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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

JUNE 22, 1967

Commencement reverie

MY friend John Roberts, editor of *The Baptist Courier* (South Carolina Baptist weekly), who has complimented me by dubbing his weekly column "Personally," is my guest this week. You will appreciate the creativity that went into John's musings at commencement exercises recently:

"It was a long line. The graduates worked their way across the platform with patient dignity, anonymous in their look-alike academic gowns. Occasionally a mortarboard set on the head at a rakish angle lent an air of individual personality.

"Behind the masks of solemn faces each mind was a world of its own. How could anyone know their thoughts?

"There was Janie, a slender brunette who winked at her beaming father, then brushed at a tear as she took her seat. The empty seat by her dad told of her mother's death a couple of years ago.

"A dozen paces behind her came Elmer, graduating at 39 with grown children and a chairman of deacons in the audience. He had been preaching for almost 20 years, always going back to night school, getting in a full semester of study occasionally. Now he had that Great Sheepskin and was declared Bachelor of Arts.

"And Albert. He had made a practice of studying barely enough and no more, meeting requirements by a hair. Then came unusually tough final exams and he expected until the last to be pulled from line.

"Evelyn showed no emotion until the program was over and she joined her parents outside. Then she squeezed both at once and she cried and laughed and squealed over and over again "I love you." They must have remembered all the way back to that day they got her from the adoption agency, such a tiny bundle to love and care for and feel close to through the years—and now the three of them are sharing this day.

"There was Mary, a diamond ring on her finger and eyes for a certain young man in the balcony. Her thoughts were on an approaching wedding day, not on commencement.

"Kirk thought of his date with Uncle Sam and a uniform and probably Vietnam.

"For Bill it would be summer mission work and seminary in the fall.

"For Joe there was an attractive job in public relations with a big business firm.

"Their thoughts were their own, the scene was real, with only the names changed."

Thanks, Editor Roberts, for stirring commencement memories for so many of us.

Erwin L. McDonald

EDITORIALS in more than a dozen Southern Baptist state papers differed on whether the Miami Beach meeting saw a new trend toward more involvement in social action ministries. Most agreed, however, that the Convention charted a middle-of-the road course, emphasizing an awareness of social needs and the traditional emphasis on missions and evangelism. A study of the papers' opinions is on page 12.

* * *

STRENGTHENING our Baptist colleges and universities was the purpose of many suggestions that came from the recent Baptist Education Study Task conference at Nashville. The Editor's comments on the sessions are on page 3. The Baptist Press report of happenings is on pages 6 and 7.

* * *

HAVE you ever as a preacher been asked if your son is tall enough to play basketball? Have you ever as a member of a pulpit committee asked a preacher if his wife plays the organ? These are just two examples of what one young seminary graduate heard when he was interviewed in view of a call. See page 4, "The People Speak."

* * *

IT was a thrilling experience for a young Malvern pastor when Dr. Ralph W. Sockman came to town to lecture. Merle E. Johnson Jr. writes of his meeting with one of America's foremost clergymen on page 5.

* * *

AN Arkansas pastor's wife has been elected second vice president of the Flying Parsons of the Southern Baptist Convention. The story of Mrs. Lewis E. Clarke's entry into the world of flyers is on page 8.

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COVER story, page 4.

Arkansas Baptist newsmagazine

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Opinions expressed in editorials and signed articles are those of the writer. Member of Southern Baptist Press Association, Associated Church Press, Evangelical Press Association.

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.

BEST points the way

THE second annual Baptist Education Study Task conference, held last week in Nashville, under the sponsorship of the SBC Education Commission, has come up with a myriad of suggestions for strengthening our Baptist colleges and universities.

Those who expected answers to all their questions, including what should be done about accepting government aid for Baptist schools, may be disappointed with the findings, when they are made available to the public in detail a few weeks from now. But as Dr. Rabun Brantley, executive secretary of the Education Commission, has emphasized, the purpose of the study has not been to determine a final answer for any one specific problem such as whether to accept federal grants. Rather, the purpose has been to take a look at Baptist higher education in its totality with a view to strengthening it.

The wrap-up story of the second annual conference, by Jim Newton of the Baptist Press on pages 6 and 7, is an excellent account of what has happened up to now as well as what the developments are likely to be as a result of BEST.

The "five basic themes" Mr. Newton spotlights are worthy of careful study by Baptists in general. Briefly stated, they are: our schools are critically in need of additional financial support; the colleges and the state conventions need a better understanding of the philosophy and purpose of each in higher education; the line of communication must be strengthened between the colleges and the local churches; college affairs cannot be administered from the floors of the conventions but must be administered by the college trustees; the in-depth study of Baptist higher education brought about by BEST must continue.

Our impression, after two years of personal participation in the BEST conferences, is that the whole course of Baptist higher education will be greatly influenced for good by the conferences already held and yet to be held as a result of the BEST findings and emphases. We are seeing more clearly than ever the strategic place higher education holds in our world mission program. We predict that Baptists, as they see and understand better the purposes of our schools and the needs, will rally to enlarged support of this mission cause, federal aid or no federal aid.

'Night cometh'

THE loss recently in death of three noted Baptists of Arkansas emphasizes some words of the Lord himself: "I must work the work of him that sent me while it is day, the night cometh when, no, man, can, work."

Certainly, heaven is richer and friends and associates on earth are poorer by the loss of Joe Henry

Hankins, Ira L. Yearby, and Faber L. Tyler.

Two of these, Dr. Hankins and Dr. Yearby, were silver-tongued preachers of the gospel who had long and distinguished careers as pastors and evangelists.

Dr. Hankins, as pastor for some time of First Church, Little Rock, saw 2,000 new members added to the church membership there and led in the building of the present church auditorium. He climaxed his long life with an outstanding ministry as an evangelist.

Dr. Yearby, who had lived in Oklahoma City since retirement, was the first secretary of evangelism for Arkansas and was widely known and loved for his great talents and dedication.

Mr. Tyler, a former vice president of the Arkansas Baptist State Convention, found numerous ways of living out his Christianity, not only in First Church, Ozark, where he was a deacon, and in denominational affairs, associational and state, but also in business and civic affairs as well.

We shall sorely miss these good men. But the work they did and the testimony they bore will live on in the lives they touched. And their reward is in heaven.

Rights, responsibility

OUR friend Clabe Hankins was "all het up" on his latest trip into town. It seems that something Governor Rockefeller said in a press conference over at Williamsburg, Va., had rubbed the old fellow the wrong way. The real fly in the ointment was Mr. Rockefeller's saying he preferred the term "state's responsibility" to "state's rights."

"That millyunnaire has quit preachin' and gone to meddlin'" fumed Clabe. "Th' REsponsibility rests with th' fed'ral guv'mint and th' rights with th' state," said Clabe. Clabe thinks it is the *responsibility* of the federal government to fund all our programs and the *right* of the state to do with the federal funds "jist what it pleases."

Well, maybe Clabe has a point there.

* * *

ONE in four high school-age boys earns all of his spending money in a job, and only one in twenty gets all his money from an allowance, reports *Research Roundup*. The only allowances a lot of us ever had when we were growing up was board, room, and a pair of brogans every year, plus a nickel or two on a rare Saturday when he had the thrilling experience of "going to town." For this sort of allowance we slopped the hogs, milked the cows, cut and carried in the family "fire wood" and "stove wood," and drew frequent "buckets of water" for family use.

The people speak

Man of real vision

Just a note to let you know that I get a lot of good and also laughs by reading your column each week.

I have just read your article about (or by) James Pleitz and enjoyed it very much as Jimmy and I were kids together in Jonesboro and I have not seen him since I left there in 1926.

Just wanted you to know that at least one person reads your column. So Keep up the good work.—W. H. (Bill) Hiatt, Missouri Pacific Hospital, Little Rock, Ark.

REPLY: Thanks. That makes three of us—you, my mother, and me.—ELM

Going to Disneyland?

Starting in the next few weeks, many of your readers will be coming to California and to Disneyland for a vacation. Euclid Street Baptist Church is located only one mile west of Disneyland. The address is 1408 S. Euclid Street, Anaheim. If you would inform your readers of our location, we would have the privilege again this summer of having many wonderful Baptists from your state in our services. The unique location of Euclid Street allows us to fellowship with Baptist people from across the nation and around the world during the summer months.

Thank you so much for your help and for the joy of cooperating with you in the Lord's work.—Bryan Crow, Euclid Street Baptist Church, 1408 South Euclid, Anaheim, Calif., 92802.

The pulpit committee

"Is your son tall enough to play basketball?" This was one of the three great Theological questions asked this writer recently by a pulpit committee.

Just two months away from graduation at Seminary, I had been recommended to a large County-seat church in one of our Northern States. I was preaching in a revival meeting just 50 miles from this church and was called in for an interview.

After I informed the chairman of the pulpit committee that my son was just eight years of age, and not quite five feet tall, we proceeded with the questioning.

"Does your wife play the organ?" asked one of the ladies on the committee. Without cracking a smile I replied, "No, but she can play 'Jingle Bells' on the piano." (My wife was taking piano lessons and had only accomplished one selection, "Jingle Bells.")

With these two great theological questions concerning basketball and organ out of the way, we continued. "Are you sympathetic with the pro-

The Cover



NASHVILLE—A "first" for intermediates is a resource packet prepared specially for the 5000 13-16-year-olds attending the 1967 Training Union youth conferences at Glorieta (N. M.) and Ridgecrest (N. C.) Baptist assemblies. Some Nashville teen-agers are shown examining the packet—a scene which will be repeated many times this summer. The packet, which will be available only at assembly book stores, consists of three books that may be used as resource material during the week's emphasis on Bible study witnessing and Training Union activities. A souvenir leaflet on the intermediate conference theme "I'll Be True" is also included. The resource packet may serve later as a reminder of commitments made during the conference. The Training Union youth conferences, sponsored by the Sunday School Board's Training Union department, were held June 8-14 and June 15-21 at Glorieta and will be held July 6-12 July 13-19 and July 20-26 at Ridgecrest.—BSSB Photo

gram?" asked the Associational Missionary. Before I could answer that question the Interim-Pastor chimed in, "Oh you KNOW he's sympathetic with the program, and you KNOW he's bound to be sound. After all he's graduating from the Seminary in two months."

Upon the basis of these questions and the fact that I would soon be a Seminary graduate, the committee invited me to fly to their state (at their expense) and preach in "view of a call."

Had my references, my character, and past places of service been checked out thoroughly prior to this interview, I could have understood so few questions. However, this committee had only

one short letter of recommendation, which they had not checked out, and three questions to go on. And upon the basis of the one unchecked letter and three questions, in all probability, they would have called me to serve as their pastor.

Our churches need to wake up to the fact that "simply because a man is a Seminary graduate" he is not automatically doctrinally sound nor morally straight. We could wish this to be true, but we know it isn't!

Certainly all pulpit committees should be bathed in Holy Prayer. But a detailed questionnaire can many times save time, embarrassment, and prevent pulpit committees from committing the "sin of presumption."—Rick Ingle, Pastor, Oak Cliff Baptist Church, Ft. Smith, Ark.

Assigns 48 volunteers

ATLANTA—Forty-eight Southern Baptists have volunteered for assignments in a denominational mission service program called the Christian Service Corps (CSC).

The program is designed by the Southern Baptist Home Mission Board here to involve lay people in mission service.

"Long-term" workers volunteer for a period of from a year to a lifetime. Since this is a volunteer program, they continue to work in their various fields of secular employment.

Miss Lorraine Zuber, Little Rock, will be among the 37 "short-term" volunteers. "Short-term" workers volunteer from two to ten weeks. Miss Zuber is assigned to Florida. (PB)

"Short-term" workers will be working in Vacation Bible Schools, conducting religious surveys, assisting in literacy classes, Baptist centers and camps. (BP)

Science equipment funds

WASHINGTON—Fourteen church-related schools are among 53 colleges and universities to receive grants totaling \$462,600 to purchase scientific equipment needed for undergraduate instruction, according to announcement by the National Science Foundation (NSF).

The grants are in addition to 493 awards totaling almost \$4 million that were announced earlier this spring.

Of the 14 church-related schools, there are five Roman Catholic, four Presbyterian and one each Friends, Lutheran, Methodist, Reformed and Reorganized Latter Day Saints.

The institutions receiving grants must match the funds by providing at least 50 per cent of the equipment costs. (BP)

Motion to reconsider

"A measure has not always reached its ultimate goal even when it has successfully run the gauntlet of all the subsidiary and incidental and privileged motions, and has been adopted by the body. For it may be that, after the adoption there is a feeling with some of the members, and, perhaps with a majority of them that the action adopted, there is a feeling with some called... Hence, there has arisen the motion for reconsideration" (Kerfoot, p. 100).

To make this motion one must have voted with the side that prevailed. This does not always mean the majority for when a motion requires a two-thirds majority and does not get this majority, the minority is the prevailing side. The one who makes this motion will secure the floor and say, "I move that the vote on (specifying the motion) be reconsidered." "The motion to reconsider has one special privilege which hardly seems in keeping with its grade among motions; a member may rise to offer this motion, and may move to have it entered on the journal, even while another has the floor, or while the body is voting on the motion to adjourn" (Quoted from Robert, p. 62). This is allowed in order that one may thus be able to guard against the loss of his opportunity to move a reconsideration, in case there is a rule fixing the limit of time within which the motion to reconsider may be offered" (Kerfoot, pp. 102-103).

The motion to reconsider requires a second. The second may be made by any member. The chair will then say "It is moved to reconsider," etc. The motion to reconsider is also debatable. Not only whether proper to reconsider the question, but the merits of the question itself is open to debate. If one had exhausted his privilege of debate on the question previously, then here is his opportunity to discuss the matter again. For, if the vote to reconsider is in the affirmative, the question comes back to the body as it was before the vote and the member's privilege to debate was exhausted at that point.

If the motion to reconsider is decided in the negative, this clinches the matter. The previous action of the body stands.

However, if the matter is reconsidered and substantially changed when reconsidered this second action may be reconsidered.

The motion to reconsider is inferior to all subsidiary, incidental and privileged motions.

"In some assemblies the motion to reconsider . . . must be made on the same day, or, at farthest, upon the day following that upon which the vote was

A lesson from a great preacher

BY MERLE A. JOHNSON JR.
PASTOR, FIRST BAPTIST CHURCH
MALVERN, ARKANSAS

A few months ago Ralph W. Sockman came to our town—Malvern, a small town of 10,000 people. He had come on a lectureship to the First Methodist Church to give the annual Young Lectures.

Dr. Sockman for 44 years had been pastor of Christ Church Methodist, New York City, and came as one of the most distinguished clergymen in the world.

I found that for this man of great stature, denominational lines are practically non-existent. I decided to spend every second I could with him.

Dr. Sockman is widely known for his books. Three of these were selections of the Religious Book Club and best sellers: *The Higher Happiness*, *How To Believe*, and *The Whole Armor of God*. His book on *The Lord's Prayer* was so popular that it has been reissued in a beautiful, artistic binding and has been made into a TV film.

In a poll conducted by *Christian Century*, Dr. Sockman was named one of the six foremost clergymen of all denominations in this country today. From 1928 to 1962 he was the speaker on the National Radio Pulpit, with an audience throughout the United States and Canada.

At Duke University, in 1954, Dr. Sockman was hailed as "Dean of the American Protestant Pulpit."

How thrilled I was when he invited me for breakfast on two occasions that week. On the first visit I saw the greatness of the man. I knocked on his motel door and discovered that he had not been up long and was shaving. He asked for forgiveness for his tardiness.

taken which it is sought to reconsider. If no such rule exists, a motion to reconsider may be made at any time during the term session of the body" (Kerfoot, p. 103-104).

Whenever it is too late, or, for any other reason, impossible to reconsider a vote, the best way to handle the matter is with a motion to rescind or repeal the action taken.—Carl Overton

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

He remarked that he had been up until the early morning hours working on a new sermon. This was not unusual, but his next statement was most revealing when he said that he had been working on it for two weeks!

I remembered that a seminary graduate of 25 years ago had told me that Sockman's sermons in that day were considered models for the young, aspiring preachers. This was humbling to see that the great "model" himself had continued to devote so much effort toward the preparation and delivery of sermons. I readily saw how when I heard him preach. I never missed a word, for unlike so many sermons, his every word had meaning.

My real purpose in wanting to be with him was to sit at the feet of the old master and ask for any suggestions he could give to me from his vast experience. He said a few things about sermon preparation and pastoral calling then suddenly said, "Johnson, tell me what you know about—" and he mentioned a certain school of theological thought. Thinking that he was trying to be kind in asking for my opinion, I remarked that he certainly was not interested in my evaluation. Immediately he rejoined, "I am very serious, I am so busy speaking these days that I cannot read like I want to. And more than your opinion of what these men are saying, I want to know their positions and your evaluation." "You see," said he, "unless I know as much as I can of what is being said in the world of theological thought I will be powerless to help people and will disqualify myself."

So, while he continued shaving I related to him as much of the thoughts which he requested as I could.

I went to get information from Ralph Sockman—me, a young man not yet 35—and the meeting resulted in his eagerness to know from me anything that might "help" people.

This was the key to his greatness. He demanded of himself the discipline of continued learning in order to help people.

After breakfast I walked back to my office in the crisp fall air with a spring in my step. I had seen at least one secret to greatness in great clergymen and had certainly received more than I had asked for.

Baptist higher education

BEST conference offers 75 solutions to 55 problems

BY JIM NEWTON
ASSISTANT DIRECTOR,
BAPTIST PRESS

NASHVILLE — The Baptist Education Study Task (BEST) concluded its second national conference here, but it sounded more like the beginning of even more involved studies of Baptist higher education problems than the end.

The conference didn't solve all the problems facing Baptist schools, including the question of federal aid to education, but it did provide a nation-wide Baptist dialogue on the thorny problems. And thus, it accomplished the limited purpose for which it was organized.

Rabun Brantley, executive secretary of the Southern Baptist Education Commission which sponsored BEST, was elated over the meeting. He felt the long-overdue study had accomplished its task, and now the burden rests on the BEST findings committee.

Throughout the four-day conference, a total of about 75 solutions were offered by 22 study groups to about 55 problems already listed by more than 7,000 persons participating in the first national conference, 24 regional seminars, and other adult study sessions.

The task of digesting all the ideas presented in the study now falls to the 18-member findings committee, which will publish its analysis of the study in late summer.

Over and over again, five basic themes were repeated among the 75 solutions offered by the study groups.

1. A crisis in the need for additional financial support is the root of many problems facing the schools, and more money is the obvious solution to many problems.

2. Both the colleges and the Baptist state conventions which sponsor them need to formulate statements of philosophy and purpose for the role of each in Christian higher education.

3. Improved communication between the educational institutions and the churches is vital if problems facing the schools are to be solved.

4. Conventions must recognize that college boards of trustees are responsible for the administration of college affairs, and must not try to set policies for the schools from the floor of the annual conventions.

5. The Education Commission of the Southern Baptist Convention should sponsor a series of national colloquiums aimed at developing even more pointed solutions to problems in specific areas.

The Association of Southern Baptist Colleges and Schools, composed of presidents, deans and other representatives of Baptist schools, voted in a dinner meeting held in conjunction with the conference to request the Southern Baptist Executive Committee for funds to enable the Education Commission to sponsor such colloquiums.

Thus the BEST project may have become the beginning of a long series of studies to solve the problems facing Baptist schools, both on the national level and on the state level.

The conference left to the Baptist state conventions and boards of trustees two major tasks cited as imperative to solve the problems the schools face. One is the decision on what to do about accepting federal aid—if any is to be accepted, and if so, what types of aid. The other is the task of writing in clear and concise language a statement of purpose and philosophy for each school, and developing an over-all philosophy of Christian higher education.

The section on "Preface to a Philosophy of Southern Baptist Higher Education" laid the groundwork for such statements of purpose, but did not attempt to write objectives for each school. It was frequently pointed out that objectives might be different for each institution.

Several points were often repeated in the reports and discussions. There was general agreement in the section that Christian higher education "should be on the cutting edge of

religious thought." There was also general agreement that a valid and major purpose of a Christian college is to prepare vocational Christian workers for the denomination.

Still another emphasis called for the schools to search for knowledge in a Christian atmosphere and to develop an awareness of world issues, relating the truth of God to the whole of life.

On the question of federal aid, the conference generally felt that the decisions should be left to the boards of trustees for each institution. Another major point, however, was that it is the responsibility of the state convention to secure adequate financial support of the schools, regardless of federal aid.

There seemed to be no indication in the reports whether the majority of the conference participants favored or opposed federal aid, although one conference speaker estimated that perhaps 75 percent of those present favored the acceptance of federal aid.

"There still are many different schools of thought among us, ranging from those who regard 'separation of church and state' in its strict construction as a Baptist tenet of faith, to those who see no threat to religious liberty in the acceptance of federal aid," said the report to the two sections on Financing Christian Higher Education.

Several conference participants urged the denomination to conduct a special offering for Christian education similar to annual offerings the denomination sponsors for home and foreign missions.

On college-denominational relationships, it was frequently pointed out that the churches should not expect the colleges to be "Bible schools."

But the main point seemed to be that the state conventions should not exert undue control from the convention floor, but should exert their control through the elected boards of trustees. Such undue control endangers the school's accreditation, it was pointed out.

Accreditation was deemed by a section on that subject as an absolute necessity, with great stress being laid on the need for Christian higher education to be of high quality.

Academic freedom and responsibility was also cited as a major item, with one conference participant saying this might well be one of the major problems of tension between the colleges and the churches. All seemed to agree that for both faculty members and students, with freedom must come responsibility.

A good relationship between students and faculty members, with an emphasis on meeting the personal needs of students, was a major point oft repeated in discussions of the report of the section on the Christian College Teacher.

Sections on both Academic Scope and Religious Scope of Baptist schools agreed that Baptist schools are not "Christian" because they teach Bible classes, but only when a "Christian atmosphere" permeates the entire college.

A major question in both these sections was the problem of admissions policies. Should Baptist schools give preference to admission of Baptist students, or should they seek to admit top quality students regardless of Baptist affiliation? There was no clear-cut answer given.

The answers to these and other questions raised during the conference and the two years of study preceding it were left largely to the BEST findings committee, to the state conventions, and boards of trustees.

Final results of the findings committee report is scheduled for release Sept. 15, although the committee is hoping for a release sooner if possible.

Until then, dozens of Baptist state conventions and college personnel will anxiously await the final outcome of BEST.

SBC leaders debate federal aid issue

NASHVILLE (BP)—The Baptist Education Study Task second national conference ended here without taking a definite stand for or against federal aid to Baptist colleges and universities.

Dozens of conference participants, however, stood to express their personal views during a two-hour session on financing Christian higher education, but there seemed to be no consensus among the entire 300 participants or the six small groups on financing in answer to the federal aid question.

Said Erwin L. McDonald, recorder for the two sections and six small groups on financing in his report to the full conference: "There seemed to be a growing feeling that we ought not to decide what we're going to accept or reject."

Significantly, the six small groups deleted from a paper outlining the possible solutions to financial problems an item which offered three possible solutions to the federal aid question.

They chopped from the report all three of these alternatives: "(a) Flatly and positively reject all federal aid, OR (b) Outline some conditions under which federal aid may be taken such as for science and other secular oriented subject, OR (c) Permit colleges to accept federal aid provided no effort was made to control the college."

Instead of these statements, one of the six groups said that "the decision as to what kinds of federal funds, if any, are to be accepted by a college should be left to its boards of trustees."

Generally, all six groups on financing higher education seemed to agree, for all approved as a statement of principle: "The trustees of a college should exercise responsibility

in matters of policy and control in keeping with the terms of the charter" and the purposes of the institutions.

One group even strengthened the statement by saying that the trustees should respect the views of the convention, but should be "protected from undue directives and pressures."

Two of the six groups, however, voted 18 to 12 in a hotly debated session to approve a statement saying: "Baptists have traditionally stood for freedom on conscience and religious liberty. From this principle has come the emphasis of freedom of worship, the separation of church and state, and opposition to the use of the taxing power of the state to compel an individual against his conscience to support any church or religion.

"Therefore," the statement continued, "it is the sacred duty of the college, its trustees and the sponsoring body to preserve the principles of religious liberty in all college funding activity."

Another group, in an unofficial poll, voted unanimously to favor research grants and federal loans, and voted 12 to one in favor of outright government grants. "All agreed that the trustees should decide whether or not grants and loans are to be accepted," said McDonald's report.

Whether or not the actions of the six groups on financing were for or against federal aid was not completely clear.

"There still are many different schools of thought among us, ranging from those who regard, 'separation of church and state' in its strict construction as a Baptist tenet of faith, to those who see no threat to religious liberty in the acceptance of federal aid," said McDonald, editor of the Arkansas Baptist Newsmagazine, in his report to the conference.

There obviously was general agreement that more financial support for Baptist schools is one of the most critical problems facing the schools, and that several things are needed as part of the myriad of solutions to the problem.

Missionaries evacuated from Jordan, Libya; Hardisters in Tehran

Southern Baptist missionaries in Jordan, with the exception of Dr. L. August Lovegren, have been evacuated to Tehran, Iran, according to information which reached Dr. John D. Hughey, secretary for Europe and the Middle East for the Foreign Mission Board, June 11.

Apparently the missionaries were among the almost 900 Americans and Britons flown from Amman, Jordan, to Tehran yesterday aboard 10 U. S. Air Force transports. (This last statement is presumed from news accounts.)

Rev. and Mrs. Harold L. Blankenship and family, of Erwin, Tenn., the only Southern Baptist missionaries in Libya, have left their home in Tripoli for the United States. They will take a short furlough.

The missionaries evacuated from Jordan are Miss Anna Cowan, of Urich, Mo.; Rev. and Mrs. J. Wayne Fuller and family, of Walnut Creek, Calif.; Rev. and Mrs. Graydon B. Hardister and

son, of Bauxite, Ark.; Rev. and Mrs. William O. Hern and family, of Mountain Grove, Mo.; Miss Maxine Lindsay, of Worthville, Ky.; Mrs. L. August Lovegren and daughters, of Cedartown, Ga.; Miss Jeannie Mallow (missionary journeyman), of Plainview, Tex.; Miss Maurine T. Perryman, of Thomasville, N. C.; Miss Violet Popp, of Cumberland, Md.; Miss Jane Staton (special project nurse), of Belknap, Ill.; and Miss Annice Whatley (missionary journeyman), of Cedartown, Ga.

The Hardisters are reported to be in Tehran.

Dr. Norman E. Halbrooks, of Tyler, Tex., an anesthesiologist who had gone to the Middle East to assist the medical work for a month, was also evacuated and is presumed to be in Tehran.

As has been previously announced, most Southern Baptist missionaries have already been evacuated from Gaza and Lebanon.

The temporary withdrawal of missionaries from the Arab countries is due to strong anti-American sentiment arising from the Arab belief that America has supported Israel in the conflict. There have been anti-American demonstrations, and diplomatic relations with

the United States have been broken. Missionaries had their freedom of movement severely limited and could not continue their usual work. Furthermore, their presence could prove to be a liability rather than an asset to their Arab fellow believers.

The Foreign Mission Board has repeatedly assured missionaries in the Middle East of full backing in whatever decisions they felt led to take. In each country some missionaries have remained. From many points of view a small missionary staff at this time is better than a large one.

Baptist medical missionary work, so badly needed in the Arab countries, continues. Dr. David C. Dorr and Dr. Merrill D. Moore Jr., and Mrs. Marilyn Sheaffer Faraq, a Southern Baptist nurse, have remained in Gaza.

Dr. L. August Lovegren is keeping the hospital in Ajloun, Jordan, open.

Dr. James M. Young Jr., and his family, of Ruston, La., Miss Jean Potter, of Johnson City, Tenn., and Miss Maria Luisa Hidalgo, Baptist nurse from Spain, are still at the Baptist hospital in Jibla, Yemen. Dr. Hughey received a cable from Dr. Young on Monday, June 12, that they are all right.

OBU hits high summer enrollment

Summer enrollment at Ouachita University has reached a near-record 347 students for the first semester, according to Dr. Henry Lindsey, dean of academics.

An additional 26 students are enrolled in a Title IV Institute which will be held through June 30. The Institute, with a total enrollment of 65, is jointly conducted by Ouachita and Henderson State College, and is being held in Evans Hall on the Henderson campus.

A large enrollment is also expected for the second semester, which begins July 10 and runs through Aug. 11. Features to be included in the second session will be a course in contemporary problems in American education taught by Dr. Carl Kreisler, a visiting scholar from Parsons College, and a social studies workshop directed by Dr. Paul Root.

Other second semester courses will include those in general education, business and economics, education, fine arts, humanities, natural science, religion and philosophy, and social science.

Greene calls pastors

Two churches in Greene County Association have called new pastors. Harold Carter has moved to Marmaduke on the call of First Church. He attended Ouachita University and Southwestern Seminary. He served Oak Grove and Linwood Churches, near Pine Bluff, Pickles Gap and Village Churches near Magnolia.

Sedric Wesson is the new pastor of West View Church, Paragould. A graduate of Southern College, Walnut Ridge, he attended Arkansas State University. Former pastorates have been Calvary Church, Corning, Diaz Church, Newport.

In other association news, Immanuel Church has repaired and renovated its building damaged by storm. Also constructed were a new pastor's study, conference room and office. Plans are underway for a new parsonage.

Charles Covington, a graduate of Ouachita University, is serving as youth director for the summer of First Church, Paragould. He plans to futher his studies in clinical counseling in September.

Warren resigns chapel

W. G. Warren has resigned as pastor of Memorial Chapel, sponsored by First Church, Blytheville. After a period of rest, he expects to do supply preaching. Mr. Warren has served the chapel for three and one half years. (CB)



Mrs. Clarke elected by flyers

Mrs. Lewis E. Clarke of Marianna was elected second vice president of the Flying Parsons of the Southern Baptist Convention when its fifth annual convention was held in Miami at the Natulis Hotel May 30. Mrs. Clarke is pictured charting her course to the Southern Baptist Convention prior to take off on Sunday afternoon when she did most of the piloting.

The Flying Parsons is an international organization ministering to people of all faiths through the use of aircraft in the time of need. Mrs. Clarke made her first solo flight this past March at Brewers Aviation Service in West Memphis.

She will be working with the wives of Flying Parsons to help promote a better understanding of the use of aircraft in the ministry.

Mrs. Clarke's husband, the pastor of First Church, Marianna, is the founder of the organization and the past president of the Flying Parsons. Since their organization in Little Rock five years ago the group has ministered to humanity in most parts of the world, providing fast transportation in the time of sickness or accident. In the past Mrs. Clarke has flown all over the United States as co-pilot, but now she will be flying the left seat as pilot in command.

Revivals

Decatur First, July 6-7; Dr. J. Harold Smith, pastor, Windsor Park Church, Ft. Smith, evangelist; Vee Hoyle, pastor.

Jonesboro Central, June 4-7; Dr. Robert G. Lee, Memphis, evangelist; Les Stanley, singer; 12 professions of faith; 7 by letter; Paul H. McCray, pastor.

Wardell Church, Joiner; J. R. Hull, pastor, Floral Church, evangelist, Gary Morris, student at Arkansas State, Jonesboro, in charge of music; Miss Myra Glidewell of Caraway pianist; 6 professions of faith; 16 rededications; Carl King, pastor.

Hope First, June 4-11; 46 additions; Gerald W. Trussell, pastor.

Little Rock Martindale, June 26-July 9; Dr. Wayne Peterson, Ouachita University professor, evangelist; Tom Elliff, pastor.

Springfield, Mo., Northwest Church, May 7-14; Jamie Coleman, Fayetteville, evangelist; Bill Michael, Joplin, Mo., singer; 17 professions of faith; 15 for baptism; 5 by letter; 2 surrendered to the ministry; 87 dedications; 5 family altar commitments; Claud Barclay, pastor.

Receive scholarships

LOUISVILLE, Ky.—Two students from Arkansas have been named recipients of scholarships for advanced religious study at Southern Seminary.

Made possible through the student aid endowment fund these scholarships, the Adoniram Judson and the Luther Rice, are given on the basis of leadership, scholarship, and churchmanship demonstrated by the applicants.

Vocational plans are also considered. Adoniram Judson Awards are available to students contemplating service on a foreign mission field. Luther Rice Awards are for those planning a religious vocation within the United States.

Jon Michael Stubblefield of Fayetteville, has been given an Adoniram Judson Award. This consists of a \$1,000 grant for study at the seminary and a key to symbolize his achievement. A 1966 graduate of the University of Arkansas, Stubblefield has served as state president for the Baptist Student Union.

Named winner of a \$500 Luther Rice Scholarship was Steven Pride Ober of Clarendon. Currently Ober is a senior at Baylor University where he is president of the World Mission Fellowship.

Pastors change

Two pastors in Trinity Association have resigned their pulpits. Tommy J. Carney has resigned at Corner's Chapel to accept Diaz Church, Newport. Thomas Ray has resigned at Spear Lake.

Miss Harris to Glorieta

Miss Josephine Harris, Southern Baptist missionary on furlough from Hawaii, may now be addressed at P. O. Box 93, Glorieta, N. M., 87535. Daughter of a Baptist minister, she was born in Brinkley, and lived in Little Rock and Jonesboro, while growing up. Before missionary appointment in 1946 she was Baptist Student Union director at the University of New Mexico, Albuquerque.

Escapes storm injury

Walter K. Ayers, evangelist, First Church, Little Rock, escaped without injury when his revival tent was toppled by a recent storm in Idabel, Okla.

The tent went down in driving rain with Mr. Ayers standing by the side. A few feet behind him was a strong wooden fence to which part of the ropes were tied. When he heard a loud crack, Mr. Ayers realized what was happening and made a dive for ground. The fence, pulled up by the wind-carried tent, caught him on the arms and shoulders as he went down. A newspaper re-

Baptist beliefs

Blessed the poor in spirit

BY HERSCHEL H. HOBBS

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

(SECOND IN SERIES ON THE BEATITUDES)

"Blessed ... the poor in spirit: for theirs is the kingdom of heaven" (Matthew 5:3).

This is a surprising statement. Had Jesus said, "Blessed ... the rich" it would have been more in keeping with popular thought, then as now. The world associates riches with happiness. But some of the richest people are the most miserable. McNeile relates this word "poor" to "the pious in Israel, for the most part poor, whom the worldly rich despised and persecuted." Even so, Jesus used this word in the Christian context.

"Poor" renders a Greek word *ptochos*. Another word *penes*, in the New Testament only in II Corinthians 9:9, means a working man who provides for his own needs, but with nothing left over. *Ptochos* means absolute or abject poverty. It was used of the beggar Lazarus (Lk. 16:20), who was absolutely destitute and dependent upon others for the bare necessities of life (cf. also Lk. 21:3). So in the material sense it means one who is not sufficient within himself, but is dependent upon others. In view of the idea of "blessed" as meaning sufficiency within one's self (see last week's article), Jesus deliberately used these words as a paradox. In other words, He said that one is sufficient within himself who is insufficient within himself!

The sense of this paradoxical statement is found in the words "in spirit." The kingdom citizen is sufficient within himself because he recognizes his spiritual insufficiency.

One who is "poor in spirit" is one who recognizes his absolute poverty in spiritual things. He possesses no spiritual power to supply his spiritual needs. He is unlike the Pharisee (Lk. 18:11-12) who feels a sense of self-sufficiency. Conversely, he is like the publican (Lk. 18:12) who is aware of his total unworthiness before God. He knows that he is "dead" in sin. He can only cry out to God for mercy (Lk. 18:13). He longs to be more than he is. But he knows that within himself there is no power to make him so. He can only look to one outside himself to supply his need. He needs grace, not justice.

"Poor in spirit," therefore, describes the condition known in theology as conviction of sin. Such a person knows that he is utterly devoid of the righteousness of God. He is poverty-stricken spiritually. And he can look only to God to supply his need if he is to become a citizen in God's kingdom. So Jesus says that only such a person can become a citizen of the kingdom of heaven.

Makarios (blessed) is the person who comes to this realization. For only then is he ready to find in Christ the sufficiency for the abundant life which because of his absolute poverty in spirit he is unable to supply within his own power.

port said if he had been a fraction of a second slower, the flying fence would have cut him in two.

Repairs were made in time for the next day's services. (DP)

Ledfords in Arkansas

Rev. and Mrs. Lowell E. Ledford, Southern Baptist missionaries on furlough from Peru, may now be addressed at 5131 Cantrell Rd., Little Rock, Ark., 72207. They are Arkansans. Born in Conway, he grew up in Fort Smith; she, the former Shirley Stephan, was born and reared in Little Rock. When they were appointed missionaries in 1955 he was pastor of First Church, Ashland City, Tenn.

Art entry award

Patrice Underwood, Ft Smith, received honorable mention for her poem, "Through the Looking Glass," in the 1966 creative arts competition sponsored by Upward, a publication of the Southern Baptist Sunday School Board, Nashville.

The third creative arts competition, held in 1966, received entries from high school youth, ages 13 through 17.

Award-winning entries will be published in October, 1967, issue of Upward. This issue will also contain rules for the fourth creative arts competition, which will be open for entries Oct. 1 through Dec. 31.

At Cullendale First

Charles Harley Goza is the new minister of music and education of Cullendale First Church, Camden.

Mr. Goza, a native of Wellman, Tex., is a graduate of Hardin-Simmons University and Southwestern Seminary. He holds a Master of Religious Education Degree and a Bachelor of Church Music Degree from the Seminary, and has to his credit a year's graduate work in wood chemistry at the University of Washington.

Mr. Goza previously served as minister of music of Glen Garden Church, Ft. Worth.

Win scholarships

Among the seniors receiving diplomas from Northside High School at commencement exercises June 2 were three members of Grand Avenue Church, Ft. Smith, who are recipients of scholarships to colleges in Arkansas and Oklahoma.

Jeffrey Irons, son of Mr. and Mrs. Jeff Irons, was one of five out of 257 applicants in the state to receive a \$1,200 stipend awarded by Arkansas School Services Inc., of Little Rock. Jeffrey plans to enroll next September in Arkansas Polytechnic College, Russellville, where he will be a pre-med student.

Jimmy Bartlett, son of Mr. and Mrs. Oran Bartlett, also plans to enroll next fall in Arkansas Tech with a Class A scholarship which is renewable each year.

A \$400 scholarship has been awarded to Mose Howard, son of Mr. and Mrs. Clyde Howard, by Oklahoma Baptist University, Shawnee. Mose plans to major in music and will study organ.

Carswells leave US

Rev. and Mrs. Sidney G. Carswell, Southern Baptist missionaries to Equatorial Brazil, have left the States following furlough. They expect to start Baptist work in Itacoatiara, but at present may be addressed at Caixa Postal 226, Manaus, Amazonas, Brazil. Born in Augusta, Ga., he grew up in Albany, Ga.; she, the former Ruth Holland, was born in Fox, Ark., and grew up in Heber Springs. When they were appointed by the Foreign Mission Board in 1963 he was pastor of Shore Acres Church, Pittsburg, Calif.

To Ridgecrest drill

Roberta Miller, member of East Side Church, Mt. Home, won first place in the State Sword Drill recently. She will represent Arkansas in the Southern Baptist Sword Drill at Ridgecrest, July 20-26.



CHARLES H. GOZA



JOHNNY HEFLIN

Joins Van Buren staff

First Church, Van Buren, has called Mrs. Eula Armstrong as full-time youth director.



MRS. EULA ARMSTRONG

She will outline and supervise the activities of the youth of the church including camps, retreats, recreation, visitation, mission Bible schools, youth-led revivals, and other activities designed for or led by the youth. Other responsibilities include the enlistment and training of other adults for places of leadership in the various organizations of the church involving the youth.

Mrs. Armstrong is approved by the Arkansas State Convention as a district Intermediate worker, and has led in various conferences for leaders of young people. She has received specialized training in youth work by attending state conferences and Glorieta Assembly.

Bruce Cushman is pastor of the church.

Back to Indonesia

Miss Ruth Vanderburg, Southern Baptist missionary to Indonesia, returned to her field recently following furlough. She may be addressed at P. O. Box 6, Kediri, Java, Indonesia. Native of Little Rock, she was a nurse-anesthetist at John Gaston Hospital, Memphis, Tenn.; when appointed a missionary in 1956.



ROBERTA MILLER



D. JACK NICHOLAS

Given Rotary award

Johnny Heflin has received the Arkadelphia Rotary Award at the Awards Assembly at Ouachita University. The award is given yearly by the club to the student judged by the club to have best exemplified "service above self."

Young Heflin also received the President's Award, the Ouachitonian Award and the Wall Street Journal Business Award.

He will enter the University of Arkansas in September to work toward a master's degree.

Mr. Heflin is the son of Jay Heflin, a deacon in Second Church, Little Rock, and immediate past vice president of the Executive Committee of the Southern Baptist Convention.

Williams at DeQueen

Kern Heights Church, DeQueen, has called Steve Williams as full-time pastor. He has been serving Kern Heights as interim pastor since last November and moved to DeQueen June 2 after graduation from Ouachita University.

His home is Walnut Ridge, where his father, Dr. H. E. Williams, is president of Southern Baptist College. Mr. and Mrs. Williams have a two-month-old daughter, Patricia Renee.

Receives master's degree

Thomas Langley, pastor of Mt. Zion Church, Mt. Zion Association, received the Master of Divinity Degree as a specialist in theology from Memphis Theological Seminary June 4. He has attended Midwestern Seminary, Kansas City, and Union University. He is a graduate of Arkansas State University.

During his 14 years as pastor he has served Bono, Cash, and Yarbro Churches.

Mrs. Bratcher in Virginia

Mrs. L. M. Bratcher, emeritus Southern Baptist missionary to South Brazil, may now be addressed at 669 Maple, Waynesboro, Va., 22980. The former Artie Porter, of Caneyville, Ky., she served under the Foreign Mission Board for 40 years before returning in 1958.

Elected to college post

Dr. D. Jack Nicholas was elected Executive Vice-President of Southern Baptist College at the recent semi-annual board meeting. Dr. Nicholas is a graduate of the college, and of Arkansas State University, Southwestern Seminary, Ft. Worth, and North Texas State University, Denton.

Decatur First builds home



Open house was held recently by Pastor Vee Hoyle and his family at the new pastor's home constructed by Decatur First Church.

The all brick home has three bedrooms, two baths, a dining-family area, which is panelled, and a carpeted living room. Central heat and air-conditioning were installed.

A new organ and piano have been purchased by the church. The auditorium is now being air-conditioned. Plans

are being made for a new auditorium.

The church will be host July 6 to the associational evangelistic clinic. Program personalities will include Jesse Reed, Evangelism Department, Arkansas State Convention; Jerry Amstutz, pastor, Eleventh Street Church, Tulsa, Okla.; David Wigger, pastor, Goodman, Mo.; and Dr. J. Harold Smith, pastor, Windsor Park, Ft. Smith.

Mr. Hoyle has been serving the church for a year and a half.

Trinity breaks ground

Trinity Church, Searcy, held ground breaking ceremonies June 4 for its new \$50,000 auditorium which will seat 300 and provide added educational space.

William Burnett, Calvary Association missionary, was the speaker. Others participating included Deavers Howell, a charter member, Preston Eddy, also a charter member and a member of the building committee, and Harold Lewis, chairman of the committee. Serving with Mr. Lewis were Mr. Howell, Jack Fish and Bill Giles. Dr. W. W. Dishongh is pastor.

Trinity Church was organized in 1962 from a mission of First Church and entered the first unit of its building later that year. Following this second unit, two others are in the planning stage.

Berea ordains deacons

Berea Church, North Little Rock, recently ordained four deacons; Hugh Sheeks, Charles Hayes, A. J. Munnerlyn and Clifford C. Schneider.

Royce Weeks, Cabot pastor gave the message to the church, Marvin Boswell, Southern College, Walnut Ridge, brought the message to the deacons.

Sixteen deacons and ministers, participated in the service, with James E. Beatty, pastor of Berea, as moderator.

Deaths

DR. JOE HENRY HANKINS, 77, Little Rock, a former pastor of First Church and a well-known evangelist, June 15.

A native of Pine Bluff, Dr. Hankins was graduated from Ouachita University. He held an honorary doctorate from Howard Payne College at Brownwood, Tex. He was pastor of First Church from 1937 to 1942 and previously had been pastor of the old Ohio Street Church in Pine Bluff and of churches at Whitewright, Greenville and Childress, Tex.

Dr. Hankins retired from the pastorate to become a full-time evangelist. During the last 25 years he had preached on some 9,000 occasions at revivals. In recent years his church membership was at Second Church, where he was a teacher in the Brooks Hays Bible Class.

He was the author of several books of sermons.

Dr. Hankins was a Shriner.

FABER L. TYLER, 63, Ozark business man church leader, at Ozark on June 16, of a heart attack. He was a deacon in First Church, Ozark; treasurer and historian of Clear Creek Association; a former vice president of the Arkansas Baptist State Convention; a member of

the board of trustees of Turner Memorial Hospital; and a Rotarian. Survivors include his wife, Mrs. Clara Bradley Tyler, Woman's Missionary Union president of Clear Creek Association.

Geneva—**PHILIPPE MAURY, 50,** director of the Department of Information of the World Council of Churches, June 6 in Lyon, France.

A member of the Reformed Church of France, Philippe Maury served as the general secretary of the World Student Christian Federation from 1949 to 1961. He had been the World Council of Churches' information officer since April, 1961.

SIM LEE CHIN, a Chinese Baptist in Richmond, Va., June 3.

Mr. Chin, who came to the United States 44 years ago from Canton, China, was a member of Richmond's Grove Avenue Baptist Church, which regularly sponsors services for Chinese people.

Mr. Chin was the founder of the Joy Garden Restaurant, remembered by many Southern Baptist missionaries around the world as a place they were entertained when they came to Richmond for appointment and orientation. Mr. Chin's son Thomas now owns the restaurant.



MONEY TREE—Paul Wheelus, pastor, Elmdale Church, Springdale, was presented with a money tree by the congregation when he and Mrs. Wheelus were honored at a farewell party before they left for the Southern Baptist Convention at Miami Beach, Fla.

Editorials differ on social action trends within SBC

Did the Southern Baptist Convention in Miami Beach turn a corner and start a new trend toward more involvement in social action ministries whereby churches become involved in changing the world?

Editorials in more than a dozen Baptist state papers gave differing viewpoints, but most seemed to agree that the convention charted a middle-of-the-road course which emphasized both an awareness of social needs along with the traditional emphasis on missions and evangelism.

The editorials also generally agreed that the 1967 convention was void of any really controversial issues, and that it was a "good" convention.

An editorial in the biggest of the 29 Baptist state papers, the Baptist Standard of Texas, predicted that the "convention may be ready to break out of historical confines."

"The messengers were ready to take a fresh look at proposals which in other years would have been shouted down as radical," said the Baptist Standard editorial.

Editorials in Baptist state papers in such states as Indiana, Florida, and District of Columbia, Illinois and California observed that the emphasis on "social action" in the convention speeches was significant.

But editorials in the Mississippi, Colorado, and Ohio papers countered that the convention was not a turning point in the denomination towards more social action.

"It is possible that this convention was a turning point," said the Baptist Record of Mississippi, "but if it was that it was turning back to the old gospel emphasis and away from the trends toward social action, which some Southern Baptists would have us take."

"Southern Baptists are not turning from their major emphasis, but simply are hearing calls for better implementation of it," said the Mississippi paper.

The Colorado Rocky Mountain Baptist saw the "present day so-called 'social action' emphasis as nothing more or less than the 'social gospel' fostered by religionists of a generation ago."

The District of Columbia Capital Baptist, however, disagreed. "There will be those who will cry, 'social gospel,'" said the editorial. "Let them cry. The world is moving too fast to even sit down and debate with these. Southern Baptists put

their hand to the plow—there can be no turning back."

The Capital Baptist said that Southern Baptists discovered in this convention that there is a world in need. "It was at this convention that we began to spell it out in the daily issues of life, poverty, birth control, war, peace, etc."

The great majority of the editorials, however, said the convention took a middle-of-the-road interpretation of the significance of the social action emphases in convention messages.

The Florida, Georgia, North Carolina, Maryland, California, and Indiana papers, for example, each said there was a good balance between an emphasis on the church's involvement in meeting world needs, and on evangelism and missions.

"Baptists are coupling a growing social awareness to their strong evangelistic emphasis," said the California Southern Baptist.

"Southern Baptists may yet demonstrate that the relationship between social responsibility and evangelistic activity is not an 'either-or' but a 'both-and'... There is no evidence at all that Baptists will lessen their emphasis on evangelism but there is a good reason to believe they will be taking more interest in society," said the California paper.

The North Carolina Biblical Recorder went a step further, saying that social action and evangelism are not only compatible, but that this approach should receive "a stronger emphasis in SBC life in the crucial years ahead."

The Missouri Word and Way added, however, that the discussion of social issues did not mean that Southern Baptists are changing their minds in regard to the importance of, or priority of, a personal salvation.

Stating that the words "involvement" and "change" were the recurring "high tide" of the convention, the Illinois Baptist observed that "Whether the new vocabulary is a tide that will surely win, or a mere wave that breaks in failure, is yet to be seen."

Most of the editorials agreed that missions and evangelism seemed to be given a continued strong emphasis at the convention. This is where the emphasis ought to be, observed the Ohio Baptist Messenger.

The most highly-publicized issue to crop up during the convention, the war

in Vietnam and world peace, drew much less comment in the Baptist state papers than the issue of social action.

On another major convention issue, the ecumenical movement, the editorials generally observed that Southern Baptists are not ready to join any effort toward organic union of denominations, but there seemed to be, in the words of the Florida Baptist Witness, "very definitely a lessening of Baptist exclusiveness."

The California Southern Baptist called the speeches on the ecumenical movement "a remarkable shift in outlook... among Southern Baptists."

The convention referred to its Executive Committee a proposal that the SBC study the possibility of cooperation with other evangelical groups with particular reference to "witness and evangelism."

The Colorado Rocky Mountain Baptist didn't like the proposal, saying the ecumenical crowd does not emphasize the Bible as Baptists do. The District of Columbia Capital Baptist charged that the proposal would move Southern Baptists closer to the smaller sects and farther away from the main stream of Protestantism.

On still another issue, most of the editorials were agreed that the proposal to reapportion membership of 15 SBC commissions and institutional boards by rotating representation among smaller states in the SBC would probably come up again, despite its defeat by the 1967 convention.

Other editorial comments chided the convention messengers for not staying through the closing sessions, called for more time for miscellaneous business sessions, urged rescheduling of the Pastors' Conference and auxiliary meetings and a general re-thinking of the convention schedule.

Said the South Carolina Baptist Courier in summary: "The proper adjectives to describe the just-completed Southern Convention are 'good, harmonious, successful, routine, but uneventful, unimaginative and only moderately inspiring.'" (BP)

Joins SS staff

NASHVILLE—Morton F. Rose, co-director of the missions division, Missouri Baptist Convention, Jefferson City, Mo., joined the staff of the Baptist Sunday School Board of the Southern Baptist Convention here June 16.

He has accepted the position of program design consultant in the board's education division. He will be responsible for planning, conducting and/or coordinating and evaluating division-wide program design activities. (BP)

Assemblies speakers

NASHVILLE—Speakers have been named for the five Sunday School leadership conferences this summer at Glorieta (N.M.) and Ridgecrest (N.C.) Baptist assemblies.

Announcement was made by A. V. Washburn, secretary of the Sunday School department, Southern Baptist Sunday School Board, which sponsors the conferences.

At Glorieta, June 22-28, leaders will be: preacher—B. Gray Allison, associate director, division of evangelism, Home Mission Board, Atlanta; Bible teacher—Woodson Armes, pastor, First Church, El Paso, Tex.

For the week of June 29—July 5 at Glorieta, leaders will be: preacher—Warren Hultgren, pastor, First Church, Tulsa; Bible teacher, R. Earl Allen, pastor, Rosen Heights Church, Fort Worth.

Leaders for July 6-12 at Glorieta will be: preacher—John H. Parrott, pastor, First Church, Roswell, N. M.; Bible teacher—Kyle Yates Jr., professor of Old Testament and archaeology, Golden Gate Baptist Theological Seminary, Mill Valley, Calif.

Leadership committed

Theme for the Sunday School leadership conference will be "A Leadership Committed ..."

At Ridgecrest July 27-Aug. 2, leaders will be: preacher—J. T. Ford, pastor, First Church, Alexandria, Va.; Bible teacher—Walter Moore, pastor, Vineville Church, Macon, Ga.

For the final week at Ridgecrest, Aug. 3-9, leaders will be: preacher—Wayne E. Ward, professor of Christian theology, Southern Seminary, Louisville; Bible teacher—Roy J. Fish, associate professor of evangelism, Southwestern Seminary, Ft. Worth.

The Thursday evening services will give special emphasis to reaching people for the church through an enlarging Sunday School program. At this time a dramatic interpretation of the conference theme will be presented.

Speakers for these services at Glorieta will be: first week, H. Leo Eddleman, president, New Orleans Baptist Seminary; second week, Robert E. Naylor, president, Southwestern Seminary; third week, Grady C. Cothen, president, Oklahoma Baptist University, Shawnee.

At Ridgecrest, speakers for the special Thursday evening services will be: first week, Harold Ingraham, Nashville, retired director of service division, Baptist Sunday School Board; second week, Wayne Dehoney, pastor, Walnut Street Church, Louisville. (BP)

The spoken word

Dr. Frank Mead, in his book *The Baptists*, relates the following incident from early America:

"John Waller, Louis Craig and James Childs were mobbed and brought into court, where a wild-eyed prosecuting attorney cried above the hubbub, 'May it please your worship, these men are great disturbers of the peace; they cannot meet a man upon the road, but they must ram a text of scripture down his throat!'"

The spoken word is powerful. The spoken Word of God is more powerful: "The Word of God is quick and powerful, and sharper than any two-edged sword piercing even to the dividing asunder of soul and spirit, and of the joints and the marrow and is a discerner of the thoughts and intents of the heart." Hebrews 4:12.

Would that someone might accuse the Baptists of this generation, as they were accused in those early days, of ramming scripture down people's throats!

What a glorious commendation!
—Gerald Martin, Memphis, Tenn.

SBC missions gifts top \$27.8 million

NASHVILLE—Southern Baptist Convention contributions to world missions for the first five months of the year hit a total of \$27.8 million at the end of May, the SBC Executive Committee reported here.

The \$27.8 million figure includes a total of \$10,499,113 in gifts through the SBC Cooperative Program unified budget plan, and an additional \$17,317,780 to designated missions causes contributed to specified programs and organizations.

The total is an increase of \$1.4 million or 5.53 per cent over the grand total for the same five-month period in 1966, the Executive Committee reported. Last year the total for the same five months was \$26.3 million. (BP)

Visiting professors

KANSAS CITY, Mo.—Three Southern Baptist missionary educators have been elected to serve as visiting professors at Midwestern Seminary here during the 1967-68 academic year:

James Edward Giles, professor at International Baptist Theological Seminary, Cali, Columbia; George Raymond Wilson, teacher at Hong Kong Baptist Theological Seminary, and Kenneth Wolfe, professor at the Baptist seminary at Rio de Janeiro, Brazil. (BP)

City of 'Ai marked

AMMAN, Jordan—An archaeological excavation at the site of the biblical city of 'Ai has received special recognition from the Hashemite Kingdom of Jordan.

Led by Southern Baptist Joseph A. Callaway, the international, inter-faith team of archaeologists have been at work for three years to uncover the historic evidences of religious and civic life in the area of "Et-Tell 'Ai," near Jericho.

The dig is co-sponsored by Southern Seminary in Louisville, Ky., and six other institutions in the American Schools of Oriental Research.

The Jordanian government director of antiquities, A. Dajani, said that the site of 'Ai was "very prominent, outstanding...and is considered one of our religious, cultural and archaeological" treasures. He announced that, after the excavation team consolidates and preserves its findings, the site would be bought and registered in the name of the government of Jordan.

"A road would be constructed, leading to the site," Dajani said, adding that the promotion of 'Ai as a permanent shrine for visitors to Jordan is scheduled in the government Five Year Plan.

Callaway, who is professor of Biblical archaeology at Southern Baptist Theological Seminary, has spent eight seasons excavating Biblical cities in the Near East. The project is financed by contributions from interested individuals. The expedition's budget for the year is more than \$17,000. (BP)

Baptists killed en route from Miami

LA GRANGE, Ga.—A Tennessee Baptist Convention executive was injured and his mother and mother-in-law killed in a two-car crash on a rainslick highway near here while returning from the Southern Baptist Convention in Miami Beach, Fla.

Listed in fair condition at City-County Hospital here was Wallace Anderson, program services manager of the Tennessee Baptist Convention, Nashville. Anderson suffered face and chest injuries.

His mother, Mrs. Ernest Anderson, 58, Crossville, Tenn., and his mother-in-law, Mrs. Iva Mai Gray, 65, Bainbridge, Ga., were killed in the crash.

A Georgia Highway Patrol trooper said Wallace's car collided head-on with a vehicle which went out of control on rain-slick U. S. Highway 27, near here.

The trooper said a car driven by Lorenza Potts, 56, of Tallapoosa, Ga., skidded on the wet pavement, crossed over the center line, and knocked Wallace's car off the side of the road, causing it to overturn. (BP)



Your state convention at work

Little Rock fireman featured in Journal

One day last spring Kenneth Everett, assistant editor of the Baptist Men's Journal, was passing through Little Rock. He had heard of a fireman who is active in the Baptist Men's group of his church and who lives his Christianity seven days a week. Mr. Everett stopped at the fire station where the man works and visited with R. J. Nordman. It just happened that a fire alarm was received at the station while he was there. This interrupted his interview but gave him an opportunity to witness firsthand as Mr. Nordman and his crew made the run to the fire. Four full pages of the July-September issue of the Baptist Men's Journal are devoted to a pictorial story of Mr. Nordman performing his various duties at the fire station, as well as pictures made by Mr. Everett showing him in action at the scene of the fire.

Mr. Everett writes in the Journal: "R. J. Nordman's work day begins at 8 a.m. and lasts 24 hours. As a captain in the Little Rock (Arkansas) Fire Department, Nordman heads a three-man crew every other day at Fire Station No. 12 on the outskirts of Little Rock.

"Most work days are spent performing routine duties. Each morning, he and his crew check the equipment. The captain cleans up the kitchen area and checks out the fire alarm system; the hoseman cleans up the dormitory; and the driver sees that the truck and its apparatus are in proper working order.

"For 72 hours each week, these men live, work, eat, and sleep together, and they feel a closeness of fellowship common to families.

"During his off-duty hours, Captain Nordman is an active member of Nalls Baptist Church in Little Rock, where he serves as Baptist Men's president, church treasurer, and Sunday School teacher. He tries to live his Christianity and often talks to people about their salvation. The constant flow of visitors at the fire station gives him many opportunities to witness."

The Brotherhood's task is to lead men, young men, and boys to become personally involved in the mission activities of the church. Any dedicated layman can do what Mr. Nordman does—he can witness for the Lord wherever he is every day in the week.—Brotherhood Department



EVERYBODY
READS THE
ARKANSAS
BAPTIST
NEWSMAGAZINE

Beacon lights of Baptist history

History instructs

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

Some modern scholars ignore history, simply emphasizing the present. Others debunk history. But history, has something to say. Religious history has instructions for preacher and people.

Rev. Hezekiah Smith of Haverhill, Mass., furnishes a study in dedicated youth and pursuit of study, encouragement in the face of unbelief and persecution, and winsomeness for a cause.

He was born on Long Island, N. Y., Apr. 21, 1727. Before he was 19 years old he had made a profession of faith. Seeking the best training of his day he entered Princeton College, N. J., where he graduated in 1763. He was a collegate of James Manning, president of the first Baptist college in America. When Dr. Manning established his school in Rhode Island, young Smith helped raise money for the institution. He traveled as far south as Georgia on a preaching mission.

He was invited to preach at a pastorless church in Haverhill and was so well received by the congregation that he remained. As a result of this a Baptist church arose out of his work which he pastored 40 years.

"During the first movements in Haverhill, he was treated in a most rude and abusive manner by a set of outrageous zealots, who took upon themselves to defend from encroachment the old established order of things. The most scandalous reports were circulated against his character; and in addition to these, he was personally insulted, and his life endangered. A beetle (a heavy hammer, usually with a wooden head: Author) was cast at him one evening as he was walking the street, which he took up and carried to his lodging. After he was in bed, a stone was thrown through his window, and struck near his head, of sufficient size to have proved fatal had it hit him. His horse was disfigured in the same way that many other Baptist ministers' horses have been, and a paper put on the door of the house where he lodged, which threatened him worse treatment if he did not depart. He was once assaulted at a private house in Bradford where he had appointed to preach, by a sheriff and his gang. As he got up to speak, the chair on which he leaned was snatched away, and much tumult ensued; but the rioters shortly withdrew, and he proceeded in his discourse. Some of them, however, laid wait for him on his return home; but he, without knowing their cruel design, providentially tarried till the coldness of the air forced them from their stand. These were some of the opposing measures which at first attended this intruder upon parish lines. But such was his undaunted courage, his patient forbearance, and powerful eloquence, that his impotent adversaries were soon put to shame, and he arose to pre-eminent esteem among all around him. He made frequent excursions into the neighboring towns and a number of churches arose mostly by his means." (David Benedict, *A General History of the Baptist Denomination in America*, pp. 402-3)

The secret of his success is further given by Dr. Benedict: "As a preacher, Dr. Smith was equaled by few. His subjects were well chosen, and always evangelical. His voice was strong and commanding, and his manner solemn and impressive. He was often led to pour balm of consolation into the wounded conscience, but the general tenor of his preaching was calculated to arouse the careless and secure.

"In stature, Dr. Smith was considerably above the middling size, being about six feet in height, and well proportioned. His countenance, though open and pleasant was peculiarly solemn and majestic. In his deportment, he was mild and dignified and grave, equally distant from priestly hauteur, and supercilious reserve. He never thought religion incompatible with real politeness; hence the gentleman, the scholar, and the Christian were happily blended in his character. And such was the urbanity of his manners, that many who differed from him in his religious opinions, honored and respected him as a gentleman and companion." (Ibid, p. 403)

Let's quit, let's start!

Let's quit "emphasizing the negative!" When I go to a church to worship, I don't like to be "bawled out" because somebody else didn't come. When I hear leaders complaining about the drop in attendance and about the lack of interest and about the unfaithfulness of the members, I have very little interest in "tying on" to such a failing, dying organization. I get the impression that the leaders are not concerned about feeding me spiritual food. They seem to be saying that I am not important. The important thing is that somebody else didn't come.

Let's start "doing something about it!" "Fussing from the pulpit," and saying "everybody bring somebody next Sunday," never increased the attendance. Let's do something! But what?

First of all, let's feed the flock. Many of our department assemblies consist almost wholly of pep talks instead of Bible reading, program and devotional thoughts brought from God's word. A preacher who was also a farmer who raised hogs went to two conventions within a month's time. At the hog growing convention he never heard a word about how to get the hogs to come to the food, but he did hear a lot about how to improve the quality of hog food. At the Baptist convention all he heard was "how to get them to come," but not a word on how to improve the quality of spiritual food.

In the second place, we do need to reach the people. This is to be done within the organizations. Why not fill out an organization chart of your adult union showing the members enrolled as well as the officers. At a glance each member present can see the names of those who are absent. Every Sunday night assign absentees to the members present for contact during the week. The next Sunday get a report of the results of the contacts. At least once a month study the prospect list for your union (church members not on your roll) and assign names to union members. The new Director's Kit (Book Store, \$1.95) gives good suggestions on page 47 and 48 for personal invitations.

Numbers are important! But problem complaining won't increase the numbers. How many times have we heard an announcement of the blessings that we are receiving from studying a unit such as "How to Study the Bible?" All that we hear is that we had one more than last Sunday or we were "off" five from a year ago! Let's emphasize the positive!—Ralph W. Davis

FOR SALE

21 maroon choir robes, made by Collegiate Cap & Gown Company, sizes 49 to 59 at a bargain price. Methodist Church, 306 North Main Street, Sheridan, Ark.



Feminine intuition

by Harriet Hall

The slower pace

One of my favorite prose-poems includes these words: "Remind me each day of the fable of the hare and the tortoise, that I may know that the race is not always to the swift."

On our recent convention trip we drove part of the way, left our car at Nashville, Tenn., and rode the rest of the way on the "Southwind" train. It was relaxing to leave the driving to the conductor and watch the passing scene en route to Miami.

Soon we were once again in the land of live oaks, Spanish moss, orange groves, palm trees and palmetto, white sand, lakes, egrets, brahman cattle, flowering trees, and the beautiful St. Johns river which continued to flow north as we traveled south. Our train was now following the canals which lead to Miami. Along the border were tall brown cattails and in the canals were lovely lavender water hyacinths in a mass of blooms.

It was only a quick hop from Miami over the causeway to Miami Beach. At last we were at the ocean—all roads had come to a stop. Perhaps this in itself made it seem relaxing to sit at the edge of the sea. The tall and stately palm trees were bending slightly in the breeze. The ever-flowing tide pushed the waves relentlessly toward the shore. The big ships in the distance and the small sail-boat nearby made a pleasant contrast. As I watched the wide-screen panorama before me the rose-pink sky formed about half of the picture and the blue-green ocean the other half.

I thought of another phrase from the bit of prose—and prayed for "a vision of the eternal reach of time." It was good to feel again the vast mystery, the infinite variety, the thrilling majesty of the sea, and utter the prayer, "Slow me down, Lord."

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

Miss Plumlee moves

Miss Shirley Plumlee, Southern Baptist missionary journeyman in Ghana, has moved from Ejura to Kumasi, where she will continue to work with Woman's Missionary Union. She may be addressed at P. O. Box 1933, Kumaski, Ghana. Born in Clarendon, she lived there and in Fort Worth, Tex., while growing up. She graduated from Howard Payne College, Brownwood, Tex., before going overseas in 1966.

Outstanding woman

Mrs. Hilton Lane, wife of the pastor of First Church, Hazen, has been selected to appear in the 1966 edition of the book, *Outstanding Young Women of America*. This publication features biographical sketches of young women throughout America who have been chosen in recognition of their contributions to their communities, country and profession.

Before coming to Hazen six months ago the Lanes served Portland Church, Portland.

Mrs. Lane, the former Martha Roy of Abbeville, Miss., is a graduate of Mississippi College, Clinton, and New Orleans Seminary, where she received a Master of Religious Education degree.

The Lanes have three children, Mark 6, Kent 4, and Laura 1.

Lynn is assistant

SHAWNEE, Okla.—A Baptist layman who edits news for 350 church newspapers, Robert L. Lynn of Ft. Worth, has been named assistant to the president of Oklahoma Baptist University here, President Grady C. Cothen has announced. Lynn, managing editor of *All-Church Press* of Fort Worth, will assume duties as Cothen's administrative assistant July 1, and be responsible for non-academic affairs of the university. (BP)

For low-cost church financing, write P. O. Box 712, North Little Rock.

BSU Center seen as place for changing direction

BY JOHN BRUTON, DEACON
TYLER STREET CHURCH, LITTLE ROCK



Dick Bumpass

"A place for changing direction" describes the spiritual role of the Baptist Student Center at Arkansas State University at Jonesboro, according to Dick Bumpass, director of the center.

A change of direction may well describe the student body of 6,000 men and women who have accepted as a badge of pride the university status extended to Arkansas State College through the passage of a bill in January, signed by Governor Rockefeller, making the act official on July 1, 1967. Equal shareholders of the challenges offered at the magnificent expanded campus are the faculty, who are first to respond to the new opportunities ASU offers its graduates.

The most dramatic change of direction, no doubt, is in the city of Jonesboro (population 30,000) which now extends to ASU campus edge.

The old city, long secure in its geographical relationship to the state's rich northeast sector, is awakening and is putting into force the concerted leadership of its citizenry to develop the city's potentials—cultural, educational, commercial, and political as well as its agriculture and a balance of industry.

From this progressive background of accelerated educational and economical development, the question, therefore, is in the mind of Baptist parents and educators alike, "Has the Baptist Student Union adapted itself to these dramatic changes which have spotlighted ASU and the supporting trade area"?

"Progressive—yes, but in the direction of a mission-minded center", says Bumpass. "Furthermore, a mission ministry is the primary purpose of the center!" This is made evident in a forthright manner by posters at the main entrance announcing out-of-town youth-led revivals where students volunteer their services as pianists, song leaders or speaker.

On the local level a noon day and an evening chapel devotion are held with attendance ranging from 40 to 60 students in each service. This even mixture of well groomed, sophisticated boys and girls is readily recognized as a positive force for Christ as they sing, then listen to one of their members give a self-meaning talk which the listeners find inspiring.

The proof of their Christian maturity can be measured by their regular and active weekly periods of visitations to the city jail inmates who, like students their own age, "turn off any person over the age of twenty-six". There are regular visits to hospital patients, as well as to the aged and sometimes neglected patients in the nursing homes throughout the area.

As it is his life and purpose, Dick Bumpass gives full time to helping the 1,500 Baptist students at Arkansas State find direction in life.

Dick is a big man (6 ft. 4 in.) in the Texas tradition, his native state.

The Bumpass' have four children, two girls, Lori and Tiffin, 7 and 4, and two boys, Kelly and Nick, 5 and 1. Dick and Dixie, the former Miss Nancy "Dixie" Roberts, were married during Dick's second year at Southwestern Seminary, at a time when Dick was pastor of a rural church in Oklahoma, 180 miles from Ft. Worth.

Earlier, when Dick held a Youth Revival, he had met Dixie. "He would not give me a ring until his Oklahoma church gave its permission," Dixie told us as we met with some of Dick's friends at the faculty lounge in the new Carl R. Reng Student Center.

Following the wishes of his father, who died when Dick was 10, he worked and saved to attend Texas A&M and achieve a degree in animal husbandry.

Dick came to Arkansas State directly from Southwestern Seminary in 1962, resigning his Oklahoma church as well as the position of manager of a book store located just across the street from the TCU Campus.

Mrs. Bumpass has a BA degree in special education from Baylor and an MA degree in the same field from Texas Woman's University at Denton. Dick is in the process of writing his thesis in political science for an MA degree from TCU. The Bumpass' church membership is with First Church, Jonesboro, where Dixie teaches a Sunday School class of college freshmen.

Following the pattern of Baptist Student Centers, which house male students in return for their services in maintaining the center, the ASU center has three students, Dale Christian, Dexter, Mo.; Ronald Fincher, Marion, N. C.; and Tom Moyer, Kennett, Mo. Two student secretaries also work part time at the center, Jan Fisher, a business major from Jonesboro, and Sheryl Spradling, St. Louis. Another product of the center is Tom Stafford, social science major, Dexter, Mo., state BSU president. Tom worked as a summer mission worker at Seattle, Wash., in 1966.

The students are the touchstones of BSU and it is through them that many outsiders are reached. Bumpass and the committees who outline the work as far as a year ahead will now seek the pattern of the returning veteran so as to serve and reach them.

The student center is of red brick and contains 6,400 square feet of floor space. The building is ideally located near the main stream of campus activities and from the patio level of the lower section, commands a prize view of the rapidly enlarging campus.



ASU Baptist Student Center

The center is landscaped with plants and shrubs, many of which have been donated by local citizens. Dick takes a personal interest in the development of the grounds and has in operation plans for additional shade trees and a rose garden. Students involve themselves in the watering of the lawn and shrubs.

The focal point of the center are the 20 foot by 20 foot lobby and lounge of light blue. Two main entrance doorways, set at each end of the lobby, open to the library and board room. The wing extending to the south contains the offices of the director and secretary, a work room and living quarters for the three students who work at the center;

A split level to the north accommodates the chapel on the upper section and recreation room and kitchen on the lower ground level.

The chapel is of light blue and seats more than 100. There are seven narrow windows in each side, extending from floor to ceiling. The chairs are blue. A piano and a medium size speaker's stand complete the attractive chapel.

The recreation room has sliding glass doors leading out onto the patio. The hall is roomy even with its kitchen, ping pong tables, chairs and soft drink machine.

Dr. Wells, who heads the Division of Political Science, Sociology, and Geography, views the BSU as a wide-open opportunity for Baptists to enlist our most talented manpower into workable and useable Christians and soul winners, providing however, that our Baptist churches increase contributions for this purpose.

Dr. Wells further underscored the importance of the work of his personal friend Dick Bumpass by adding, "For knowledge to be meaningful, it must be related to the life values of the individual. In a technical and scientific age, we face the danger of training people with a high degree of knowledge in a very narrow sector of human experience—this is the essence of specialization. However, while the specialist may possess great knowledge in his particular area, unless there is complementary education to his speciality, he is likely to be radically ignorant in other areas, especially with regard to social and religious values.

"The religious centers, along with other efforts, can provide opportunities for growth and knowledge in areas not covered by the speciality training which the student receives in his formal academic education. It is my personal conviction, and I think that of our school, that this complementary training in value is as essential and necessary as the specialized training of the academic disciplines. The good life hinges not only upon technical expertise, but also, and more importantly, upon growth in a meaningful set of values."

To know Dick Bumpass is to understand his convictions that the BSU is a place for changing directions—spiritually.



Students work in the shrubbery



Money for summer missions

The bookshelf

Pentecostalism, by John Thomas Nichol, Harper & Row, 1967, \$5.95

Pentecostalism is a designation given to a religious movement which began at the dawn of the twentieth century and has had and continues to have a rather phenomenal growth. In a little more than half a century the movement has emerged from a small decentralized fellowship to a world-wide charismatic movement.

Pentecostalism has exceeded the rate of growth of most of the so-called main line Protestant denominations. This study by one who is the son of a Pentecostal minister and a Ph.D. graduate of Boston University is the first comprehensive survey. It should attract a wide readership.

* * *

The Indomitable Baptists, by O. K. Armstrong and Marjorie Moore Armstrong, Doubleday, 1967, \$5.95.

One in the "Religion in America Series" edited by Charles W. Ferguson, this book by a well-known Baptist husband-wife team, presents "the dramatic story of the largest and liveliest Protestant denomination in America—told in terms of its colorful leaders from Roger Williams to Billy Graham."

Among these "colorful leaders" are persons as diverse in character as the professions they represent—Van Cliburn and Martin Luther King, Harry Truman and Billy Graham. And Baptists persist in the right to disagree, not only with those of other faiths and denominations, but among themselves. Consequently there are about 30 different and distinct denominations all calling

themselves Baptist. These include the Landmarks, the Bethel Baptists, the Christian Unity Baptists, the Duck River Baptists, the Southern Baptists, the Free Will Baptists, the Primitive, the Seventh-Day and the Two-Seed-in-the-Spirit Baptists.

This should be required reading for every Baptist. (Of course, each Baptist would have to be the authority requiring it for himself!)

* * *

The Acts of the Apostles, translated with an introduction and notes by Johannes Munck, Doubleday, 1967, \$6

This is Vol. 31 in The Anchor Bible series, a new translation in 38 volumes, each with an introduction and notes.

Dr. Munck was in the United States in 1964-65 as visiting professor in New Testament Studies at Princeton Theological Seminary. He died shortly after his return to his native Denmark.

The manuscript for this study had been translated into English before Dr. Munck's death and has since been carefully revised by Professor W. F. Albright, senior editor of The Anchor Bible, and Dr. C. S. Mann, an English scholar in New Testament now attached to Johns Hopkins University and the Episcopal Diocese of Maryland.

The authors offer here what they regard as "rich new evidence" for the historical continuity of Judaism and Christianity and for the early date and reliability of Acts.

GA Camp Corner

Girls who attend Girls' Auxiliary Camp July 24-29 will meet and hear the following foreign missionaries.



DOROTHY LATHAM



MRS. HENRY P. HAYNES III

Home making has priority with Mrs. Henry P. Haynes III of Venezuela, although she is tempted to leave her home in care of someone else and "go out to do the Lord's work!" "But," says she, "Hank and I realize...that our great responsibility as Christian parents is to give our children...attention and affection." (Aren't teenage Mike and younger Becky and Holly fortunate to have a mother like that?)

Mr. Haynes has charge of Baptist student work in Venezuela.

She stays busy with a Sunday school class, youth organizations and WMU of the church where her husband is pastor.

Miss Dorothy Latham, a Mississippian and missionary to Equatorial Brazil, serves in Manaus, Amazonas, where she

directs the Ida Nelson Baptist Primary School and a good will center.

Manaus, a great port on the Amazon River, deep in interior Brazil, has been Miss Latham's home since 1961. She was appointed by the Foreign Mission Board in 1959, and she is now in the States on furlough after her second term of service overseas.

In addition to these there will be two other missionaries and a Brazilian national previously featured in the GA CAMP CORNER. They are Mrs. Harrison Pike, who has served in Vitoria, Brazil for eleven years, and Miss Arlene Rogers, also appointed in 1956 to serve as nurse in Colombia.

The Brazilian national is Miss Olivia Daniel who is a senior at Southwestern Seminary, Ft. Worth.

GA Camps are for girls through 15, and in addition to the missions emphasis, each day's activities will include Bible study, crafts, recreation, swimming, etc. Camps will be held at Paron July 3-8, July 10-15, July 17-22, July 24-29, July 31-Aug. 5. For further information write State WMU Office, 310 Baptist Building, Little Rock 72201.

Attention, Juniors!

All Juniors who purchased "Bible Personalities" at Siloam Springs last year and who plan to be in the Junior conference this year should bring the book with them. A different unit in the same book will be taught this year. —Ralph Davis.

'Bill Wallace' story

The testimony of television and movie actor Gregory Walcott concerning his decision to produce the movie version of Bill Wallace of China is featured in the July edition of Ambassador Life.

Walcott explains how he came to believe that God led him to accept the task of producing the story about the late Bill Wallace, Southern Baptist medical missionary martyr.

Ambassador Life is published monthly by the Baptist Brotherhood Commission, Memphis, Tenn., for Baptist boys 9-17.

Gospel according to hip-love

BY NORMAN B. ROHRER, DIRECTOR
EP NEWS SERVICE

They work together beautifully
The eyes there on your face
In spite of the nose that keeps
'em apart
And never will yield his place.

But neighbors often will spit and
stew
Because of some knows between
'em
They'll offer no aid
But a tongue as a blade
And hope that their God hasn't
seen 'em. —W. B. O'Neal

Three times in two weeks, bearded and miniskirted Los Angeles "hippies" staged what they called "love-ins" at parks and recreation areas of the city.

They manifested complete boredom, apathy and uncouth language as they sprawled out on the warm, green grass.

At Elysian Park an estimated 4,500 of them heard organizer Peter German

declare: "Christ is here with us, baby, and so is Buddha." Some offered their bodies as "canvasses" while self-styled artists smeared their skin with sketchy patterns of paint.

In Central Park, New York, 10,000 staged the city's first "Be-in," featuring love and "happenings." A group of about 1,000 among them painted "love" on their foreheads and demonstrated good fellowship about every 15 minutes or so by joining hands in a "love circle."

San Francisco hippies passed out pamphlets or argued on behalf of "the Gospel According to Hip-Love" to all who passed by. Others danced, begged or slept sprawled out on the sidewalk or up against a building.

Officials estimate that 85 per cent of the hippies use drugs. These include LSD, the psychedelic drug which they call Psychodelphia, and the "electric banana"—white fibers from inside of the peels which is boiled, made into a paste then baked. The dark brown ash that results is smoked in hand-rolled cigarettes.

Dr. Robert McAfee Brown, professor of religion at Stanford University, observed that the hippies "represent something a good deal closer to the early Christian movement than the churches. They provide something we have not provided," he continued, "something we have got to embrace. We can't dismiss them simply because they have beards and wear sandals. We must listen to the creative ideas they have—something we lack."

The hippies are not concerned with politics or with the social structure, but "want to live and enjoy the world without regimentation."

The early Christian believers may have been bearded and sandaled with love in their hearts for all. But we doubt if they could have "turned the world upside down" by begging, sleeping in the streets and seeking the thrills of drugs.

If the Gospel of Jesus Christ does not lead the hip-lovers out of their mod-ness they will continue to do little more than turn their own world upside down—to the danger and distress of us all.

Outdoors with Doc

by Ralph Phelps



Doc . . . from the hospital

Readers of a weekly column like this probably do not realize the varying circumstances under which it gets written. This particular one is being scribbled in the intensive care waiting room of Baylor Hospital in Dallas as we wait for any additional word about the condition of my mother, who is critically ill after suffering a coronary occlusion. The last one was written in the car as my wife drove us toward Dallas. Deadlines for news media wait for nothing.

Occasionally someone gets up courage enough to ask what many others probably wonder about: "Why do you bother to write such a column, particularly when it often must be done under such pressure?"

The answer is a simple one: It is done as a labor of love because it seems to bring a little pleasure to folks who read it. In a world in which there is so much unhappiness, if my journalistic efforts provide an occasional smile or a couple of minutes' escape from the tensions of life, then the time spent in writing "Outdoors With Doc" does not seem to have been entirely wasted.

As I have spoken to meetings of many kinds all over the state of Arkansas, people in considerable numbers have commented on these scribblings. Many have said they never hunted or fished in their lives but always read the column. Others have been outdoorsmen for years and always have a story to match or top what they have read. There is never any shortage of conversation when hunters and fishermen get together!

While hospitalized for surgery last summer, I had some good gabfests with doctors who read "Doc." Just now Dickson Rial, Ouachita alumnus and pastor of a mushrooming church in the Greater Dallas area, stopped by for a visit and said that his mother, who is an ardent Arkansas angler, mails him copies of this column regularly.

The comments of readers provide amusement to the writer, also. After I had written about a favorite bird dog that had died of cancer, a lady stopped me on the street to say how much she appreciated the article. She concluded, "I don't care what people say about you. A man who can write that way about a dog can't be all bad!"

Such is a writer's reward.

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BUT ONLY IF YOU USE IT.**



When a young river grows old

BY THELMA C. CARTER

Do you know that rivers grow old? Like people, they are young, then middle-aged or "grown up", and finally old. Perhaps you have heard the beautiful song, "Old Man River," which was written about the Mississippi River, the oldest river in North America.

Many of the other great rivers in our wondrous world are the oldest ones. Some of them are the Amazon River of South America, the Rhine River in Europe, the Ganges River in Asia, the Congo River in Africa, the Euphrates river in Asia, and the Nile River in

Egypt.

Rivers are born when there is excess water—more water than the soil, air, and plant life can absorb. This excess water finally finds a channel of its own, and thus a river is born.

We might compare a growing river to a growing tree. The trunk gets bigger and the number and size of the branches increase. The difference between a river and a tree is that a tree begins its growth in the trunk and spreads it to the branches. A river's branches increase, and thereby, make its trunk or main channel larger. The trunk runs into the sea. "All the rivers run into the sea" (Ecclesiastes 1:7).

Even though a young river appears to stand still, the water is in motion, washing and gnawing at the banks of the river, the riverbed, and the plant life growing nearby. As the river grows, it spreads out. When there is a flood, it spills into the floodplains nearby.

When a river is middle-aged or mature, it reaches its peak, carries its greatest load, and moves with its greatest speed toward the seas.

When a river is old, it settles down to old age and rest with a gentle flow and light load.

The gardner's helper

BY CLIFF SWEET

"I wish we could go to the zoo," Peter frowned because his own yard seemed dull and uninteresting.

"I wish we could go, too," Phillip seemed bored and sad. "The same old yard—the same old swing!" he went on.

They sprawled in the grass by the hydrant.

Then Peter saw something that aroused his curiosity.

"Look at that crazy bee!" He called it a bee because that was what it looked like.

"Yeah!" Phillip sat upright, also excited. "It's making little mud balls with its front feet," he shouted.

It was true. The little balls came from the mud where the hydrant dripped.

Peter and Phillip crouched on their knees, watching the strange sight.

Then the "bee" grabbed the mud ball in its mouth and flew away with it.

"Did you see that?" Peter cried.

"Yeah," Phillip replied. "That was a wasp."

Peter shook his head. "No. Wasps are brown. This bee was the color of a piece of coal."

"Yeah," Phillip agreed. "But I'll bet he can sting like a wasp."

While Peter and Phillip were wondering what a bee could possibly do with a mud ball, the bee came flying back.

"Look!" Peter cried. "He's making another mud ball."

"Let's watch him and see where he takes it," suggested Phillip.

When the bee gripped the mud ball in his mouth and flew away this time, two pairs of eager eyes followed him.

He flew toward the garage. Then they lost him.

"He goes too fast," Peter told Phillip.

"Yeah. We have to outsmart him," agreed Phillip.

Peter came up with a plan. "He always flies toward the garage," he explained. "I'll wait by the garage. You yell when he starts off with the next mud ball."

Peter stationed himself over by the garage. Soon Phillip yelled, "There he goes!"

Peter saw the bee coming right toward him. He ducked. He rose in time to see the bee disappear around the car.

"He goes into the garage," cried Peter. "Try it again. This time he won't fool me."

The sun was bright and warm. Peter and Phillip were hot and sweaty from hopping back and forth. The bee eluded them again.

Finally Peter shouted, "I found him. He is plastering mud on the garage wall."

Phillip came on the run.

Both boys gazed in wonder at a tunnel of mud on the wall. It was the size and shape of a roll of candy mints. One end had a hole in it.

"Maybe he is going to live there," suggested Phillip.

"We'll go ask Mr. Hennesy," Peter told him. "He knows everything."

Peter and Phillip hop skipped over to the garden next door. While both were trying to talk at once, they managed to tell Mr. Hennesy about the mysterious bee.

Mr. Hennesy didn't seem surprised. He wiped his face on a big, red handkerchief.

"That is a mud dauber," he explained, "a mother mud dauber. When she gets that tunnel finished, she will fill it with spiders and other insects. Then she will lay an egg in it and seal the opening with more mud."

"What are the spiders for?" asked Peter.

"Food for the baby when it hatches," answered Mr. Hennesy. "The mud dauber is the gardener's friend." He went on. "She rids the garden of a lot of destructive insects. She won't hurt you if you let her alone."

Peter and Phillip were thoughtful as they walked back to their own yard.

"You know," said Peter, "I think our yard is pretty interesting."

"It is full of live things to see and study," agreed Phillip.

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The church:

Growth in Christlikeness

BY L. H. COLEMAN, PASTOR

IMMANUEL CHURCH, PINE BLUFF

Life and Work
June 25
Ephesians 4:1-16

Chapter four begins the section of the book of Ephesians relating to practical Christianity. Heretofore the book has dealt primarily with doctrine. The church is to carry out the ultimate purpose of God. God desires that all men become one in Christ. The church is God's instrument in accomplishing this.

I. The unity of the Spirit vs. 1-6

1. The worthy walk v. 1

Paul reminds his readers again of his imprisonment in this verse. Paul then proceeds to present a thought which is ever challenging. Every Christian is to walk worthy of his calling. The first call to the believer is the call to follow Christ. Paul, furthermore, was called to be an apostle, a preacher, missionary, and writer. Every believer should be interested in "measuring up" to the demands of Christ. All of us should live in a way that is in accord with God's calling. The redeemed should walk and talk as becomes redeemed people of God.

2. Christian graces v. 2

Paul presents four of the basic ingredients of the Christian faith: humility, gentleness, long-suffering or patience, and love. These are great qualities of the Christian or characteristics of the true members of the church. Our need is not long theological explanations of the meaning of these words; our need is to live these virtues before a lost world.

3. One Spirit vs. 3, 4

Paul returns again to the idea of the unity of God. The trinity cannot be dissected because God is one. The trinity describes three ideas or expressions of the same God; but God is one. The Spirit also is one. There is not one Holy Spirit who guides, indwells, and empowers the Jewish believer and another Holy Spirit who reigns in the heart of the Gentile believer.

The Spirit is the vital breath of the body of Christ. The Spirit is the power of the church. The Spirit leads the church toward the "one hope" of bringing glory to God.

4. The basis of unity vs. 5, 6

The basis of Christian unity is described in verses 5 and 6: one Lord, one faith, one baptism, and one God.

"One Lord" refers to the allegiance of the believer. Paul considers himself a bondservant of Christ; Christ is his master. The believer gets his orders from Christ (Cf. Philippians 2:11; I Corin. 6:20).

"One faith" refers to faith in Christ as the basis of salvation. Complete trust in Christ is essential for the be-

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liever. "We walk by faith and not by sight" (II Corin. 5:7). Faith is the victory for the Christian (Cf. I John 5:4).

"One baptism" refers to immersion, which is the gateway into church membership. Baptism was a public way of professing one's faith. Reread the book of Acts if you desire to get baptism into its proper New Testament perspective.

"One God" refers to the eternal Father in whom unity reaches its sublime ultimate. The ultimate source of the unity about which Paul speaks is God.

II. Gifts of Grace and Christian maturity vs. 7-16

1. The dispensing of gifts

The idea of God's dispensing of gifts of grace to believers is oft repeated in Paul's writing. (This has been thoroughly discussed in several previous lessons.)



... The Admiral Corporation, which makes television sets among other things, will take its advertising off network television as a protest against the level of programming and the "clutter", according to the New York Times News Service.

... The U. S. Supreme Court has agreed to take under consideration a Dallas motion picture classification ordinance. The Dallas ordinance calls for listing of films as suitable for young people under 16 in terms of obscenity, brutality, criminal violence or depravity. United Artists and a group of exhibitors brought the case to the Supreme Court after Dallas had moved to stop the showing of certain films.

... Seven Las Vegas hotelmen have been arraigned for "skimming" profits off the top of gambling winnings and excluding them in tax returns, according to Variety. The executives were all associated with the Fremont and Riviera hotels.

Paul simply is interested in the Christian's best use of his talents and abilities in the service of the church. Christ gave us these gifts and they should be returned unto Him to bring glory to Christ.

2. Diversity of gifts v. 11

Five gifts are mentioned specifically which are to aid the church in its work: apostles, prophets, evangelists, pastors, and teachers. The men and their offices are the very gifts of Christ to the body of Christ.

Today all the officers exist except the apostles, who were eyewitnesses of Christ and specifically commissioned by Christ as apostles. Paul describes himself as an apostle "born out of due time" (I Corin. 15:8).

"Pastors and teachers" constitute two functions of the same office. This person shepherds or tends the flock and instructs them in the things of God.

3. Purpose of gifts v. 12

Christ's laying his hands on various individuals with gifts is for a specific purpose: (1) for the equipping of Christians for a work of service; (2) for the edifying ("building up") of the body of Christ.

This verse is best translated by Dr. C. B. Williams: "For the immediate equipment of God's people for the work of service, for the ultimate building up of the body of Christ." (See W. Curtis Vauphan, *The Letter to the Ephesians*, p. 91 for a valuable interpretation of this verse.)

4. Christian maturity vs. 13, 14

Verse 13 is a positive statement while verse 14 is negative. Paul pleads for Christian maturity. The logical result of the gifts of grace will be the attainment of a certain measure of spiritual maturity. We should go in the direction of Christlikeness. This is our goal.

Paul also pleads for doctrinal stability. The believer must sift out doctrinal error and false teaching. Perhaps Paul had the Gnostics in mind in this passage.

5. Growing into Christ's love vs. 15, 16

One way to have Christian maturity and doctrinal stability is by continual growth into Christ and His love. The dedicated Christian wants to live nearer to Christ everyday.

Paul concludes with another reference likening the church to the human body. The body is serving its proper function when every part is fulfilling its allotted role. The church is carrying out its mission only when it is under the control of Christ, the head of the body.

Peter imprisoned and freed

BY RALPH A. PHELPS JR.
PRESIDENT, OUACHITA UNIVERSITY

International

Acts 12:5-17

June 25

When one goes to sleep in a maximum security prison cell, is locked in double chains, has a guard sleeping on each side of him and a sentry on duty outside his cell, and is scheduled for execution the next day, his prospects for a long life are a bit dim, to put it mildly. The chances of his escaping in the night without any human assistance and without the knowledge of his wardens are so small as to be hardly worth considering. Yet this was the situation with Simon Peter.

The outspoken apostle had been arrested by Herod Agrippa I and was scheduled for execution, a sop to be thrown the Jews to curry favor with them. Herod, descended from both Edomites and Jews, held a strong position with the power structure at Rome, since he had assisted first Caligula and then Claudius to win approval of the Roman Senate as emperor. His political payoff was the kingship of a large area, including Philip, Galilee, Perea, Judea and Samaria.

Longing to be "in" with the leading Jews, he "laid violent hands upon some who belonged to the church" (Acts 12:1). His violence included execution of James, the brother of John, an act which so pleased the Jews that Herod had Peter arrested, imprisoned, and guarded by four squads of soldiers. It was Herod's intention to bump Peter

off after the holy Jewish Passover season had been completed. And what Herod intended, Herod generally did.

I. Earnest prayer, 12:6, 12

Peter's prospects of seeing many more tomorrow's on earth were so dim that his fellow Christians in Jerusalem must have been in great anguish. Luke says, "Earnest prayer for him was made to God by the church" (12:6) as many were gathered at the home of John Mark's mother to pray for the apostle.

Just how believing some of the prayers were is open to question in the light of how they responded, as we shall shortly see. But the Christians must be credited with not putting prayer in mothballs just because the situation looked black.

II. Miraculous escape, 12:6-11

Peter, in prison, was trussed up like a Christmas turkey ready for roasting. His imminent execution had not cost him any sleep, though. He had removed his sandals and cloak and was sleeping like a baby when an angel of the Lord came and woke him up for the escape. In fact, the angel had to poke Peter in the short ribs to drag him back from dreamland. (Could the apostle have

been dreaming about a record fish catch on the Sea of Galilee?)

Upon the angel's direction, Peter got up, got dressed, and followed the messenger. Simon thought it was a dream or vision and that this couldn't be happening, but he followed as they walked past the first guard and then the second guard. When they came to the great iron gate leading into the city, it opened of its own accord and allowed them to pass through. Then the angel disappeared.

Then Peter came to himself—i. e., realized that it had not been a dream but a reality. "Now I, am sure that the Lord has sent his angel and rescued me from all that the Jewish people were expecting." To God went the glory.

III. Unbelieving reception, 12:12-17

Getting his bearings, Peter went to the house of Mary, mother of John Mark. A prayer meeting for Peter was being held when he knocked at the door of the gateway. A maid named Rhoda, coming to answer the knock, recognized his voice and, instead of opening the door, left him outside as she ran in and told the praying folk that the answer to their prayers was knocking to get into the house.

Their response was to tell the girl that she was off her rocker, had flipped her wig. "You are mad!" they said. But she insisted that Peter was out there, so they countered with the idea that it was his ghost. He had already been knocked off, they thought, and his spirit was trying to get into their meeting. But finally somebody had presence of mind enough to open the door. Fortunately, there is nearly always at least one practical soul in every crowd.

Peter then described in detail how he had gotten out of prison and urged them to relay the story to James and the other brethren. Then he cut out and went to another place, probably because this meeting of believers would be one of the first places to be searched when Herod's men started looking for their escapee.

It is a bit ironical that the people who prayed so earnestly for their leader's freedom could not believe it when he was free. But are we not all guilty at times of asking God for things and not really expecting to receive them? If we prayed, really believing, there is no limit to how much God might be able to do for and through us.

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SOUTHERN BAPTIST COLLEGE

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Peter's escape is a tribute to God's power and to the fact that he can protect and sustain his children as long as his providential will wants to do so. Herod lost this round—as anyone will whose plan attempts to thwart God's.

A Smile or Two

Correspondence course

A young couple, who had just married, received many gifts after establishing their home in a suburb. One morning they received two theater tickets with a note which read: "Guess who sent these."

On the appointed evening they went to the theater, returning very late. To their astonishment, everything of any value in the house had been carried away.

On a table in the dining room they found this note: "Now you know."

Unnecessary expense

Tourist: "This seems to be a very dangerous precipice. It's a wonder they don't put up a warning sign."

Native: "Yes, it is dangerous, but they kept a warning sign up for two years and no one fell over, so it was taken down."

The thought that counts

The minister was in a happy vein on the occasion of the presentation of a clock and a purse to the teacher who was leaving the village.

"The contents of your purse," he said, "will in time disappear, but," he added, placing his hands on the clock, "here is something which will never go."

Re-birth of an era

This happened at Amagon and the mother of the boy told me. She is Mrs. Roy Castleberry and she and her husband operate a large general store.

Randy, a first grader, watched his mother as she opened a can of biscuits. He had just returned from the kitchen next door. He said, "Mama, Genevieve makes biscuits out of flour." Continuing, he said, "Did you know you could make them? They are called home-made biscuits!"—Cecil Guthrie

Attendance Report

June 11, 1967

Church	Sunday School	Training Union	Ch. Addns.
Alexander First	58	43	
Altheimer First	128	58	
Asndown Hicks First	32	34	
Berryville Freeman Hgts.	105	51	
Camden			
Cullendale First	380	106	2
First	486	103	
Crosssett			
First	526	138	5
Magnolia	150	111	11
Mt. Olive	223	71	2
Dumas First	215	78	2
El Dorado			
Caledonia	58	33	
East Main	220	98	
Ebenezer	164	69	1
First	685	414	5
Gentry First	180	80	
Greenwood First	265	97	
Gurdon Beech St.	140	68	2
Harrison Eagle Hgts.	165	62	
Hope First	555	160	32
Jacksonville			
Bayou Meto	118	93	8
First	493	120	1
Marshall Road	251	127	1
Jonesboro Central	471	178	15
Little Rock			
Immanuel	1095	384	5
Life Line	390	85	3
Rosedale	259	98	
McGehee South	127	86	13
Magnolia Central	588	192	5
Manila First	156	81	
Marked Tree Neiswander	111	66	
Monticello Second	202	98	1
North Little Rock			
Baring Cross	527	141	3
Southside	26	15	
Calvary	391	163	12
Forty-Seventh St.	180	73	2
Indian Hills	179	94	
Levy	438	134	
Sixteenth St.	38	29	
Sylvan Hills First	268	75	
Paragould First	458	145	3
Pine Bluff Centennial	227	89	4
Springdale			
Berry St.	105	50	
Elmdale	210	74	
First	368	32	1
Oak Grove	62	18	
Texarkana Beech St.	427	102	
Community	10		
Van Buren			
First	376	132	
Oak Grove	127	95	5
Second	63	46	4
Vandervoort First	49	24	
Walnut Ridge First	251	73	
Warren			
First	392	117	3
Southside	82	60	1
Immanuel	230		
West Memphis			
Ingram Blvd.	260	82	5

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Debate on Middle East

GENEVA—"The natural sympathies for the sufferings of Jews are easily transferred to the State of Israel, and this often leads to a non-objective attitude."

This comment by a prominent American psychiatrist and author, Dr. Eric Fromm, astonished some of the 300 delegates to the Pacem in Terris convocation here.

And Dr. Fromm's other comments on the crisis involving Israel and the United Arab Republic drew rejoinders from Rabbi Robert Gordis of the Jewish Theological Seminary, New York City.

According to Dr. Fromm, Christians avoid criticism of Jews because of fear of the charge of anti-Semitism, and this leads to a loss of objectivity.

"As a Jew," he said, "I am less likely to incur that charge."

The noted psychiatrist then said that Nasser's strong language against the Jews and Israel should not be interpreted as much more than talk. He urged Israel to compensate the United Arab Republic by arranging an international bond issue. (EP)

Religious documents

CLAREMONT, Calif.—An agency of the United Nations has photographed ancient Egyptian religious documents rivaling the importance of the Dead Sea Scrolls and will publish them next year, according to the Claremont College Graduate School here.

Until now, 12 of the 18 papyrus manuscripts, discovered in a jar in an Egyptian cemetery 20 years ago, have been kept in Cairo's Coptic Museum. The other is in Europe.

The manuscripts allegedly include Gospel accounts which the early Christian church considered heretical and did not include in the New Testament.

Dr. James M. Robinson, professor of religion at the school, said the manuscripts are assumed to be translated copies of documents which were originally written in Greek in the early Christian centuries. The Egyptian manuscripts are written in Coptic, a language which preceded Arabic as the language of the Egyptians. It is used now only in the Coptic Egyptian Church, he said.

They are of great importance, the professor declared, "because they shed light on a religion called Gnosticism that competed with Christianity in the first centuries. They contain some Christian materials—the sayings attributed to



LIBRERIA BAPTISTA—The first Baptist Book Store in Spain is located on an important street in Bonanova residential area of Barcelona. Notice the sign, "Libreria Bautista," meaning Baptist Book Store, and the attractive streetfront display windows. Spanish Baptists look upon this development as "an encouraging reality to Baptists and to all evangelical Christians in Spain." (EBPS Photo)

Jesus and the gospels adapted by the sect."

The manuscripts include the gospel of Thomas, the gospel of Phillip and the gospel of Truth—accounts which were not included in the New Testament because church translators kept them out. (EP)

Unity for Nigeria?

"If Nigeria breaks up now, it is difficult to see how we can ever come together again, except perhaps through a general war—an Armageddon," the president-general of the Nigerian Baptist Convention warned 1,500 delegates to the annual denominational assembly.

E. A. Dahunsi said Christians in places of authority should strive to preserve Nigeria as a unified nation. The most populous country in Africa, Nigeria has been recently torn by strife by divided interests in its three regions.

Dahunsi called for repentance, sacrifice, and forgiveness as individuals and also as a nation. Christians should help to discourage the idea of pulling apart, he said. They should also do their best to prevent provocative acts, edicts, and decrees within, or between, the different regions.

There are about 70,000 Baptists among the 56-million population. Dahunsi also appealed to them for generous contributions to resettle and rehabilitate displaced persons as a result of the political turmoil within Nigeria. (EBPS)

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