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June 23, 1966

Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

JUNE 23, 1966

personally speaking

New Arkansas book

THE new book *The Church Proclaiming and Witnessing*, featuring the addresses of the 1966 Arkansas State Evangelism Conference, is now off the presses and on sale at the Baptist Book Store. Here is a quote, taken from Dr. Criswell's address, "The Power of the Preacher," first chapter of the book:

Brethren, my heart's desire and my prayer to God for Israel is, that they might be saved (Rom. 10:1).

If you ever have opportunity to read the life of Robert Murray McCheyne, do it. He burned out and died in his twenty-ninth year, pastor of the church at Dundee, Scotland. But the whole world came to know this young pastor. He was referred to in these words, "The saintly Robert Murray McCheyne." He was a young man, but, oh, the touch of God that was upon his ministry and upon his life! He moved a whole world.

From afar there came a traveler to find the secret of McCheyne and to his disappointment, the preacher was not there. No one was there but the caretaker. The traveler expressed his disappointment to the caretaker: "I have come so far to find the secret of the pastor, and he is not here!"

And the caretaker said, "I will tell you the secret. Come with me." And he took the traveler to the study of the pastor and said, "This is his desk. And this is the chair in which he sits. Now you sit down in the chair."

The traveler sat down in the chair. And the caretaker said, "Now, put your arms on the desk." And the caretaker said, "Now, Sir, put your face in your hands and weep!"

Then the caretaker said, "Come with me," and he conducted him to the auditorium. "Now, mount the pulpit," said the caretaker.

So the traveler mounted the pulpit and stood behind the sacred desk. And the caretaker said, "Now, put your arms on the desk." And the traveler put his arms on the desk. And the caretaker said, "Now, bury your face in your hands and weep!"

You don't see many tears in God's house anymore because you don't see many tears in God's prophets anymore. It's a cold, dry-eyed and indifferent and unconcerned religion. . . . The spirit of contrition and compassion, the spirit of the shepherd's heart is what we need today. End quote.

How can the modern church measure up to its unparalleled opportunity for proclaiming the gospel of Christ and bearing the Christian witness to all the earth? This book, of which I am honored to be the editor, addresses itself to this question.

Erwin L. McDonald

IN THIS ISSUE:

AT Nashville last week was held the first Baptist Education Study Task national conference. The Editor was there and brings you a first-hand report on page 3.

* * *

ROBERT Vaughn (Napoleon Solo, "The Man from Uncle") has a classmate of some note. He is Tom Basham, a talented and accomplished young actor from Los Angeles, whom you may see as the angel of the Lord in "Gideon" at Ouachita University July 4-6. It may be that you wish to bring this outstanding drama to your church. For more information, see the cover story on page 5.

* * *

"DULL and weak" . . . "significant" . . . "flat and uninteresting" . . . "important" . . . take your pick. These are some of the opinions of Southern Baptist editors about the recent Convention in Detroit. You will enjoy their evaluations on pages 6 and 7.

* * *

THE year was 1941 . . . the event was the founding of Southern Baptist College at Pocahontas. President H. E. Williams was interviewed as he was honored for his 25 years of service to the college, now located at Walnut Ridge. News coverage is on page 8.

* * *

A BRIGHT red flag has been run up for many who are now making policies for education, says C. Emanuel Carlson. The director of the Baptist Joint Committee on Public Affairs was referring to a Maryland court ruling that grants to three church-related colleges are unconstitutional. The Baptist Press report is on page 12.

* * *

DR. Herschel H. Hobbs enters the "God is dead" discussion today in his "Baptist Beliefs" on page 17. We think you'll find his explanation and probing of the theory enlightening.

Arkansas Baptist — MEMBER:
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Associated Church Press
Evangelical Press Ass'n

June 23, 1966

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

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

BEST progress

NASHVILLE, June 13-16.—At long last Southern Baptists are getting ready to do something really worthwhile for their colleges and universities. This is the prevailing impression here this week as a cross section of Southern Baptist leaders, numbering more than 200, are spending long, hard hours in conferences grappling with the many and varied problems affecting Baptist higher education.

This week is the half-way mark for an intensive two-year study being directed by the Southern Baptist Education Commission with the approval and assistance of the Executive Committee of the Southern Baptist Convention. Designated Baptist Education Study Task, a title said to have been suggested originally by Porter Routh, executive secretary of the Executive Committee of SBC, the study is generally known by the word spelled by the initials of its title—BEST.

Although there were no actions taken by BEST this week—the actions will come a year from now, following hundreds of study sessions across the country and another national meeting—there are definite trends as reflected in group reactions to issues and proposed solutions.

Some idea of the breadth of representation in the leadership attending the current national meeting is reflected in the Arkansas delegation. There are two public school men—Virgil Tyler of the North Little Rock Schools and Hal Kennamer, superintendent of the Paris Public Schools. There are two faculty members from the Baptist colleges—Dean Henry C. Lindsey of Ouachita and Dean Woodrow Behanon of Southern. There are three representatives of the Arkansas Baptist State Convention—the state executive secretary (Dr. S. A. Whitlow); the convention president (Don Hook); and the state editor; there are two pastors, Bernes K. Selph, First Church, Benton; and Lloyd Hunnicutt, Central Church, Magnolia; and a businessman, Kenneth Berry, Blytheville, who, incidentally, is chairman of the Arkansas BEST committee.

Dean Lindsey is serving as leader for Group 2 of "Academic Scope of Christian Education"; Mr. Berry is section chairman of "Religious Scope of Christian Higher Education"; and the editor is recorder for Section A of "Financing Christian Higher Education."

Freedom of speech

PERHAPS one of the most encouraging things about the conference this week is that Southern Baptists from varied occupations and representing many different views have been able to express their ideas freely without batting one another down. As my friend Franklin Owen of Lexington, Ky., said in our closing session, "We have

talked freely and openly in our meetings about the things we have previously dared to discuss only in the corridors." As Franklin and others have said, "We have had a maximum of light and a minimum of heat." And that shows real progress when you take into account that such live issues as Federal aid to education have been front and center on the agenda.

Three of the top areas of concern reflected here have had to do with the need for a better definition of Christian education, better communication between our colleges and our people, and the necessity for better financing of the colleges.

There seems to be a growing sentiment that Southern Baptists cannot afford blindly to refuse even to consider the possibility of their colleges accepting government aid. In one section of the study of "Financing Christian Higher Education," a group, numbering more than a dozen and representing many callings, was in unanimous agreement that Federal funds for Baptist colleges "should be sought as quickly as the peoples' fears of Federal domination can be allayed."

There is a wide segment of opinion here, including many who personally are opposed to the acceptance of government funds, that the decision of whether to accept or to reject such aid should be left to the discretion of the boards of trustees of the institutions.

'Suggested solutions'

UNDER "Suggested Solutions," Section A of the study on finance voted by overwhelming majority that the following "areas" should be recognized and considered by Baptists:

"1. Honestly and frankly acknowledge the areas in which colleges and other Baptist institutions are accepting assistance, benefits, aid and/or subsidies from public sources.

"2. Delineate between the Federal government's efforts to obtain compliance with the Civil Rights Act and the government's efforts, if any, to obtain control of church-related colleges.

"3. Cooperate to assure students and faculty members their rights to receive loans, scholarships, research grants, assistantships, etc., which they receive as individuals, and which do not affect the policies under which the college is administered.

"4. Accept government loans based on rates related to the ten-year average cost of money to the government. (Thus avoiding subsidy through a rate of interest that would not return to the government the actual cost of lending the money.)

"5. Accept government assistance for which a direct service is performed by the college in areas where the objective of the college and the government is identical.

"6. Accept direct grants for libraries, science buildings and other non-religious buildings where there is:
a. No restriction upon the college in the selection of the faculty;
b. No restriction on religious instruction;
c. No restriction on admission policies, provided race is no barrier to admission.—ELM

LETTERS TO THE EDITOR

the people SPEAK

THE spelling and sentence structure in this department are those of the writers. The only editing of letters to the editor is the writing of headlines and, occasionally, deletion of parts that are not regarded as essential.

Arkansas Baptist Mother

THE Mother of the Year Award given to Mrs. H. A. Moore could not have found a more deserving recipient. I had the rare privilege of being one of the preacher boys that lived in their "prophet's room"—sat by their warm fire and shared their "love feasts".

B. G. Hickem

Pastor, First Baptist Church
Panama City, Fla.

No conflict

THE Arkansas Baptist Magazine for June 9th, in the Calvary Baptist Association page carried an article stating that due to "CONFLICT" the Temple Baptist Church in Searcy would not be able to entertain the Board meeting scheduled for June 20.

I am sure that Bro. Burnett did not mean to imply that there is a conflict in the church. However the language of the article strongly implies that the conflict is in the church. This is not the case. The only reason that Temple could not entertain the Board Meeting on June 20 is that we will be in a revival meeting beginning on June 19.

Will you please make a correction in the wording of this news item in the next issue of Arkansas Baptist Newsmagazine?—Wayne D. Gunther, pastor, Temple Church, Searcy

SBC presidency

JUST a note to "thank you" and the other editors of Baptist state papers for speaking out against the attempt of some men to get themselves elected as President of the S.B.C.

The office of President of the S.B.C. is too important to serve only as a stage for personal display. A Machiavelli type of manipulation is out of place.

I like to feel that God still has something to do with the selection of our spiritual leaders. We have such a chosen man in Franklin Paschall. May we be faithful to his leadership. — W. Lee Prince, Pastor, Trinity Baptist Church, Seneca, S. C.

'Our Christian outreach'

I APPRECIATE the excellent work you are doing with the Arkansas Baptist and want to thank you for your generous space given to the message which I brought in connection with the Home Missions period. I trust that this broadens the possible use of the message, and that it will be helpful. . . . God bless you in the fine work you are doing through the Arkansas Baptist and across the Convention and out to the limits of our Christian outreach.—Arthur B. Rutledge, Executive Secretary-Treasurer, Home Mission Board of Southern Baptist Convention, Atlanta, Ga.

Inactive members

BAPTISTS throughout the nation were no doubt thrilled when the word was broadcast that Baptists outnumber all other non-Catholic denominations in the nation. But wouldn't their pride be dampened if they could know how many churches include on their rolls hundreds of absentee members, members who have moved away and have not been heard from since? I know of one church that decided to strike from its rolls all such absentees and wound up with more than a thousand dropped. Another church that I know of today has more than five hundred absentees on its rolls.

I am aware that there is no authority that can tell the individual church what it can and cannot do; but if our church leaders and editors would appeal to our churches to revise their rolls and eliminate all absentees, many churches would do so.—A Texas Baptist

REPLY: The churches of Arkansas will now please clear their rolls of their inactive members.—ELM

Mother of the Year

SINCE I am now back to earth I want to take this time to express my appreciation to the secret committee for selecting me as "Arkansas Baptist Mother of the Year." I only wish I knew them so I could thank them personally. I hope you have already told them the joy in my heart that wonderful Mother's Day. Thank you again for taking time out of your busy schedule to come to Ft. Smith.

Also thank Mr. George Fisher for a wonderful job of sketching.—Mrs. H. A. Moore, 1016 N. 36, Ft. Smith, Arkansas.

*From everlasting
to everlasting*

From Everlasting to Everlasting
Though all the world be shattered,

One truth remains the same:
God's righteous laws are constant—

And lasting is His name.

Through never-ending ages,
He is our Staff and Rod—
Whatever else may vanish,
There always will be God.
—Etta Caldwell Harris, Hamburg

SBC discussions

I READ in the June 9th issue of the Arkansas Baptist under the "On facing issues" part of your editorial that you agree with Dr. Henry Turlington's proposal on discussing "some major, current theological, social, and moral issues confronting the Christian churches of America." I am interested to know your reasons for feeling it necessary to do this.

You can recall the conventions of recent years and the divisive issues that faced us were in the same areas mentioned in this proposal. Perhaps I'm wrong, but it seems a little ridiculous to think that 12,000 messengers could solve or attempt to decide the outcome of such vast issues for eleven million Southern Baptists. Am I wrong in thinking that this is not the purpose of the convention anyway? Most of us go to the Southern Baptist Convention with our minds made up and "don't want to be confused with the facts" anyway.

I do agree that some of the "addresses" could be cut from the program of the convention, but I also realize that we need all the inspiration we can receive to go along with decisions then business transacted.

About the only issue the Apostles considered it seems was that the people had directly rejected Jesus Christ. This one fact today, when fully realized, will bring about an effective Christian witness throughout the world. Unless I can see some definite reason for discussion of these issues named in the proposal I will have to say "let's stick with the business."—Jack L. Clack, Pastor, First Baptist Church, Brinkley, Ark.

REPLY: I agree wholeheartedly that the acceptance of Jesus Christ is our one big issue. But I see this as involving all of life, including Christ-like attitudes and actions on the issues of the day. The discussion period at SBC would not be aimed at settling anything, as I see it, but would have for its purpose a helpful sharing of ideas on how best to make our Christianity relevant to our lives and our times.—ELM

Park Hill in film

PARK Hill Church, North Little Rock, has been selected as one of five Southern Baptist Convention churches featured in a motion picture entitled, "The Church Growth Plan" to be released Aug. 15, by the Sunday School Board, Nashville, Tenn.

Robert L. McKee, Park Hill's minister of education, explains the teacher training opportunities in helping churches grow in the film. James Chatham, Sunday School Board representative, commented, "The Park Hill Church was selected as one of the churches to be used because of its record of continuous, consistent growth through the years." The film is designed primarily to interpret and launch the Church Growth Plan of Southern Baptists. The plan shows a church how it can properly relate all its organizations in achieving growth. It represents a total mobilization of reaching and enlisting churches to a five-year commitment of continuing growth.

Other churches participating in the film are Broadmoor, Jackson, Miss.; Franklin, Flora, Miss.; Annaville, Corpus Christi, Tex.; and Beth Haven, Louisville, Ky.

The Park Hill Church, organized in 1947 with 47 charter members, has grown to a membership of more than 1,500, with a property value in excess of one million dollars. Dr. Rheubin L. South is in his 15th year as pastor.

A companion filmstrip entitled "The Sunday School Program 1966-1967" is being produced and will carry the basic format of the film.

Lawson Hatfield, Arkansas State Convention, represents the state Sunday School secretaries in the films as program leaders of the Southern Baptist Convention unify the plan for the denomination.

DR. DON B. Harbuck, pastor, First Church, El Dorado, will lead periods of Bible study at Glorieta, N. M., Assembly in August. The study will center on themes of relevance for the Christian life and witness.

'Gideon' to open at OBU July 4

TOM Basham, a talented and accomplished young actor from Los Angeles, will play the angel of the Lord in *Gideon* at Ouachita University July 4-6.

The Paddy Chayefsky play based on the Old Testament account of Gideon will be presented as a part of the Summer Youth Arts Festival (art, drama, and music) which will run all week. The production will be staged at 7:45 each evening in air-conditioned Berry Chapel.

After the three-night run at Ouachita, the play may be presented in some of the churches of the state, according to Dean Henry C. Lindsey, its director.

Basham, now a senior drama student at the University of Southern California, is a former student of Dr. Lindsey when he was chairman of the Drama Department at Baylor. Basham played the role of the angel in Dr. Lindsey's production of *Gideon* at Baylor and has since done considerable touring of churches in the same role.

John Rosenfield, drama critic of the *Dallas Morning News*, praised Basham's portrayal of the role in the Baylor production. He said of Basham's performance: "... The production had the advantage of an almost flawless Tom Basham who set a heady style..."

"Mr. Basham had the quick alterations of rages and forbearance, petty cruelty and timelessness," Rosenfield continued. "Mr. Basham had vocal strength and mature vocal color. His movement in long black robes, surmounted with Biblical white whiskers, was picturesque and magisterial."

After transferring from Baylor, Basham has studied at Actors Workshop in New York; at the Pasadena Playhouse, in California; and at the University of Southern California, where he is now completing his drama degree. He is a classmate of Robert Vaughn (Napoleon Solo of "The Man from Uncle"), who is work-

The Cover



ing toward a Ph.D. in drama.

An indication of Basham's acting ability is the success he had this past year at the University of Southern California in beating out his very competitive classmates for choice roles in major productions. He was chosen to play the title role in *Oedipus Rex* and the leading role in Thornton Wilder's *The Skin of Our Teeth*.

"It is inspiring to know that Tom Basham is a Christian artist who feels a strong calling to invest his life and talents in religious drama," Dr. Lindsey said. "Arkansas Baptists are indeed fortunate to have this opportunity to attend performances of this warm, moving, and, at times, amusing play in which this talented, dedicated Christian young man is appearing.

"All Arkansas Baptists are urged to see *Gideon* on the Ouachita campus or plan to schedule the production in their churches," Dr. Lindsey continued.

Contacts concerning reservations for the Ouachita performances or the booking of the production elsewhere should be made through Dean Lindsey, at Ouachita.—OBC News Service

Detroit Convention evaluations vary

"Routine . . . significant . . . untroubled . . . worshipful . . . flat and uninteresting . . . important . . . interim . . . harmonious . . . quiet . . . successful . . . dull and weak . . . good . . . calm and determined . . . issueless . . . smooth . . ."

WITH these words, editorials in a score of Baptist state weekly newspapers described and evaluated the 109th annual session of the Southern Baptist Convention meeting recently in Detroit. (May 24-27)

The editorials seemed to have one point of common agreement—that the convention steered clear of controversy and dealt with the business in a calm manner.

Said the Kentucky Baptist *Western Recorder* in summary: "To those who prefer conventions that do their business with minimum trouble, the Detroit meeting could be called a success."

"But to those who expect lively discussion, stimulating presentations and high inspirational moments in a convention, this year's meeting was disappointingly dull," said the *Western Recorder*.

The varying views expressed in the Baptist state paper editorials tend to confirm this assertion.

The *Christian Index* of Atlanta, Ga., for example, called the convention "one of the best" and said that Southern Baptists may have reached maturity.

But the Virginia *Religious Herald* termed the convention proceedings "flat and uninteresting," offering the familiar printed reports and usual speakers.

Just as the editorials disagreed over whether or not it was a good convention, they also were not in full accord over which issues and actions were most significant.

Most of the editorials said that one of the most significant things the convention did was to launch plans for the Crusade of Americas, a vast evangelistic campaign slated in 1969 when Baptist groups in North, Central, and South America join hands in one big evangelistic effort.

Some of the state Baptist papers said that the spirit of the convention was more significant than the action taken.

Commented the Oklahoma *Baptist Messenger* in a typical statement: "Having passed through a long period of criticism, controversy and self-analysis in recent years, the convention this year gave its primary emphasis to missions and evangelism."

What the convention refused to do could be more significant in the long run than what it did do, said an editorial in the Texas *Baptist Standard*.

Citing examples, the *Standard* said the convention refused to censure a Baptist minister (White House Press Secretary Bill Moyers) for dancing the Watusi; refused to consider a resolution opposing a seat in the United Nations for Red China; refused to allow the convention "to become too involved in the ecumenical movement;" and refused to shuttle aside a motion reaffirming Baptist dedication to church-state separation.

In a similar editorial, the Missouri *Word and Way* cited two other things the convention refused to do as significant: refusal to consider a motion to deny seats to an Arkansas church because of its

Oklahoma Baptists' Weekly News Magazine



BIBLICAL RECORDER

MISSOURI

Arkansas Baptist
newsmagazine

The California
Southern Baptist

THE Standard

The Christian
INDEX

the
BAPTIST COURIER



—BY THE BAPTIST PRESS

doctrinal practices, and refusal to instruct the convention's program committee to set aside two hours in the 1967 convention to discuss current moral and theological issues.

The *California Southern Baptist*, however, termed the business transacted as "highly significant."

"Although it appeared routine, the adoption of program statements for several SBC agencies brought to conclusion a monumental task that has been in the mill for several years," said the California paper. "The importance of this cannot be overestimated."

"The convention was likewise noteworthy for launching the greatest evangelistic campaign ever attempted, and for adopting a record \$24.2 million missions budget," said the California editorial.

The *Arkansas Baptist Newsmagazine*, in contrast, described convention actions as "amazingly routine." Said the editorial: "We elected a new president, as everybody knew in advance we would. We voted, without a ripple, the proposed budget. . . . We adopted some challenging resolutions, with never a word of debate."

The Kentucky paper said election of H. Franklin Paschall of Nashville, Tenn., as president was "the most interesting event of the convention and maybe was the most significant."

"His election reversed the disturbing trend of recent years which saw presidential aspirants ride the tide of popularity from performances in the Pastors' Conference into the presidency of the convention. The messengers this year would have no more of this," said the Kentucky paper.

Editorials in the Arkansas, Georgia, District of Columbia and Ohio papers also had high words of praise for the presiding of outgoing SBC President Wayne Dehoney of Jackson, Tenn. Many editorials credited him with steering the convention clear of controversy.

The *Western Recorder* called the Detroit meeting "an issueless convention," adding that the name change for the convention and the criticism of Bill Moyers as recipient of the Radio and Television Commission Communications Award . . . never reached the convention floor."

Both the *Western Recorder* and the North Carolina *Biblical Recorder* said it was an "interim convention"—"a lull after the storms of recent conventions and before prospective tempests in coming years."

Editorials in the California and Colorado Baptist state papers praised the SBC Executive Committee for a "wise decision" in asking for more time to study the possibility of changing the convention's name. Both papers favor a possible new name, when one is determined.

The South Carolina *Baptist Courier*, said the mood in Detroit was not for a name change. "Southern Baptists are not about to change their name," said the *Courier*. But the matter is not settled, the editorial added. It will come up again in later years.

Another issue which never fully developed was the question of federal aid to Baptist institutions, pointed out several editorials. Editorials in Texas, Virginia, Mississippi, Missouri, Tennessee, and California papers lauded adoption of a resolution reaffirming Baptist devotion to separation of church and state and opposing use of tax money for sectarian causes.

The *Arkansas Baptist Newsmagazine* cited as significant a "far-reaching declaration" that expressed happiness "in present-day signs of a growing spirit of respect and good will among many religious bodies."

But editorials in the Texas, Mississippi, and Colorado papers classified the convention as "anti-ecumenical."

The *Baptist Standard* said the resolution adopted "left no room for anyone to believe Southern Baptists have budged an inch toward structural organization on all believers."

"Liberals should have been uncomfortable in this convention session," said the *Baptist Record* of Mississippi.

Editorials in seven state Baptist papers presented opposing views on the merits of a convention decision against devoting two hours in the 1967 meeting to a discussion of current moral and theological issues.

The North Carolina and Virginia papers strongly opposed the decision against a discussion of issues, while state papers in Indiana, Tennessee, Florida, Missouri, and California generally, agreed with the decision.

The North Carolina *Biblical Recorder* said the motion "could turn out to be one of the most significant things injected into convention discussion." Charging that the decision means that "many of our churches are not facing reality as they should," the North Carolina paper said that "sooner or later, Southern Baptists will have to face the hard, divisive issues."

The *California Southern Baptist*, argued, however, that an assembly of 10,000 to 15,000 people is not the place to handle controversial issues. "There is considerable opportunity to handle controversial subjects in various conferences called for that purpose."

Editorials in the Kentucky, Ohio, and Indiana papers urged a re-evaluation of holding the SBC Pastors' Conference prior to the main convention, saying that the messengers are emotionally drained from listening to sermon after sermon before the convention starts.

The Missouri *Word and Way* chided messengers for being "rough on speakers" during the convention. Time and again the speakers addressed vanishing congregations, the editorial said.

Editorials in the Georgia, Florida, District of Columbia, Tennessee, Arkansas, and Colorado papers praised the convention facilities of Cobo Hall, calling them "the best ever," but they decried Detroit hotels for turning away messengers with confirmed reservations.

Arkansas All Over—

Southern College observes its 25th anniversary



NEWLY elected officers of the Southern College alumni, Walnut Ridge, are (left to right) Wayne Wood, professor of psychology, Southern College, president; Kenneth Threet, pastor of First Church, Piggott, reporter; Juanita Kerley, English teacher at Maynard High School, secretary; William Kreis, pastor of Calvary Church, North Little Rock, treasurer; and Dewayne Shelton, professor of English at Southern College, faculty advisor.

"I WOULD have paid to have done what I have done," commented President H. E. Williams at the recent graduation exercises marking the 25th anniversary of Southern College, Walnut Ridge.

Dr. Williams made this statement as he was being honored by the board of trustees, student body and faculty for his 25 years of service to the college, which he founded at Pocahontas in 1941.

There were 42 students in the first class. The college remained at Pocahontas until December of 1946 when the building there burned. Soon afterwards the college was moved to the Walnut Ridge Air Base, which has since been its home.

Nine buildings have been constructed since a building program was started in 1956. Value of the campus now exceeds \$3,000,000.

More than 8,000 students have attended the college in the 25 years, including 1,000 Baptist preachers. Today nearly one-third of Arkansas Baptist preachers have attended Southern College.

Southern has had many foreign

students in her student body. Presently, Victor Wong, a Chinese student from Hong Kong, is a professor of mathematics on the college faculty. Southern gave Mr. Wong a two-year scholarship which was the beginning of his college work. He now has a master's degree.

President Williams states that Southern College has been fortunate "in maintaining a dedicated and competent faculty."

Southern College was admitted to the North Central Association in March, 1963.

Much support has been contributed by interested friends, the largest amount given being a \$100,000 contribution by Mr. and Mrs. W. Clement Stone for the Felix Goodson Library in honor of their longtime friend and business associate, Mr. Goodson. Goodson has served for three and one-half years as assistant to President Williams.

The student body for the 1965-66 year totaled 700 students. There are 45 faculty members. The budget for 1966-67 is \$831,000.

A highlight of the history of the college was the securing of 27

Servicemen's papers

THE U. S. Postoffice is returning undelivered all copies of the *Arkansas Baptist Newsmagazine* addressed to servicemen that do not bear a zip code number.

The newsmagazine's mailing department requests church clerks and secretaries to secure these numbers and report as soon as possible to: Mailing Department, *Arkansas Baptist Newsmagazine*, 401 West Capitol, Little Rock, Ark., 72201.

modern houses adjacent to the campus—structures which had served as part of the Radar Base.

J. T. Midkiff, chairman of public relations, states that one of the outstanding features of the college is that no student has ever been turned away due to lack of finances.—SBC News

Fine Arts head

DR. William Trantham has been named chairman of the Division of Fine Arts at Ouachita University.



DR. TRANTHAM Head of the applied music department at Ouachita from 1960-64, Trantham has been working toward a Ph.D. in music at Northwestern University in Evanston, Ill., for the past two years.

DR. William Horton, professor of music at Ouachita University, is the author of an article which appears in the July edition of *The Church Musician Magazine*. The article, entitled "Preparing For A College Education In Church Music," is in two parts, and the second part of Dr. Horton's article will appear in the August edition.

Scholarship to Glasgow

JAMES A. Hughes, 22, son of Mr. and Mrs. James Hughes, Little Rock, has received a travel stipend and scholarship from the University of Glasgow in Glasgow, Scotland.



MR. HUGHES

His mother is an employee of the Baptist Building.

Mr. Hughes will do advanced work in psychology, specializing in clinic techniques in the 1966-67 academic year.

A graduate of Horace Mann High School, he is a 1966 graduate of Philander Smith College, where he majored in psychology.

Abington resigns

DR. E. Butler Abington, pastor of First Church, De Queen, for the past six years, has resigned effective immediately. During Pastor Abington's tenure at the De Queen church, the Training Union more than doubled in enrollment; the Sunday School doubled in enrollment; the financial income of the church increased 80 percent; and baptisms had an all-time high average.

Dr. Abington is open for supply work, another pastorate, or revival meetings. For the present time his address is De Queen.—Reporter

REV. and Mrs. W. Trueman Moore, Southern Baptist missionaries to Pakistan, expect to arrive in the States on June 25 for furlough. They may be addressed at Rt. 1, Greenwood, Ark. She is the former Jane Bassett, of Greenwood; he is a native of Union Grove, Ark. When appointed by the Foreign Mission Board in 1957 he was pastor of First Baptist Church, Jenny Lind, Ark. [Missionary Moore's mother, Mrs. H. A. Moore, Ft. Smith, is Arkansas Baptist Mother of 1966.—ELM]

May accepts call

EUGENE May has accepted the call from First Church, Mountain Home, as associate pastor. He will be on the field after July 8, when he completes his senior work at Ouachita University.

Mr. May is a native of Pine Bluff. He served as minister of music at Matthews Memorial Church there for a year and as pastor of Hickory Grove Church, Star City, for three years.

Bailey ordained



DOYNE BAILEY

FIRST Church, Gravel Ridge, June 5 ordained Doyne Bailey to the ministry. The son of Mr. and Mrs. C. D. Bailey, Gravel Ridge, he is a ministerial student at Ouachita University.

Mr. Bailey will serve this summer as interim supply pastor of Cocklebur Church, Ward, while Pastor Robert Campbell is away attending school.

Participating in the service were Jack Livingston, pastor at Gravel Ridge; Elmer Madison, pastor, Runyan Chapel; Mr. Campbell; C. H. Seaton, Brotherhood Department, Arkansas State Convention and C. D. Bailey, deacon of the church and father of the candidate. W. B. O'Neal, retired minister who lives at Gravel Ridge, delivered the sermon.

Mr. Bailey will return to Ouachita in the fall.

At Clarksville

JERRY Blaylock has accepted the position of youth director and organist for the summer at First Church Clarksville.



MR. BLAYLOCK

He is a former B. S. U. president at Arkansas Tech and has just completed his first year as a med student at the University of Arkansas Medical School in Little Rock.

He is the son of Mr. and Mrs. Jett E. Blaylock, Clarksville.

Donates books

A FORMER Camden physician has given his collection of biology books and periodicals and his personal laboratory equipment to Ouachita.

The donor is Dr. R. B. Robins. His gift of more than 500 books and periodicals has been placed in Riley Library and his laboratory equipment will be used in Hamilton Moses science building.

C. K. Sandifer, head of Ouachita's biology department, said the laboratory equipment is valued at about \$500, but a price could not be fixed on the books.

Dr. Robins is now director of the Norwegian-American Hospital at Chicago.

Child's body found

THE body of drowning victim Charlie Fite, eight-year-old son of Missionary H. W. Fite, Brazil, has been recovered and funeral services conducted, according to an Arkansas relative, Mrs. M. J. Fite, Sparkman.

Mrs. Fite reports that the child with a teacher and other children had started to the river to fish when he ran on ahead and jumped in for a swim. The strong current swept the child away. Three days later the body was recovered.

A missionary friend, George Cowsert, conducted the services. The Catholic school closed and almost the entire town attended the service.

From the churches . . .

Hamburg First



A YOUNG Women's Auxiliary Bible presentation service was held June 8, when Miss Sylvia Kaye Carpenter received a Bible from Mrs. Verne E. Carpenter, her mother and the wife of the church education director.

Miss Carpenter, a Ouachita University student, is the bride-elect of Rev. Bobby Courson, Jarvis Chapel Church, West Crossett.

Springdale Elmdale

PASTOR Paul M. Wheelus was the surprise recipient of a set of new tires on his car to travel to the Southern Baptist Convention in Detroit.

At a recent Brotherhood work night he was also surprised when the group honored him and Mrs. Wheelus on their 17th wedding anniversary with a food pounding.

Barton

HERMAN Leifer Jr. was ordained as deacon by the church June 5. The ordination sermon was delivered by Wilson Deese, pastor, West Helena Church. Jim Davis is pastor.

Pine Bluff

Matthews Memorial

MEMBERS of the church honored the pastor, Vernon R. Dutton, and his family June 12 at the regular Sunday morning worship service. An open letter from the membership, which had been printed in a special edition church bulletin, was read.



MR. DUTTON following the evening worship service, the pastor was surprised by the presentation of a "This

Is Your Life" program, after which the chairman of the deacons presented the Duttons with a gift from the membership.

The occasion was climaxed by a reception in the church dining room honoring the pastor and his family.

Eureka Springs

First Penn Memorial

MISS Nancy Ayers, daughter of Mr. and Mrs. Leonard Ayers, and superintendent of the Beginner Department in Sunday School, has recently surrendered for full-time service as a missionary—preferably foreign missions.

Miss Ayers graduated from high school this spring, and will enter John Brown University in the fall. She has been in correspondence with the Foreign Mission Board.

Accepts Brinkley post

LARRY Bone has accepted a position with First Church, Brinkley, as minister of youth.

A native of Batesville, he was voted Mr. Batesville High School. He is a three year letterman in basketball for Ouachita University, where he is a member of the Baptist Student Union. He is the son of Rev. and Mrs. R. A. Bone. Mr. Bone is pastor of Calvary Church, Batesville.

Anderson dedication

ANDERSON Church, Route 1, Hope, dedicated its new auditorium June 12.

Special guests were former pastors and members. Dinner was served. Robert Sivils is pastor.

CARL Gray Vaught, professor of Philosophy at Kansas State University, Manhattan, received his Ph.D. Degree June 13 at Yale University, New Haven, Conn. Dr. Vaught will teach in the summer session of Kansas State and will remain there for his second year 1966-67. He is the son of Dr. W. O. Vaught, pastor, Immanuel Church, Little Rock.

OBU assistantships

SIX graduate assistantships have been awarded to graduating seniors at Ouachita University.

Among the recipients are three students from Warren: Joe Jeffers, Judy Pat Neely, and Suzanne Russell.

Jeffers will do graduate work in biological chemistry at Purdue University, Lafayette, Ind. The stipend is \$2,500 for the nine-month academic year plus an additional \$500 for summer research. Tuition in excess of \$1,000 is also waived. Jeffers is the son of Noah Jeffers.

Miss Neely will work in English at Baylor University, Waco, Tex. She is the daughter of Mr. and Mrs. Warner Neely. Her scholarship is for \$1,200 plus tuition.

English is also the field of Miss Russell, who holds a \$2,500 fellowship to the University of Arkansas. She is the daughter of Mr. and Mrs. Joe C. Russell.

David Jimerson, son of Mr. and Mrs. G. A. Jimerson, Corning, has been awarded a teaching assistantship at Indiana University. Working toward a doctorate in analytical chemistry, he will receive \$2,500 for the academic year plus summer employment and tuition.

A \$2,000 graduate assistantship in the department of botany and bacteriology at the University of Arkansas has been won by George Gordon Smith, who will be working toward his master's degree in bacteriology. He is the son of Mr. and Mrs. George H. Smith, Camden.

Robert R. Sykes, son of Harry F. Sykes, Hot Springs, has received a graduate assistantship to the Graduate Institute of Technology of University of Arkansas, Little Rock campus. The \$4,500 award for the 1966 school year was made through the department of physical chemistry at the Institute, which is supervised by Dr. Dan Matthews.

As assistantship received by Glenn Alvin Jent has previously been announced.

Revival news

LITTLE ROCK Trinity, Sept. 18-26; Edward Edmondson, Sunset Lane Church, evangelist; Randolph M. Smith, pastor.

EL DORADO Marrable Hill Church, June 5-12; Theo Cook, North Little Rock, evangelist; Wayne Post, El Dorado, singer; 12 professions of faith; 10 for baptism; 2 by letter; 20 rededications; E. T. Glover, pastor.

SHIRLEY Church, Stone-Van Buren-Searcy Association, June 6-12; Glen Williams, pastor, evangelist; Troy and Vernan Eoff, singers; 9 by profession of faith; 1 by letter; two rededications; 8 baptisms.

SMACKOVER First, July 17-24; Ben Bracken, evangelist; James Carraway, singer; D. C. McAtee, pastor.

SOLGOHACHIA Church; Ray Cowart, Berryville, evangelist; Raymond Bull, Little Rock, song leader; Mrs. Freda White, pianist; 1 by letter; 2 baptisms; 19 rededications; Bill Crouse, pastor.

DEATHS

Henry L. Robinson, Jonesboro, May 25.

A native of Arkansas, he had lived all his life at Jonesboro. He was a retired merchant and landowner. He was a senior deacon in First Church.

Lenzie S. Spann, 65, North Little Rock, May 16.

He had formerly lived at Bauxite, but had made his home in North Little Rock for 37 years. He was a member of Baring Cross Church.

Among his survivors are Eddy Spann, minister of music, Pulaski Heights Church, and Freddy Spann, missionary to Brazil.



JOIN STAFF AT SOUTHERN COLLEGE—New members of the staff of Southern College, Walnut Ridge, are (left to right): Dr. D. Jack Nicholas, director of counseling and dean of students; Mrs. Nicholas, librarian; Gary Holland, director of the Athletic Department; Bob K. Sifford, registrar.

Bennett ordained



WILLIAM A. BENNETT

WILLIAM A. Bennett was ordained to the ministry June 5 by Sycamore Grove Church, Red River Association.

Serving on the council were Marvin Jones, William T. Buzbee, Tommy Barfield, J. D. Ferguson, Charles Conner, J. W. Myuck, Edward Turner, David Barnes and Joe W. Barfield.

Mr. Jones delivered the ordination sermon.

Mr. Bennett, 24, is a sophomore at Ouachita University. He is married and the father of four children.

DALE F. Taylor, business manager of Southern College since 1962, has resigned to assume a like position with Southwest Baptist College, Bolivar, Mo., on Aug. 1.

Davis to Judsonia

DON Davis has accepted a call from First Church, Judsonia to become youth and music director. He began his duties June 1.

Mr. Davis formerly held this position with First Church, Augusta.

Forest Tower organized

FOREST Tower Mission, Immanuel Church, Little Rock, was organized into Forest Tower Church June 5.

Cecil Webb was called as pastor.

H. H. PEEVY, Magnolia, has accepted the pastorate of Trinity Church, Magnolia, succeeding Byron King.



MISSIONARY'S HOME, OFFICE—Missionary John D. Gearing is now at home in the new Mississippi County Association headquarters at Blytheville. The 1,800 square feet of floor space includes an office of 900 square feet with a large conference room, a work room for equipment, storage and dark room and a private office. The residential area has three bedrooms, two baths, living room, dining room, den and kitchen.

By the BAPTIST PRESS

Court decision rests on nature of school

WASHINGTON—A Maryland court ruling that grants to three church-related colleges are unconstitutional runs up “a bright red flag for many who are now making policies for education,” according to a Baptist leader here.

C. Emanuel Carlson, in an analysis of the recent decision by the Maryland Court of Appeals concerning sectarian colleges, said that denominational educators “will need to study the Maryland opinion with care.” Carlson is executive director of the Baptist Joint Committee on Public Affairs, Washington.

The case involved direct construction grants totalling \$2½ million by the Maryland legislature to four church-related liberal arts colleges.

A Maryland Circuit Court in 1965 ruled that the grants were “valid” and “constitutional.” The Court of Appeals decision overturns the lower court ruling.

“The highest court of Maryland has now ruled that the grants to an institution are secular or sectarian depending upon the nature of the institution involved,” Carlson said.

The grants went to the College of Notre Dame of Maryland, in Baltimore, and St. Joseph College in Emmittsburg, both Roman Catholic schools; to Western Maryland College, Westminster, a Methodist school; and to Hood College, Frederick, Md., affiliated with the United Church of Christ.

Of the four, only Hood College was found to be eligible for the grant. The Methodist and Roman Catholic schools were held to have received unconstitutional grants from the state of Maryland.

The Maryland court took its stand on its own reading of the U. S. Supreme Court's interpretations of the First and Fourteenth Amendments to the U. S. Constitution.

The case is being appealed to the Supreme Court and might be accepted by it for review. Refusal of a review would amount to an approval of the Maryland reading.

With the provision of federal grants to public and private institutions under the Higher Education

Facilities Act of 1963, the Maryland case could have sweeping effects.

Baptist colleges and state Baptist conventions are seeking guidelines concerning the federal funds being made available to private schools. A number of Baptist schools have received loans. Some are in controversy over construction grants.

The court set up six criteria for sorting out the four colleges:

- (1) The stated purposes of the college;
- (2) college personnel, including the governing board, administration, faculty, and student body;
- (3) the college's relationship with religious organizations and groups;
- (4) the place of religion in the college's program, including physical surroundings and religious observances sponsored by the school;
- (5) “outcome” of the college program; and
- (6) work and image of the college in the community.

The court made specific application of these criteria to each of the schools.

Carlson said a precaution should be observed regarding the scope of the Maryland ruling in that the grants involved were construction grants to the institutions themselves. Such aids as student and faculty aid, research projects and special purpose or category grants were not considered.

“The whole idea of public purchase of services from private institutions is not touched by the rationale of the case,” Carlson observed.

The court reaffirmed past approvals of state grants to private institutions when “money is appropriated and expended for a public use.” “Hence the Maryland court sustains its own use of the ‘child benefit theory’ as applied for welfare purposes,” he said.

The Baptist leader raised questions about the future revision of college policies in relation to being “sectarian” or “secular.” The basic question, he said, is how the colleges actually relate to the purposes and mission of the church.

Briefs

DeLAND, Fla.—The board of trustees for Stetson University here has turned down a request from the Florida Baptist Convention's State Board of Missions to delay accepting a federal grant until after completion of a state Baptist study on separation of church and state.

In their statement, the trustees

said that any attempt to postpone the decision “would have caused the university to lose more than \$850,000 in gift money.”

FORT WORTH — Clyde Edward Fant Jr., pastor of First Church, Ruston, La., will join the faculty of Southwestern Baptist Theological Seminary here as associate professor in the preaching department, effective July 1. Fant was named to fill the va-

cancy left by the resignation of Gordon Clinard, now pastor of First Church, San Angelo, Tex. An honor graduate of Baylor University, Waco, Tex., Fant studied at Tubingen, Germany, under a Fulbright scholarship. He received the bachelor of divinity degree and the doctor of theology degree from Southwestern Seminary where he will teach.



ASSOCIATION HONORED—(Left) John D. Gearing, Mississippi County Association missionary, receives from Robert L. Bauman, a plaque for the association's record of having a Vacation Bible School in every church for eleven consecutive years. Mr. Bauman is manager of the Baptist Book Store at Little Rock. It is the only association in the Southern Baptist Convention to hold the record.

PRENTISS, Miss.—A Negro Baptist seminary has awarded an honorary doctor of humanities degree to Chester L. Quarles, executive secretary-treasurer of the Mississippi Baptist Convention board, Jackson, Miss. The degree was presented by the Mississippi Baptist Seminary during its 23rd commencement service at Sophia Sutton Mission Assembly near Prentiss, Miss.

NEW ORLEANS—A professor at the Ruschlikon Baptist Seminary near Zurich, Switzerland, will join the New Orleans Seminary faculty in the fall. Samuel J. Mikolaski, former professor of theology at New Orleans will return to assume the same position.

A native of Yugoslavia, Mikolaski received his undergraduate training at the University of Western Ontario, Canada, a masters degree in philosophy from the Ontario university, a bachelor of divinity from the University of London, and a doctor of philosophy degree from the University of Oxford. He was on the New Orleans faculty from 1960 to 1965 before going to Ruschlikon.

DR. and Mrs. J. W. Carney, Southern Baptist missionaries to Pakistan, arrived in the United States on June 12 for furlough. They will live in Memphis, where he will have a residency at Baptist Memorial Hospital (their address: 756 E. Dempster Ave.). Born in Greenwood, Miss., he grew up in Camden; she, the former Vir-

ginia Holt, is a native of Camden. Prior to missionary appointment in 1962 he practiced at Pikeville (Ky.) Memorial Hospital.

Unity trends

SWANWICK, England—The British Baptist Men's Movement of Britain meeting here heard addresses on Christian unity and the ecumenical movement, and decided to establish an association to provide houses for students, retired ministers and missionaries.

More than 300 men attended the conference, carrying out the theme "One Church, One Faith, One Lord."

In the opening address, Canon Edward Patey, dean of Liverpool, said that the great thing about the ecumenical movement is the realization that Christians cannot grow in one faith, as they should, in isolation, but rather they need "correction from one another in Christ."

Economics Professor J. H. Dunning of Reading University, in an address on "One Church," declared that true unity is only possible by men and women living in and indwelt by the Spirit of Christ, a reflection of the perfect unity of Christ with the Father.

God's plan, he said, was not for Gentiles to be absorbed by Israel or Israel by the Gentiles, nor for Rome to be absorbed by Protestantism or vice versa, but the creation of a new being, "one new man in Christ."

Returns from abroad

DR. Derward W. Deere, professor of Old Testament Interpretation at Golden Gate Seminary,



DR. DEERE

has recently returned from 10 months of sabbatical studies at Oxford University, England and St. Andrews University and the University of Glasgow, Scotland.

Dr. Deere's major investigation was in the area of Old Testament Prophecy. He spent a major portion of the time doing research with Dr. Hinton Davies, Principal of Regents Park College, Oxford. He is a native of Rolla, Ark., and formerly held pastorates at Perla, Benton and Wheatley.

CORRECTION

MISS Annie Hoover, Southern Baptist missionary to Japan, received her missionary appointment in 1949. A typographical error in our issue of June 9 listed the date as 1929.

REV. and Mrs. W. A. Solesbee, Southern Baptist missionaries to the Philippines, arrived in the States on June 17 for furlough. They may be addressed, c/o R. R. Enloe, 1503 Loma Linda Drive, Vernon, Tex., 76384. Born in Greenwood, Ark., he grew up in Texas.

Training Union

Training Union Curriculum

This is the fifth of six articles explaining the Training Union Life and Work Curriculum.

“How will the Training Union Life and Work Curriculum be correlated with the Sunday School Life and Work Curriculum?”

The Training Union study units are designed to relate to both individual and church actions introduced by the Bible study in Sunday School.

In the fall of 1966 the Sunday School unit will be the Story of Redemption from the old Testament, and in the winter the Story of Redemption will be from the new Testament.

In the fall (October-December) the Adults in Training Union will study How to Study the Bible and How to Pray and the Young People will study How to Study the Bible, Deepening Our Commitment, and How to Tell the Story of Redemption.

In the winter, Adults in Training Union will study the following units: These Shared the Story, Key Concepts in the Redemption Story, Marks of a New Testament Christian. Young People will study Learning from Men Who Told the Story, and How to Pray.

The Sunday School will teach great passages and books from the Bible. The Training Union will follow this with units on how to implement this Bible study in our personal lives and our work in our churches.

See the May issue of *The Baptist Training Union Magazine*.

Next week: How choose the curriculum your church will use?

—Ralph W. Davis



BSU YOUTH DIRECTORS—Leaving Little Rock for the Northwest are six Arkansas BSU members to serve as church youth directors in the Northwest during the summer: Center, top, is Danny Plummer, Westark Junior College; Left, top to bottom, Raymond Meador, Little Rock University; Rebekah Flannigan, Arkansas State College; Glyce Jones, Henderson State College; Dale Christian, Arkansas State College. Right, Kathy Duran, Arkansas A. and M. College; Jim Works, Southern State College. Jim will be in North Bend, Ore. The others will work in Seattle, Wash.

New Arkansas Baptist Subscribers

Church	Pastor	Association
New budgets received:		
Perry	James Sibert	Conway-Perry
Stonewall	Orville Coln	Greene Co.
St. Joe, First	Wallace L. Koone	Stone-Van Buren-Searcy
New budget after free trial:		
Rankin's Chapel	Don Taylor	Harmony
One month free trial received:		
Mt. Hebron, Searcy	H. M. Dugger	Calvary

Feminine philosophy -- or intuition

BY HARRIET HALL

The spirit of a child

WHILE traveling by train along the shore of Lake Michigan a few weeks ago, we saw a number of big ships in the distance as we passed through Hammond, Ind.

"What do those boats carry?" a small boy near us asked his father.

"They may be carrying ore to Canada," was the answer. In quick succession came several more wide-eyed questions: "What's ore? How far is it to Canada? What are the locks?"

As our train traveled on from Chicago to Kansas City a little girl about five years old asked her mother a number of questions:

"Who lives in that tiny house?"

"How do the leaves get on the trees?"

"What's all that junk there for?" (Mrs. Lady Bird Johnson would have appreciated that one).

"How long is it since we saw Granddaddy?" followed by "How long is two years?"

These questions reminded me of some of the ones our children asked when they were small.

Once when our daughter was about three years old she said, "Mother, why does my foot hurt?" I noticed that she was sitting on it so I said, "I guess your foot is asleep." This was a new thought to her and she laughed. Then she got serious and said, "You figured it all out, didn't you?"

Yes, I thought, I had a few years head start. But there is one thing I haven't quite figured out—why some grown-ups seem to lose the sense of wonder, enthusiasm, and excitement they had as a child.

On every side we see in the lives of some adults attitudes of loneliness, defeat, despair, uncertainty, and disillusionment.

The apostle Paul said that we

Woman's Missionary Union

Off to Glorieta!

FOR the first time Arkansas WMU will provide two buses to the WMU Conference, Glorieta, N. M., July 28-Aug. 3. Popular demand required it!

Buses will leave Little Rock early the morning of July 26 returning the evening of Aug. 5. Overnight stops will be made in Shamrock, Tex., Taos, N. M., Albuquerque, N. M., and Clinton, Okla. Mission stations and points of interest will be visited en route.

There is yet room for a limited number on the second bus. The \$15 registration fee should be sent to Miss Nancy Cooper, 310 Baptist Bldg., Little Rock, immediately.

ESPECIALLY FOR GIRLS!

is the YWA Houseparty, July 22-24, at Ouachita University!

There will be missionaries to meet and hear . . . new friends to greet . . . life-shaping decisions to make! There will be fun times . . . a colorful banquet . . . "break" times . . . etc., etc.

Advance registration is neces-

should walk "in newness of life" (Romans 6:4) and that we should serve in "newness of spirit." (Romans 7:6).

Charles Schulz lets his little fellow, Charlie Brown, say, "People who eat peanut butter sandwiches are lonely and when you're real lonely it sticks to the roof of your mouth." I think I've seen a few people in my lifetime who were letting frustrations, fears, and anxiety stick to "the roof of their mouths." In fact, they became a picture of dejection; gloom, worry, and self-pity.

This is not to say that some trouble will not come to each life, but with God's help we can rise above troubles and fears, finding renewed enthusiasm for life.

Some of the most vibrant people I know are those who have lived through days of extreme difficulty or sorrow. They did not choose to drown themselves in sorrow or live constantly with self-

sary and should be made by sending \$2 per person to Miss Nancy Cooper, State WMU Treasurer, 310 Baptist Bldg., Little Rock.

SUMMER IS FOR STUDY, TOO!

The recommended book for July, August, September, to be studied in circles or in societies, with circles studying together, (and for individual reading), is *Great Is the Company*. It is a very appropriate study since 1966 is the 150th Anniversary of the American Bible Society, and this year has been called "The Year of the Bible."

Great Is the Company by Violet Wood is an account of how the Bible has been translated and made available in many languages. It tells of the great company of men and women whose lives have been sacrificed in order that the Bible might go around the world.

This is a book which should not only be read by every Baptist, but should be in every personal library. It can be secured at the Baptist Book Store, 408 Spring St., Little Rock, for \$1. Teaching helps are available for 25 cents.—Nancy Cooper, Executive Secretary and Treasurer

pity. Rather they have sought God's comfort and strength and have come through the hours of trial to live victoriously.

Life should never be dull, flat, and tasteless, for if we are "born-again" Christians this means that we have new life and new vitality.

Thomas Edison said, "When a man dies if he can pass enthusiasm along to his children he has left them an estate of incalculable value."

William Huxley said that the secret of genius is to carry the spirit of the child into old age. God created us with a driving force, a vital enthusiasm. In the lives of some this force has run down. With God's help it can be reactivated.

* * *

Comments, questions, or suggestions may be addressed to:

Mrs. Andrew Hall
Mount Sequoyah Drive
Fayetteville, Ark.

The associational missionary

THE program of associational missions has changed over the years and the manner in which it is administered, but there is one aspect which is the same. It is still necessary for most of the smaller churches to have some wise and trusted leader outside their church on whom they can call. For many years that person has been the associational missionary.



MR. ELLIFF

It is my opinion that a large majority of our smaller congregations would die or be lost to other groups if we did not have the ministry of the associational missionary.

When one considers the large number of Arkansas churches which have 100 members or less (there are 400 plus) and that an average of 100 to 200 of these are pastorless all the time, this aspect of the role of the missionary is brought into focus. Add to that the fact that 80% of our Arkansas churches have 300 or less members, and the need for guidance and help is increased!

A near-by pastor or someone from other segments of denominational life could not render this service to needy congregations.

Beacon Lights of Baptist History

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

Apostles of the bridle path

THE above title is given the hardy pioneer preachers who pushed their way into the frontiers that their brothers might hear the gospel. Mission work among early Baptists in the United States was conducted by individuals.

Conditions in churches were much more simple in those days than now. As a rule the pastor seldom received a stipulated salary, and often no pay at all. His service was a labor of love. Receiving no adequate pay, the pastor did not feel the restrictions the modern pastor does. He regarded himself at liberty to give reign to his evangelistic zeal. He ranged far and wide, absenting himself for indefinite periods of time from his pastorate.

Since the preachers did not depend upon their people for support, their first object was to provide a home and sustenance for their families. They engaged in the common pursuits of life:

The helper must be "near-by," an established leader of integrity, and most of all, a friend. Such is most usually the qualification of the associational missionary. — J. T. Elliff, Secretary

medicine, merchandizing, teaching, etc. But in the early days the larger portion of them were farmers and many were prosperous. And a few of them were wealthy in comparison with the citizens around them.

When their families had been cared for the preachers turned to the business of preaching, establishing churches, and building houses of worship. They felt an obligation to preach to the poor. Armed with the Bible and a collection of hymns they set out afoot or on horseback on their mission of mercy. From church to church and from settlement to settlement they made their way through trackless forests, often guided only by "spotted trees." The discomforts of sleeping on the ground, struggling against swollen streams, the vicissitudes of a severe and changing climate, and ill treatment at the hands of rough men did not dissuade them.

There were many things they did not know, but "it appears to us that we rank the mental discipline and spiritual knowledge of these men far too low. It pains me to hear such men called ignorant. They were not ignorant. They had studied men—they had studied their own hearts. They drew their theology directly from the Bible, which was interpreted by the sanctifying Spirit. They knew how to make the truths of religion bear on the consciences of men. There was vigor and freshness in their thoughts, for they were their own. There was fervor and sincerity in them, for they gushed from hearts glowing with love for souls. Let not the men who could wield the sword of the Spirit as they did be called ignorant. God forbid that we should say aught to discourage profound and various learning, such as is to be obtained in the schools; let it be united with practical skill, energy, and fervent piety, and its accumulation will ever be cause of rejoicing to the church." (Albert Vail, *The Morning Hour of American Baptist Missions*, American Bible Publication Society, 1907, p. 24)

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Saved but lost

THE reported membership of our Arkansas State Convention for 1965 was 326,354. Included in this number are several thousand non-resident members. As far as helping get the "good news" to others, they are "lost" church members. They are lost: to God, to their church, Sunday School, worship services, Training Union, WMU, Brotherhood, choir, prayer service, financial affairs, revivals, a lost and dying world, and lost to themselves. As far as an effective evangelistic witness is concerned, they are lost.

Recently, in an associational meeting, I found a church with 62 resident members and 62 non-resident members. Another church had 86 resident members with 83 enrolled in Sunday School, but they had 106 non-resident members.

Every church should seek out and attempt to enlist those "lost" church members. Many of these can be enlisted.

From Aug. 1, 1964, to May 12, 1966, there were 13,805 names of non-resident members received and forwarded to the exchange desk at Nashville, Tenn. These names came from 1,156 churches. In Arkansas there were 199 churches that participated.

If you are interested in locating and reaching these non-resident church members, order card, code 436573, from the Baptist Book Store. If the address of the member is known, you may send the card directly to a church near him. Otherwise, mail to Non-resident Exchange Desk, Baptist Sunday School Board, Nashville, Tenn., 37203.

If all these church members could be enlisted, think of the souls that could be won and the money that could be given for mission work around the world.

Will you help locate and reach these thousands?—Jesse S. Reed, Director

The living God

BY HERSCHEL H. HOBBS

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

"Fear not; I am the first and the last; I am he that liveth, and was dead; and, behold, I am alive for evermore" (Rev. 1:17-18).

THE "God is dead" theology is creating quite a stir in religious circles. Its very novelty and the astounding nature of its claim make it "news." Basically it says that the God of history literally died in Christ, and that Christ is the only God there is. But having said this, for all practical purposes it proceeds to ignore the great historic truths about Jesus Christ Himself: virgin birth, bodily resurrection, etc.

True, Christ is the supreme revelation of God as redeeming love (Jn. 3:16). True, Christ is God Himself in such a revelation (Jn. 1:1). True, "God was in Christ, reconciling the world unto himself" (II Cor. 5:19). But to say that the God of history died to live no more is to disregard the record. Peter said that the Jews "killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses" (Acts 3:15, author's italics). A dead God raising a dead Christ from the grave? The apostles who lived during and through the historic event are in better position to witness than are "theologians" (?) two thousand years after the event!

The "God is dead" theology is the natural fruit of an age devoted to materialism and a resultant humanism. It is based upon a false concept of the true God of history. It stems from a refusal to accept the unfathomable mystery of the nature of God as revealed in His revelation as Father, Son,

and Spirit. A God whom man's mind could understand never lived. Finite man cannot even begin to comprehend the infinite God. If you remove the mystery from God and His revelation, you have left only the residue of the dead ashes of man's limited comprehension. This is why this revelation must be received by faith.

Revelation 1:17-18 records the words of a living God in Christ, not a Christ whose God is dead. Literally, "Stop being afraid; I always am the first and the last: I am the eternally living one, and at a point in history I become dead; and, behold, I always am eternally living unto the ages of the ages."

Paul might well have had in mind the "God is dead" theologians when he wrote Romans 1:20-22. Literally, "So that they are inexcusable: because knowing the true God, not as God they glorified, neither were thankful; but became empty in their reasonings, and their senseless heart was darkened. Professing to be wise, they became fools" (*moronic*).

The "God is dead" theology is not a theology of realism but of frustration; it is the fruit of an effort to build a society without God. And "unto the ages of the ages" after it and its devisers are dead and forgotten, God will still be "the eternally living one."

Boone-Newton Ass'n

EAGLE Heights Church ordained Kenneth Miller to the ministry Apr. 17. Charles Taylor served as moderator, Missionary Dennis James conducted the examination and Pastor Dale Jackson preached the sermon.

DEER Church ordained Oscar Shelton to serve as deacon and W. D. Cooper, pastor, to the ministry May 8. Missionary James served as moderator and Clarence Hunt as clerk. Others participating were W. A. Smith, Leonard Harring and Gene Olkham.

No market value

BY J. I. COSSEY

SURELY there is nothing in this world as nerve racking as failure. I feel sure that no normal person would want to fail. However, whether we want to admit it or not, there are many people who fail in life. They fail in health, morality, mentality, and in spiritual things. Failure, like sin, is lurking at every door. There are two forces in the world: one wants to see us make an outstanding success and the other force gives us a kick as we fall into the "slough of despond."

Our ego responds to approval or disapproval. When some one praises us, we feel good. But when we are accused of wrong, frustration, unhappiness and inferiority assail us and flatten us out. Just when one's dream of golden glow is there, some one kicks him down. The one who is trying to overcome a weakness falls back into it. The one who is about to conquer the drink habit falls back to the bottle. The one who is struggling to quit smoking, getting a punch in the short ribs reaches for a cigarette.

How can people overcome, how can the weak steer around the "slough of despond?" How can we guide weak people around the failure corner to where the light of success shines for them?

No doubt we all have some marks of failure. But we also have just as many marks of success. We all need a little help, a little praise, a boost, a pull and push to get us over the high and low places in our pathway. It is also true that an apparant failure may be turned into an outstanding success. You may lose prestige, a prospect to some other church, the numerical status of an audience, but these losses may spur you to harder work that may bring a change in promotion plans that will guarantee a bigger

Last call to Encampment!

THE 1966 Arkansas Baptist Encampment for Baptist Men begins tomorrow (Friday, June 24), at the Paron Campground. The first session starts at 5 p.m., following registration (which starts at 1), and an afternoon of recreation.

The Friday night session begins at 7 o'clock and will close out at 9. The Saturday morning session is scheduled from 9 to 11.

If you cannot attend all the sessions, come when you can! If

you plan to spend the night bring your sheets, a blanket and a pillow.

The Brotherhood office has mailed out hundreds of Encampment packets to pastors, missionaries, Brotherhood officers, both church and associational, and to others. We have tried to get the word around to all men in every section of the state. The *Arkansas Baptist Newsmagazine*, issue of June 14, carries a full-page announcement of the Encampment, including the program.

We trust that your church will be worthily represented at the Encampment. We are looking for you and yours!—Nelson Tull

Facts of interest

.... THE need for more boating education (and possibly more legislation) is reflected in the Coast Guard's annual statistical report on the sport. Pleasure-boating fatalities rose 14 percent during 1965, to a total of 1,360. In the same period, the number of boats registered in the United States rose 10 percent, to 4,138,000. Approximately half of the nation's 8 million pleasure craft are unregistered.

.... Airbuses that take off and land vertically will be hauling passengers between cities in all sorts of weather in the northeastern United States by 1980, Rene H. Miller, Massachusetts Institute of Technology, has predicted. No technology not already under development would be needed to achieve a high-speed airbus system for mass transportation in the Boston-Washington Corridor within fifteen years. The airbuses would charge fares close to those of the present intercity highway buses. A trip between New York and Boston would cost about \$8.80 one way.

.... The American consumer is becoming both younger and wealthier. In the next ten years, the number of families with heads under 35 years of age will increase 40 percent. Those in the 35-55 age bracket, during this period, will show almost no growth at all. An overall increase of 18 percent in the total number of families is projected by the National Industrial Conference Board.

.... According to the Census Bureau, almost two thirds of the United States' population, which is now more than 195 million, live in or near big cities. The largest increase in potential markets is developing in the West and Southwest. California has overtaken New York as the most populous state, and Texas has replaced Ohio in fifth place. Fastest growing states are Nevada, Arizona, California, and Florida.—The Survey Bulletin

success.

The Arkansas Baptist State Convention lost its honor by paying its debts at a big discount, only to gain a bigger honor by paying the debts in full at a later date. It is not necessary for an apparent failure to become a permanent failure.

How can we get rid of failure symptoms, such as snobbery, temper, vicious tongue, laziness, and inferiority complex? First, one may declare a moratorium on all failure symptoms and move in all known success symptoms. No one can succeed in any worthwhile

way of life in an atmosphere of failure.

It is necessary for us to get on top of the world if we want to live there. We must want to live with success-minded people, people with a world view, people with a heavenly vision, and with people who want to see daily results for the Lord and his churches.

There are people who want to grope in the shadows, but I do not want to grope with them. It is better to scale the heights and enjoy fellowship with God. The higher we live on the spiritual ladder the sweeter the fellowship.

Life and Work, or Uniform which?

NOW is the time for many churches to make a decision about which series of literature to order this fall.

Beginning October, 1966, churches will have a choice of the literature to use for adults and young people in Sunday School and Training Union.

The regular Uniform series in Sunday School and the regular Training Union series called The Christian Training Curriculum is now being used by the churches.

The new series is called the Life and Work Curriculum.

The cost will be the same for each.

Each series of lessons is written by and for Southern Baptists.

The distinctive new difference in the new series is that all the literature for Training Union, WMU, Brotherhood, and Church Music will be correlated in its themes to the Sunday School lessons.

Three ideas describe this series. It is Bible-based, church-oriented, and action-inducing.

The scripture passages in the Life and Work will not be the same as the Uniform lessons.

How can a church decide which series to use?

Attend the Life and Work curriculum clinic in your association, or call on your missionary or moderator to come and conduct a clinic for your church.

Already in the mail (and a few extra copies are available upon request) are two brochures on the new literature. One brochure has a sample lesson from each of the five organizations.

A film strip is available from your associational leaders.

Consult the May issue of the *Builder*, *Training Union Magazine*, *Royal Service*, *Brotherhood Journal* and the *Church Musician* for additional information.

A church must finally decide, order and use one series.

The basic best feature of the Life and Work series is it is correlated with all the literature of the other church program organizations.

Both series will be dealt with in the *Builder* for Sunday School and in the *Training Union Magazine* for Training Union.

Both series will be good, strong, Bible, Baptist units of study.

But decide soon.—Lawson Hatfield, State Sunday School Secretary.

Concord news

PAUL McClung, pastor, Excelsior Church, was married June 17 to Miss Linda Casey of Abbott. The ceremony was performed in First Church, Abbott, by Walter Watts.

PAUL Walker, son of Rev. and Mrs. Murl Walker, has accepted the pastorate of the Pocola, Okla., church. He is a graduate of Oklahoma Baptist University.

COMMITTEES appointed by Moderator Henry Evans before he moved from the association: Study, Rick Ingle, chairman, Lonnie Lasater, Dan Berry; retirement, Dr. J. Harold Smith, chairman, Lonnie Lasater, Charles Whedbee. Missionary Jay W. C. Moore submitted a statement to the March board meeting stating that he would retire by Jan. 1, 1967.

JERRY Lovett, a member of Oak Cliff Church, has accepted the pastorate of Shibley Church, near Van Buren.

JIM Nicely, a member of Windsor Park Church, is the new pastor of Shady Grove Church, near Van Buren.

Lost twins

I went to see my boys today
... I sat beside them long,
My mind and heart filled with despair,

Arms empty—
which should clasp two, strong.
God must wonder why I grieve
beside a mound of dirt after souls
have flown.

—Bonnie Bilisoly, Denver, Colo.



by
Robert J. Hastings

God on TV

WHY must we "walk by faith, not by sight" (2 Cor. 5:7)? Why doesn't God suddenly appear on TV and put an end to atheism, agnosticism, and skepticism? (Assuming a Spirit could be televised!).

Let's seek an answer from everyday life. A teacher gives a math exam to her sixth grade. Stumped on problem three, a fellow on the front row raises his hand. "Teacher, do you really want us to pass?" "Of course," she replies. "Then why don't you write the answer on the board?"

A boy straddles his first bike with great confidence, only to fall and bruise his knees and arms in the gravel. "Dad, do you really care if I learn to ride? Then why didn't you run alongside and hold me up?"

The fact the boy's teacher and father stand aside is proof they do care. Unless the lad learns to ride a bike, could he ever muster courage and skill to pilot a spacecraft? All of us grow in response to frustration, whether that frustration be a difficult math problem, legs too short to reach the pedals, or a challenge to our faith.

Faith is a daily necessity whether one is getting married, taking a job, struggling with an illness, or overcoming a handicap. And faith in God is the cornerstone of all other faiths. As one psychiatrist says, "When I learn a patient has no faith in God, I dismiss the case. There is nothing to build on."

Yes, God could "prove" himself beyond a shadow of doubt. But this would leave us without the "Faith" cornerstone. And without this Faith on which to build, all other faiths would crumble—and the case for life would of necessity have to be dismissed.

THE BEST DAY



BY GRAYCE KROGH BOLLER

SALLY and Joe thought they just could not wait for Saturday to come. Daddy was taking them to the shore for the day. Mother was planning a wonderful picnic lunch.

"Best of all, we each may invite a friend," Sally reminded her brother. "I'm going to invite my best friend, Ella. Whom are you going to ask, Joe?"

"Maybe Peter," Joe mentioned his school friend, "but I haven't decided yet. Come on, Sally; Mom wants us to go to the store for her."

Joe took the money and the list Mom had given him. Sally skipped happily beside him. She was thinking of Saturday. She thought of the food Mother was planning—fried chicken, salad, cake, and many other goodies.

"Here comes Allen." Sally suddenly stopped skipping because Allen wore a brace and was lame. "I like him, don't you, Joe?"

"I like him a lot," said Joe, "but I don't know him very well. Hi, Allen."

"Hi," the lame boy smiled happily. "You two surely look happy."

"We're going to the seashore on Saturday," Sally told him gaily.

"Oh, that's wonderful!" Allen looked happy for them. "I've never been there. Have a good time."

Joe was quiet as he and Sally went on to the store. Sally kept on skipping until she saw a girl sitting on the lawn of a newly built house.

"She's blind," Sally whispered after she and Joe had passed. "Her name is Lucy. I think she looks sweet."

"I'm going to invite Allen to go to the shore with us," Joe planned.

"But, Joe, he can't go swimming or run on the beach or anything like that," Sally protested. "I thought you were going to ask Peter."

"Allen hasn't been to the shore," Joe explained. "He will like seeing the ocean. He can walk enough to hunt shells. He can build sand castles."

Sally was quiet as she went on to the store with her brother. She didn't say a word in the store. On the way home they passed Ella, who was Sally's friend.

"Hi, Ella," the two said happily.

"Hi," Ella smiled. "I heard you're going to the shore on Saturday. Have fun. I've been there six times this summer. It's the same old ocean, same sand."

With a laugh, Ella skipped away. Sally stared after her.

"Joe," Sally whispered then, "do you think Lucy would like to go to the shore with us?"

"Lucy?" Joe stared. "She's blind, Sally. She can't see the ocean or look for shells or anything like that."

"But she can hear the roar of the waves," Sally planned. "She can feel the shells that we find for her. She can build sand castles, and she can smell the good salt air. I'm going to invite her."

When Mom heard about their plans, she smiled happily at the boy and girl.

"You have planned well," she smiled. "You'll have a fine time, I know."

Allen and Lucy were glad to be invited to the shore. The day was beautiful and sunny. In the car going along, all enjoyed singing songs and playing games. Lucy was fun to be with, and so was Allen. Both were excited about going to the shore. They had never been there.

Lucy was the first one to smell the salt air. Allen was the first one to hear the ocean waves crashing against the pilings of the pier.

Lucy and Allen built a wonderful sand castle. They enjoyed the smells Sally and Joe pointed out for them. All talked and laughed. They ate ice cream and enjoyed the rest of Mom's picnic lunch. They had a wonderful time.

"This is the very, very best day of the whole summer," Sally declared on the way home.

"For me, too," Joe nodded.

"Me, too," Allen and Lucy said together.

"I think that's because it was a shared day," Sally decided. "You shared being friends and we shared the trip."

"A sharing day is always the best day," Joe smiled happily.

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The Bookshelf

Hot Springs and Hell, collected and annotated by Van Randolph, Folklore Associates, Hatboro, Pa., 1965

The subtitle of this book is "and other Folk Jestis and Anecdotes from the Ozarks."

Writes Mr. Randolph in the preface as of May 1965: "Our library facilities in the Ozarks are nothing to write home about, and the literature of folk humor is difficult to come by. Had I been able to reach one of the major archives, such as the Schmulowitz collection in San Francisco, I might have done better with the annotations. Most of the citations in my notes are from books and periodicals lent me by Herbert Halpert, when he was Visiting Professor of Folklore at the University of Arkansas in 1960-1961. My old friend Otto Ernest Rayburn, Eureka Springs, Ark., allowed me to use his personal collection of Ozark books. Georgia H. Clark, reference librarian at the University of Arkansas, helped me check many bibliographical details. My wife, Mary Celestia Parler, who teaches folklore at the University of Arkansas, read the whole thing and cleared up many obscurities in the text."

Here are more than 150 pages of Ozark stories told in the language of the people—which is sometimes pretty

rough not only from the standpoint of grammar but also as to taste and choice of words. The stories are numbered—there are 460 of them. And one of the great values of the book is that it has more than 100 pages of notes and bibliography. The notes tell how and when the stories have been used.

For example, the story which gives the book its name—"Hot Springs and Hell"—is reported to have been told by Lillian Massie [of the faculty of Arkansas Polytechnic College], Russellville, Ark., in February 1953. Miss Massie is said to have had the story from Lucy Williams, "who teaches in the public schools at Hot Springs."

The Christian College in the Twentieth Century, by Bernard Ramm, Eerdmans, 1963, \$3

This is a series of lectures by Dr. Ramm, professor of Systematic Theology and Christian Apologetics, California Baptist Theological Seminary. Discussed are the works and teachings of five teachers: Augustine, whose influence upon Western Christian education continues to stand as a high watermark; Melancthon, a key figure of the Reformation; John Henry Newman, the 19th century educator whose ideas continue to be greatly influential; Abraham Kuyper, the Dutch statesman-educator whose learning and creativity gave force to the teachings of Calvin; and the contemporary Sir Walter

'Ouachitonian' editor

DONNA Joyce, a junior journalism and English major from Stamps, has been re-elected editor of the Ouachita University year-book, the *Ouachitonian*.

Miss Joyce served as editor of the student newspaper during her sophomore year.

LAST CALL

THE last week of RA Camps will be held during the week of June 27-July 1. It is for Crusaders and Pioneers, but if any Ambassadors wish to attend, provisions will be made for them, both as to facilities and as to program.

Moberly, "who has, more than most Christian educators, clearly seen the problems of Christian higher education in the 20th century."

The first two lectures lay the foundation for Christian higher education, and the last three wrestle with the modern problems.

This is a very timely book for us Baptists, at this juncture of special emphasis and study of our Baptist educational institutions.

If You are a Non Drinker, You can have Endowment Life Insurance for 30% Less

We all know folks who don't drink are better risks because they're better people — and they live longer too. Don't pay the same high rates for insurance as those who drink — save nearly 1/3 the usual cost. Send the application TODAY for this endowment life policy with special extra benefits. The rate is guaranteed for life — and the policy is permanent — only YOU can cancel it.

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36	2.14	57	5.71
37	2.22	58	6.02
38	2.31	59	6.36
39	2.42	60	6.71
40	2.53	61	7.08
41	2.64	62	7.47
42	2.76	63	7.86
43	2.88	64	8.30
44	3.02	65	8.73
45	3.16	66	9.05
46	3.31	67	9.39
47	3.47	68	9.76
48	3.64	69	10.15
49	3.82	70	10.57
50	4.00	71	11.20
51	4.21	72	11.94
52	4.42	73	12.75
53	4.64	74	13.66
54	4.88	75	14.68

For younger ages, write for rates

Full face amount paid at maturity. Protection for your loved ones now. Truly — money if you live — money if you die. NO medical examination. Issued thru 75 years of age. No salesman will call. Permanent policy — can NEVER be cancelled by the company. Cash values grow with the years, it's like money in the bank. Available to all family members who don't drink. Policy sent direct from Trans-Continental Life Insurance Company — an old legal reserve company of Evanston, Illinois, home of the Women's Christian Temperance Union, leading non drinkers organization. Up to \$2,500 policy available.

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ADDRESS _____

CITY & STATE _____

BIRTHDATE _____ BIRTHPLACE _____

AMOUNT OF INSURANCE _____ PREMIUM _____

BENEFICIARY _____ RELATIONSHIP _____

ARE YOU NOW IN GOOD HEALTH? _____
(If not please explain)

I hereby apply for the insurance described above and certify that this information is true, and in consideration of the special rate certify that I do not use alcoholic beverages.

DATE _____ SIGNATURE _____

I agree the insurance will become effective only when the first premium is paid and accepted by the Company. (Up to \$2,500 available.)

SEND TO: NATIONAL ABSTAINERS INSURERS
1775 Glenview Road, Glenview, Illinois

THE FALL OF JERUSALEM

BY RALPH A. PHELPS JR.*

TEXT: II KINGS 24-25; II CHRONICLES 36; JEREMIAH 38-39; 52
JUNE 26, 1966

GOD'S unheeded warnings will eventually bring the punishment he promises, as the last days of Judah so graphically illustrate.

For some time God, through his spokesmen, had told this Jewish nation that ungodly conduct would eventuate in national disaster, "but they kept mocking the messengers of God, despising his words, and scoffing at his prophets, till the wrath of the Lord rose against his people, till there was no remedy" (2 Chron. 36:16).

I. Roots of disaster.

THE tree finally came crashing down during the reign of Zedekiah, but it had been feeding on disaster off and on from the days of Queen Athaliah (842-837) until the final destruction of Jerusalem in 587. For a period of 250 years, this people especially chosen by God had played footsie with paganism in many forms. Occasional "good-guy" kings like Hezekiah tried to straighten up the mess the people were in, but the influence of heels like Manasseh was stronger and finally prevailed—probably because their programs were more appealing to depraved human nature than were those urged by reformers.

The last days of Judah were extremely hectic and bear a strange resemblance to accounts of the last days of the Third Reich under Adolph Hitler as the Germans waited for the final assault on Berlin. Zedekiah did not have any concrete bunker into which to take defense, that he did not take the course of suicide which Hitler cower; and it must be said, in his chose.

It should be recalled that King Josiah had died at Megiddo in

609 when he challenged Pharaoh Necho of Egypt. There followed a brief period of Egyptian domination, during which period Jehoahaz and Jehoiakim were kings of Judah—if their vassal position could be called "king."

Babylonia, the new world-power, short-circuited Egypt's domination, however; and after the decisive battle at Carcemish in 605, at which Nebuchadnezzar clobbered Necho, Egypt deteriorated as an eastern power. All this meant for Judah, though, was that she had a new master. As for Jehoiakim (609-598), he had rather switch than fight, so he promptly pledged allegiance to Nebuchadnezzar. In 601 he rebelled, but by the time the Babylonian king got around to tending to him Jehoiakim had died and had been succeeded by Jehoiachin, who was to last only three months. In 597 a number of captives were taken to Babylon, but most of the people were left around Jerusalem.

Among the deportees were the king and his family. This left the affairs of state in the hands of his uncle, Zedekiah, a first-class weakling who vacillated between allegiance to and rebellion against Babylon. As early as 594 Zedekiah toyed with the idea of revolt and held conferences with representatives of the neighboring subject states of Edom, Moab, Tyre and Sidon.

II. Prophet of doom.

AGAINST such a foolhardy course the prophet Jeremiah spoke out repeatedly. While other prophets were predicting that the people carried away in the 597 deportation would be home within two years, Jeremiah wrote them that they should make themselves

at home in Babylon and prepare for a long stay. This preaching of appeasement and submission to a hated enemy got Jeremiah branded as a traitor and came near costing him his life.

The way Jeremiah was treated is similar to the manner in which Charles A. Lindbergh was treated in this country in the early days of World War II when he warned the West of the overpowering strength of German air power. In one Texas city the councilmen patriotically changed the name of a main thoroughfare from Lindbergh Avenue to Skillman Avenue. Nobody bothered to ask whether or not the Lone Eagle's judgment was right.

III. Execution of destruction.

ZEDEKIAH consulted regularly with Jeremiah, who just as regularly urged him to submit to Babylon. Having no clear convictions of his own and listening to his nobles instead of to the prophet, Zedekiah joined the war party and revolted in 589. Nebuchadnezzar's response was instant and ferocious retaliation. He overran the outlying regions of Palestine and laid siege to Jerusalem, whose defense was heroic but futile. Famine became a major problem, and in 587 the city finally fell.

Attempting to flee, Zedekiah was captured and brought before Nebuchadnezzar at Riblah, where he was compelled to witness the execution of his sons, after which act Zedekiah's eyes were put out. In chains, he was led captive to Babylon, where he remained a prisoner until his death.

On Nebuchadnezzar's orders, the walls of Jerusalem were levelled and the city burned to the ground. Many leaders were slain, and the rest of the able-bodied people who could contribute something to Babylon were carried away as captives. Jerusalem was looted of everything valuable, and the people who were left behind were the poorest of the land. Judah as a state was gone forever.

Jeremiah, who had lived a life torn between love of his people and hatred of their sins, was given the choice of going to Babylon or staying behind with the sorry remnant left in Palestine. He chose the latter course, preferring to be a daily witness to the desolation which he had so accurately predicted. Had the people of Jerusalem not preferred the pleasant platitudes of paid prophets who assured them that all would be well to the caustic criticisms of such true spokesmen as Amos, Hosea, Isaiah and Jeremiah, the outcome could have been quite different. A people who did what they wanted to do and believed what they wanted to believe paid the ultimate price for putting self before God.

Conclusion.

AS we look back over this quarter's study of the divided kingdoms and then of Judah alone, we are reminded of the words of James Weldon Johnson in his moving poem on the prodigal son: "Young man! Young man! You can't box with God. Your arms are too short." So it was with Israel and Judah. So it will be with us.

INDEX

A—Abington, Dr. E. Butler resigns p9; Apostles of bride path (BL) p16; Arkansas Baptist Newsmagazine; Servicemen's papers p8
 B—Bailey, Doyne ordained p9; Baptist Beliefs; Living God p17; Barton (FC) p10; Blaylock, Jerry to Clarksville p9; Bone, Larry to Brinkley p10; Bookshelf p21; Boone-Newton p17
 C—Calvary Association; No conflict (letter) p4; Children's Nook p20; Concord p19; Church; Inactive members (letter) p4; "The Church Proclaiming and Witnessing"; New Arkansas Book (PS) p2
 D—Davis, Don to Judsonia p11; Deere, Derward W. returns p13
 E—Eureka Springs First Penn Memorial (FC) p10
 F—Federal aid to education; Maryland Court ruling p12; BEST progress (E) p2; Feminine Philosophy; Spirit of a child p15; Fite, Charlie; body found p9
 H—Hamburg First (FC) p10; Hope, Anderson Church dedication p10; Hughes, James A. to Glasgow p9
 J—Joyce, Donna, Ouachitanian editor p21
 L—Little Rock, Forest Tower Church organized p11
 M—May, Eugene to Mountain Home p9; Middle of Road; No market value p18; Mississippi County; Receives plaque p13; Missionary home p11; Moore, Mrs. H. A. (letter) p4
 N—North Little Rock, P. k Hill in SBC film p5
 O—OBU: "Gideon to open" (cover story) p5; Assistants p10; Receives books p9
 P—Perspective; God on TV p19; Pine Bluff; Matthews Memorial (FC) p10
 R—Revivals p11; Robinson; Henry L. dies p11
 S—SBC Detroit; Editorial evaluation pp6-7; Presidency (letter) p4; Our Christian outreach (letter) p4; Discussions (letter) p4; Southern College; 25th anniversary p8; New staff members p11; Southern seminary graduates p11; Spann, Linzie dies p11; Springdale; Elmdale (FC) p10

A Smile or Two

Some exceptions

THE candidate started his address with this comment: "I am pleased to see such a dense crowd here tonight."

"Don't be too pleased, mister," interrupted a voice from the back. "We ain't all dense!"

"MY advice, sir," said the mechanic to the car owner, "is that you keep the oil and change the car."

No fault of Detroit

BOSS: "Why are you late?"
 Secretary: "I had car trouble."
 Boss: "What happened?"
 Secretary: "I was a little late getting into it."

AT twenty a man thinks he can save the world; at thirty he's tickled if he can save part of his salary.

Anniversary

A FIRM sent an overdue bill to a customer, to which this notation was added, "This bill is now one year old."

The bill was returned with this notation, "Happy Birthday!"

I love me

A HOLLYWOOD actor who must remain nameless was testifying in an accident case. He was asked to identify himself. "I am probably the world's greatest actor," he told the court.

Next day his girlfriend chided him. "Don't you think," she said, "you laid it on a little too thick yesterday?"

"Ordinarily," said the ham, "I avoid any kind of self-praise. But don't forget—this time I was under oath."

Attendance Report

June 12, 1966

(Editor's Note: We are receiving attendance reports that fail to give the name of the church. If your church report is not in this column, please be sure to check next week to see if you have included the name and town where the church is located. Also, please use postcards, not letters!)

Church	Sunday School	Training Union	Ch. Adns.
Berryville Freeman Heights	149	71	
Blytheville			
Gosnell	255	96	
New Liberty	113	42	
Camden			
Cullendale First	362	122	
First	488	116	2
Crossett First	515	139	2
Dumas First	239	50	7
El Dorado			
Caledonia	48	35	
Ebenezer	176	74	1
First	754	495	5
Immanuel	409	136	
Foreman First	150	52	1
Greenwood First	269	98	
Gurdon Beech Street	161	66	4
Harrison Eagle Heights	255	90	1
Jacksonville			
Bayou Meto	150	87	
First	408	134	8
Marshall Road	164	83	9
Second	184	52	
Jasper	43	30	2
Jonesboro			
Central	460	169	5
Nettleton	268	85	1
Little Rock			
Immanuel	1,148	380	8
Rosedale	260	85	
McGehee First	346	99	8
Chapel	84	41	2
Magnolia Central	591	220	1
Manila First	172	101	
Marked Tree First	156	50	
Monticello Second	226	100	
North Little Rock			
Baring Cross	600	169	1
South Side	50	18	
Calvary	373	99	
Forty-Seventh Street	173	69	2
Gravel Ridge First	203	86	2
Runyan Chapel	65	52	1
Levy	467	172	9
Sixteenth Street	48	20	
Perry	17	24	
Pine Bluff			
Centennial	216	96	
Second	198	71	
South Side	667	212	4
Tucker	22		
Watson Chapel	193	91	1
Springdale			
Berry Street	113	57	5
Elmdale	291	83	
First	404	126	
Star City First	224	63	
Texarkana Beech Street Community	427	123	1
Community	40		
Van Buren			
Oak Grove	154	84	
Second	39	29	
Vandervoort	46	31	
Ward Cocklebur	54	36	
Warren			
First	344	84	2
Southside	83	70	
Immanuel	229	80	11
West Memphis Ingram Blvd.	239	102	6

Wishful thinking

"HENRY, you lied," growled the foreman. "You took yesterday off to bury your old boss, and I saw him last night."

"I didn't say he was dead. I said I'd like to go to his funeral, and you said, 'Take the day off,' and I did."

CONVALESCENT: Someone who is not well but who is better than he was when he was worse than he is now.

Religious News Digest

By Evangelical Press

Bible 'closed book'

ORLANDO, Fla. (EP)—The trouble with preaching today is that the Bible has changed and the pulpit has changed, a professor of preaching told delegates to the annual convention of the Florida Christian Churches (Disciples of Christ.)

Dr. Richard C. White of Lexington (KY.) Theological Seminary, declared: "The Bible itself has not essentially changed; but the Bible as we apprehend and experience it is drastically changed from the Bible our grandfathers knew . . . because of historical and literary criticism growing out of scientific understanding.

"The Bible has changed for us in that it has become a closed book for millions of people. About the only place the average person today is going to learn anything about the Bible is from the preacher . . . If we simply use the text as a springboard for our own ideas, then we have not only misled people, we have deprived them of about the only opportunity they are still willing to use to learn some of the contents of the Bible."

Children and death

MINNEAPOLIS (EP)—Adults who try to protect children from learning about death may do them emotional harm, metropolitan area clergymen were told here.

Dr. Edgar N. Jackson of Corinth, Va., a Methodist minister who wrote *Telling a Child About Death* and other books, said there are therapeutic benefits that accrue by openly facing the fact of death.

He spoke at a seminar sponsored by the University of Minnesota Mortuary Science Depart-

ment, the Minnesota Health Department Mortuary Science Unit and 29 funeral homes of the Minneapolis area.

Dr. Jackson cited incidents where children suffered emotional harm because they were deceived about deaths in their families. In one instance, a boy was told that his dead father has gone on a trip and would not return. Concluding that his father had "gone away" because he (the boy) had misbehaved, the boy developed an overwhelming sense of guilt and had to undergo treatment.

Baptized church members

VATICAN CITY (EP) — Pope Paul VI, speaking at his regular midweek general audience in St. Peter's Basilica, stressed that all baptized persons "are members of the church, even if they are brothers separated from Catholic unity."

"Even sinners can belong to the church," he continued, "a teaching not liked by those maintaining that the earthly church is made up of saints. Sin breaks union with God, but if membership of the communion of salvation, which is the church, is not broken, a person may find in this communion created for man's salvation his own redemption."

In the world of religion

. . . . A COMMENTARY on the Torah (the first five books of Moses) to "meet the problems and perplexities the Bible poses to modern man," will be compiled under sponsorship of the Union of American Hebrew Congregations. The Commentary, expected to take from three to five years for completion in English and Hebrew, is the first for Reform Judaism since its founding in the early 1800's in Germany.

. . . . William Phelps Thompson, a Kansas attorney, is the first layman in the 20th century to become stated clerk of the United Presbyterian Church. Effective July 1, he succeeds Eugene Carson Blake, who is now general secretary of the World Council of Churches. The denomination's membership at the end of 1965 totaled 3,308,622, a gain of 5,783 over the previous year. Contributions totaled \$316,784,251, an increase of \$11,950,816. Total per capita giving was \$95.75, or \$3.46 over 1964.

. . . . Lutheran Church-Missouri Synod membership in the U.S. and Canada increased to a total of 2,788,241 last year, a gain of 43,667 baptized members over 1964. Contributions by members increased by more than \$9.7 million, to a total of \$194,111,141.

. . . . The Church of the Nazarene has selected a 100-acre site in Colorado Springs, Colorado, for its multimillion dollar Nazarene Bible College. The new college is one of three ordered by the denomination's General Assembly in 1964. The college is expected to open in September, 1967.—The Survey Bulletin

Cites moral decline

LONDON (EP) — American evangelist Billy Graham, opening a month-long greater London crusade, warned that the world "is caught up in psychopathic madness which could mean ultimate racial suicide."

He called on spiritual forces in England and all over the world to help stop this "madness" and to lead in the achievement of peace.

Speaking to a capacity crowd of 18,380 persons in Earl's Court Stadium, the evangelist also decried the "moral decline" which he said was prevalent in Western Europe and the U. S.

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