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### June 9, 1966

Arkansas Baptist State Convention

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**Arkansas Baptist**

*newsmagazine*

JUNE 9, 1966

## Williamsburg footnote

BRUTON Parish Church (Episcopalian), located in historic Williamsburg, Va., is well known for its part in helping to cradle our land as a new nation. On a recent visit to Williamsburg, Mrs. McDonald and I and our friend Louise Porter were given a personal tour of the church by its rector, the Rev. Cotesworth Pinckney Lewis, formerly of Trinity Cathedral, Little Rock.

Rector Lewis pointed to the spiritual and intellectual awakening that centered in Bruton Parish Church in pre-Colonial days and which helped to spark the American Revolution. Then, out of deference to his Baptist visitors, he told us some Baptist history intertwined with that of his church.

The only non-Episcopalians whose dust rests in Bruton Parish Church yard are a Baptist pastor and his wife—the Rev. and Mrs. Scervant Jones. Mr. Jones organized a Baptist church which met for many years in the Williamsburg octagonal powder house, known as The Magazine, when the powder house was no longer being used for military purposes, as it had been during the revolution.

Mr. Jones was noted for the writing of eloquent epigraphs and for his keen wit.

On the tomb of his wife the minister caused to be engraved a long tribute which concludes with these lines:

"My Ann, my all, my Angel Wife  
My dearest one, my love, my life  
I cannot say or sigh farewell  
But where thou dwellest I will dwell."

An example of Parson Jones' wit is preserved in a grace he said in the tavern of a Mr. Howl, where a chicken that had already been dinner on several occasions was served to him:

"Good Lord of Love, look down from above,  
And bless the 'owl who ate this Fowl  
And left the bones for Scervant Jones."

Mr. Jones outlived his wife several years, departing this life in 1854. On his grave is a long tribute to him including these words:

"Like the most of imperfect humanity he was not exempt from some of its frailties, but a kinder soul seldom existed. . . ."

*Erwin L. McDonald*

## IN THIS ISSUE:

THE vast population explosion that will continue and continue is a matter of great concern to Christians, Dr. Baker J. Caithen pointed out to his listeners at the recent Southern Baptist Convention in Detroit. "How shall they hear?" he cries out. We are printing his speech on pages 6 through 8.

SQUIRRELS are the inspiration for Harriet Hall's "Feminine Philosophy" this week as she pursues the subject of welcome and unwelcome guests. Page 21.

TODAY we conclude the six-part dissertation on federal aid to education by Dr. C. Emanuel Carlson, executive secretary of the Baptist Joint Committee on Public Affairs. The final article begins on page 5.

"FROM the Churches," a weekly feature of our paper, apparently is drawing increasing interest weekly. We are happy to have your church bulletins, from which we glean some of the items, and to receive your stories for this column. The churches report this week on page 14.

PARENTS will find a special message in "Middle of the Road," page 18. Dr. J. I. Cossey discusses the obligations of parenthood and gives some helpful advice in bringing up children.

SOME believe that I Corinthians 11:23 prohibits the serving of meals in a church building. We have Dr. Herschel H. Hobbs' interpretation of the verse on page 4.

ARKANSANS at Detroit—two full pages, 10 and 11—are pictured by John Cutsinger.

COVER story, page 4.

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Associate Editor, MRS. E. F. STOKES

Managing Editor, MRS. TED WOODS

Field Representative, J. I. COSSEY

Secretary to Editor, MRS. HARRY GIBERSON

Mail Clerk, MRS. WELDON TAYLOR

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

### More on Detroit

THE time was not right at the Detroit meeting of the Southern Baptist Convention, week before last, for consideration of a name change for the Convention. That was the feeling of the Executive Committee of the Convention and Convention messengers approved the Committee's recommendation that the matter wait at least another year.

Polls taken recently indicate a growing feeling among Southern Baptists that a new name is needed. But there does not seem to be any prospective consensus any time soon on what the new name should be.

Just for the record we are repeating here the proposed name we have been suggesting for several years: Baptist Convention U.S.A.

### Not our business

SOUTHERN Baptists showed good judgment, we believe, in refusing to issue an official resolution on U.S. foreign policy, or to censure an individual Southern Baptist for dancing the Watusi.

The resolution committee held that a resolution proposed by James Burks of Virginia to send President Johnson a message of support for the policy of keeping Red China out of the United Nations "came too close to an effort to direct foreign policy." Such is beyond the purview of SBC, the committee ruled, and the Convention applauded this decision.

President Wayne Dehoney ruled out of order a motion by Hugo T. Lindquist, Oklahoma City pastor, designed to slap White House Press Secretary Bill Moyers. Lindquist had moved "that this convention go on record as being opposed to any action or conduct by any Southern Baptist leader or preacher that disgraces or brings dishonor to the work and name of our Lord Jesus Christ." The motion added: "There has been highly unfavorable news in the news media regarding the actions of a Southern Baptist preacher in a high government position."

Dr. Dehoney ruled that it was not within the constitutional authority of the convention to pass such a resolution on the personal conduct of any individual. His decision received the hearty applause of the convention messengers.

Mr. Moyers had been scheduled to receive from the SBC Radio and Television Commission its 1966 Communications Award, at the Detroit sessions. In the face of wide criticism from Baptists because of his dancing of the Watusi at a recent Washington party, Mr. Moyers announced that he would not be present, due to other commitments. The Radio and Television Commission announced that the award would be made later.

Paul Stevens, director of the Commission, said that the award was made on the basis of communications achievement and not on the basis of the recipient's reli-

gion or ordination. (Moyers is an ordained Southern Baptist minister.)

### The gospel remedy

CITING as problems of concern to Southern Baptists widespread social injustice, racial prejudice, immorality, liquor traffic and gambling, Dr. Monroe F. Swilley, Atlanta, Ga., pastor, told the Southern Baptist Convention, at its meeting in Detroit, that the Christian Gospel "can help us resolve these tragic dilemmas."

Swilley, pastor of Second-Ponce de Leon Church and president of the Georgia Baptist Convention, stressed the emphasis of the Christian Gospel on the sacred value of human personality, the dignity of the individual, and the worth of the common man. But he warned that if the Gospel is to be relevant to life, Christians must involve themselves. And this involvement, he said, "will cost something."

"The brand of Christianity that can cope with military atheism, dominant nationalism and pagan secularism is one that is willing to accept the dangers, assume the hazards, and attack the difficulties," Dr. Swilley said.

Dr. Swilley called for an unyielding loyalty to the church, "target of an abundance of criticism." He took note of the fact that "some declare that the doctrines of the church are incredible and that her program is irrelevant." He said that others "say they believe in Christianity but not in churchjany."

Much of the unfavorable criticism of the church is spawned by nominal church members, he said. "They offer the fragments of their time, service, and money for the support of the one organization devoted exclusively to the preservation and development of moral and spiritual reserves."

### On facing issues

A CALL for a brain storming session that would bring Southern Baptist Convention messengers into a facing of current issues failed to receive the approval of the messengers at the recent Detroit sessions of SBC.

The proposal came in the form of a motion from Dr. Henry Turlington, pastor of University Church, Chapel Hill, N. C. The motion asked "that the Committee on Order of Business for the 1967 convention be requested, if possible, to schedule a minimum of two hours for presentation in depth and for discussion of some major, current theological, social, and moral issues confronting the Christian churches of America."

Following several minutes of discussion, the motion failed by a large margin.

We regard the consideration of current issues of so great importance to an effective Christian witness that we would be in favor of giving up a few sermons and special addresses to have something such as Dr. Turlington was proposing.

# Meals in the church building

BY HERSCHEL H. HOBBS

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

*"What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not?" (I Cor. 11:22).*

SOME take this verse to prohibit having meals in the church building. But the very occasion which prompted it was a Love-feast or fellowship meal held in a designated assembly place along with the observance of the Lord's Supper. So what is Paul saying?

In these Love-feasts each person brought his own food. There were likely no facilities sufficient for preparing the food for so many. In Corinth the rich brought an abundance, while the poor could bring only a frugal fare. When they ate the rich sated themselves with food and drink, giving no thought other than a corn to the poor and their scanty meals. There was no sharing so as to strengthen bonds of fellowship. Instead there were selfish indulgence on the one hand and poor rations on the other. Such was defeating the very purpose of the love-feast (v. 18).

Paul charges the rich with despising or thinking down upon the church and the purpose of the gathering. Furthermore, they were shaming the poor, "the ones not having" or the "have-nots" by the very contrast in the respective amounts of food.

So the apostle reminds them in strong language (double negative in the Greek) that if they want to have a private family feast or one with their rich friends, they should do so in their own homes. When they come together for a



*JUNE BRIDE—Our cover girl was actually a May bride. Before her wedding May 14 at Bayou Meto Church, Mrs. Albert Lee Dodson was Miss Sharon Sue Session of Jacksonville and secretary to Lawson Hatfield, secretary, Arkansas State Convention Sunday School Department. (Photo by Pete Major Photography, Little Rock)*

Love-feast in the church building or place of assembly, it should be for the purpose of promoting Christian fellowship. Instead of forbidding meals in the church building, indirectly it assumes such to be desirable in promoting the fellowship and program of the church.

By insinuation this verse discourages, if not forbids, the selfish practice of *turning down chairs* for your own little group. Church meals should be occasions

## From Jamie Jones

I AM deeply grateful to you and Dr. Logue for honoring me in the May 26 issue of *The Arkansas Baptist News-magazine*. It was a complete surprise.

My family and I are grateful to God for leading us to Arkansas. During these past 15 years, we have made many wonderful friends and had many wonderful experiences. We have shared in the lives of many fine young people from many parts of the United States and, indeed, the world. Baptists in Fayetteville have been wonderful to us, personally, and to the BSU ministry. Arkansas Baptists as a whole, and in particular, our Convention leaders, have given increasing support to BSU work through the years. And, no one ever had a better friend and "boss" than Dr. Tom Logue. All in all, we know of no place we had rather be.

This honor you have bestowed on me makes me want to be a better man and a better BSU Director in the future. Thanks again for your thoughtfulness and generosity.—Jamie Jones, BSU Director, University of Arkansas

## Going to Disneyland?

A FEW years ago, your newspaper published an article inviting your people on vacation to attend Euclid Street Baptist Church while vacation in Anaheim, California. We are located one mile west of the Disneyland Amusement Park.

We would appreciate your publishing an article in your paper inviting your people to worship with us once again. The Sunday worship services are at 8:30 and 11:00 A.M. and at 6:30 P.M. Sunday School is at 9:45 A.M.

where you broaden your area of fellowship, not where you emphasize the closed corporation of your little "set" to the exclusion of all others.

## New Arkansas Baptist Subscribers

Church	Pastor	Association
<b>New budget after free trial:</b>		
Gregory	Ray Jackson	Calvary
<b>One month free trial received:</b>		
Rankins Chapel	Don Taylor	Harmony
Calvary, Mena	Lenard Liles	Ouachita
Brownsville,		Little Red River
Heber Springs		
Raynor Grove,	McCrary O. W. Auten	Calvary
Mixon, Booneville	Boyd Baker	Concord

# Church policies and the public powers

BY C. EMANUEL CARLSON, EXECUTIVE SECRETARY  
BAPTIST JOINT COMMITTEE ON PUBLIC AFFAIRS

## V. What is the proper scope of public expenditures for the general welfare?

### 1. The search for general principles.

THE federal government's power "to spend for the general welfare" does not contain directives or limitations as to the structures or channels through which to spend.

Some programs are run by federal agencies that reach out to contact the person. This is the situation regarding social security, but these programs are not numerous. Most such programs are operated by State agencies with federal assistance. This is true of relief funds, of public roads, of land grant colleges, and of Hill-Burton hospital planning.

Some programs make direct contacts with local public agencies. In this category are education grants to local educational agencies, and the new grants for supplementary educational centers and agencies. The same applies to public housing.

Yet other programs include contracts with private nonprofit agencies. Such were the provisions for the G.I.'s; the school lunch programs, the textbook programs, the Community Action programs and others.

In each instance Congress says that the federal spending power is used to further an activity in which the nation has a "public interest." But the government is not permitted to have a "public interest" in religious activities and institutions. Hence, support of these activities is proscribed where contacts are made with religious institutions. Under the National Defense Education Act the fellowships for seminaries were cancelled; under the Higher Education Facilities Act, buildings for religious purposes are excluded; and under the new Elementary and Secondary Education Act, the books must be publicly selected books.

Thus, in carrying out its obligations to the Constitution and the body politic, the government expresses concern for several criteria, each of which opens new and more precise questions. Thus, government asks that

(1) Responsibility for administration be public—but what does the word "administration" cover and how far does this requirement go in channeling funds?

(2) There be no "establishment of religion" by means of public funds for "religious purposes"—but do "religious purposes" cover all the functions of a church-related institution or only those that pertain to worship and religious instruction?

(3) There be a just opportunity or availability of public welfare services without discrimination because of religion—but which "services" must be brought to the person and which should be available in public facilities?

(4) The public treasury get its money's worth in the general welfare that is being advanced by that Act—but who is to judge the values received in the growth of human competence and well-being, and what are the long term effects?

Do proper "separation" and proper "cooperation" require more than these criteria from government? If so, our specific desires and definitions need to be set forth in a responsible fashion and made part of the democratic process. Are we committed to public agencies only? Is there danger of statism? Have we helped our people be interested in special purpose organizations for public welfare?

On the other hand, if the church-related institutions make their services available for the advancement of "public policy," the church institutions also face some difficult delineations and obligations. They obviously must insist that

(1) The "public program" is "public" in fact and not used for religious goals.

(2) The public awareness is of the public program rather than of the channeling institution.

(3) Institutional policy makes it available to the whole public, adjusting administrative control, institutional activities, employment, environment, requirements, etc.

(4) The public sector of the institution does not invalidate the private sector which is the institution's reason-for-being.

(5) The institution does not grow around the public interest and so change the institution's reason-for-being.

(6) Proper distinctions are made between long-range plans and emergency or temporary crises.

Do such precautions mean a negative answer regarding all the opportunities to "cooperate for the public welfare"?

Is cooperation without compromise possible or impossible?

### 2. The revolution in higher education.

ONE of the most difficult areas needing rethinking and perhaps re-programming is that of higher education. In recent years far-reaching changes have taken place in this field which cannot

(Continued on page 8)

# HOW SHALL THEY HEAR?

Romans 10:14

BY BAKER JAMES CAUTHEN

(Dr. Cauthen is executive secretary of the Foreign Mission Board, Richmond, Va.)



DR. CAUTHEN

AT the close of World War II, Southern Baptists had a few more than 500 missionaries for the entire world. The recognition of the need of a far more powerful Christian effort gave rise to the Advance Program in foreign missions which has resulted in enlarging our work from 23 countries to 61 countries and the number of missionaries from a few above 500 to 2,161.

But the question presses upon us, "How Shall They Hear?" As we are assembled in this Convention, the world's population has already passed three billion, six hundred million people. We are told that in 13 more years, there will be another one billion people in the world. "How Shall They Hear?"

But, as if this were not enough, we look beyond 13 more years, and we are told that from 1980 until the close of the century, in the brief span of 20 more years, the world will add two billion more people to its population. "How Shall They Hear?"

We keep in mind that the vast population increase in the very areas of the world where Christian witness is most limited, and even where there is a vigorous witness the population increase is out-running the Christian effort.

One of the most vigorous areas of work today is Brazil where a great nationwide evangelistic crusade has brought blessing throughout the entire land. In twenty years we are told the population of Brazil will double. "How Shall They Hear?"

To further add to the problems which must be confronted we recognize that the question of human survival daily grows more critical. Experts tell us that the food supply is lagging behind the population increase. If a land like India has been threatened with famine in 1966, what will be the situation a little later when the population of that land is doubled?

Not only the question of food, but the problems of education, medical care, and adjustment to a rapidly changing world situation further increase the complexity of the situation. In a runaway population explosion the Christian minority continues to dwindle percentage wise, not because it does not grow but because it is outstripped by the burgeoning population increase.

Overshadowing all we recognize in humanity's need is the ever present threat of war. We would like to think that humanity has come to the place where mass destruction by nuclear warfare would be unthinkable. The fact is, however, that every

crisis that develops in the world raises the terrible possibility of nuclear warfare. We must pray for the men who are charged with the weighty and delicate responsibilities of international relationships because in a world such as we now confront, humanity could experience a tragedy which no one desires and all would like to avoid.

How are we to regard our Lord's command to make disciples of all nations at this critical juncture in history? Are we to consider it as merely wishful thinking or as a statement of an ideal with no possibility of realization? Are we to consider that it is a mandate from our Saviour and Lord given to us with the expectation that we will respond to it and implement it for the glory of His name?

"How Shall They Hear?" This is an inquiry that should find a place in the heart of each one of us. It is not a matter that rests merely with the missionary who responds to God's call and goes personally to a land afar. It is not simply a burden that rests upon your Foreign Mission Board and those who bear heavy responsibility in its life. It is a matter that rests upon every New Testament church, and upon every individual believer. All progress in mission work has come about when individuals have felt in their own hearts the call of God to move forward toward the unreached and have responded regardless of what this might do.

Perhaps there are some things which will help us to answer the question "How Shall They Hear?" For one thing we must strengthen the home base. I am not suggesting that we should take the small percentage of our giving that is now used outside this country and reassign it for work under the stars and stripes. **It is well known to this Convention that while we give more than six hundred million dollars to the Lord's work as Southern Baptists, ninety-six cents of each dollar is used under the stars and stripes and only four cents of each dollar is placed in the hands of your Foreign Mission Board to tell the story across the world.**

Any suggestion, therefore, of strengthening the home base has no connotation that the limited resources being used for labors in other lands should be reduced, but it rather means that additional resources must be found as God's people are challenged to face up to the realities of the closing decades of the Twentieth Century.

Strengthening the home base calls for spiritual strengthening. May God grant to us a great resurgence of mighty biblical preaching. I do not believe that modern man cannot be reached by the preaching of the Scriptures. Modern man has neglected the Scriptures and does not know what the Scriptures say. He must be confronted with the clear word of truth as found in the record of God's revelation. Amid all the concepts of speaking to the modern mind, may God grant that Southern Baptists will respond with a resurgence of mighty Scriptural preaching. The Bible speaks to every man. Let us not divert our attention to any tangent but keep clearly on the main track of bearing witness to what God has revealed of himself in Christ Jesus.

In strengthening the home base, our concern is for lifting the horizons of Baptist people. We probably have done fairly well in calling upon people to consider their responsibility to accept Christ as Saviour. Throughout the whole extent of this nation Baptists are characterized for preaching the doctrines of Grace and calling upon people to repent and believe.

There is much that can be done, however, in helping people to understand more clearly what it means to bear the name of Jesus and to walk as His disciples. We need to be able to meet every problem that confronts modern man as Christians, knowing that the Gospel has light and meaning as we wrestle with every issue which must be decided.

Particularly every Christian and every New Testament church must somehow be made aware of the needs of the entire world. It is not enough for Christian people and New Testament churches to be concerned simply about those in their immediate vicinity. There must abide in the hearts of those who love the souls of men a concern for all men everywhere and a definite feeling of responsibility to share Christ with the whole world.

"How Shall They Hear?" We must sound the call of God that people may respond with life and dedication. Those of us who listen to the testimonies of missionaries being appointed became aware that often God's calling begins early in life when children are still in Girls' Auxiliary and Royal Ambassadors. Every effort should be made to encourage every young person to look well at the Lord's claim upon his life in terms of the Great Commission.

There are, in fact, people in this audience who this very evening could make decision to offer themselves to Christ to go as missionaries, and find before this Convention meets again that you would be on a foreign shore.

Great new possibilities for missionary appointment have been opened. The main thrust is the career missionary with appointment possibilities extending from age 25 to the 40th birthday. After that point, there remains a missionary associate program which continues up through age 59, and even before this there is a missionary journeyman

program open to college graduates who are not beyond age 27 for a two-year service abroad.

We must, furthermore, give the greatest possible encouragement to large efforts in the Master's name as the Holy Spirit may direct in facing the future. During the last 16 years, the Foreign Mission Board has repeatedly tested in land after land the advisability of large-scale evangelistic efforts in the name of Christ. We have learned that these efforts are extremely valuable, particularly when they come about in response to longing and prayers of the Baptist forces in a given country whereby they feel that God is leading them to undertake a major effort in His name.

In recent years we have seen in Japan, the Philippines, Hong Kong, Brazil, Nigeria, Ghana, and many other lands throughout the world, assemblies of people hear the Word of God which in prior years would have been thought impossible.

These evangelistic efforts, together with special projects in stewardship, woman's work, medical work, literacy, laymen's work, and the Asia Sunday School Crusade, which is in progress even now, have brought about the possibility of involvement in work on mission fields for hundreds of people throughout our Baptist life.

The greatest effort must furthermore be given to encourage all Baptist people who go abroad in military, government, business, or tourist capacities to dedicate their time and efforts to the glory of our Master.

Of particular interest in today's world are the possibilities in mass communication involving radio, television, the newspaper, and all forms of the printed page. We are in the early stages of this development and it holds much in store for the future. We are grateful to the Radio and Television Commission, Sunday School Board, the Home Mission Board, the seminaries, Woman's Missionary Union, the Brotherhood Commission, the Stewardship Commission, and so many other aspects of our Baptist life in helping to bring about these developments.

Amid the perplexities of today's world we need to bear in our hearts an understanding that God is able to do far more than we can ask or think. Many cherish the hope that a day of great spiritual awakening when the power of a worldwide spiritual quickening may be experienced in land after land. This has been the cherished hope of many dedicated earnest men and women of God. The fact that it finds response in so many hearts and has resulted in so much earnest prayer gives reason to call ourselves to renewed faith, hope, and effort that this may come about.

Who can predict accurately what a great spiritual awakening would mean to the solution of the baffling problems that now confront humanity? A great worldwide revival might well result in such an attitude on the part of mankind that governments would be enabled to direct the resources of the nations to the solving of the basic problems of food, education, medical care, and all other needs of man



in a modern world. There are dangers, but God is greater than the dangers, and the Gospel is the power of God unto salvation for all that believe.

"How Shall They Hear?" In the final analysis each one of us must begin to say anew to His Lord, "What Wilt Thou Have Me To Do?" We must see a day of radical obedience to the will of God in which we are willing to move individually and as groups in response to the impressions that come from the Holy Spirit. We must cry out "Speak Lord, Thy Servant Heareth." And, as many hearts wait on God we will find ourselves answering "Here Am I Lord, Send Me."

"How Shall They Hear?" We must undergird these who volunteer their lives with increased resources. May God grant that giving through the Cooperative Program and the Lottie Moon Christmas Offering may move ahead with such thrilling growth that Southern Baptists will discover that in reaching out to a world in need we find the secret of blessing in our own land. Large sums will be needed as the thrust of worldwide mission labor gathers momentum and moves on in response to God's leadership. We believe in Southern Baptists. We believe that Baptist people will provide the resources so that those who respond to the call of God may go to the battle reinforced for their labors.

The next 34 years of this century can be glorious or grim depending upon our response to the command of our Lord. May God grant that we shall so give Him ascendancy in our hearts that His banners may be exalted throughout the world, and songs of praise rise to His Holy Name wherever man is found.

### Federal aid: Church policy

(Continued from page 5)

be ignored. To fully understand the scope and the impacts of these changes would require months of study, but let me only identify a few trends:

(1) Our technological economy requires an enormously expanded scope of higher educational offerings and enrollment.

(2) The modern scientific competition places an unprecedented emphasis on research and development.

(3) In the face of these the "liberal arts" are yielding place to the practical arts in the curricular plans.

(4) Financial support is moving from private and local or state taxes to federal support.

(5) The shrinking world of commerce, travel, and international relations requires a cosmopolitan interest in all cultures.

(6) All of the above combine with a population explosion to produce an unprecedented number of students.

When one summarizes the impact of public resources on higher education one concludes that for

1966 billions of dollars have already been appropriated. Most of the programs are in the tooling-up state and will carry much larger sums by 1967 and 1968. These are funds not for churches but for accredited schools, regardless of how they are organized or controlled. Accreditation and educational competence are the criteria.

The federal funds are being spent not to aid "institutions" but to aid the "educative process," in which, Congress concludes, there is a national or a public interest.

How, then, might these educational institutions have a role as a channel for public programs for the public welfare? By being in fact **non-sectarian as an institution at that point.**

Much Baptist history and current practice, as shown above, indicate that some cooperation is possible without compromise. Religious liberty and religious institutions can be compatible even in an age of high secular educational demands. The six delineations are difficult but not impossible.

Most of the difficulties associated with the delineations are difficulties arising out of the limitations of human foresight, of human communications, and of human motivations. When an institutional program is launched it is very difficult to read in advance the lines of its growth and development. Also communications between the institutions and their parent bodies are often inadequate, and government planners seldom have the close communications needed with the institution and its parent body. Furthermore, institutions are like the human beings that compose them, and they have the ambitions and the aspirations of their human quality.

### 3. Some alternatives for Conventions that operate colleges or universities.

THE detailed work in formulating policy is the burden of the institutional trustees. Trustees must take and be given time to analyze and to weigh the likely impact of public policies and programs on various elements of their institution's life. These impacts must be checked with the reason-for-being of their institution. Difficult as the process is, they must make such delineations as the six just listed. Since this is the nature of trustees' responsibility, the involvements that make their work possible must be made at all costs.

Those who carry such responsibilities must expect to study the drastic changes which are currently transforming all the institutions of higher education. Books such as Logan Wilson, **Emerging Patterns in American Higher Education**, are "must" reading. The administrator must expect to give much time to helping his board members be responsibly informed and involved. With due process they should consider and weigh all the alternatives open to a particular institution. In this process several more or less clear types may emerge.

(1) **Some of the popular positions:** In any constituency there will be some advocates for every approach, and every approach may have some merit.

The issues do not come in black and white, but in all the shades and tones of human experience and aspiration.

(a) Some propose that a realistic estimate be made of the church funds available for higher education and that a program be planned on that basis. This could then involve "complete separation," full control and full responsibility. It may yield a minimum, programmed participation in the field, but this low quantity might be offset by the clarity and the intensity of the commitment to the institutional programs of the supporting churches.

(b) Conversely, some wish to reduce church control and responsibility by broadening community participation on the board and in the budget. In this way the institution may become actually a public-private institution run for the "common good," including the acceptance of both public funds and public policies. Such a ministry must be recognized as a contribution to the divine potential in human personalities, to social and economic goals, and therefore also as being related to the general goals of the churches. Significant contributions to the institutional goals of the churches should not be expected from such ventures in higher education. The absence of such institutional aims is viewed by some as raising the level of the commitment to educational aims. In the last analysis, a college is not a church and ought not to be one.

(c) Somewhere in between the above positions are those who urge the acceptance of public revenue only in compensation for specific "services rendered." A contract for specific services to the government or to the public, a "grant" for a defined research project, or an agreement regarding an R.O.T.C. or a V-12 unit would be illustrative. From this concept of a specific agreement, supporters may broaden their desired involvement with the public interest to include less specific projects such as a science hall or a library building.

While some have reasoned from the "services rendered" premise to the use by church colleges of construction funds available under the Higher Education Facilities Act of 1963, a major problem is the absence under that Act of a clear agreement or contract. Thus the "services rendered" could become a legalistic gimmick which erodes the clarity of responsibility and purpose. Without clarity on this point a transition can take place which changes the nature of the institution from a church-oriented program to a public-private program for the common good. With such a transition should come also a shift in ownership, control, and curricular requirements.

(2) **The need for more creative answers:** To this writer the foregoing problems and positions

indicate that the time has come for more creative handling of the churches' normal concern in the field of higher education. In a scientific, technological economy, the demands of higher education are calling not only for expansion but for new institutional patterns and procedures. Churches cannot be colleges or universities in such manner as to meet the needs of science, of economic research, or community analyses. The churches will best serve both their own institutional aspirations and the progress of the community and of the nation if they will specialize their contributions, including those made through higher education.

There are numerous ways in which small church institutions can preserve their genius and yet fit into the unfolding patterns of large academic communities. The whole range of known experiments should be studied, and new patterns devised to extend the list.

Currently, many institutions are finding their roles for the future by becoming part of a planned grouping of institutions. In such groups the scope and the facilities for educational experiences can be significantly extended.

Where church-operated colleges have the opportunity of affiliating themselves with some public institution, the student will have access to the distinctive resources of the growing public facilities while also having access to the special contributions that a church college can make. "Dual enrollment" can be arranged at the college level as well as at the lower levels. With an educational demand that is beyond the combined resources of all kinds of institutions, the attitudes of institutional competition can be dropped in favor of a general improvement of the educative process.

**In conclusion.** Churches cannot drop their concern for higher education, but there are many ways of fulfilling that concern. The religious truths and insights will be in grave danger of superficiality if they are not brought thoughtfully into the contexts of the several academic disciplines. Any significant religious movement must involve itself in a cultural relevance that demands a program in higher education.

Conversely, the public needs for higher education are now of such scope that an entirely new measure of public support must be provided. The conversion of church colleges into public colleges is not a solution to the needs of the state any more than it is to the needs of the church. The answers lie in adequate bold new ventures that dare to create new institutional patterns and which recognize the students' need for drawing on the insights of the church as well as those of organized society.

# ARKANSANS AT SOUTHERN

—Photos by John Cutsinger—



*WHEN old friends get together—(Left to right) William T. Flynt, Conway; Emil Williams, Jonesboro; Al Butler, formerly of Bentonville and now in Florida; C. Glynn McCalman, Little Rock; Bill Hickem, formerly of Crossett now also in Florida.*



*ARKANSAS State Convention President Don Hook, Little Rock, enters the Pastors' Conference.*



*WILLIAM C. Huddleston, pastor, Trinity Church, El Dorado, makes the motion to deny seats to messengers of First Baptist Church, Russellville. President Wayne Dehoney moves up to deny the motion.*



*W. O. VAUGHT Jr., Little Rock and Luther Dorsey, former Arkansas pastor now in California, visit together. In the background are James Evans, Don Hook and Ray Branscum, all of Little Rock.*



*AMOS Greer, Harmony Associational missionary, visits the exhibit hall.*

# BAPTIST CONVENTION, DETROIT



*MISSIONARY Paul Wilhelm, Clear Creek Association, registers as the sessions prepare to open.*



*JAY HEFLIN, Little Rock layman who was elected vice president of the Executive Committee, makes Executive Committee recommendation. He confers with Clifton J. Allen, recording secretary of the Convention.*



*A SERIOUS Convention moment for B. H. Tucker, North Little Rock, Veterans Administration chaplain, J. C. Myers and R. H. Dorris of North Little Rock.*



*HOYT Mulkey, Arkansas Church Music secretary, opens a session with song.*



*JAMES Coggins, pastor, Travis Avenue Church, Ft. Worth, president, and Milton DuPriest, pastor, Beech Street Church, Texarkana, secretary, stand as a meeting of the Pastors' Conference opens. In the background is C. A. Roberts, pastor, First Church, Tallahassee, Fla., who was elected to succeed Dr. Coggins.*

## Crook lauds state

ARKANSAS was congratulated for becoming a leader in the war on poverty by Dr. William H. Crook, Southwest regional director for the Office of Economic Opportunities, as he addressed 180 graduates of Ouachita University before an overflow crowd in Rockefeller Field House May 29.

Three receiving the Master of Arts degree were Natille Pierce Lindsey and Nancy C. Umiker, Arkadelphia, and James Alvin Henry, Jacksonville, Tex.

Summa cum laude honors went to Rozanne Eubank, Pine Bluff, and Sharon Lynn Duvall Rogers, El Dorado, while graduating magna cum laude were Joyce Ann Arnold, Nashville, Dona Joan Balfour, Dana Jean Balfour Price, and Mack Blackwell, all of Little Rock, Nancee Kay Dickson, Memphis, Cheryl Darlene Friday, North Little Rock, Sara Fowlkes Garrett and Kenneth Mac Roberson, Arkadelphia, Joe Stewart Jeffers and Suzanne Russell, Warren, Glenn Alvin Jent, Neosho, Mo., Clifford Brice Rawley, St. Louis, and James Samuel Watkins III, Waldo.

Graduating cum laude were Judith Ann Branch, Wynne, Brenda Gail Cash, Lonoke, Margaret Ellen Kilbury, DeWitt, Judy Patricia Neely and Donald Printest Watkins, Warren, William Wesley Philliber, Little Rock, Phyllis Jane Ray, Sparkman, Patricia Newborn Rose, Waldron, Joseph Donald Smith, Ft. Smith, Shelby Oneal Stewman, Mena, Edward Dale Wunderlin, Arkadelphia, and Gerald L. Young, Berkeley, Mo.

Recognized as distinguished military graduates were John Robert Estes and Kenneth Mac Roberson, Arkadelphia, Kenneth Wayne Gray, Malvern, Robert Smith Moore Jr., Arkansas City, Allen Francis Smith, Camden, and Pryor Lea Wheat, Helena. All of these were commissioned as second lieutenants along with Robert Dale Willis, Bettendorf, Ia., Chester Lamar Meek, Arkansas City, and William Max Setliff, Magnolia.

GLENN Alvin Jent, who was graduated magna cum laude from Ouachita University May 29, has received a \$2,502 assistantship plus remission of out-of-state fees at the University of Arkansas. From Neosho, Mo., he will do graduate work in English beginning this fall.

## News about missionaries

JACK Eldon, III, first child of Dr. and Mrs. Jack E. Tolar, Jr., Southern Baptist missionaries to Nigeria, was born Apr. 12. Dr. and Mrs. Tolar may be addressed at Baptist Hospital, Shaki, via Oyo, Nigeria, West Africa. He is a native of San Antonio, Tex.; she, the former Barbara Corrington, is a native of Hot Springs. They went to Nigeria in 1964.

MISS Annie Hoover, Southern Baptist missionary, has left for Japan, following furlough in the States. She may be addressed at South 22, West 14, Sapporo, Japan. An Arkansan, she was born in Pulaski County, and grew up in North Little Rock. Prior to missionary appointment in 1929 she taught school in Turrell.

## Accepts Texarkana call

T. D. McCULLOCH, former Arkansas State Baptist Student Union secretary, has accepted the call of First Church, Texarkana, Tex., as minister of education.



MR. McCULLOCH

Mr. McCulloch is a graduate of Ouachita University and Southwestern Seminary.

He has also served as educational director for North Ft. Worth Church and University Church, Abilene; East Grand Church, Dallas; First Church, Beaumont; and Travis Avenue Church, Ft. Worth, all in Texas.

The McCullochs and their two sons will move to Texarkana on June 15.

## New church facility at Rogers



FIRST Church, Rogers, has let a contract for the building of a new church facility.

The church is erecting a complete new facility on a ten-acre site, purchased in 1960.

The new facility will accommodate 650 in the educational area and 600 in the worship area. The cost of the structure, fees and furnishings will be in excess of \$355,000. This first phase in-

cludes every thing except the permanent auditorium.

The building committee is composed of Dean E. Newberry Jr., pastor; Miles Norwood, chairman; R. L. Vogt, Bill Paul, Ray Beecher, Bob Balch, Homer Wilmoth, Jack Yates, Ralph Brooks, Bill Clark and Mrs. Irma Hicks.

Construction is to be started immediately with a completion date of Mar. 31, 1967.

## Calvary calls Kreis



BILL KREIS

**BILL Kreis**, pastor, Gosnell Church, Blytheville, has resigned after serving that church for 10 years.

He has accepted a call to Calvary Church, North Little Rock, and will move on the field June 15.

During his ministry at Gosnell, 400 have been added by baptism and 400 by letter. Twelve have surrendered to the ministry, missions and other special service.

Mr. Kreis is a member of the Executive Board of the Arkansas State Convention, the board of trustees of Southern College and the board of trustees of Ravenden Springs Youth Camp. He served as director of Junior Boys Camp for many years and of Seminary Extension Center of Mississippi County Association. He was emergency chaplain at Blytheville Air Force Base. He recently was elected vice president of the alumni association of Southern College.

Mr. Kreis attended Southern College, Rural Seminary of the South, Arkansas State College and Southwestern Seminary.

He and his wife Doris are native Missourians. They have four daughters.

**TOMMY Carroll**, Dallas, was awarded first place by the judges in the Ouachita University art exhibit. Diane Richey won the popular vote award. A total of 26 paintings were exhibited.

## Revival news

**CONWAY-PERRY Association Perry Church**, June 20-26; Thomas C. Pitman, Dyersburg, Tenn., evangelist; James Sibert, pastor.

**BATESVILLE Calvary**, Apr. 17-24; Walter K. Ayers, Little Rock, evangelist; Gale Bone, singer; 10 by profession of faith; 3 by letter; Rayborn Bone, pastor.

**STUTTGART North Maple**, tent revival; Apr. 25-May 8, Walter K. Ayers, evangelist; Don Barnett, Irving, Tex., singer; 23 professions of faith; 3 by letter; 3 for special service; Harold Taylor, pastor.

**JONESBORO city-wide**, tent revival, May 11-22; Walter K. Ayers, Little Rock, evangelist; Harold Taylor, Stuttgart, and Jack Jones, First Church, Little Rock, singers; 20 professions of faith; 4 by letter; 2 for special service; sponsored by Central Church, Curtis Mathis, pastor.

**TRENTON, MICH.**, First Church, June 13-19, tent meeting, Walter K. Ayers, evangelist.

**HELENA Northside Church**, youth revival, May 13-15; team from Southern College, Walnut Ridge, in charge of the services; Steve Martin, preacher; Maria Wood, song leader; Gary Hook, pianist; Jackie Burton, Sunday School teacher; 6 for baptism; 4 by letter; W. A. Ginn, pastor.

## Moore re-elected

**ROBERT Moore** of Arkansas City, Desha County sheriff, was re-elected president of the Ouachita University Former Students Association at its annual luncheon in Birkett Williams Dining Hall May 29.

Others re-elected were Paul Henry, Batesville, vice president; Miss Evelyn Bowden, Arkadelphia, treasurer; and Miss Frances Crawford, Arkadelphia, secretary.

Named to the board of directors were I. B. Fuller for the Arkadelphia area, Leroy Summers, Memphis, Sam Talbot, Shreveport, and Harold Leeton, Houston, for the out-of-state areas.

The group voted to donate \$3,000 immediately toward continued construction on the Verser Speech and Drama Center, and to continue this as its project along with other new construction. The Former Students Association already has contributed \$31,000 to the new speech and drama center.

## Accepts Alabama church



RAY S. NELSON

**RAY S. Nelson**, pastor of Fisher Street Church, Jonesboro, for four and a half years, has accepted the call of Northside Church, Talladega, Ala., and assumed his work there the first Sunday in June.

A native of Arkansas, he is a graduate of Ouachita University and New Orleans Seminary.

Mr. Nelson has served on the Executive Board of the Arkansas State Convention and as moderator of two associations.

Mrs. Nelson is the former Miss Joyce Tomberlin, Enterprise, Ala. They have two children, Michael, 13, and Rhoda, 11.

## To direct Crusade

**JACK D. Edmonds**, pastor of MacArthur Boulevard Church, Irving, Tex., has been named by the Foreign Mission Board of the Southern Baptist Convention to direct the nation-wide evangelistic crusade scheduled for October, 1966, in British Guiana in South America.

Mr. Edmonds is a native of Ft. Smith, where he was licensed and ordained.

**JERRY Wilcox**, Ouachita University student, is serving as summer youth director of Forest Highlands Church, Little Rock.

# From the churches . . .

## Little Rock - Pulaski Heights

GEORGE McKinney, a member of the Church, has been awarded a four-year scholarship to Massachusetts Institute of Technology where he will study mathematics.



GEORGE

A National Merit finalist, George is a very active member of all musical groups at Pulaski Heights, serving as former president of the Senior High Choir, boy's quartet, Senior High Handbell Choir, and

Chancel Choir. He is the drum major for the Hall High School Band and an outstanding trombone player.

George is also the winner in his division in the Associational Song Leading tournament and will compete at the state tourney at Youth Music Camp at Ouachita University in June. George is the ward of Mr. and Mrs. C. B. Wallace of Little Rock.

## Cotton Plant First

THE church honored pastor, Irving Prince, on his anniversary as pastor of the church May 22.

The church bulletin was dedicated to Prince by the Board of Deacons.

There have been 192 additions to the church during Mr. Prince's pastorate. The Sunday School enrollment has increased from 268 to 327, and the Sunday School offering has increased from \$180 each Sunday to an average of \$260 each Sunday. The church budget has increased from \$6,000 to about \$18,000. A new sanctuary has been completed.

## Prescott Boughton

THE church observed its annual home-coming day June 5. Dinner was served at the church in a day that featured many activities.

Charles R. Stanford is the pastor.

## Pine Bluff South Side

MAY 22 the church was called into special business session. A recommendation was approved to buy adjoining property, which gives South Side an entire city block.

## Blytheville First

THREE new staff members have been added to the church staff, all assuming

their duties June 1.

Harold M. Martin is the minister of education. He is a native of Muskogee, Okla., a graduate of Oklahoma Baptist University and Southern Seminary. He comes here from Auburndale Church, Louisville, where he also served as a counselor for the Kentucky School for the Blind.

Kenneth Johnson, our summer youth director, is completing his sophomore year at Wake Forest College and will transfer to the University of Kentucky next fall.

Miss Mollie Autry is our new choir director.

## Fayetteville Bethel Heights

AT the regular monthly business meeting May 11, the church appointed a planning and survey committee to make plans for building a new sanctuary. Carl Drake is chairman. Other members are Arlin Jones, Claude R. Center Jr., Mrs. J. F. Jesser and Mrs. Vester Ledbetter.

The committee is currently making a study of church needs. Jon Stubblefield is pastor.

## Greene County Ass'n

WALCOTT Church dedicated its new \$10,000 brick parsonage May 29. Pastor and Mrs. Lowell Jamison and family have already moved into the three-bedroom parsonage. The building committee was Willie Boozer, Arthur Pickett, Merv Rushing and Clifford Collar.

PLEASANT Valley Baptist has completed an addition to the church building, consisting of five class rooms, banquet and fellowship room with kitchen and running water. They will have the dedication in a few weeks. The building committee was Hancil Wall, Woodrow Wall, George Mosby and Henry Carr. M. E. Prince is pastor.

PASTORLESS churches in the association: Mounds, Oak Grove, Clarks Chapel, Village and Immanuel.

## Wins two awards

JAMES Samuel (Sammy) Watkins, Waldo, a Ouachita University senior, was co-recipient of the President's Award for service and was also chosen by the faculty for the senior Ouachitonian men's award during Spring Honors Day program.



MR. WATKINS

This was a repeat performance, since, in 1962, another student from Waldo, Johnny Jackson, was honored in exactly the same fashion.

Watkins has been active in campus activities, serving as co-chairman of Religious Emphasis Week this year and as president of Beta Beta social club. He was president of the Baptist Student Union in 1964-65 and was a member of the Student Senate for three years. He is also a member of Alpha Chi, honorary-scholastic fraternity for juniors and seniors.

During the summer of 1965, he went to Europe as a representative of the "The Experiment in International Living" program.

He is the son of Mr. and Mrs. James Watkins Jr., and the grandson of James S. Watkins, a member of the Ouachita class of 1906. Both his father and grandfather have been merchants in Waldo.

He plans to enter Baylor University Medical School in Houston next September.

## Mena church organized

CALVARY Mission was organized into the Calvary Church May 8.

Pastor of the sponsoring church, Mena First, Dillard S. Miller, delivered the sermon.

The church was organized with 25 charter members.

DR. RALPH E. Ehren, formerly of Clarksville, has accepted the pastorate of Trinity Church, Laramie, Wyo., effective July 1. Dr. Ehren is the former pastor of First Church, Lingleville, Tex.

### Missions-Evangelism

#### Missions in Arkansas

AFTER only a few weeks of getting acquainted with the field I am beginning to see some of the mission needs in Arkansas.

During one week's time I was privileged to visit in two widely-separated associations looking at places where preaching points for student preachers could be initiated. Dr. Whitlow suggested that there were "pockets of Baptists" over our state which have no ministry. At the same time there are young students in our colleges eager to preach. He suggested that sponsoring churches be asked to provide counsel and guidance to young preachers as they went to these places. Their enthusiasm and zeal would offer much encouragement to the congregations, and a place to preach would, in turn, be invaluable to the student.

We are in the process of locating a few fields and students for a summer program. If the program proves to show the promise anticipated and money can be provided, the State Missions Department will launch this ministry in a number of other places.

May I request that you share your ideas with me as to other areas of mission need in our state.  
—J. T. Elliff, Secretary

#### Baptismal survey

SOME time ago, I sent out a questionnaire concerning the people our churches baptized in the associational year 1964-65. One hundred eleven churches responded. Those churches reported 1,932 baptisms.

Seventy-five per cent of the people baptized were enrolled in Sunday School before their conversion. By age groups, 92 percent of the primaries baptized were enrolled in Sunday School, 89 percent of the juniors, 76 percent of the intermediates, 57 percent of the young people, 52 percent of the adults.

The relationship of those baptized to members of the church was interesting. Of those baptized, 10 percent of the primaries were not related to other members of the church, 22 percent of the juniors, 41 percent of the intermediates, 47 percent of the young people, 53 percent of the adults. Of the total, 34 percent of those baptized

were not related in immediate family to members of the congregation.

Revivals played a major role in these baptisms. Forty-three percent of the primaries baptized were won through a revival, 47 percent of the juniors, 50 percent of the intermediates, 43 percent of the young people, and 29 percent of the adults. A total of 42 percent of those baptized were won during a revival, though revival represented only a small percentage of the scheduled calendar time.

When 34 percent of our total baptisms are not related to members of the congregation, we are reaching beyond our own families. Therefore, the criticism, "Our program of evangelism does not reach beyond our own church families," is not valid. We recognize, also, that many people will not join the Sunday School until they are won to Christ. But, when 75 percent come through the Sunday School, it demonstrates the need for greater efforts in outreach through the Sunday School.—Jesse S. Reed, director of Evangelism



.... "LAST year, there were over 163,000 personal bankruptcies, most of them by ordinary people who charged too much, budgeted too little, lived too well—until the roof fell in. This year, the total will be higher, despite caution flags. Thousands of other families will take the bankruptcy road as the only way to untangle their financial snarls."—Changing Times, April 1966.

.... There are some 6,500,000 alcoholics in the United States, reports the National Council on Alcoholism.

.... According to Parade Magazine's "Intelligence Report" (April 24, 1966, issue) unwed mothers in the US last year reached a total of 250,000. Three-quarters of these were teen-agers. The average age of unwed mothers in this country is now 16.

.... US population is now nearing 200,000,000, but the yearly rate of increase has fallen off during the last five years. The current birth rate has sunk to its 1945 level and is not far from its 1940 mark. Higher rates of divorce and separation are indicated by the fact that proportionately fewer males and females are married and living with spouses in 1965 than there were in 1950.

.... Liquor spending by Americans is pegged at \$13 billion this year, up \$1 billion from 1965.

.... A recent survey revealed that high school teen-agers spend up to thirty hours a week viewing television—and they get only around two hours of physical exercise.

.... According to the Agriculture Department, Americans last year consumed 529,000,000,000 cigarettes, a 3.5 percent rise in consumption over 1964. Advertising Age (February, 1966, issue), analyzing the most recent Nielsen ratings, showed that five of the ten most popular programs favored among youngsters aged 12-17 carried cigarette commercials—including the two most popular shows, Get Smart and The Man From U.N.C.L.E.

How deep, how lasting  
are the conversions  
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## Training Union Curriculum

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

"How will the quarterlies be changed in October?"

For Adults there will be two curriculums—Life and Work, and Christian Training Curriculum. In each of these curriculums there will no longer be Baptist Adults and Baptist Young Adults quarterlies. Instead, there will be a quarterly for all adult union members and a quarterly for group captains or study leaders and others with programming responsibility. About four of these training guides will be needed for each unit.

In the Christian Training Curriculum, which is the continuation of the present curriculum, BAPTIST ADULTS will be the personal training guide for all members and prospects. TRAINING ADULTS will be the group training guide for group captains, study leaders, etc. The TRAINING UNION QUARTERLY SIMPLIFIED will also be in this curriculum.

In the Life and Work Curriculum, ADULTS TRAINING FOR ACTION will be the personal training guide for all members and prospects. ADULT TRAINING GUIDE will be a group training guide for group captains, study leaders, etc.

The same thing is true with Young People. There will no longer be a Baptist Young People's Quarterly and a Baptist Married Young People's Quarterly. In each curriculum (Life and Work and Christian Training) there will be a personal training guide for members and prospects and a group training guide for group captains, study leaders, and others with programming responsibility.

Next week: What materials will the quarterly include?—Ralph W. Davis

# The Bookshelf

Japan: Yesterday and Today, by Paul F. Langer, Holt, Rinehart and Winston, 1966, \$4.50

The amazing come-back of Japan in the twenty years since the atomic bombing of two of her cities is highlighted here. Today Japan, linked to the Asian continent by geography and tradition and to the West by highly developed industry and technology, is again a significant international power.

Mr. Langer, research professor at the National Defense College, in Tokyo, takes a close-up look at the dual role the modern Japan plays on the world stage and examines the manner in which the Japanese expect to fulfill the responsibilities of a new power.

The Breaking of Bread, by Keith Watkins, The Bethany Press, 1966, \$3.75

Dr. Watkins presents the viewpoint of the Church of Christ in this book on divine worship. He first attempts to define worship and follows with a look at three general ways of worship—catholic, evangelical, and free. He suggests ways for more effective worship

by Disciples of Christ in the future.

How to Live with Schizophrenia, by Abram Hoffer and Humphry Osmond, University Books, 1966, \$5.95

Many of the current ideas about schizophrenia—even including the name itself—are incorrect, contend Drs. Hoffer and Osmond. They declare schizophrenia to be basically a physical illness caused primarily by disturbances in the biochemical balance of the body and that this is determined by genetic disposition. Evidence has accumulated to prove that schizophrenia may be due to a defective adrenal metabolism which results in production of a subtle poison in the blood of its victims, they report.

Contrary to the idea that schizophrenia has to do with "split personalities," they contend no splits are involved. They report full recoveries often made in a few months; hospitalized cases become well enough for outpatient care, chronic mental patients of years standing can sometimes fully recover and extremely serious cases show improvement, all through the taking of niacin or nicotinic acid.

The writers are good communicators. The average reader will have no difficulty understanding what they are saying, whether he agrees with them or not.



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July 4-9

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401 W. Capitol Ave., Little Rock

## Baptist Men's Encampment

THE annual encampment of Baptist Men will be held again at the Paron Campground, during the period of June 24-25.

A little confusion has developed because of the cancellation of the Rural Pastors-Stewardship-Brotherhood Conference scheduled for June 20-24. This cancellation affects in no way the holding of the Baptist Men's Encampment. The full program for the Encampment will be printed in next week's *Arkansas Baptist Newsmagazine*.

Registration for the Encampment will begin on Friday afternoon at 1 p.m. This will be followed with a tour of the campground for men who arrive early. A period of softball and swimming will be held from 3 until 4:30. The

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first tabernacle service of the Encampment will be held at 5, and supper will be at 6. The main service of the Encampment will be held on Friday night, with a song service beginning at 7. Following the Friday night service there will be a swim and fellowship period.

The Saturday morning service will be held from 9 till 11, with a 30-minute break. This session will feature questions and answers about the privileges and

responsibilities of Christian men.

Singing will be led by George E. Pirtle, pastor of Sylvan Hills Church, North Little Rock. Two State Brotherhood secretaries will assist with the program. They are: G. A. Ratterree, Brotherhood secretary of Florida, and Forrest Sawyer, Brotherhood secretary of Kentucky.

Work to see that your church is well represented at the Baptist Men's Encampment! — Nelson Tull

## Church Music

### Needed—camp counselors, registration!

COUNSELORS for Ouachita Music Conference will give your music leadership an opportunity to attend classes at the camp without having to pay the camp fee. The only cost to counselors is the \$2.50 registration fee which covers insurance and materials. The remaining \$15 is paid by our department.

Each counselor must be at least college age or adults, and for the best benefit to your church, should be a part of the music ministry. If you are interested in serving as a counselor or have someone to recommend, please write us at Church Music Department, 401 West Capitol, Little Rock.

In order to facilitate the hand-

ling of registrations on the first day of camp, may we remind you that the deadline for registrations to be in our office is June 15. This much time is necessary in order to determine classes, assign dormitories, and prepare materials. No registrations will be received after this date.

Intermediates, Young People, and Adults in your church will profit not only from the inspiration and fellowship, but will learn valuable information concerning the music ministry, music in the worship service, and develop music skills which will strengthen your church's music organizations.

Leadership for the week includes Dr. Phillip Landgrave, Southern Seminary assistant music professor; Gladys Day, organ professor at Southwestern Seminary; Perry Taylor, minister of music at First Church, Kerrville, Tex.; and Dr. John Maddox, pastor, First Church, Camden.—Hoyt Mulkey

## Camps and Assemblies

### Leaders please note

IT is more than ever necessary that church groups attending Siloam have adequate dormitory counselors. The Assembly pays the room, board, reservation, and insurance for counselors on the basis of one for each 15 young people, two for 25, etc.

If a church has more counselors than needed for its own group, please inquire about letting us assign the extra adults to other dorms.

No one wants young people to be without proper adult supervision. Please help us guarantee that this is true by sending adequate adult leaders with each group.

We need more counselors for all three weeks. Please contact me immediately at 401 West Capitol, Little Rock, if you can serve.—J. T. Elliff

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### It pays!

IT PAYS to give the youth of our day Christian training! The following testimony was given by Jo Ann Wells, appointed by the Foreign Mission Board for service in Ruschlikon, Zurich, Switzerland:

"The two organizations which meant the most to me . . . were our Intermediate Girl's Auxiliary and Intermediate choir. GA's gave me my first conscious awareness of missions. The wide world opened before me, and the lost condition of many people became very real. I wanted to give my own money to missionary offerings, pray for missionaries, and even give my own life to be a missionary. The Forward Steps in GA's especially helped me. Probably no other church organization gave me such an insight into the world and my relationship to God's work in that world."

Leaders of youth, though you may not readily see fruits of your efforts, they are not lost. You may give to some young person the vision and ideals that will lead them into Christian service.

### FOR YOU!

FOR YOU there are many opportunities for preparation if you are to have a place of leadership in WMU during 1966-67. Check the following list:

WMU Conference, Glorieta, July 28-Aug. 3. Chartered bus from Arkansas.

Conference for Associational WMU Leaders, Ouachita, Aug. 16-17.

WMU Houseparty for Local Church Leaders, Ouachita, Aug. 18-19.

Detailed information concerning plans and registration for above are available at State WMU Office, 310 Baptist Bldg., 401 West Capitol, Little Rock.—Nancy Cooper, Executive Secretary and Treasurer

### Middle of the Road

## Child a blessing

BY J. I. COSSEY

EVERY home should be blessed with children. The Bible says, "Be fruitful and multiply." Most people want their name to live on in their children. We want to leave our earthly possessions to our own children. A child in the home is the object of our affection and interest. A child is important in every department of life and is a challenge to the highest in us. The child is like a piece of clay in the hands of parents to be molded into whatever they want their child to be.

The Bible makes parenthood a solemn obligation. Every married couple should want a child and fortunate is the child that is wanted and planned for. A childless home is like a brook without water, a vine without grapes, a candlestick without a candle. A child is a heritage of the Lord. In Bible times children were regarded as a special mark of a divine favor.

There is a saying that "children don't pay for their raising." I think that all depends upon the parental aim for the child and the

child's response to that aim. The parents should make plans for a good child and keep that high aim ever before the child. If they lose confidence in him, he will soon lose confidence in himself. The home is what we make it and the child is what we make him. The child must grow in the atmosphere of the home provided for him. The Bible says, "Train up a child in the way he should go; and when he is old, he will not depart from it." The parent, while giving the right kind of leadership for the child, should live in a positive belief that God will be his daily helper.

A definite plan for the child's education should start on the day of his birth. This plan should be twofold: To create an ambition in him to complete high school and college; and to start a long-range plan for providing the necessary expenses of a college education. Your insurance agency might help you in this plan. The family of limited means can put their children through school if they will start in time and dedicate themselves to this important task. Many widowed mothers have done this very thing.

And finally, every child is entitled to a Christian home. This is made possible by having a church home where the entire family can meet other Christian home builders at the services of their church each Lord's day.

# SILOAM ASSEMBLIES '66



## When's the Assemblies??

**FIRST WEEK**—June 27-July 2  
(N.W., W.C., and S.W. Districts)

**SECOND WEEK**—July 4-9  
(Central and N.C. Districts)

**THIRD WEEK**—July 11-16  
(N.E., E.C. and S.E. Districts)

## Who's On Program??



**DR. ROBERT SCALES**  
Trinity Baptist Church,  
Oklahoma-City

**JOHN KOOISTRA**  
Minister of Music, Metropolitan  
Church, Washington, D.C.

**JOHN GARDNER**  
Minister of Music, First  
Siloam Springs

**REV. DAMON SHOOK**  
Pastor, Park Place Church  
Hot Springs

**REV. MASON CRAIG**  
Pastor, First Church  
McGehee

**REV. DILLARD MILLER**  
Pastor, First Church  
Mena



**HEYWARD ADAMS**  
Missionary to Nigeria

**MELVIN K. WASSON**  
Missionary to Nigeria

**LOWELL LEDFORD**  
Missionary to Peru

**DAN DIPERT**  
Minister of Youth  
Arlington, Texas

## What's Our Schedule??

- 7:30 Breakfast  
8:30 Morning Watch  
9:00 Study Period  
(Same class cont'd next period)
1. Adult Leadership and Pastors  
(T.U. and S.S. Courses)
  2. Intermediates and Y.P.—  
A Book Study of the Bible—  
Week Day Bible Study Series
  3. Juniors—  
Bible Personalities—  
Week Day Bible Study Series
- 9:45 Recess  
10:20 Study Period Cont'd  
11:05 Life Interest Conferences
1. Pastors-Adults: Bible Study
  2. Intermediates and Y.P.—  
Life Interest Conferences and  
(Alternate) Music Period
  3. Juniors-Tabernacle Service
- 12:10 Lunch  
7:15 Evening Worship  
8:30 Fellowship

## What's the Cost??

All rates are per person and include room, meals, registration, and campers insurance per week.

Assembly Dormitories	\$16.50
Church-owned Dorms	16.00
Deluxe Bldg. (Family Grps.)	19.00
Faculty Bldg.	18.00
Children	
5-8 yrs. — deduct \$3.00 from above rates	
Under 5 yrs. of age	8.50
Under 1 yr. of age	1.00



## Where Do I Register??

A registration fee of \$2.00 is charged all persons nine years of age and over for the State Assemblies. Reservations should be made in advance, with the fee to accompany each request. This fee will apply on the total cost of the assembly. Send your name, address, age (if under 17), sex, church, accommodations choice, and week to attend along with the registration fee to:

**Dr. Ralph Douglas**  
401 West Capitol Ave.  
Little Rock, Arkansas

## Many lights

BY ENOLA CHAMBERLIN

WHEN we light a candle, we may think of the town of Bougie in Algiers. The name of this town is the French word for candle. Although not a well-known village, Bougie has a harbor on the Mediterranean Sea. It is one of the oldest towns in North Africa.

Several hundred years ago the town was as much in the news as any place could be at that time. Here the Arabs are said to have made the first wax candles. Before this, lighting had come from fires or from pieces of cloth burning in a pan of grease. Those first candles started the world on a path of light which has led to our daylight-strong electric lights.

Long before those candles were made, Mother Nature had given to certain of her creations the power to send out light. Fungi, microorganisms, bugs, worms, beetles, and fish have been found with this light-giving power.

The will-o'-the-wisp, which is said to have lured travelers to their deaths in quagmires, might have been the glow from fungus plants. In the Solomon Islands many palm trees have leaves holding great patches of light. These are balls of fungus. When the balls are dropped to the ground, sparks of heatless light scatters in all directions.

Many varieties of fireflies and their larvae, the glowworm, exist in widely separated parts of the world. They are more brilliant and more plentiful in the warm, moist tropics.

The large beetles of the West Indies carry lights so bright that they look like shooting stars when they are flying. One in South America is two inches long. Natives going out at night tie these insect lamps to their ankles or put them in bottles to light their way.

BY MINA ARNOLD YOUNG

BEGIN at the G in the upper left corner. Move one space at a time in any direction—up, down, forward, backward, or cornerwise. Can you find the names of the first twelve books of the Bible?

G	S	E	X	D	U	S	L	M	B
S	E	I	S	O	I	V	E	U	E
H	O	N	E	T	I	C	N	S	R
A	U	J	Y	M	O	E	U	S	D
J	U	G	E	O	N	R	T	U	E
D	N	D	C	S	T	F	I	T	S
K	I	O	E	R	U	H	R	S	A
G	N	R	S	S	G	N	N	M	U
S	I	S	T	K	I	D	O	E	L
F	L	E	U	M	A	S	C	E	S

Cuban women pin these and smaller fireflies in their hair for evening ornaments. Ever so often, newspapers will carry ads such as this: "Wanted: ten gross of lighting bugs, alive and very fiery. Will pay five cents each."

One tribe of South American Indians used to hold ceremonial performances at night under the stars. Should it appear that a designated night would be cloudy, they would catch beetles, arrange them on the ceiling of a cavern, and celebrate under the bugs.

Many fish cut through the water with lights aglow. One of these has rows of luminous spots along its sides. It looks like a Lilliputian ocean liner with all ports open. Another fish has a stalk which extends from its head with a light bulb on the end of it.

Still others, the squid especially, squeeze out a luminous secretion at need.

The sea is full of microscopic creatures which make the water glow like fire. At one place along the West Coast of the United States, waves filled with these tiny creatures strike a rock slightly offshore. The water shoots high into the air. At night it looks like a fan of fire leaping out of and sinking back into the ocean.

At other places these bits of light are washed up onto the sand. They stay dark until disturbed. But as one walks along the beach at night, he marks the sands with light as those Arabs in Bougie marked the sands of time with the path of their candles.

(Sunday School Board Syndicate, all rights reserved).

## Feminine philosophy -- or intuition

BY HARRIET HALL

### Welcome and unwelcome

ON a recent morning there arose such a clatter from the direction of the fireplace I sprang to the living room to see what was the matter, apologizing to Clement Clark Moore as I went.

There was the "matter" — a frisky red-tailed squirrel sitting up on his hind legs right in the middle of our living room. He had quite obviously just entered the room by way of the chimney and fireplace, and was more confused than amused. He retreated to the fireplace as soon as I made my appearance. He tried in vain to scamper back up the chimney, but every effort resulted in failure. Finally he went on a sit-down strike in the vicinity of the damper.

At the time I discovered the bushy-tailed squirrel there was no one at home. I telephoned one of my friends who lives down "under the hill," as she says, and asked her advice. "How do you get a squirrel out of the chimney?" She consulted her husband and he suggested, "Build a little fire under it."

At first this sounded cruel, but after reflecting on the jumpability of squirrels, I decided to risk it.

I barricaded off parts of the room with pillows, chairs, etc. so that there was a semblance of a path from the fireplace to the front door. Then I started the fire.

Just at that time my husband arrived on the scene. He surveyed the problem and immediately vol-

unteered to go upstairs and see to it that the squirrel didn't come up there. I had a better idea. I handed him a broom and suggested he give the squirrel a little boost toward the front door if necessary. Meanwhile I put another log on the fire.

While the fire began to crackle and pop I was fearful of roasting the little fellow—but at that moment the plan suddenly worked.

Out flew the squirrel and with a little help from the broom he found the open front door and scampered out to breathe the fresh air of the wide open spaces.

I suppose that will be the last log-fire for the season. I hope it will be the last indoor-squirrel. A more welcome visitor is the good old summer time.

When June arrives we get our first taste of real summer. The sugar maples and the giant oaks are now heavy with foliage, casting cooling shadows on the yard. Even the mimosa trees are finally beginning to be green. The lilies of the valley have come and gone

in their sheltered corner near the stone wall covered with English ivy. The crepe myrtle bush is getting tall again, and my neighbor's beauty bush is just that.

The silver rains of April and May have brought forth an abundance of summer blossoms. I picked a little flower from the garden wall and thought of the poet Tennyson who did the same thing many years ago. He said: "If I could understand  
What you are, root and all, and  
all in all,  
I should know what God and man  
is."

I reflected on the flower. We human creatures can do some things, such as get squirrels out of chimneys, but only God can make the flowers, the squirrels—and us.

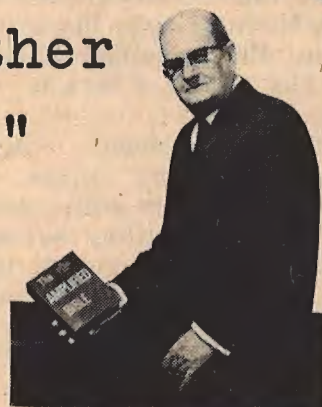
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Comments, questions, or suggestions may be addressed to:  
Mrs. Andrew Hall  
Mount Sequoyah Drive  
Fayetteville, Ark.



MRS. HALL

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# Following false leaders

BY RALPH A. PHELPS JR.\*

TEXT: II KINGS 21:1-18; II CHRONICLES 33:1-20

JUNE 12, 1966

IF there is anything worse politically than having an evil ruler, it is having one for a long, long time. On this score Manasseh, son of Hezekiah, qualifies as a real catastrophe; for he came to the throne at the age of twelve and reigned over Judah for fifty-five years.

Summing up Manasseh's office-holding stint, the writer of Kings says, "He did what was evil in the sight of the Lord." Flanders, Crapps and Smith in *PEOPLE OF THE COVENANT* write, "In an imaginary contest to do evil, Manasseh of Judah would have been judged second to Ahab only because of the latter's 'assist' from Jezebel." If the people had anything for which to be thankful, it was that Manasseh did not have a queen like Jezebel at his side.

## I. God-defying conduct.

The writers of Kings and Chronicles both go into considerable detail in recording the sins of Manasseh (2 Kings 21:1-9, 16; 2 Chron. 33:1-9). He rebuilt the "high places" which his father had destroyed, erected altars to Baal, made an Asherah (as Ahab had done), worshipped and served the sun and other heavenly bodies, built altars to Assyrian gods in the temple of Jehovah, burned to death his son as an offering to pagan gods, practised soothsaying and auguries, and revelled in the work of mediums and wizards.

Not only did he commit these sins himself, but he also led the people into such activities. "Manasseh seduced them to do more evil than the nations had done whom the Lord destroyed before the people of Israel" (2 Kings 21:9). This sorry son of a noble father was no doubt popular with a lot of people who despised his

reform-minded old man, but he was highly unpopular in one important place—with God.

## II. God-announced judgment.

SUCH popular but godless shenanigans provoked God to anger. Said the Lord, "Behold, I am bringing upon Jerusalem and Judah such evil that the ears of every one who hears it will tingle. And I will stretch over Jerusalem the measuring line of Samaria and the plummet of the house of Ahab; and I will wipe Jerusalem as one wipes a dish, wiping it and turning it upside down. And I will cast off the remnant of my heritage, and give them into the hand of their enemies, and they shall become a prey and a spoil to all their enemies...." (2 Kings 21:12-15)

When what God promised was not delivered along with the morning milk the next day, cynics probably sneered and said, "We told you so. God must be dead." But God keeps his word, and when he promises devastation he delivers it in his own good time yet with great effectiveness. Judah was, in the fairly near future, going to be wiped out as the Northern Kingdom had been.

## III. God-sent punishment.

EXECUTION of God's final judgment was still in the future, but Judah received a foretaste when the armies of Assyria struck. While we do not know exactly which campaign this was, it seems probable that it was the one Ashurbanipal waged against rebellious Arab tribes. Perhaps Manasseh had joined in their mutiny against Assyrian rule.

At any rate, Manasseh was taken prisoner "with hooks" and was

bound "with hooks" and transported to Babylon, where the Assyrian king had his palace at this time. The chronicler probably understates the matter when he says that Manasseh "was in distress" (2 Chron. 33:12).

## IV. God-honoring repentance.

ALTHOUGH his actions have the flavor of death-cell repentance, Manasseh, trussed up like a Thanksgiving turkey, finally has some serious thoughts about the God his father had worshipped so faithfully. "He entreated the favor of the Lord his God and humbled himself before the God of his fathers. He prayed to him, and God received his entreaty and heard his supplication and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord was God" (2 Chron. 33:12,13).

That he was permitted to return to Jerusalem after his Babylonian captivity is no problem, for Pharaoh Neco I of Egypt was also permitted to return to his home after imprisonment at Ashurbanipal's court.

When Manasseh returned to Jerusalem, he built an outer wall to the city of David and put army commanders in all the fortified cities of Judah. The purpose of this military preparation was certainly not to fight Assyria, for Manasseh was a pliant vassal of that great power. The best guess—and it can be no more than that—is that Manasseh with the approval of Babylon was strengthening this Assyrian outpost against Egypt, which had regained independence around 652 B. C.

As further evidence that he had experienced a change of heart, Manasseh took away the foreign gods and the idol from the house of the Lord. He also restored the altar of the Lord and offered upon it sacrifices of peace offerings and of thanksgiving; and he commanded Judah to serve the Lord the God of Israel (2 Chron. 33:15,16).

How long-lived this change of heart was we cannot determine

from the Bible story, for the narrative account of his reign ceases with the announcement that Manasseh died and was buried in the garden of his house. The writer of Kings obviously did not let this incident alter his evaluation of the effects of this man's rule, for in 2 Kings 24:3 it is recorded, "Surely this (destruction) came upon Judah at the command of the Lord, to remove them out of his sight, for the sins of Manasseh, according to all that he had done, and also for the innocent blood that he had shed; for he filled Jerusalem with innocent blood, and the Lord would not pardon" (2 Kings 24:3, 4).

There is no record that a popular song-writer on the occasion of this man's death wrote "Manasseh's in the Cold, Cold Ground," but if there had been such a song the handful of faithful prophets still around could have sung it as a hymn of thanksgiving.

## Sunday scholar

ASKED by his mother what he'd learned in Sunday School, 10-year-old Bobby launched into an exciting tale: "Teacher told us about when God sent Moses behind the enemy lines to rescue the Israelites from the Egyptians. When they came to the Red Sea, Moses called for the engineers to build a pontoon bridge. And after they had all crossed, they looked back and saw the Egyptian tanks coming. Moses radioed headquarters on his walkie-talkie to send bombers to blow up the bridge, and saved the Israelites."

"Bobby!" said his mother. "Is that the way your teacher told you that story?"

"Well, not exactly," the boy admitted. "But if I told it HER way, you'd never believe it!"

## Just half bad

A SIDEWALK interviewer asked a retired man what he thought of the two candidates for an election.

"When I look at them," the retired man replied, "I'm thankful only one of them can get elected."

## No break

A BRAKEMAN called the crew dispatcher to ask if he could have the day off, so he could help his wife do the summer house-cleaning.

"Nothing doing," said the crew dispatcher, "I can't spare you."

"Thanks a lot," said the brakeman. "I knew I could depend on you!"

## Strapless

A FEMININE passenger had boarded the bus after the lights had gone out. A tall man standing near her asked if he could help her find a strap.

"Thank you," she replied, "but I have already found one."

"Then I wonder if you would mind letting go of my necktie!"

- B- Baptist Beliefs: Meals in the church building p4; Blytheville First (FC) p14; Bookshelf p16
- C- Children's Nook p20; Cotton Plant First (FC) p14; Cover story p4
- D- Disneyland (letter) p4
- E- Edmonds, Jack D. directs crusade p18
- F- Fayetteville Bethel Heights (FC) p14; Federal aid: Church policies (Part VI) pp5, 8, 9; Feminine Philosophy: Welcome and unwelcome guests p21
- G- Greene County p14
- J- Jones, Jamie (letter) p4
- K- Kreis, Bill to North Little Rock p13
- L- Little Rock: Pulaski Heights (FC) p14
- M- McCulloch, T. D. to Texarkana p12; Mena: Calvary Church organized p14; Middle of Road: Child a blessing p18
- N- Nelson, Ray S. to Alabama p13
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- P- Pine Bluff South Side (FC) p14; Prescott Boughton (FC) p14
- R- Revivals p13; Rogers First lets contract p12
- S- SBC Detroit: Baker J. Cauthen address pp6-8; Arkansans in Detroit pp10-11; More on Detroit (E) p8
- W- Watkins, James Samuel wins awards p14; Williamsburg footnote (PS) p2

Key to listings: (BB) Baptist Beliefs; (BL) Beacon Lights of Baptist History; (E) Editorial (FC) From the Churches; (FP) Feminine Philosophy; (Per) Perspective; (PS) Personally Speaking; (SS) Sunday School lesson; (MR) Middle of the Road.

## Couple free wheelers

SHE was 16, he was 17, and the parents were opposed to the wedding.

When the officiating clergyman asked the youthful bridegroom to repeat after him, "With all my worldly goods I thee endow," his mother nudged her husband and whispered, "There goes his motor scooter."

THE only exercise some people get is running out of money.

## Attendance Report

May 30, 1966

Church	Sunday School	Training Union	Ch. Addns.
Berryville Freeman Heights	122	50	1
Blytheville Gosnell	238	77	1
Camden Cullendale First	415	135	
Dumas First	260	65	1
El Dorado			
Caledonia	44	36	3
East Main	279		5
Ebenezer	182		
First	758	479	
Trinity	208	93	1
Gurdon Beech St.	198	57	
Harrison Eagle Heights	243		2
Jacksonville			
First	459	124	
Marshall Road	183	64	1
Jonesboro Nettleton	251	115	
Little Rock			
Immanuel	1,156	277	1
Rosedale	238	88	
Magnolia Central	531	187	1
Marked Tree			
First	168	57	1
Neiswander	133	63	
Monticello Second	222	118	
North Little Rock			
Baring Cross	681	170	
South Side	48	17	2
Calvary	422	97	
Gravel Ridge First	194	97	3
Runyan	65	30	
Levy	445	118	
Sixteenth Street	44	24	
Pine Bluff Centennial	218	71	
Springdale			
Elmdale	271	64	
First	434	89	
Star City First	255	101	2
Sylvan Hills First	317	72	4
Texarkana Beech Street	419	87	2
Community	36		
Van Buren Second	61	37	
Vandervoort First	60	20	
Ward Cocklebur	52	19	
Warren First	366	79	
Southside	69	59	
West Memphis			
Calvary	263	98	
Ingram Blvd.	232	6	

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# Religious News Digest

By Evangelical Press

## 'Christian Oscars'

PHILADELPHIA (EP)—“The Restless Ones,” a full-length movie produced in Hollywood by World Wide Pictures, a Billy Graham organization, received four “Christian Oscars” from the National Evangelical Film Foundation here.

Oscars went to the movie as the best film of the year, to its stars, Robert Sampson as the best actor and Kim Darby as best actress, and to Dick Ross as best producer and director.

Other Oscar winners included the “Paul Carlson Story” (based on the American medical missionary killed in the Congo), produced by Gospel Films, as best missionary picture; “I Was Ashamed,” Family Films, youth; “A Visit with Jerome Hines,” Good News, TV and musical; “Dawn of Victory,” Concordia, Bible story; “For Their Sake,” Film Services, Christian Life; and “House of Toys,” Family Films, most timely movie.

## Lutherans reject aid

FORT WAYNE, Ind. (EP) — The board of education of Holy Cross Lutheran School here voted down about \$700 in federal funds under Title II of Public Law 89-10.

The money was to have been used for audio-visual aids and textbooks, which would be approved by the granting agency.

The \$700 allotment to Holy Cross Lutheran, a Lutheran Church-Missouri Synod school, would have been the school's portion of the federally controlled and granted funds in the Fort Wayne area distributed and audited by the Fort Wayne (public) Community Schools system.

## In the world of religion

... THE Old Testament and Apocrypha portions of The New English Bible is now expected to be published by 1970. The New Testament portion, published in 1961, was widely hailed and recommended for both scholarly and devotional use. In its first five years of publication, sales approached six million copies.

... Evangelist Billy Graham has accepted national and local invitations to hold crusades in Canada next year, the country's centennial. He may hold a bilingual crusade in predominantly French-speaking and Roman Catholic Quebec province.

... The number of Baha'i local assemblies in the United States has doubled during the last ten years to a total of 350. Members of the Baha'i faith are found in some 2,000 cities and towns, and clubs have been formed on 39 American college campuses. The faith is also found among 53 American Indian tribes. Overseas, the faith is found in 24 new territories, making a total of 271 countries and areas where members of the faith reside.

... A copy of the first Bible printed in America, with Old and New Testaments rendered into the Algonquin tongue by John Eliot for the Indians of Massachusetts, recently was sold at auction for \$43,000. The Bible was sold at Parke-Bernet Galleries, New York City. The New Testament was printed in 1661; and the Old Testament, in 1663.—The Survey Bulletin

## No Bibles to Spain

MADRID (EP)—Caution is advocated by a representative of the British & Foreign Bible Society in the current ecumenical relationship between the Protestant Church in Spain and the Roman Catholic government.

Jose Flores told a reporter of EP News Service here that following closely on the heels of years of difficult relations between the evangelical minority and the government the new trend is giving fresh breath and renewed hope to hundreds. “But,” he said, “well-meaning people on the opposite side of the Atlantic could easily bring about a quick change in this situation by insisting upon sending Bibles and Scripture portions into Spain in violation of government regulations.”

The Spanish government supplies all the Scriptures needed at the present time, Flores says. With the advent of greater freedom, the flow will be stimulated. Meantime, he continues, friends in the United States are “opposing the long-awaited liberty by insisting upon sending aid our way.”

Funds should be channeled through the American Bible Society, he urges, not through any private agency.

## Call for courage

KANSAS CITY, Mo. (EP)—“If churches had the moral courage” they could lead the country into a massive contraceptive production program which “by 1975 could save the world from sexual suicide.”

So spoke the Rev. E. Spencer Parsons, dean of Rockefeller Memorial Chapel at the University of Chicago as he addressed the American Baptist Convention's 59th annual conference here.

“Man's irresponsible sexual activity,” he declared, “has dramatic and terrifying implications. “This crisis is more serious than the churches are willing to admit.”

### Are You Moving?

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