. Davis of North Side Baptist Church in Dade City, had an influence on him, Parrish said.

The police officer is a deacon in the Dade City church, director of Training Union, and is a Sunday School Teacher.

He feels his police experience has been helpful.

"Police work can give you an insight into the condition of many people," he remarked. "You get the feeling that God's word is really needed."

Response to the news of his leaving has been overwhelming, he said, and he has been getting remarks of encouragement from unexpected areas.

One other thing: he's not only turning in his badge, but he's also turning in his pistol; trading law enforcement for the persuasion of love.



... "if history teaches anything, a study of the more than 1300 lotteries in the United States proves these things: they cost more than they brought in if their total impact on society is reckoned; and that 160 years' experience indicates clearly that the most careful supervision cannot eradicate the inevitable abuses in a system particularly susceptible to fraud."—Historian John Samuel Ezell, tune's Merry Wheel: The Lottery in America.

... A moral aspect of the Vietnam war was inserted into a recent Senate hearing by General Wheeler: the venereal disease rate is 280.7 per U. S. troop.

... Gross national product per capita in the U. S. is \$3020. In Malawi the total is 40 U. S. dollars per capita annually.

... Continued high expenditures for advertising by the tobacco companies is reinforcing efforts to secure federal laws barring the cigarette industry from using public broadcasting media to promote smoking. ITEM: During January, 1967, six out of the ten, top network T.V. advertisers were cigarette companies. Eleven out of the top 25 network advertisers were cigarette companies!

... The President's Crime Commission surveyed two large cities and found that 43 percent of those questioned stated that they stay off the streets at night because they are afraid.

... U. S. industry lost at least two billion dollars last year in stolen property—and another two billion in stolen trade secrets, according to a Newsweek report. These losses were sustained in spite of an enforcement army of 176,000 guards, costing \$1.3 billion to maintain.



# 149 attend Rural-Town Church Conference

The annual Rural-Town Church Conference, held at Camp Paron May 11-13, drew a crowd of 149 to hear a group of outstanding pastors and Baptist leaders discuss counseling, preachers' filing systems and other helpful subjects and to enjoy a week end of fellowship.

Speakers on counseling were T. L. Harris, John Maddox, Don Moore and Lavonn D. Brown. Their subjects were spiritual problems, sorrow, family problems and pre-marital counseling.

Dr. T. K. Rucker discussed the filing system. Dr. Brown outlined sermon preparation and Dr. S. A. Whitlow showed the challenge of rural-town pastorates. Homer Robertson delivered Thursday's sermon. Others participating in the first day of the meeting were J. T. Elliff, program director, Phil Briggs, James Millikin.

Friday's sermons were delivered by Johnny Green and Kenneth Threet. Saturday the group heard Mr. Elliff speak.

The conference is sponsored by the Missions Department of the Arkansas State Convention.



Left to right, Program Director J. T. Elliff forms a quartet with program personalities Phil Briggs, of Midwestern Seminary, Kansas City, James Millikin, Southern Baptist College, and Lavonn D. Brown, pastor of Oakland Heights Church, Longview, Tex. Mrs. Shirley Hacker is at the piano.



Missionary Shirley Hacker, of White River Association and Missionary Hugh Cooper of Big Creek-Rocky Bayou Associations find relaxation at horseshoes.



Pastor John R. Maddox of First Church, Camden, and Pastor Kenneth Threet, pastor of First Church, Piggott, agree on the ground rules for a battle of ping-pong.



# Record graduates at Ouachita

A record number of 214 students are candidates for graduation from Ouachita University in commencement exercises at 4 p.m. Sunday, May 28, at A. U. Williams Field.

They include:

Master of Arts—Wilbur Wayland Brannon, Hot Springs; Clyde Bradford Garrett Jr., Cartersville, Okla.; Carl Wesley Kluck, Arkadelphia, and Sherry Lynn Tabor, Sparkman.

Bachelor of Arts—Jessie Elaine Alphin, Norphlet; Barbara Hall Appino, North Little Rock; Elliot Arnold, Portland, Ore.; Kathy Jo Auberry, Arkadelphia; George Golman Baker Jr., Sweetwater, Ala.; Elton Ballentine, North Little Rock; Dorothy Marie Best, Fayetteville; Gloria Smith Blakney, Buckner; Larry Stephen Bone, Brinkley; Clayburn C. Bratton Jr., Arkadelphia; Darla D'Lizabeth Buckhannon, Chaffee, Mo.; Danny Franklin Bufford, Paragould, and Erwin Russell Burbank, St. Ann, Mo.

James H. Cannon DeQueen; William J. Callaway, Louisville, Ky.; Patsy Lana (Ford) Conner, Ft. Bragg, N. C.; Randall J. Carr Jr., Sheridan, Betty Corrington, Hot Springs, Phyllis Yvonne Cooper, Searcy, and Charles Mont Covington, Little Rock.

Judy Lynn Daniels, Lafayette, La.; Frances Faye Darby, Blytheville, John Edward Davis, Lorain, Ohio, Douglas Melton Dickens and George Dean Pickens, Booneville; Veronica Ann Dopierala, Benton, Paul Douglas, Richmond, Mo.; Rebecca Dryer, Mountain Home; William Earl Dumas, Norphlet; Robert Lewis Duncan, Ward; Carra Jean Earl, Little Rock; LaVada Marry Ellen Earls, Mulberry, Jack Lee Elliott, Arkadelphia; William Merl Estep, Ft. Worth, Tex.; Janice M. Ezell, Perryville, and Lorraine Jones Ewing, Arkadelphia.

Wallace R. Ferguson, Warren, James Robert Flannagan, Forrest City, Roger D. Foster, Searcy; Paul David Fray, North Little Rock; James Elbert Fowler, Little Rock; Wanda Jean Gaston, Sparkman; Martha Ann George, Waldo; Johnnie Sue Williams Gill, Altus, Okla.; Mary Lynn Goodson, Arkadelphia; Jimmy Green, Arkadelphia; Delbert Quincy Grigson, Little Rock; and Ben Darwin Gray Jr., Arkadelphia.

Charlotte Virginia Halbert, Star City, Roger Bruce Harrod, Dumas; Orville Hazelwood, Channelville, Tex.; John Luther Heflin Jr., Little Rock, Gordon Atherton Hiett Jr., Leachville, Sheba Fran Holden, Pine Bluff, Gerry Ann

Holmes, Fordyce; Douglas Holt, Little Rock; and Gary Morris House, Hot Springs.

Dottie Jean Ivy, Hot Springs; David C. Jackson, Hornersville, Mo.; Cecil Gene Jester, Irving, Tex.; Nathaniel Benjamin Kirby, Little Rock; Larry Greene Kirk, Commerce, Ga., Madonna Leath, Arkadelphia; Ralph Lewis, Ft. Smith; Charles Little, Pekin, Ill.; Henry E. Love Jr., Shreveport, La.; Marian Elizebeth Mack, Russleville; Paul O. Marus Jr., Pine Bluff; Donald D. Miller, Green Cove Springs, Fla.; Raymond Douglas Mullen Jr., Gideon, Mo.; Allen Vestal Truett McCurry, Little Rock; and Hurley Ray McMoran, Wynne.

Lewis Michael Passen, Benton; Marilyn Elizabeth Patterson, Arkadelphia; Larry Winston Ray, Arkadelphia; Patsy Vondell Rankin, Texarkana, Tex.; Sherry Ann Reynolds, Little Rock; Paul Allen Rhoads, North Little Rock; Jarrell L. Rial, McGehee, Dianne Richey, Benton, Jorge A. Saucedo, Arkadelphia; Carole Ann Schulte, Ft. Smith, William Knox Sorrells, Sparkman; Chester J. Smith, Dexter, Mo.; Patricia Merry Stipek, Hot Springs; Carl Robert Stoldt, St. Louis, Mo., Judith Cook Strother, Watson.

Donald Taylor, Pine Bluff; Edith Jones Taylor, Arkadelphia; Floyd James Taylor Jr, Urbana; Sammy Jay Tinsley, Memphis, Tenn.; Henry Triplett, Macon, Miss.; and Sammy Turner, Van Buren.

Donald Ray Upton, Pineville; Clyde Vire, Arkadelphia; David Ray Wallace, St. Louis; M. Jean LaVerne Walz, Little Rock, James Wilkins, Ft. Worth, Tex.; Linda Darnell Wilson Whetstone, Percy; Sammy L. White, Montrose; Sharon Kay Windham, Little Rock; Mary Anita Wood, West Helena, George Allen Wooten, Little Rock, Margaret Lynne Woodfield Wright, Arkadelphia; and Miles Breard Zeigler, Curtis.

Bachelor of Science—Anita Sue Anthony, Murfreesboro, Shirley Jean Burnette, Pangburn; Joe Frank Burns, Bauxite, Mary Ann Campbell, Arkadelphia; Dale Harrison Cartmel, Cabot; Elsie Ann Chesser, Carlisle; Carol Sue Gibson, Berryville; Dessie Jane Grigg, Hope; Larry Wayne Hampton, Rantoul, Ill.; Alvin Scott Hardin, Camden; William Carter Hargis III, Warren; Robert Clarke Hicks, North Little Rock; Rodney Holloway, Smackover; over; Angela Hooper, Mena; and Herman Eldon Hurd, Springdale.

Cheryl Kay Jenkins, Hazen; Dwight Crawford Kaufman, Gurdon; Janice

Claire Laney, El Dorado; Roy J. Leatherberry, III, Glenwood; Thomas Edward Lowry, Little Rock; Benjamin Mau, Hong Kong; Thomas Albert Medlock Jr, Arkadelphia; Jimmie Jeané McBryde, Pine Bluff; Cedric Hershel Neel, Arkadelphia; Carole Ann Nelson, Arkadelphia; Thomas Roy Page, Manning, Shera Lynne Parish, North Little Rock; Carol Jenene Parrish, Pine Bluff; Era Louise Pinson, North Little Rock; and Joe Douglas Prichard, Benton.

Royce Jean Ragan, Benton; Carol Jalene Rice, Waldron; David Alan Rickard, Hot Springs; Linda Faye Chavis Shibley, North Little Rock; Ruffin Edward Snow Jr, Ft. Smith; Beverly Sparks, North Little Rock; Hoy Barksdale Speer, Osceola; Mary Jane Speer, Booneville, Paula Brown Spurlock, Lonoke; David Stiers, DeQueen; James Douglas Studdard, Pine Bluff; Dale LeRoy Thorn, Malvern; Judith L. Bell Walton, Benton; Parvin Perry Waymack Jr., Pine Bluff; Charles Williams, Helena; and Mary Ann Wooten, Hampton.

Bachelor of Science in Education—Roselyn Sue Adair, Montrose; Clara Ruth Arnold, Duncanville, Tex.; Carmen Jean Beazley, El Dorado, James Robert Bloesch, West Helena; Laqueta Jo Bottoms, Alma, Kathy Grace Branch, Wynne; Milus Bullington, Charleston; Joan Louise Christilles, Texarkana; and Lola Jane Clayton, Colt.

Barbara Jean Davis, Hot Springs; Helen C. Davis, Arkadelphia; Barbara Lybrand Dutton, Norman; Harley Elmore, Decatur, Tex.; Carole Ann Faulkner, Cabot; Harriet Gabbie, Dumas; Rebecca Ann Gannaway, Texarkana, Fred Helton, Gadsden, Ala.; Virginia Kay Hamilton, Malvern; Carolyn Sue Hart, Crossett; Larry Monroe Johnson, Hot Springs; Margaret Johnson, St Charles, Mo.; and Donna Carolyn Joyce, Stamps.

Connie Louise Kelch, Auxusse, Mo.; Carol Beth Leatherman, North Little Rock; Susan Lynn Lemons, Arkadelphia; Donna McCoy, Malvern; Mickey McCurry, Little Rock; Ronald Munn, Prescott; Willye Mae Newburn, Arkadelphia; Roy Allen Parker, Camden; Sandra DeLois Penney, Paragould; Alberta Russell Pruitt, Arkadelphia; Don C. Purdy, Harrison; Glenda Kay Scarff, Knox City, Mo.; Rod Lynn Sharpe, Granite City, Ill.; Pamela Sue Shippa, Arkadelphia; and Paul H. Stallings, Carmi, Ill.

Margaret Smith, Rogers; Roy Solomon, Waldron; Judith Lynn Travis, Lit-

(Continued on page 19)



## Division of the question

The purpose of this motion is to enable a body to vote on the different parts of the questions separately. Frequently, a question before the house covers two or more separate propositions. This is aptly illustrated by the annual report of the Executive Board of our state convention. Here the Board itself divides the question and presents its recommendations as separate items and when perfected in its parts by the body, then is considered in its entirety. "A member cannot demand the division as a right, yet it is his privilege to ask and to move such a division" (Kerfoot, p. 86).

To make this motion one will secure the floor and ask that the question be divided. He should state in his motion just how he wishes the question to be divided. It requires a second. The chair then states, "A division of the question is called for." If there is no objection the question will be divided. The vote

on the separate parts will be taken as requested. If there is objection, then the motion to divide the question must be put to a vote.

The motion cannot be amended, but if one can get the floor he may suggest a different division. If the motion is lost then a motion for a different division would be in order. The motion cannot be debated. If decided in the affirmative the question is taken up and voted on by its separate parts. If decided negatively, the matter is voted on as a whole except as suggested above that other divisions may be in order. A motion to divide the question cannot be renewed in the same form.

### Method of consideration

When a measure is introduced before a deliberative body for consideration, it may be desirable that some special plan of consideration should be arranged for. For this purpose a variety of motions as to the method of consideration will apply.

For example, a motion may be offered as to the time that shall be given for

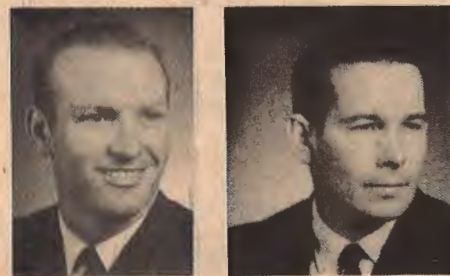
Questions on parliamentary procedure are invited. Address to Rev. Carl M. Overton, 109 West Adam Street, Hamburg, Ark.

consideration; or a motion as to the time or manner of taking the vote; or as to how many speeches shall be made, and the division of time among the speakers; or as to the length of speeches; or as to the manner of taking the vote, whether by ballot, or yeas and nays, etc. It is evident that any one, or several, of these motions, and other similar questions, or motion, might arise as to the consideration of a measure" (Kerfoot, p. 87).

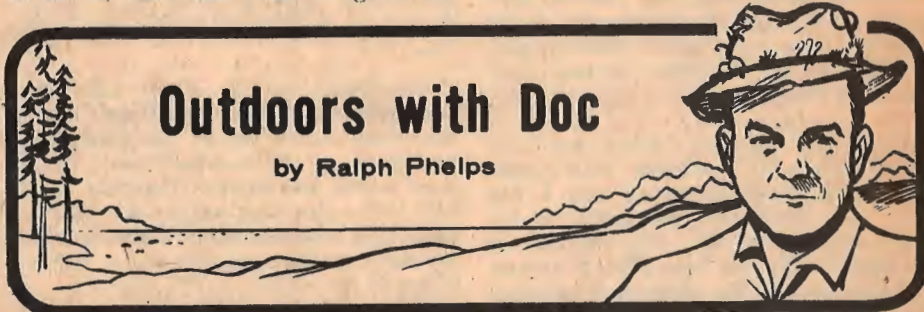
These motions require seconds, and are subject to amendment. However, neither they, nor their amendments, are debatable.—Carl M. Overton

### CORRECTION

The quarterly report for January-March listed Crossett First (Ashley County Association) as having given \$2,461.06. This should have read \$5,461.06.



**ARKANSAS GRADUATES**—Six students from Arkansas are among the graduates of Southwestern Seminary receiving degrees and diplomas during commencement exercises May 5. They are, left to right (top row) Donald A. Seigler, Siloam Springs, B.D.; Jimmy A. Millikoin, Walnut Ridge, Th.D.; (second row) Donald D. Duren, Hot Springs, M.R.E.; Kenneth R. Anthony, Texarkana, M.R.E.; (bottom row) Jerry W. Hines, Emerson, B.D.; and Lawrence R. Shipley, Mulberry, Dip. Theo.



## Outdoors with Doc

by Ralph Phelps

## The other side of the fence

Among the world's most avid practitioners of "the grass is greener on the other side of the fence" philosophy are fishermen. They have no doubt but that if they can get far enough away from wherever they start a fishing trip, the fish will bite frantically. Truth of the matter is, fishing is often better close to home than it is anywhere else.

Bill Nelson, son of Mrs. Gladys Peterson of the Ouachita faculty, demonstrated this recently when he caught a 5-pound black bass in a pond between the main campus and the faculty housing area. For bait he used a crawfish he caught under the football stands. To Doc's knowledge, it's the largest bass caught by anyone in the Ouachita family this year.

His close-to-home success recalled an experience of ours a couple of years ago. Saddled with the job of transporting a science fair exhibit to the regional contest, I couldn't get off on a planned trip to Lake Narrows. Mrs. Phelps and I went out to a farm pond near Arkadelphia and caught six nice bass before we had to go back and retrieve the project. Two fellows with whom I was scheduled to fish combed the waters of Narrows from sunup to sundown and brought home two small bass.

A fishing dock operator at Lake Ouachita told me once that his favorite spot on the whole lake was the first cove out of his landing, yet practically nobody ever fished it. His customers always raced across or up the lake to "secluded" spots—where everybody else assembled. We have since tried the operator's inlet and have found both solitude and success.

On nearly any large body of water, boat traffic is heavy in the middle of the lake early in the morning. Those who live or camp down the lake are hurrying up it to fish, and those from the headwaters are hurrying down.

People are an odd lot at best, and fishermen are even more so.



# Donated building part of church



Approximately 1,000 square feet of additional educational space is being occupied by South McGehee Church, only seven months old, as the result of the donation of a metal-sided office-garage building by a Methodist layman, Carl Lucky of McGehee.

The South McGehee Church completely renovated the structure, with paneling, tiling, brick veneering and a hip roof, and completely furnished it for approximately \$7,000. The addition at the back of the two acre plot of ground is being used as the temporary meeting place for a complete Junior department and a complete Primary unit. Already the building is being used by 79 children.

Ultimately, plans are to use this building as a separate unit for youth or-

ganizations such as GAs, RAs, Sunbeam groups—possibly WMU and Brotherhood gatherings. Also in mind is a church library to be located within the building.

Organizing Oct 2, 1966, with one-hundred-twenty-three members, within the seven month period the membership has grown to 161. Sunday School enrollment is 253 and Baptist Training Union 147. It is hoped that within the year an additional unit housing a complete nursery suite and several classrooms and an enlarged sanctuary can be begun.

Serving on the building committee are P. C. Roberts, chairman, H. G. Britton, Paul Hogan, Bobby Sadler, Kenneth Tyler, Mrs. Clayton Thompson, Mrs. Arlis Douglas, and Alfred Cullum, pastor, an ex-officio member.



**DEDICATED**—Uniontown Church, north of Van Buren, dedicated a new 1800-square-foot church building Apr. 30. The frame building has an auditorium that will seat 200. Additional space is provided for four classrooms and a nursery. The hardwood-floored auditorium has indirect lighting, and the entire building has central heating. Edward Baker is pastor.

## Attendance records

Lisa Schmitjen has been honored for three years perfect Sunday School attendance by Clarksville First. She missed only the first Sunday in her life.

Others honored by the church are Judge Whitney Johnson, 3; Boice Donaldson, 5; Mrs. James S. Hardin, 25; Cecil Bradley Jr., 5; Donna Bradley, 2; Mrs. Dan Schmatjen, 3; and Dan Schmatjen, 1.

## Dedication scheduled

El Dorado Caledonia Church has scheduled a homecoming and dedication service for May 21.

Dedicated will be the new addition to the building, a 20 by 50 addition which houses a fellowship hall, kitchen and restrooms. The total cost was \$2,435. Members of the church constructed and finished the building and no labor charges were paid. The exterior is of asbestos shingles and the interior is finished in plywood.

Serving on the building committee were R. C. Taylor, chairman, Lenox Carter, Oron Hall and A. C. Bradford Jr. Pastor Hugh Nelson assisted the committee.

The dedication service in the afternoon will follow a dinner served on the grounds.

Mr. Nelson has served the church for two and a half years.

## Five ordained

First Church, Dover, ordained five deacons May 7: Frank Turner, James D. Martin, George Jones, Burl Dean and Charles Bailey.

Pastor Don Hankins led in the questioning of the candidates. Milton Edmonson, a former pastor, preached the ordination sermon. Calvin Easley, pastor, Second Church, Russellville, led the ordination prayer, and Jerry Rigdon pronounced the benediction.

## Double celebration

South Side, Damascus, held a double celebration May 7, burning the mortgage on the pastor's home eight years ahead of schedule, and dedicating a new baptistry with a baptismal service.

George Lassett is pastor.

## Resigns at Leachville

Harold Presley has resigned as pastor of First Church, Leachville, because of illness. His new address is Route 1, Delight.





LINDA CRIST



GARLAND A. MORRISON

## Morrison to Fayetteville

Garland A. Morrison, pastor of Grand Avenue Church, Hot Springs, for five years, resigned recently to become pastor of Ridgeview Church, Fayetteville, effective May 14.

During his pastorate in Hot Springs the congregation enlarged the existing auditorium and built a two-story educational building. Total gifts to the unified budget were nearly tripled during this time. There were 445 additions to the church, with 212 of these coming by baptism. During these years there were nine who surrendered to the ministry and two others to full time Christian service.

A mission was started in the Lake-side community near Hot Springs which has now grown into a full time church with 100 in Sunday School, and a building valued at \$40,000.

Mr. Morrison was serving his second term as moderator of Central Association.

## Beasley to Marked Tree

D. Bernard Beasley has accepted the call of First Church, Marked Tree, and will assume his new pastorate in June.

Mr. Beasley formerly served the church from 1952 to 1957. Presently he is pastor of Union Church, El Dorado.

He succeeds James A. Overton, who retires June 1. Mr. and Mrs. Overton are moving to Parsons, Tenn., where they are building a new home. He will hold revivals and serve interim pastorates during his retirement.

## Bland resigns Monte Ne

W. E. Bland has resigned Monte Ne Church, effective Apr. 30. He had served the church for 20 years. The church is now located in the Southeast part of Rogers on the Monte Ne Road, moving there from the Monte Ne community after Beaver Lake was formed.

## Texan to Stamps

First Church, Stamps, has called W. L. Probasco, Josephine, Tex., as pastor. He begins his work May 16.

## Summer researcher

Linda Crist, a sophomore chemistry major at Arkansas State, received a summer research appointment from the American Dental Association. During the summer she will be involved in chemical research and will attend a seminar on dental research in Chicago at the end of the summer. Only 25 students are chosen to receive this award from the entire United States.

Linda serves on the Mission Committee of the BSU at Arkansas State.

## Honor Harold Hicks

Pulaski Heights Church, Little Rock, honored its pastor of 25 years, Dr. W. Harold Hicks, on his anniversary with the church May 7.

At special 5 p.m. vespers the speaker was Dr. Ralph A. Phelps, president, Ouachita University. Others participating in the service were W. S. Rogers, chairman of deacons in 1942, Charles Sparks, present chairman, and R. M. Barnes, deacon and adult teacher of 1942.

During his pastorate, Dr. Hicks has led in the construction of the main church building and completion of the master plan in 1963 which included an additional three-story education building, dining room and full recreation facilities in the original auditorium.

Present membership in the church is 1579. Total gifts are \$228,558 and total gifts to the Cooperative Program are \$77,000.

A native of Hereford, Tex., Dr. Hicks is a graduate of Baylor University and Southwestern Seminary. He is a member of the Executive Board of the Arkansas State Convention, and Arkansas representative on the Home Mission Board of the Southern Baptist Convention.



**MIDWESTERN GRADUATES**—Two Arkansas students were awarded degrees at Midwestern Seminary graduation exercises May 6 in Kansas City, Mo. Dr. Grady Cothen, president of Oklahoma Baptist University, was the commencement speaker. The two, receiving Bachelor of Divinity degrees are Ray H. Kesner, Ft. Smith (left) and J. Charles Tedder, of Clarksville (right).



W. HAROLD HICKS



BILL CLARK THOMAS

## Missionary available

Dr. Bill Clark Thomas, Southern Baptist missionary to Singapore, will serve as a representative of the Foreign Mission Board's personnel department during his furlough year beginning June 1. He will assist Bill Marshall, candidate secretary for the central area of the U.S.

After the Foreign Mission Conference at Ridgecrest (N.C.) Baptist Assembly and a brief orientation period in Richmond, Va., Dr. Thomas will be available July 1 to churches, conventions, and conferences and for special meetings in Kentucky, Illinois, Indiana, Ohio, Tennessee, Missouri, and Arkansas.

Persons interested in securing his services should contact immediately Bill Marshall, Box 6597, Richmond, Va., 23230. (As of Sept. 1, Dr. Thomas may be addressed: Samuels Missionary Apartments, Southern Baptist Theological Seminary, 2825 Lexington Rd., Louisville, Ky., 40206.)

A native of Kentucky with degrees from Murray (Ky.) State College and Southern Seminary, Dr. Thomas pastored churches in Kentucky and Tennessee before his mission appointment. His responsibilities in Singapore included pastoring, seminary extension teaching, and work with students.

He is married to the former Ruth Douglas, of Lone Oak, Ky. They have three young children, Dorothy Lorena and twins Charles William and Cecilia Ruth.

## Named dean of music

ABILENE, Tex.—Talmage W. (Jack) Dean, director of graduate students in the School of Church Music at Southwestern Baptist Theological Seminary, Ft. Worth, has been named dean of the School of Music at Hardin-Simmons University.

## Miss Harris on mainland

Miss Josephine Harris, Southern Baptist missionary to Hawaii, came to the mainland early in May for a four-month furlough. Daughter of a Baptist minister, she was born in Brinkley, and lived in several Arkansas towns while growing up. She was appointed by the Foreign Mission Board in 1946.



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## Reapportionment, world peace may be SBC's biggest issues

MIAMI BEACH—When the Southern Baptist Convention meets here May 30-June 2, major business to come before the nation's largest Protestant body will include a Baptist version of reapportionment and consideration of a \$26.7 million world missions budget.

Although convention officials are predicting no major controversial issues this year, the issue of world peace and the war in Vietnam is expected to come up at one point during the convention when the SBC Christian Life Commission brings its written report on world peace.

The report on world peace and the proposal to change the convention's by-laws to provide "a more democratic representation" of members on SBC-elected commissions and institutional boards are among the major issues and business to come before the four-day convention.

Predictions on the business and issues to come before the 15,000 Baptists expected here for the convention came from H. Franklin Paschall, president of the convention and Nashville, Tenn., pastor, and from Porter W. Routh of Nashville, executive secretary of the SBC Executive Committee and major staff advisor of the convention.

Both predicted little controversy and a prevailing harmonious spirit at the four-day convention in Miami Beach's Convention Hall.

"There are no really controversial issues expected to come up during the convention," said Paschall, pastor, First Church, Nashville, and head of the 11-million member SBC. He pointed out, however, that whenever 15,000 Baptists get together for a convention, any issue could be raised from the floor of that democratic body.

### Ask prayers for peace

The carefully-worded statement on world peace from the convention's Christian Life Commission does not require convention adoption, although the convention probably will vote to "receive" the report, pointed out Routh. "Receiving" the report does not necessarily mean the messengers approve of the report's contents, Routh said.

In the statement, the Christian Life Commission calls on Southern Baptists and fellow Christians to pray for world peace, and "encourages the responsible leadership of our government to continue to pursue patiently every course that might lead to a peaceful settlement of

international problems in general and of the Vietnam conflict in particular."

"It is not the Christian Life Commission's intent to make specific proposals about government policies, military strategy, or diplomatic approaches to negotiation with our present adversaries," the report says.

After asking penetrating questions about the present conflict in Vietnam without taking a position for or against the U. S.-Vietnam policy, the Commission's report calls "upon all churches not to be blinded by distorted appeals to false patriotism so that they lose sight of the personal tragedy, the great sorrow, and the fantastic cost attached to the present conflict (in Vietnam). A spirit of solemn penitence is in order," the report says.

Foy Valentine, executive secretary of the Christian Life Commission, said he would present the printed report of the convention and ask that it be received

by the convention just prior to an address on world peace by U. S. Senator Mark Hatfield, (R., Ore.), a Baptist. Sen. Hatfield, former governor of Oregon, will deliver a major address to the convention.

The proposed reapportionment of Baptist commissions and institutional trustees will come as an amendment to the Convention's By-law 18. The by-law change, which proponents say is designed to provide a more democratic system of representation on SBC commissions and institutional boards, would affect 10 Baptist state conventions with more than 25,000 members but less than 100,000 members.

Under the proposed change, the 10 state conventions would have automatic representation on the Executive Committee and four major boards of the SBC, but representation on the commissions and institutional boards would be rotated among the 10 states, with each commission and institutional board having five directors-at-large nominated from among the 10 states.

Proponents of the proposal argue that the 10 states, with a combined total Baptist membership of about 500,000, have the same number of representatives per state as 11 other state conven-



**SBC HISTORICAL LEADER SELECTED** : New officers of the Historical Commission meet with newly-elected officers of the Southern Baptist Historical Society, an organization of about 425 Baptists interested in denominational history. New officers of the Historical Commission, an agency of the SBC are: (left to right) Fred C. Schatz, dean of Belmont College in Nashville, chairman; Richard N. Owen, editor, the Baptist and Reflector, Nashville, vice-chairman; and Martin Bradley, secretary of research and statistics for the SBC Sunday School Board recording secretary. Elected new president of the SBC Historical Society was Loulie Latimer (Mrs. Ollin J.) Owens of Greenville, S. C. (seated). Davis C. Woolley, executive secretary of the Historical Commission, is treasurer of both the commission and the society. At far right is H. I. Hester of Liberty, Mo., secretary of the Historical Society, and retired Baptist college and seminary professor. (BP PHOTO)



tions, each with more than 500,000 members and a combined membership of 8½ million.

Opponents of the proposal argue that the smaller states need the involvement of the participation in all SBC agencies, and that an already-established system of representation should not be taken away from them.

The bylaw change on representation, like the \$26.7 million proposed Cooperative Program world missions budget for 1968, will come as recommendations from the Southern Baptist Executive Committee.

Philadelphia in '72?

The Executive Committee will also

recommend that the convention hold its 1972 meeting in Philadelphia; that several editorial corrections be made in the SBC Constitution; that the terms of elected board members for SBC agencies and institutions be four years instead of three or five years as in some cases; and that a plan for sharing the risk on church loans be worked out between the SBC Home Mission Board and lending agents to provide more funds for church loans.

In a session just prior to the convention in Miami Beach, the Executive Committee will consider convention goals for the years 1968-69 and 1969-70, and plans for the convention's emphases during the first part of the 1970's.

The plans for 1970 and years following, called '70 Onward, were developed after a four-year grass-roots study involving a broad cross-section of Baptist laymen and pastors and were approved by the SBC Inter-Agency Council. If approved by the Executive Committee, the future plans will be presented to the full convention for consideration.

The Executive Committee is in the process of studying a proposal to change the name of the Southern Baptist Convention, but no final recommendations are expected to come to the Miami Beach convention. A progress report on the study, however, will be brought.

Most of the four-day convention will be devoted to hearing reports on the work of 19 SBC agencies and institutions, and to addresses and sermons.

Major speakers on the program, besides Sen. Hatfield and President Paschall, include: Singer and Actress Anita Bryant, Pastor W. A. Criswell of First Church, Dallas; former wire-tapper Jim Vais of Youth, Inc., New York City; Seminary President H. Leo Eddleman of New Orleans Baptist Theological Seminary, New Orleans; and Baptist Pastors Landrum P. Leavell of Wichita Falls, Tex.; Carl Bates of Charlotte, N. C.; Theodore F. Adams of Richmond, Va.; James L. Pleitz of Pensacola, Fla.; and J. D. Grey of New Orleans.

## Annuitant's luncheon

Dallas—About 200 annuitants are expected to attend the Southern Baptist Annuity Board's annual annuitant's luncheon scheduled during the Southern Baptist Convention in Miami Beach Fla.

The luncheon will be held at 1 p.m. Thursday, June 1, in the di Lido Hotel, located near the Convention site at Lincoln Road Mall and Collins Avenue. R. Alton Reed, executive secretary of the Annuity Board, will speak briefly to the annuitants.

## Phishing phun

It's sport, we know, to fish for fish  
But joy to fish for men.  
It's great to furnish dinner plate  
And as we eat to so relate  
How we employed the winning lure  
And how we landed them secure.  
But greater fishing oft is done  
With word of God to everyone  
That souls be filled with pure delight  
On food from heaven's tables bright.  
Since this is true, on Sabbath day,  
With rod and reel safe laid away,  
We mingle with those men and boys  
Whose zeal for souls their life employs.

—W. B. O'Neal

# Jesus and pacifism

BY HERSCHEL H. HOBBS

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

*"Put up again thy sword into his place: for all they that take the sword shall perish with the sword" (Matthew 26:52).*

This verse is commonly cited as Jesus' teaching concerning war and pacifism. Surely He stated a true principle. And no one can claim that Jesus was in favor of war. No right thinking person can be. But are we justified in drawing the conclusion from this one verse that Jesus taught that war is never under any circumstance to be tolerated? We are aware of His many exhortations about peace, turning the other cheek, and going the second mile. But what is the meaning of Matthew 26:52?

Fully to understand it we must turn to Luke 22:35-38. In the upper room Jesus reminded the disciples of previous missions where they carried no extra provisions. Yet they had lacked nothing. "Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment, and buy one" (v.36). Literally, "But now [in contrast to previous times], the one having a purse, let him take it, likewise also a wallet, and the one not having [either purse or wallet] let him sell his garment and buy a sword." "Sell" and "buy" are aorist imperatives, so a command to do these things without delay.

Why? "For I say unto you, that this that is written must yet be accomplished [brought to a final intended goal] in me. And he was reckoned among the transgressors [lawless ones]: for the things concerning me have an end[goal]" (v.37). Jesus will die. But the Scriptures tell how. He will be crucified between two thieves, not die in a lawless street brawl or by stoning in the streets.

Already Judas had gone for the officers. But Jesus would not be taken until after His rendezvous in Gethsemane. So He told His disciples immediately to acquire swords, even if they had to sell their garments in order to do so. He must be protected until He is ready to be taken. Probably there were two swords in the room which belonged to the host. The disciples said, "Lord, behold here are two swords" (v.38). Jesus said, "It is enough." They were not to storm the tower of Antonia, merely guard Him.

What happened to these two swords? We know that Peter had one (Matt. 26:51). Was the other in the group left at the entrance to Gethsemane? An outer and an inner guard (vv.36-37)? "Watch" in verse 37 means "guard."

After Jesus was ready to be taken, when the officers appeared, the disciples asked, "Lord, shall we smite with the sword?" (Lk. 22:49). Not waiting for an answer Peter used his (Matt. 26:51). He was doing what he understood that Jesus had told him to do. It was here that Jesus told him to put up his sword. He was now ready to be taken. He no longer needed guarding; Peter would simply get himself killed. Had Jesus wished He could call and receive twelve legions of angels, one legion for each disciple including Judas, to deliver Him.

From this it would appear that Jesus approved the use of the sword, not for offense but for defense. There are some things worth more than life. Jesus' death for a righteous cause shows that He did not belong to the "better Red than dead" crowd.



# Your state convention at work

## Camps coming soon

Rev. Marion "Bud" Fray will be one of the Royal Ambassador Camp missionaries this year. Only two weeks remain before the opening of the first week of Royal Ambassador Camps. Camps begin on Monday, June 5, with a camp for all Royal Ambassador boys, 9-17. Camps for Crusader and Pioneer-age boys will be held the weeks of June 12-16 and June 19-23. The final week will be June 26-30, and will be for all ages, 9-17.



MARION FRAY

There is still time to register and make reservations for any of the weeks of camp. However, reservations should be made now to assure a place in camp the week desired. The number of places available each week is limited. Don't wait until it's too late!

Registration forms and information were mailed to all counselors and pastors several weeks ago. See them for more information or write to the Brotherhood Department, 302 Baptist Building, Little Rock. Every boy should attend a Christian camp for boys.

The attendance of more than 500 Royal Ambassadors and counselors helped to make the State Congress on May 5-6 one of the best ever held. Boys from chapters and churches representing every section of the state were in attendance. A large number of pastors were also in attendance. Their presence was most encouraging and appreciated by the boys. The program personnel did a tremendous job in presenting mission needs and how to make missions live every day.

Our thanks go to all who helped to make the Congress a success. We are already looking for and planning for a better and bigger Congress in 1968.  
C. H. Seaton

## Youth Leadership retreat May 22, 23

Franklin Farmer and Mancel Ezell will be featured conference leaders at the Youth Leadership Retreat, May 22 and 23 at Paron Baptist Camp. The two youth leaders from the Baptist Sunday School Board are consultants in Sunday School work and write for youth leaders in The Builder and other publications of the Board. Special guidance will be offered in lesson preparation, teaching techniques, principles of learning, training and visitation.



MANCEL EZELL

Cost for the retreat will be \$4.65 for each person. This includes housing overnight and three meals.

Starting on Monday, May 22, at 6 p.m. with supper and conferences, the retreat will close at noon with lunch on Tuesday.

Mr. Ezell will speak on "Understanding the World of Contemporary Youth."

A socio-drama, "If A Sparrow Fall" will be presented by Mr. Farmer. Other items on the program will include "Reaching Youth in Their Contemporary World," "Leading Youth to Witness Daily," "Organizing for Total Period Teaching," and "Involving Youth in Meaningful Bible Study."

Intermediate and Young People conferences will be a part of the program.

The retreat is sponsored jointly by the Sunday School Department of the Arkansas Baptist State Convention and the Sunday School Department of the Baptist Sunday School Board, Nashville, Tenn. It is for pastors, ministers of education and youth and for Sunday School and church workers who lead youths in the 13-24 year age groups in the churches.—Lawson Hatfield, State Sunday School Secretary



## Feminine intuition

by Harriet Hall


## A parent's prayer

- O, God, make me a better parent. Help me to be ever mindful that the kind and amount of training given children is a powerful factor in determining the kind of adults they will become.
- Give me wider vision for right thinking and right doing, realizing that noble character is not created by chance. Help me to remember that each child has a separate and particular personality and pattern of growth.
- Help me to be more than a parent—to be a combination of protector, teacher, friend, and counselor. Help me never demand absolute perfection in children, constantly aware of my own imperfections.
- Help me to strike a happy medium concerning love and affection, mindful that emotional maturity is one of the first requirements for a happy and balanced life.
- Help me to think twice before giving a command.
- Help me to refrain from nagging or being sarcastic.
- Help me to spend enough time with my children.
- Help me to encourage my children to work, knowing that work builds character.
- Help me to encourage my children to read good literature.
- Help me to remember that if a child lives with criticism, he learns to condemn; with hostility, he learns to fight; with fear, he learns to be apprehensive; with pity, he learns to be sorry for himself; with jealousy, he learns to feel guilty; with encouragement, he learns to be confident; with tolerance, he learns to be patient; with praise, he learns to appreciate; with acceptance, he learns to love; with approval, he learns to like himself; with recognition, he learns to have a goal; with fairness, he learns what justice is; with honesty, he learns what truth is; with security, he learns to have faith in himself; with friendliness, he learns that the world is a nice place; with persons who love God, he learns to love God.
- Help me to have power with my children—not over them.
- Give me a closer knowledge of Thee that I might have power within for problems without.

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

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# New breed for a space age



Huntsville is the symbol of an age for the nation, a sign of drastic change for what is quickly becoming "the New South." In 1946, the population was 16,000, today it is 147,000 and the city boasts the fifth highest number of Ph.D's of any city in the country. The churches are growing nearly as fast as the community and find it a full-time task to visit the visitors much less initiate new outreach. Into this environment has come a man who may well represent a new breed of associational missionary, bent on building a program balanced strongly between education and special ministries such as weekday programs, day care, and juvenile rehabilitation. His name is Hugh Chambliss, (shown examining the "moon car" at the Huntsville NASA installation and talking with a NASA official in front of a rocket line-up) previously superintendent of missions in Gadsden, Ala., and pastor of a church that he grew up with, from a small mission to a church that reported 650 in Sunday School. "I feel God used this to prepare me to be a superintendent of missions," he said.

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PHOTO STORY BY DON RUTLEDGE



Thirty-four of the 59 churches in the Madison association are "county churches" outside the city which makes the challenge double-barrelled. Ministries range from a poverty-stricken section on the Tennessee River to the \$3 million Huntsville First Church. One strong ministry is the Whitesburg Baptist mission in a slum area (where Chambliss is shown listening to a boy read a Bible story), where every Sunday afternoon Whitesburg Baptist Church volunteers go to teach Sunday School and hold services.



# Gert Behanna, ex-alcoholic, speaks to young seminarians

BY WESLEY (PAT) PATTILO

LOUISVILLE, Ky.—She's 73 years old, was the only daughter of a Wall Street millionaire, grew up in New York's Waldorf-Astoria, was divorced three times, became a hopeless alcoholic and attempted suicide. She calls it a "trip to Skid Row on silk sheets."

Now Gertrude Behanna tours the country speaking about the dramatic change in her life since she became a Christian almost 20 years ago.

In a recent visit to Southern Baptist Seminary here, the vigorous, sharp-tongued convert told 2,500 listeners to quit trying to witness for Christ with "stained-glass voices" or highpowered sales gimmicks.

"I've met quite a few Fuller Brush men with their collars turned the wrong way," she barked at the audience of future ministers.

Some of Gert's biting commentary on American Christianity:

"If you want help at 3 o'clock in the morning, don't call a Christian—call a member of Alcoholics Anonymous."

"If this is a Christian nation, where were all the Christians? For 53 years nobody ever came and told me there was a God."

"If you're going to sin, do enjoy it. There's nothing worse than a sniveling sinner!"

Mrs. Behanna's older son was graduated from an exclusive Ivy League school only to spend most of his life as a skid row bum. Her other son finished the Yale Divinity School and was present when Gert was honored as the first woman ever to speak in the Yale Chapel.

Often tagged "the Auntie Mame of the Holy Spirit," Mrs. Behanna told her audience that her childhood was spent in a home where God was only a swear-word.

When her parents—a high-powered financier and a beautiful one-time debutante—divorced, Gert was shuttled off for

ten years of schooling in Europe. Her father wanted her to stay single and become a career politician or scientist, but when Gert began attending a New England woman's college she met some suitors and changed her plans.

"I wanted to get away from my father," she said. So, when a boy asked her to marry him, on their first date, she said "When?" instead of "Yes." Then began the ritual of pep-pills for breakfast, liquor for lunch and dinner and sleeping pills for nightcap, three divorces and a last desperate attempt at suicide.

"Now I'm against suicide," she said, "but if you really want to go, I hope you do, because it's very embarrassing to wake up in a hospital."

At the age of 53, Gert was confronted with her need by two wealthy friends in Connecticut "who had nothing to gain from getting to know me—they had as much money as I had."

After becoming a Christian, she gave away her fortune to church and charitable organizations and for the past 20 years has traveled as a lecturer, living between trips in rooms provided by a motel owner in Texas. She has no money for a wardrobe, and her clothes are given to her by friends. She doesn't regret giving away the money, "but sometimes I wish I had taken just a little back from God for inflation!"

Gert has appeared on nationwide television programs such as "The Mike Douglas Show," Art Linkletter's "House Party," and "Tonight." Her autobiography, "The Late Liz," written under the pen name of Elizabeth Burns, has sold more than one million copies; and three long-playing phonograph albums have made her story available to many more persons.

A warm, humorous speaker, Gert uses a great deal of showmanship to get across her deep religious convictions, shaking her finger and fist, even at preachers. As she told students at Southern Seminary:

"Go to it, fellows—find a person's level of understanding, meet him where he is, and stick with it. Show him with your life that God is alive."

## Revivals

Van Buren First, Apr. 16-23; Bruce Cushman, pastor, evangelist; Harold Biggs, minister of music and education, song director; 15 for baptism; 3 other professions of faith; 2 by letter.

Alma First, Apr. 24-30; Tom McClain, pastor, Glendale Church, Springfield, Mo., evangelist; Fred W. Helms, minister of music and youth, First Church, McGehee, singer; 5 for baptism; J. Ronald Condren, pastor.

Cedarville, Apr. 30-May 7; David L. Land, pastor, Phoenix Avenue Church, Tulsa, Okla., evangelist; Vance Wiley, pastor, song director; 8 for baptism; 2 by letter; 7 dedications.

Little Rock Life Line, Apr. 16-23; Bill Philliber, pastor, evangelist; Nelson Tull, in charge of visitation; Scott Johnson, music director; 38 additions; 23 by baptism; 15 by letter.

Lockesburg First, Apr. 28-31; Ilde Gullaran, evangelist; Dale Tucker, visitation director, both Ouachita University students; Larry Hutson, music director; Linda Crawford, pianist; James H. Cannon, pastor.

Little Rock Crystal Hill, Apr. 17-23; Oscar Golden, evangelist; Kenneth Davis, music director; 25 rededications; 2 professions of faith; Ralph Raines, pastor.

Cabot First, Russell Clearman, pastor, Gaines Street Church, Little Rock, evangelist; Pat Bachelor, Gaines Street youth director, music director; 32 professions of faith; 10 on promise of letter; Harold O'Bryan, pastor.

Hayti, Mo., First, Apr. 30-May 7; Walter K. Ayers, staff evangelist, First Church, Little Rock, evangelist; Ronnie Coy, music director; 30 conversions; 1 by letter; A. W. Clodfelter, pastor.

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**Anthropology: The study of Man**, by E. Adamson Hoebel, Third Edition, McGraw-Hill, 1966, \$12.50

With its emphasis upon the unity of human biological and social life, anthropology qualifies as both a natural and a social science, and, in its study of the humanistic arts, it also takes its place among the humanities.

This book is the result of extensive revision of two earlier editions published under the title *Man in the Primitive World*. The revision was made desirable by new discoveries and ideas that have been emerging rapidly in recent years in the field of anthropology.

Dr. Hoebel is professor of anthropology at the University of Minnesota. He is recognized as the leading authority on primitive law, and is a past president of the American Anthropological Association.

**Baptist Church Manual**, Revised, by J. M. Pendleton, Broadman Press, 1966, \$1.75

## Ouachita graduates

(Continued from page 8)

tle Rock; Janice Kay Vogt, Arkadelphia; Steve J. Williams, Walnut Ridge; and Wanda Carolyn Woodall, Wardell, Mo.

Bachelor of Music—Robert Ray Braswell, Harrison; Richard Arthur Carr, North Little Rock; Charles H. Dunaway, Little Rock; Ronald Edwin Lewis, Smackover; James Alton Rees Jr., Pine Bluff; and Richard Wayne Rose, Winfield, Kan.

Bachelor of Music Education—Sharon Arnold, Pine Bluff; Barbara Kay Bell, North Little Rock; Ronald Eugene Gray, Jr., Pine Bluff; Dora Ann King, Hope; Jenny Boley Prichard, Ft. Smith; Norma Louise Robertson, Arkadelphia; Daniel Roy South, Arkadelphia; and James Raymond Vardaman, Pine Bluff.

While this book has been widely used for more than 100 years as a helpful guide for the organizational life of a church, Baptist church organization has not changed substantially since the book first appeared. The book has been brought up to date in this edition to make it more helpful for readers today than ever before.

**Cults Challenge the Church**, by James G. VanBuren, Standard, 1965, paperback, \$1.25

Designed as a study course text for both youth and adults, this book discusses "The Confusion of Tongues," "Seventh Day Adventism," "Mormon-

ism," "Christian Science," "Jehovah's Witnesses," "Faith Healing," "Spiritualism," "Theosophy," "The Unity School of Christianity," "The Bahai Cause," "Swedenborgianism," "British Israelism and Pyramidology," and closes with "A Cure for Confusion."

**The Negro Mood**, by Lerone Bennett Jr., Johnson Publishing Co., 1964, \$3.95

Drawing on extensive research in Negro history and Negro folk expressions and using basic concepts of community and power, the author traces the ascending curve of Negro discontent and tells why he feels that America faces the most crucial decision in her history. He seeks to answer questions raised by current headlines.

## Current issues in Baptist life

# What is the real meaning of the Lord's Supper?

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

It is a strange thing that many Baptists who can tell you all about the meaning of baptism can tell you almost nothing about the other gospel sign or church ordinance—the Lord's Supper! This is all the more surprising because baptism is once for all—if it is properly administered—while the Lord's Supper is repeated as a supreme act of worship throughout the whole life of the Christian.

Most of the disagreements about the Lord's Supper, among Baptists and among Christians in general, have grown out of a misunderstanding of the real meaning of the ordinance. It is impossible to know how to observe the Supper, or when it should be observed, or who should participate, until we know exactly what it means and what we are trying to accomplish in its observance.

The simplest way to open up the real meaning of the Lord's Supper is to take the words of Jesus as he gave the Supper to his disciples in the Upper Room and then see how they carried out his command to observe it in the early Christian Church.

One thing that is absolutely clear is that Jesus was giving to his followers a sign—that is, an act by which they could "show forth" or declare the central truth of the gospel (I Cor. 11:26). The prophets of the Old Testament had signs which conveyed the truth of their prophetic message more powerfully than words. Think of the signs of Moses down in Egypt, or the signs of impending judgment by which Ezekiel warned the people of Judah. John the Baptist had a sign—baptism—and it was explicitly taken over by Jesus and given a new and deeper meaning by his death and resurrection.

But a sign does more than "show forth" the great truth which it signifies. It gives the believer the marvelous privilege of participating spiritually in the reality which it portrays. It is an act in which the worshipper can express outwardly, in a visible way, the inward miracle which God has wrought in his heart. Of course, one might go through the act without the inner reality which it portrays and it would become a meaningless farce.

No doubt many people have performed religious rituals in this way. But Paul spelled out the wonderful meaning for all time and eternity in the great passage in I Cor. 10, beginning with verse 17: "For we are all partakers of that one bread . . ." He even warns against partaking of the idol sacrifices because it makes one a partaker of the table of devils (I Cor. 10:21). On the other hand, partaking of the Lord's table means that we have genuine fellowship with him in the deepest way. This is the real meaning of the Lord's Supper!

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Are

you

a

**bird-watcher?**

BY MEL LUKENBACH

The next time you're out in the fresh air, pause for a moment and do a little bird-watching. Birds are amazing creatures. It is marvelous that they can cruise smoothly and effortlessly through the sky or balance themselves on one leg on the branch of a tree.

Did you know that there are about nine thousand species, or kinds, of birds? You are probably familiar with the birds of North America, such as the robins, bluebirds, orioles, woodpeckers, wrens, cardinals, and sparrows. But there are many others. Did you ever hear of the helmeted hornbill, Smith's longspur, or the indigo bunting?

Birds come in many different sizes.

The bee hummingbird is the smallest bird. It is only about two inches long.

The South American condor is the largest flying bird. It is about four and a half feet long.

The whooping crane is the tallest bird in the United States. It is about five feet high.

Did you ever hear of the elephant bird of Madagascar? It is extinct now. But it weighed about one thousand pounds.

The ostrich is the largest bird living today. Some ostriches weigh about three hundred pounds. They cannot fly, but they are fast runners.

The ostrich is not the only bird that cannot fly. The penguin cannot fly, either. Its ancestors could fly. During thousands of years these birds' wings became smaller. Today the wings are too small to support the birds' bodies in the air.

How fast do you think a bird can fly?

Most small birds fly about fifteen miles an hour.

Ducks and geese can fly about forty to sixty miles per hour.

The peregrine falcon, one of the fastest of all birds, has attained a speed of over one hundred miles an hour.

The common swifts of Europe and Asia can fly about two hundred miles an hour—but only for short periods.

Some birds can fly for amazingly long distances.

The golden plover can fly over two thousand miles—completely across the ocean without stopping.

The vulture can stay high in the air for hours with scarcely a movement of its wings.

How do you suppose a bird can perch all night on a small twig? He can do this because of the arrangement of the tendons of the legs. When the leg bends, the toes curl and pull together. The

weight of the bird is enough to keep the toes in a firm, automatic grip on the perch.

What do birds eat?

Hawks and owls eat rats, mice, and snakes.

Hummingbirds eat the nectar, or sweet liquid, that they find in flowers.

Tropical birds eat fruit.

Hérons and kingfishers eat fish.

Vultures eat carrion, or dead animals.

Birds have a lot of different ideas when it comes to building their homes.

Bald eagles build their nests on craggy cliffs or mountain ledges.

Killdeers build theirs on the bare ground, in pastures and fields.

Burrowing owls use the burrows of prairie dogs.

Orioles hang pouchlike nests from tree branches.

Woodpeckers cut holes in trees and build nests inside.

Birds are interesting creatures. Aren't they? If you are looking for a hobby, an entertaining way to pass your leisure hours, studying and watching birds is one of the finest.



## The head of the church

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

Life and Work

May 21

Ephesians 1:15-23

Today's lesson deals with the relationship of Christ to His church. The background of this passage was Paul's desire for unity within the church, the body of Christ. The unity of all men and all things could never be found except in Christ. Paul presents a picture of Christ as the one center in whom all the disharmonies of life are gathered together into one. The church, if in proper relationship to Christ, is God's instrument of man's reconciliation with God and man.

### I. Paul's earnest prayer vs. 15-19:

#### 1. Reputation of the Ephesians v. 15

The Ephesians, one of the great centers of Christianity in the first century, had a reputation of faith and love. Too many churches today have reputations of doubt, disturbance and hate.

#### 2. Ceaseless, thankful prayers v. 16

The faith and love of the Ephesians provoked gratitude which prompted Paul to earnest prayer on their behalf. Thankfulness is an indispensable ingredient in New Testament prayer.

#### 3. Spiritual knowledge vs. 17, 18

Paul desired for the Ephesians an increase in spiritual knowledge, a deeper wisdom of the eternal things. Knowing God better produces a sweeter, more intimate fellowship with the Saviour. For the majority of Christians today our knowledge on mundane matters supercedes our insight into a growing knowledge of God. The problem is desire. Too many are content simply to have a knowledge of "I won't go to Hell" and have little interest in "I want to know more about heavenly truths."

#### 4. Great power v. 19

In a previous lesson which dealt with the Great Commission, attention was called to Matthew 28:18. This is the overlooked part of the commission. Transcendent power exists in God alone. God still is in control.

Christ does not give power to the life of a believer; He is the power in our lives. Christians are channels through which God's power flows. Prior to Pentecost the uppermost thought in the upper room was to tarry until the power of God fell. When the power falls the church goes about its main mission and evangelism is the result. Do you have

This lesson treatment is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

fullness of power that comes only from Christ?

### II. Christ's exaltation vs. 20-23

Paul's beautiful exaltation of the supremacy of Christ in these verses certainly remind one of the book of Colossians.

#### 1. Reference to the resurrection v. 20

The resurrection is positive proof that God's power is greater than man's sin. The resurrection was the greatest proof of the power of God. This is the main tenet of Christianity. Christ is enthroned at the Father's right hand, a place of exaltation and sovereignty.

#### 2. Above all v. 21

Christ exercises such power so that every conceivable rule, authority, and might is in absolute subjection to him (Cf. Philippians 2). Christ stands above all creation unique, supreme, and august.

#### 3. Head of the church v. 22

The purpose of the above mentioned exaltation is human redemption. Christ came to redeem sinful man. His church exists primarily as a redemption center. The business of Christ is the only mis-

sion of the church.

Christ must rule and reign in his church. Unless he is exalted here his exaltation is a farce elsewhere. The church is the ministry of Christ in the world. If Christ is the head, the church should accomplish his purpose and propagate his love.

#### 4. The body of Christ v. 23

A recent lesson (May 7) dealt with this idea. The church viewed as the body of Christ is a familiar expression of Paul. The body has many members; each member has a vital function. In the church everyone has a particular task to perform. Everyone working together benefits the whole. Paul presents here the thought of the spiritual unity of all the saved.

#### Conclusion:

What a difference between theory and practice. In theory Christ is the head of the organism he established. It is his. Too many today in every church vie for "who's going to run the church." The leadership role must go to Christ. The pastor however has the position called by someone *primus inter pares* ("first among equals").



**RECEIVES DOCTORATE**—Jimmy A. Millikin (second from right) received the doctor of theology degree during commencement exercises at Southwestern Seminary Ft. Worth, May 5. He is the son of Mr. and Mrs. Laymon Millikin, Box 63, Greenway. Mr. Millikin attended Southern College and East Texas Baptist College. He currently serves as professor of religion at Southern. Also included (left to right) are Dr. Jesse Northcutt, dean of the school of theology, Dr. Robert Baker, chairman of the committee on graduate studies in theology, and Dr. Robert E. Naylor, seminary president.



# Stephen

BY RALPH A. PHELPS JR.  
PRESIDENT, OUACHITA UNIVERSITY

An old marching song cries, "Give me some men who are stout-hearted men who will fight for the rights they adore . . . ." Then it goes on to say that if there are ten to begin with, there will soon be ten thousand more. The statistical accuracy of this projection has never been proven, and indeed it may not be true anywhere except in the words of the song. In the case of a man named Stephen, there was one to begin with, and then pretty soon he was gone.

Stephen, whose name signifies "a crown" or "a princely man," was one of seven men set aside to serve tables and perform other menial jobs so that the apostles could devote themselves "to prayer and to the ministry of the word." Dr. Frank Stagg, in his excellent work, *The Book of Acts*, says that it is ironical that those who were too busy with "spiritual matters" to serve tables failed to provide the insights into gospel truths that Stephen, one of the waiters, demonstrated.

A Hellenistic Jew (i.e., a Greek-speaking one), Stephen did his chief work in the synagogues of foreign Jews in Jerusalem. Tradition has it that he was a Roman freedman, a goldsmith from Rome, from the original group carried to Rome by Pompey. There is no Scriptural validation of this tradition, however.

Whatever his background, Stephen possessed great qualities of mind and character. Among these were openness of mind, freedom from the prejudices and superstitions of his day, courage in the face of opposition, eloquence as a speaker, sound reasoning, and a Christ-like manner. So superior an individual was he that one might be tempted to say, in the language of a teen-ager, "He's unreal, man!" He most certainly was extraordinary.

Stephen, a man "full of grace and power," seems an unlikely person to become involved in a grade-A hassle, but this he did. At this point today's lesson begins.

## I. Stephen's debate, 6:8-12

Instead of rejoicing that Stephen had done "great wonders and signs among the people," some of the members of the Synagogues of Cyrene and Alexandria, came forward and argued with Stephen. What the subject of their controversy was we do not know, but it may have been the "tradition of the elders," the subject of Jesus' dispute as recorded in Matthew 15.

So convincing was Stephen that his opponents "could not withstand the wisdom and the Spirit with which he spoke." This did not mean that they threw in the towel, however. Like men of little minds of all ages, when they could not answer reason with reason they resorted to intrigue and force.

In desperation they bribed men to allege, "We have heard this man making blasphemous statements against Moses and against God." At the same time they stirred up the people and the elders and the doctors of the law. Rumor, like an avalanche rushing down hill, grows bigger as it travels. Then they suddenly confronted Stephen, seized him, and marched him off before the Sanhedrin.

## II. Stephen's trial, 6:13-7:56

The full account of Stephen's trial is not a part of the text for today's lesson, but it should be read for one to appreciate the confrontation and the defendant's mind and character. Nowhere does he grovel or plead for his own life, although he must have sensed where the trial was headed. Using their own religious history, he showed what a bunch of pious frauds they were.

Stephen summed up his case with words hardly calculated to curry favor with his judges: "You obstinate people, heathen in your thinking, heathen in the way you are listening to me now! It is always the same—you never fail to resist the Holy Spirit. Just as your fathers did, so are you doing now. Can you name a single prophet whom you did not persecute? They killed the men who long ago foretold the coming of the just one, and now in our own day you have become his betrayers and his murderers. You are the men who have received the Law of God miraculously, by the hand of angels, and you are the men who have disobeyed it" (7:51-54, Phillips Tr.).

These words "touched them on the law" (N. E. B.), and they ground their teeth with fury.

The crowning blow, where the accusers were concerned, came when Stephen, filled with the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God. He said, "Behold, I see the heavens opened, and the Son of man standing at the right hand of God."

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International

May 21

Text: Acts 6:8-12; 7:51-60

The last thing that evil men want is a vision of God. So they stopped their ears to block his words, cried out in a mighty shout, and rushed together upon him. They did not wait for the verdict; they just started the execution.

## III. Stephen's death, 7:57-60

The Sanhedrin cast Stephen out of the city and then stoned him to death. Stoning is an intensely painful and personal way to die; a great many people have a vindictive part in the gory job. How satisfied his executioners must have felt at their "good work" that day. And they were supposed to be religious leaders!

Even as he died, Stephen knelt down and cried with a loud voice, "Lord, do not hold this sin against them." His words are strikingly reminiscent of those of his Saviour on the cross, as well they should have been, for Stephen was Christ's man.

The Scripture declares simply but eloquently, "He fell asleep." For the child of God, death is not the bitter end or a plunge into a void of nothingness; it is going to sleep to wake up in a marvelously different and better world.

Would that we had more men like Stephen in our midst!



Mailing Tip...  
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## A Smile or Two

### Industry

Foreman: "How is it that you're carrying only four bricks, when all the other men are carrying eight?"

New helper: "I guess it's because they're too lazy to make two trips like I do!"

### Indispensable

"I've outfoxed myself," said the conceited miss. "I've made myself so necessary in the office the boss can't make me his wife."

### One question at a time

Canvasser: "I say, sonny, is your mother at home?"

Small boy: "Yes, sir."

Canvasser (after knocking in vain): "I thought you said she was at home."

Small boy: "Yes, sir, but I don't live here."

### Find an honest man

A flustered Philadelphia matron left her purse in one of the stores where she had shopped that morning, and had to rush back to town in the afternoon to make inquiries. When she finally located the missing bag in the 10th store, she was overwhelmed with gratitude. "It's such a change," she declared in heartfelt tones, "to find a really honest clerk. Do you know, I was in nine stores before I came here and they all said they hadn't seen it?"

### Sweet silence

"I don't know how it happened," the stewardess told the husband, "but we seemed to have left your wife behind in the terminal."

"Thank heaven!" exclaimed the man. "I thought I had gone deaf."

### Duffer's dilemma

The instructor told the golf student to go through the motions without actually hitting the ball.

"But," he protested, "that's what I'm trying to overcome!"

## Attendance Report

Church	Sunday School	Training Union	Ch. Adns.
Alexander, First	68	44	
Ashdown, Hicks	42	3	
Berryville, Freeman Hgts.	15	6	
Blytheville, New Liberty	127	68	
Camden, First	524	135	
Crossett			
First	558	163	2
Mt. Olive	239	98	1
DeQueen Lone Oak	57	37	
Dumas, First	242	66	1
El Dorado			
Caledonia	85	25	
Ebenezer	153	7	
First	729	488	1
Immanuel	443	171	5
Ft. Smith, Towson Ave.	189	1	3
Gurdon, Beech St.	159	61	
Harvison			
Eagle Heights	243	85	
Northvale	118	57	1
Hope, First	485	138	
Imboden	122	61	3
Jacksonville			
First	544	149	3
Marshall Road	277	143	6
Jonesboro, Central	580	202	2
Lavaca	226	120	
Little Rock			
Crystal Hill	162	99	
Immanuel	1,121	376	1
Life Line	512	122	1
Rosedale	289	102	2
Magnolia, Central	687	237	
Manila, First	128	60	
Marked Tree, Neiswander	110	82	
Monticello			
First	84	136	3
Second	256	134	3
Nettleton	251	125	
No. Little Rock			
Baring Cross	606	157	1
South Side	31	15	
Calvary	406	164	6
Harmony	53	31	
Park Hill	841	235	
Indian Hills	123	36	
Sixteenth St.	38	30	
Sylvan Hills First	262	92	
Paragould, First	547	200	
Pine Bluff			
Centennial	225	68	2
Second	223	76	5
South Side	688	186	1
Tucker	18	12	
Watson Chapel	25	67	2
Springdale			
Berry St.	94	63	2
Elmdale	3	98	1
First	437	107	
Oak Grove	61	44	
Stephens, First	148	53	
Texarkana			
Beech St.	504	117	
Community	53		
Van Buren			
First	421	176	4
Oak Grove	180	85	1
Second	64	40	
Vandervoort, First	59	24	
Walnut Ridge, First	282	18	
Ward Cocklebur	50	34	
Warren			
First	437	121	
Southside	87	55	2
Immanuel	263	73	
West Memphis			
Calvary	300	154	2
Ingram Blvd.	353	116	1

### Postcards, please

WANT to save a penny a week and make our job simpler, too?

We would appreciate it so very much if our churches would send in their attendance reports on standard four-cent postcards.

All reports that reach us by early Wednesday morning will appear in the following week's report.



## United church snag

BOSTON—How to organize a united church "truly catholic, truly reformed and truly evangelical," appears to be more than 10 denominations can do in a hurry.

Meeting in Cambridge, Mass., delegates to the Consultation on Church Union appear reluctant to shed existing church structures to form one Protestant church that would embrace 25 million American Christians.

At Dallas last year, the six-year-old COCU approved "Principles of Church Union," which involved tentative agreement on such basic questions as baptism and the ministry.

This year's agenda was expected to tackle the problems of structure for the new church, but it now appears unlikely that the delegates will be able to "get out of their own skin" into a new, united church organization.—(EP)

## Graham on protesters

PHILADELPHIA — Evangelist Billy Graham said here that demonstrations by Americans against U.S. policy in Vietnam could prolong the war by "giving the civil rights movement in with that anti-marches "so exaggerate our divisions over the war that it could make Hanoi confident that it will eventually win. Then, what already is anticipated as a long war will be even longer."

The evangelist told newsmen Dr. Martin Luther King was wrong in tying the civil rights movement with anti-war efforts.

Graham was here to participate in "An Evening with Billy Graham," a \$15-a-plate program designed to raise funds for the Conwell School of Theology. More than 1,000 attended.—(EP)

## To print Bible

ZAGRE, Yugoslavia—The Baptist newspaper in Yugoslavia reports that a publishing house in Zagreb will publish the Bible. No details about the number of copies, or the particular language, were mentioned.

"According to the prediction of the editors," the Baptist paper stated, "the Bible will be in two volumes and is expected to leave the press towards the end of this year." The "Stvarnost" (Reality) publishing house here is named as the producer.

"This edition of the Bible is to contain, apart from its text based on the translation by Dr. Ante Sovic, illustra-

## INTOLERANCE—

## THE BANE OF SPAIN

Spain's 30,000 Protestants are counting on little change [as a result of recent court rulings recognizing Protestants as full citizens].

"It's not the ruling that concerns us," said the Rev. Ruben Gil, a leading evangelical spokesman in his country. "We've had religious liberty on the statutes for years. Our government is trying to help us but the Roman Catholic Church in many ways keeps us from enjoying our freedoms as true citizens."

In Los Angeles on a speaking tour for World Gospel Crusades, the pastor of a large Baptist Church in Albeceite near Madrid said the bill was begun as a "project" in 1963 following the first sessions of Rome's Second Vatican Council. Bishops from Spain, he said,

tions of biblical motifs from our old masters, the signature of significant critical editions of the Bible up-to-date, contemporary commentaries and indexes of names and biblical definitions," it was further announced.—(EP)

## 'New language' gospel

LIVERPOOL, Eng.—The Gospel is now published in a new "language" you are unlikely to find in any dictionary—"Scouse."

Scouse is the local term for the people of Liverpool and Merseyside, the home of the Beatles, British pop group, and Scouse is their dialect.

In a typical passage Jesus is quoted as saying: "Forgive yer enemies. Yer'll punish more dat way den if yer clocked 'em. So feed him if 'e wants scoff; give him a bevvy if he's thirsty."—(EP)

## Powell record flops

NEW YORK—A promotional expert fully expecting to make millions on Congressman Adam Clayton Powell's phonograph record, "Keep the Faith, Baby," didn't.

"Adam left me high and dry," said former band leader Jerry Blaine, president of Jubilee Records, announcing he was left holding the bag for \$32,460. The sum had been advanced to the congressman to pay a defamation judgment.

"I thought I was smart," Blaine said, "but Adam was smarter."—(EP)

have since shorn it of any meaning. It was erroneously announced as actual law.

Its preamble states that there is only one exclusive, recognized religion in Spain—Roman Catholicism. That's a remarkable preamble to a law on religious liberty!

Pastor Gil, who directs the Light of Life Bible Correspondence Course with 42,000 enrollees for World Gospel Crusades in Spain, said that a liberal trend in the world church has given Protestants a measure of liberty. "But it's like the freedom Pharaoh gave the Israelites in Egypt," he adds. "There was always a condition placed upon it.

"The Catholics say, 'Certainly you have liberties, but you surely would not expect to speak on the streets, or witness to students, or conduct your worship openly in this country.'"

Protestants are unprepared for freedom, he said, because they haven't had the opportunity for acquiring skills. To obtain a license for journalism, for example, one has to swear fidelity to the Roman Catholic church. His conclusion is obvious: "We desperately need men of specific gifts."

The Reformation touched only a few Spanish intellectuals. It never reached the common man. Just like the days of 450 years, Protestants in the land of the explorers remain disenfranchised still.—Norman B. Rohrer, for Evangelical Press Association

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