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June 2, 1966

Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

JUNE 2, 1966

personally speaking

Now, about Detroit . . .

FOUR of the eleven men nominated for president of SBC turned out to be native Arkansans now living in other states—Herman Westmoreland, Houston, Tex.; Ross Edwards, Kansas City, Mo.; Monroe Swilley, Atlanta, Ga.; and Bruce Hays Price, Newport News, Va. All of which prompted Arkansas native John Hurt, editor of *The Christian Index*, Georgia, to ask me: "Why is it that all of the great Arkansans have escaped to other states?"

WE failed to elect a former Arkansan president, but former Arkansas pastor Fred Hubbs, a native of Illinois who is executive secretary-editor of the Michigan Convention, finally got elected SBC first vice president. (When the motion was made and seconded to elect Fred by acclamation, a few of the brethren voted against it, necessitating the consideration of some further nominations.)

TWO Arkansans still in "The Land of Opportunity" were elected to high posts: Andrew Hall, pastor of First Church, Fayetteville, reelected chairman of the board of the Radio-TV Commission, and Jay Heflin, Little Rock businessman and a deacon of Second Church, Little Rock, was named vice president of the strategic Executive Committee of SBC.

WE frequently say that keeping up with the SBC and its related organizations which have their meetings simultaneously is a lot like trying to keep up with a multi-ringed circus. But this year is the first time to my knowledge that one of our meetings has been featured along with a real, live, sure-enough circus. The Woman's Missionary Union received double billing on the marquee of Cobo Hall with Ringling Brothers-Barnum and Bailey Circus. But, fortunately for the circus, it was not to appear until after the WMU convention.

SPEAKING of signs, the Collins Bar, in down-town Detroit, greeted us messengers with what appeared to be fresh, new streamer: "Welcome Conventioneers."

OUR columnist Harriet (Mrs. Andrew) Hall has decided that covering a convention for the press is "more work than honor." After completing an assignment from us to report on the WMU sessions (see her report elsewhere in this issue), Harriet said this job really kept her nose to the grindstone. The thing she missed most while busy with her reporting was visiting with her many friends in attendance. She has agreed to testify before

our Operating Committee to the effect that the editor is not on a paid vacation when he covers conventions. Thanks, Harriet.

Erwin L. McDonald

IN THIS ISSUE:

IN this issue we are bringing you as much news as possible of the Southern Baptist Convention in Detroit. Beginning on page 8 of our 32 pages is the Convention story. The Editor was there to give personal coverage to the sessions. Our Harriet Hall covered the meetings of the Woman's Missionary Union. You'll also find further news on our editorial page.

* * *

WHILE Detroit was claiming much attention nationwide, Baptist activities in Arkansas were far from a standstill. This week to bring you up on happenings hereabouts we have set aside six pages for news of the state, beginning on page 16.

* * *

THE mail this week brought many interesting letters on subjects ranging from jazz music to mission schools. Some we are printing for you on page 4.

* * *

BROADCASTING and tobacco industries have been charged by Sen. Robert Kennedy with luring thousands of young people into a habit which may lead to premature death. His remarks are reported in "The Moral Scene" on page 7.

* * *

THE question is "Why?" The subject is the Life and Work Curriculum available to all Southern Baptist churches in October. The answer is given by Richard H. Kay on page 5.

* * *

COVER story, page 9.

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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

Detroit Convention

IN their 109th annual meeting last week in Detroit, Southern Baptists steered a clear and rather leisurely course through untroubled waters. It almost seemed that the Convention was taking its cues from the ocean craft ploughing the busy waters of the Detroit River. If any messengers went to Detroit looking for stormy sailing, they must have been disappointed.

We found in Detroit the most ideal convention facilities we have ever had the privilege of using. This helped to offset an upset scores of messengers experienced on their arrival in the convention city on finding their long-standing hotel reservations had to go unhonored. The careful planning of Michigan Baptists was reflected in an otherwise "good ready." And the people of the host city reflected a wholesome friendliness.

As to the actions of the Convention, everything was amazingly routine. We elected a new president, as everybody knew in advance we would. We voted, without a ripple, the proposed budget of \$24,200,000, as outlined in the Baptist press many weeks ago. We adopted some challenging resolutions, with never a word of debate. And we officially launched our part of the 1969 Crusades of the Americas—a tremendous soulwinning effort of Baptists throughout North and South America.

Among the resolutions adopted was a far-reaching declaration on "Christian attitudes in the modern world." The resolution expressed happiness "in the present-day signs of a growing spirit of respect and good will among many religious bodies." It expressed the view that "it is the will of Christ that all who believe on him should be of one accord in spirit." The full import of religious liberty was reflected in an extension of "good will and love to non-Christian bodies," with a pledge of Baptists "anew to the defense of full religious liberty for each of them [non-Christians] as we claim it for ourselves in every part of the world."

The election of a new president, while routine, turned out to be a highlight of the Convention sessions. Faced with the greatest array of candidates in many years—among them some of the best known leaders among Southern Baptists—the messengers chose Dr. H. Franklin Paschall, the second Tennessean in a row. Young—he is 44—the new president is a level-headed, fair-minded, deeply consecrated man of exceptional leadership ability. A Bible preacher, he has the conviction that both the individual Christian and the church can find the answers to the problems of life in God's Word. He has expressed the desire of making his major emphasis, as president of the Southern Baptist Convention, Bible-centered.

A fear some had expressed ahead of the convention that messengers might be unduly swayed by press agentry and politicking, in the choice of a president, failed to materialize. There seemed to be a general feeling that

the Convention exercised considered and prayerful judgment in their balloting.

We would agree with an appraisal by out-going President Wayne Dehoney that the election of two Tennesseans in a row seems to indicate that Southern Baptists have risen above sectionalism in their deliberations. We agree further with Dr. Dehoney that the naming of a Nashville pastor, in whose congregation are many of the top Southern Baptist leaders, indicates that there is no considerable animosity against Nashville or Convention headquarters.

We would not close this appraisal of the Detroit convention without an expression of appreciation to Dr. Dehoney for the superb leadership he has given across the last two years. His wide travels, taking him to the great mission fields of the world, and his ready and apt communication at home and abroad have packed a tremendous impact for the cause of Christ. Not the least of his achievements is his book just recently published by Broadman Press—*African Diary*. As the title would indicate, this is an account of Dr. Dehoney's personal experiences on a visit, recently, to Africa. Well illustrated, the book reflects not only the destitution of Africa but her hope in Christ.

The fact that the sailing at Detroit was in untroubled waters is not the greatest consideration. We cannot expect the waters to be permanently calm if we are going to travel. We must place our confidence not in the serenity of the waters but in the vision and compassion of our Pilot—Christ.

YOU HEARD—IT HAS BEEN DECREED: GOD IS DEAD



LETTERS TO THE EDITOR

the people SPEAK

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

'Moyers' watusi'

THE May 17 Arkansas Gazette carried a front page article headed, "Some Baptists Don't Like Moyers' Watusi." I would like to say emphatically that I am one of those Baptists. In fact, I do not know of one single word of publicity of a favorable nature to the Kingdom Of God or to Southern Baptists which has accrued from Mr. Moyers' connection with the President's administration. Yet, in every mention of him there is the phrase, "an ordained Southern Baptist minister." I have never been able to detect any beneficent spiritual influence which Mr. Moyers has been able to have on the life of the President, one of whose daughters has become a Roman Catholic and whose favorite form of entertainment is a "beer and Bar-B-Que party."

Now, I begin to see some influence, but, not for good. Those of us who are serving in the pastorate are engaged in a daily, desperate struggle to help our young people grow into adulthood without becoming alcoholics, narcotics addicts, or unwed mothers and fathers. This is a difficult task in present social conditions. We face the violent, militant opposition of entrenched social evil. One of the favorite, and most damaging weapons of that entrenched evil is the modern social dance. The motions and the nature of the dances which Mr. Moyers so publicly danced are so suggestive and obscene; so animalistic and degraded, that they not only inspire immoral conduct, they constitute, in themselves, immoral conduct. These very dances would not have been tolerated in the lowliest, loosest, foulest Burlesque show only a few years ago.

I cannot imagine Southern Baptists honoring a man who has perpetrated a gross immorality and extreme disservice to God, Country, and Southern Baptists. I feel that he has stabbed my efforts to guide my young people in the back. This in the very week in which I was so strenuously trying to teach my young people a higher, a Christian morality.

The Gazette article stated that it was believed that "withdrawal of the award would have caused embarrassment to both Moyers and the church."

I don't believe a man can be embarrassed if the "Watusi" doesn't embarrass him. He has already embarrassed the denomination. — Jimmy Watson, Amity, Arkansas

Future of papers

WHAT is my view of what the Baptist papers will be or should be in the future?

They should find a way to be the voice of Baptists involved in the Lord's work.

Baptists should be involved in politics and the world needs to hear this voice. To be this voice might channel some of our finest Baptists in denominational work into secular jobs, but that could be a witness for Christ that is sorely needed today.

I am convinced that Christ will not approve our bringing politics into our religion but that he not only expects but will honor our taking Him into our politics!

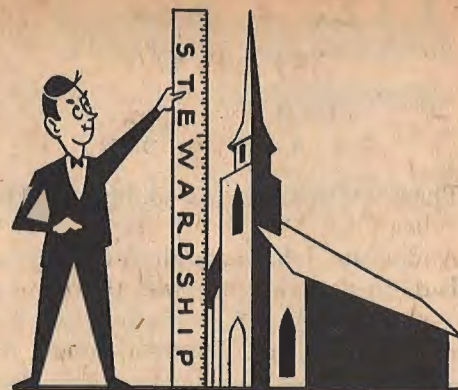
This is not separating religion into compartments, It is serving a Holy God.—Mrs. A. J. Curtis Jr., 1811 Huff Street, Wichita Falls, Tex.

On 'jazz music'

I AM writing in reply to Mr. Walter L. Callison's letter concerning the jazz band at OBU (April 14, 1966). Mr. Callison says he finds it "very difficult to see how supporting a jazz band . . . can be considered proper use of God's money."

The jazz band is a vital part of Ouachita's music education program and, in fact, of any college's music program. Ouachita, although it carries the name of the Baptist church, is also a liberal arts college. Jazz is the only music that may be considered truly American, as it began in America and its growth and evolution, although influenced by other countries' musical ideas, has been entirely American. I fail to see how the playing of jazz and the attendance of OBU's jazz band at Notre Dame can be considered improper use of God's money.

Jazz is nothing more than "American music" and nothing less than a change of pace from heavier, classical music to a lighter vein of expression. Music is music, regardless of the type. Being organist in a "fundamental, faithful church" does not keep me from enjoy-



ONE MEASURE OF EFFECTIVE WITNESSING

ing other types and styles of music. Perhaps Mr. Callison connects jazz with dancing, about which Baptists are also notoriously narrow-minded, but true jazz is strictly for the enjoyment of listening. I hope other Baptists will be broadminded enough to disregard Mr. Callison's comments concerning the jazz band at Ouachita. I find no "shame or excuse" in my church or in jazz.—Margaret Nabors, Conway, Ark.

Mission schools

LEST there be a wrong impression created by Dr. Selph's brief history of Mountain Home College and other mission schools operated under the direction of the Home Mission Board, permit me a former teacher at Mountain Home College to offer further information.

The college after having been closed for a number of years and being used by the public school Dr. H. F. Vermillion was recalled from special work in Texas and New Mexico and asked to become president of the closed school and reopen the college. That was in the summer of 1916. Dr. Vermillion came and at great personal sacrifice he proceeded to secure a faculty, get out a catalogue for the college and see that the school opened in September of that year.

I was doing mission and evangelistic work in the Ozarks at that time. While in a meeting at Norfolk I was contacted and engaged as the first member of the new faculty. Rev. W. B. O'Neal was the next person to be secured. Then there followed a number of women teachers to complete the faculty. The school opened in September with an enrollment of approximately 100 students.

Dr. Vermillion served two years as president and was called back to Texas to establish the T. B. Sanatorium at El Paso. In the meantime he led in the establishment of a few other mountain mission schools.—Fred H. Ward, 324 Spring Ave., Camden, Ark.

Be a man,
my son!

(TO HERSCHEL ON
HIS GRADUATION DAY)

The seat was hard, I could hardly
bear it,
And quite long enough for two;
But there was no one there to
share it,
As I sat the long hours through.

I confess that I was worried,
And I couldn't help but fret;
Nerves were tense and fears be-
took me,
My emotions quite upset.

Now I knew such things had hap-
pened,
Ever since the race began,
And, they say, it's only natural,
That it is the Father's plan.

None the less my thoughts were
troubled,
And I bowed my head in prayer,
Asked the Father up in Heaven,
Safe to keep her in his care.

Down the hall I heard a footstep
And it filled me with delight,
As I turned to see approaching
A young lady dressed in white.

When she drew a little nearer
How my heart leaped up with joy,
As she quoted very clearly,
Blest announcement, "It's a boy!"

In her arms a little bundle
Wrapped in blankets soft and
new,
Then she lifted up the corner,
And 'twas you, my son, 'twas you.

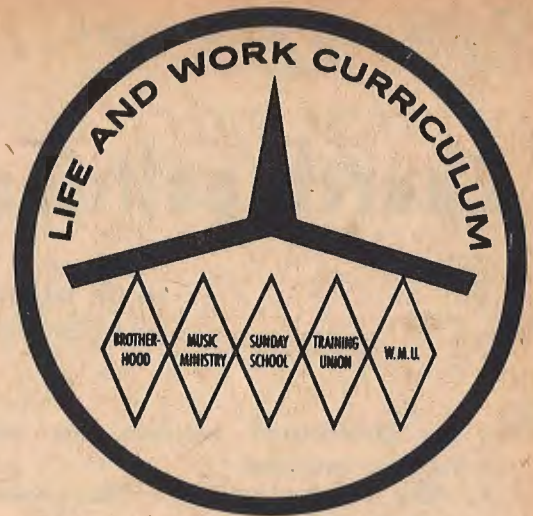
Oh, the joy that you have brought
us,
Since you came with us to stay,
How we've loved you, tried to
teach you,
What you ought to do and say.

Time has passed much, much too
swiftly,
And we reach this happy date,
You're approaching to adulthood,
For today you graduate.

Let your life be lived according
To the blessed Father's plan,
And what ever else you tackle—be
A man, my son, a man!

—J. C. Smith, Dell

WHY A



BY RICHARD H. KAY

(ASSISTANT EXECUTIVE SECRETARY, SOUTHERN BAPTIST
GENERAL CONVENTION OF CALIFORNIA)

WHEN something new is produced by Southern Baptists, many of our own people ask the inevitable question, why?

There is nothing wrong with asking this question. In fact, it deserves a factual answer.

The Life and Work Curriculum is "something new" and will be available to all Southern Baptist churches beginning in October of this year.

There are several reasons it seems to me why this new curriculum is being developed. The reasons speak well for our Conventionwide leaders who are consistently trying to meet the needs of the churches.

Correlation demand

FIRST, the churches for many years have been demanding correlation. The Life and Work Curriculum is the first correlated curriculum in the history of Southern Baptists.

Second, the churches have been requesting flexibility in programing. "Let us adjust some procedures along," the churches have said. "Let's not be so bound that we cannot adapt to individual church needs." This new curriculum gives every church a choice which contributes to this request for flexibility.

Third, many of our people have urged our Conventionwide leaders to develop a curriculum in which the Scripture passages and topics to be studied can be selected with our own denominational program in mind. This would give support to our emphases over the years. The Life and Work Curriculum will help in this area.

Fourth, the church program organizations can better relate to one another, supplement and complement one another with a correlated curriculum. It will strengthen the total Christian education program of many of our churches.

Why produce a new curriculum? Basically it is an attempt to answer the requests and needs of a host of our churches.

Choice to be made

WHEN each church orders its literature for October, November and December, a choice will need to be made—to continue with the Uniform curriculum series or to begin with Life and Work.

The Baptist Sunday School Board will continue to provide two high quality curricula and the churches will be the benefactors. The choice is entirely up to each church.

Church policies and the public powers

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

IV. The interactions between the ecclesiological and the juridical.

2. The penetrations into "the state" by "the church."

THE interactions between church and state flow in both directions. Governments are normally not sensitive on the subject of church-state relations so long as the public interest is being advanced. The public interest is their justification for the programs and their expenditures. The channels used are a secondary question. Similarly, churches have tended to be concerned for their own programs. They have tended to be less sensitive when church power and influence have permeated the state and gained the use of public power for the advancement of church goals than they are when their independence is endangered by public authority.

While the use of public power for religious ends is not the major concern of this paper, proper balance and integrity require the identification of these two-way processes. The latter concern, i.e., the penetration by the churches, is broader and more diffusive. Furthermore, it may be more culturally acceptable to most people in the churches and therefore less objectionable. Nevertheless, without stopping for a score of needed evaluations we should be aware of several categories of use of power in behalf of church programs and goals.

(1) Penetrations of the state are made by church concerns for the purpose of providing people the opportunity of free exercise of religion.

Thus, churches are glad to have their representatives follow the soldier to camp and to war at the government's expense, to follow the prisoner to his cell as a public service, and to follow the legislators to their halls of debate to give prayer and inspiration.

Similarly, they have often asked the public power to make exceptions for the religious conscience on matters of education, health, holidays, and the calendar. In fact, to this day many Baptists want to keep "the Lord's day" holy by means of public law, and few object to having the birth of Christ observed as a legal holiday.

The churches' concerns to afford people the opportunity for free exercise of religion easily run over to the point of preventing competitive activi-

ties. It is not uncommon to regulate by law the theater openings, the public ball games, the service in taverns, and even the community noise so as to leave the hours of worship undisturbed.

(2) Churches frequently penetrate public programs also to achieve educational goals.

Religion courses on public college campuses are not unusual, and many are candidly geared to church goals. Similarly, religious exercises in public schools have frequently been required by state and local law, and the observance of religious holidays has been legally prescribed in the school calendar.

Even thought patterns and curricular offerings have been scrutinized by churchmen and demands made for legal actions. Many a Baptist has agreed with St. Thomas Aquinas that the state must guard people from error.

(3) The churches have also made frequent use of public authority to achieve behavioral patterns and standards of morality.

Public authorities have been made to feel that the presence or the blessing of the religious artifact or the religious person is necessary to truth and to morality. Thus the Bible has stayed in the courtroom and the religious oath in the legal process. The ministers have continued to serve as public officials to certify marriage contracts, divorce laws have been made difficult by church influences, and family planning has been prevented by scientific ignorance requested by churches. Coins and currency that serve as legal media for commercial exchange have been made also reminders of religious values. By and large, in national or public ceremonialism God and country are kept closely associated, and usually without our serious objections as church leaders.

(4) Nor have the financial interests of the churches been widely divorced from the use of public law.

I am sure we all know that in some states churches and charitable organizations have a kind of legal monopoly on gambling by the use of bingo. Neither are we unaware on April 15 that there is a tax break available for us if we were faithful stewards to our churches. A lesser number of us have been aware of the good educational and health work done on foreign mission fields with the use of public funds.

The foregoing discussions of penetrations are designed to put our questions in focus. Perhaps all of these penetrations in both directions are bad. Maybe some believe in "absolute separation," which, of course, goes further yet. Probably most of us think some "cooperation" is necessary and good.

In the past two decades, since World War II, the American nation has experienced a vast expansion of "public interests" that relate to the domestic population. Many of these programs are implemented through state and local governments even though the funds are collected as income taxes by the federal government. However, several situations have collaborated to expand enormously the implementing of public interests through either special purpose agencies or through church agencies. For instance, (i) the desire of private schools, at all levels, to share in the expanding federal resources is well known, and effectively represented by such organi-

zations as the American Council on Education and the National Catholic Educational Association; (ii) the unavailability of local public agencies, due to resistance to some types of program objectives and through lack of physical facilities has caused new programs to look for new channels, and has contributed to the same result; (iii) furthermore, it probably should be said that some programs may be better programs if the funds are used through private agencies. The end result is a vast complex in which many public programs are implemented more or less through church-related institutions, by means of loans, grants, contracts, etc., for the advance of the public good. (A compilation of 115 such federal programs is available from the Baptist Joint Committee on Public Affairs, 200 Maryland Avenue, N. E., Washington, D. C., 20002, for 50c per copy.)

[To be continued next week]

PERSPECTIVE

by
Robert J. Hastings

Your 24th hour

NEARING the end of his 89-year lifetime, Michaelangelo wrote, "I have reached the twenty-fourth hour of my day, and . . . no project arises in my brain which hath not the figure of death graven upon it." Death is life's foremost certainty. An epitaph on one tombstone reads, "As you are, once was I; as I am, someday you will be."

Although death comes to some in the bloom of their youth and delays its coming until some pass the century mark, let's assume you will live to be eighty. Let's also assume that your lifetime is represented by the 24 hours of a day. Let's narrow it further, to the sixteen waking hours from 6 A.M. until 10 P.M.

If you are 10 years old, then it is now 8:00 A.M. and breakfast is over.

If you are 20, it is 10:00 A.M.

If you are 30, it is 12:00 Noon.

If you are 40, it is 2:00 P.M. and lunch is passed.

If you are 50, it is 4:00 P.M.

If you are 60, it is 6:00 P.M., and dinner is being served.

If you are 70, it is 8:00 P.M. and the shadows have already fallen.

If you are 80, it is 10:00 P.M. and time for the lights to go out.

With caution, you may postpone the twenty-fourth hour, but you can not stop it. "Death is a black camel, which kneels at the gates of all."

But what you can choose is whether death as well as life is a redemptive experience. Few of us

will die on flaming crosses of glory. Most of our redemptive living will be an inch at a time, and our redemptive dying a drop of blood at a time. Few will be heroes, martyrs, or saints. But our waking prayer each morning can be, "Loose me from myself, God. Free me to live and die redemptively."

Fear, then, neither life nor death, so long as life is unshackled from selfishness and death is unfettered by morbid self-centeredness.



... IN a hard-hitting speech on the Senate floor, Senator Robert F. Kennedy, D-N.Y., accused the cigarette and broadcasting industries of luring thousands of young people into the habit which may lead to their premature death. He warned these industries to regulate cigarette advertising or else face "within a reasonable period of time," regulatory legislation.

"This matter can wait no longer," said Kennedy. "Thousands of young people every year are still buying premature death when they buy their first package of cigarettes. Preventive action is therefore imperative."

Citing the failure of the industries to fulfill their promises to police their advertising, he stated, "Far from helping to discourage young people from starting to smoke—or even remaining neutral by explaining the dangers while enumerating the attractions of cigarette smoking—the cigarette industry and the broadcasting industry are actively luring thousands of youngsters to take up the habit they may never be able to break.

"The advertising is a weapon to lure them to their ultimate destruction, a tool to lead them to snuff out their own lives.

"Both industries, therefore, must come up with a realistic program to police themselves."

SBC seats Russellville messengers

By the BAPTIST PRESS

DETROIT, May 24—A motion to deny seats to messengers of an Arkansas Baptist church opened the Southern Baptist Convention in dramatic fashion here Tuesday night, but President Wayne Dehoney promptly ruled it out of order.

William C. Huddleston of El Dorado, Ark., offered the motion which called for denying seats to the messengers of the First Baptist Church Russellville, Ark. Huddleston is pastor of Trinity Baptist Church in El Dorado.

The motion charged that the Russellville church "has departed from the traditional practice of 'regular Baptist' churches by officially adopting a doctrinal statement which advocates the practices of open communion and the acceptance of alien immersion."

The Arkansas Baptist Convention earlier refused to seat the messengers from the Russellville church on the same charges. Huddleston said the matter was presented to the Southern Baptist Convention in order to clarify that action.

Dehoney ruled the motion out of order on three points:

—The constitutional requirement for membership in the Southern Baptist Convention, as found in Article III of the constitution, does not make these two positions as tests of fellowship for membership in this convention.

—The statement on Baptist faith and message, adopted at the 1963 Convention in Kansas City, does not make alien immersion and open communion grounds for excluding membership.

—By tradition and practice the Convention has refused to delineate detailed tests of faith.

The last time this matter came before a session of the Convention was in 1914, when J. B. Gambrell

was president. The Convention refused to outline tests of faith then.

Dehoney's action ruling the motion out of order was met with applause from the 9,590 messengers of the Convention.

In an interview following the action, Huddleston said that he did not favor the action taken by the Arkansas Baptist Convention, and that he had brought the motion for clarification.

"I would like to see them seated. I feel that I have won a victory," he stated.

The Russellville church has a membership of approximately 800. It is not immediately known how many official messengers the church has at the Southern Baptist Convention.

Arkansan re-elected head of TV Commission

DETROIT, May 24—Dr. Andrew Hall, pastor of First Church, Fayetteville, Ark., was re-elected president of the Radio and Television Commission Wednesday afternoon following the agency's annual luncheon meeting at the Pick Fort Shelby Hotel.



DR. HALL

Other officers re-elected were Cleeta John Rogers, Oklahoma City attorney, vice president; and the Rev. Floyd Roebuck, pastor of First Church, Rome, Ga., secretary.

In other action, members of the Radio-TV Commission approved naming a Commission Affairs Committee to instruct and orient board members elected by the Southern Baptist Convention. C. Winfield Rich, Memphis, Tenn., minister of education of Temple Baptist Church, was appointed chairman.



OFFICERS of the superintendents of missions, which met in Detroit previous to the SBC, are (from left): President D. E. Strahan, Ponca City, Okla.; Secretary John D. Gearing, Blytheville, Ark.; and Treasurer Tom Frances, Henderson, Ky. Vice President Ray Dobbins, Miami, Fla., is not pictured.

H. Franklin Paschall new SBC head

SOUTHERN BAPTISTS reached into a covey of eleven nominees to hand-pick another Tennessean for president, at their annual meeting last week in Detroit.

Blue-eyed, 44-year-old H. Franklin Paschall, pastor for the past ten years of First Church, Nashville, Tenn., became the 27th president of SBC as the result of an election that required two run-offs.

A native of Hazel, Calloway County, Kentucky, Dr. Paschall was born on May 12, 1922. In the process of growing up, he lived three years in Henry County, Tenn.

Dr. Paschall has three earned degrees and one honorary degree: the B.B. degree from Union University, Jackson, Tenn.; the B.D. and the Th.D. degrees from Southern Seminary, Louisville, Ky.; and the honorary D.D. degree from Union University (1956).

He became a Christian at the age of 14 and was baptized into Oak Grove Church, Henry County, Tenn. He was ordained in April, 1941, by a council called by the Oak Grove Church.

Dr. Paschall served for ten years (1941-1951) as pastor of Hazel Church, in the community where he was born. He went to his present pastorate from the pastorate of First Church, Bowling Green, Ky., where he served 1951-1955.

Long active in denominational affairs, Dr. Paschall currently serves as president of the Nashville Baptist Pastors' Conference; as a member of the boards of trustees of Belmont College, Nashville, Tenn.; and of Mid-State Baptist Hospital, also in Nashville.

He was president, 1953-1955, of Kentucky Baptist State Board; chairman, 1953-1955, of the Executive Committee of Kentucky Baptists; and a member, 1956-1962, of the Sunday School Board of SBC.

—By The Editor—

The Cover



DR. H. FRANKLIN PASCHALL

Mrs. Paschall is the former Miss Olga Bailey, also of Hazel, Ky., who changed her name to Paschall in an impressive ceremony on June 4, 1944. The Paschalls have two daughters, Palma Lynn, 20, and Sandra Kay, 18.

The impact of his election to the SBC presidency struck Dr. Paschall "like lightning," as somebody put it. "My wife had told me I would be elected—but I didn't believe her," grinned the new SBC head, as he received the press at a scheduled conference shortly after his election.

But the consensus of the Baptist editors attending the press conference was that the new president had "hit the ground running." He never allowed himself to be backed into a corner as he fielded questions that came fast and furiously on such topics as race, war and peace, and separation of church and state.

A part of what it means to be SBC president was reflected in an anecdote W. C. Fields shared with those present for the press conference.

"When I called the president to invite him to this conference," said Dr. Fields, "he said, 'That will mean picture making—I'll have to shave before I come!'"

Dr. Paschall shows every prospect of giving Southern Baptists, with the Lord's help and our prayers and support, the stellar leadership his high position calls for.



PRESIDENT AND MRS. PASCHALL

God's word across twenty-five years

BY ARTHUR RUTLEDGE

EXECUTIVE SECRETARY OF THE HOME MISSION BOARD AT ATLANTA, GA.
IN AN ADDRESS TO THE SOUTHERN BAPTIST CONVENTION

THE "fruit basket turn over" which began in the early 1940's sent Southern Baptists into all parts of the nation. Military assignments, industrial and business opportunities, and educational centers beckoned them. Often they moved into communities with no Baptist witness, or with too few churches. Sometimes there was a very limited evangelical witness of any kind.

Earnest men and women and their families reacted in a manner very similar to the record in the eighth chapter of the Acts of the Apostles: "They that were scattered abroad went everywhere preaching the word." Little groups met in homes—in living rooms or basements—of interested families. As attendance grew they moved out to rented quarters, then in time sought property and a building of their own. Some of these congregations appealed to the Home Mission Board for help.

As early as 1946, twenty years ago, the Board employed a general field worker for the western states, thus launching its modern "pioneer missions" thrust. Congregations in new areas affiliated with nearby state conventions, and the Home Mission Board and the state conventions jointly assisted these new congregations in ways which were appropriate and feasible. From its beginning until now Southern Baptist mission efforts in newer states; insofar as state and home mission boards could affect them, have been projected in a constructive, noncompetitive manner.

From these beginnings in the western states, new work began to develop in the midwestern and then the Great Lakes states. Most recently, scarcely more than a decade ago, congregations began to develop in the northeastern states.

In fifty states

BY 1962 Southern Baptist congregations were to be found in every one of the fifty states. The Convention, which began in 1845 with representation from fourteen states with a total population of slightly in excess of seven million, now has churches and members in all fifty states and serves in the midst of a national population of over one hundred ninety-three million. We have become nationwide to an extent true of few other Christian bodies in this land. It seems to me to be very appropriate that we are now seeking to determine whether there may not be a more descriptive name for this convention

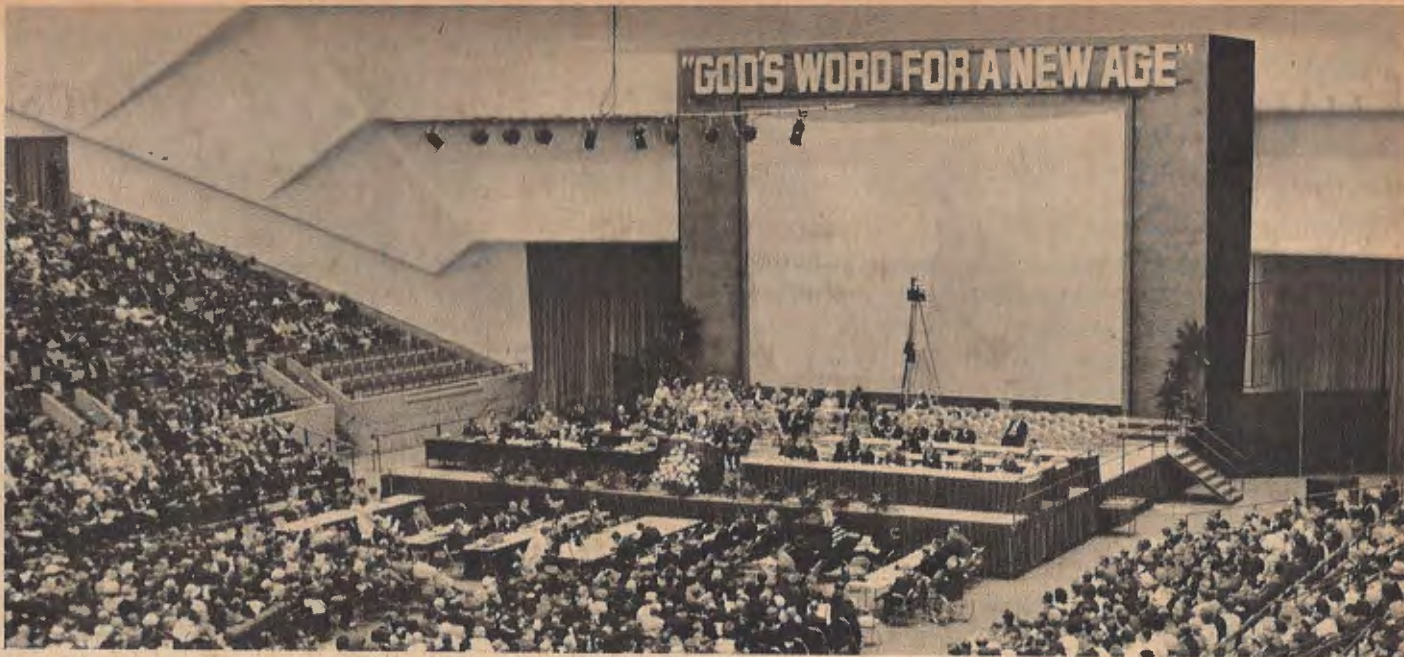
which is no longer regional or geographic.

This week we meet in a state where Southern Baptist churches have increased from six just 15 years ago to 148 churches and 49 chapels today. This is typical of the national story. God has so blessed this mission effort that now, after 25 years of expansion in areas not served by the SBC before 1940, there are in these states over 2,600 churches related to this convention. Ten new state conventions have been constituted. Their total membership is in excess of 581,000. This is approximately 5 percent of our total reported membership, but these churches won to Christ more than 10 percent of those baptized by Southern Baptists during the past five years. These young churches, many of them mission churches, have struggled to attain self-support and to provide buildings, but nonetheless provided 3.6 percent of the total mission gifts of the entire Convention for the past five years.

During a period when growth has come harder for the older states of the Convention, these younger states and conventions have provided new life and a new challenge for us.



ARTHUR B. RUTLEDGE



OPENING session of the SBC for its meeting in Detroit found Cobo Hall only two-thirds full as registration had reached 9,590 by the start of the session.

Pioneer missions

IN 1959 the SBC instructed the Home Mission Board to "continue to increase its emphasis on work in areas where there is no state convention or where the state convention is not well established." The Board is seeking faithfully to fulfill this directive. One of the twelve programs of this Board, approved by this body, is the Program of Pioneer Missions. At this time churches in 22 states are being served through this program. Pioneer Missions as administered by the Home Mission Board, today concerns itself primarily with work in states which do not yet have a state convention of their own, but affiliate with an adjacent convention. Montana and Wyoming, for instance, relate to the Colorado Convention, and the New England states to the Maryland Convention.

In state-[conventions] like California and Michigan, Oregon-Washington and Ohio, assistance continues to be provided but through other departments. As state conventions are constituted the work is broadened. Mission centers are serving effectively in downtown Detroit and in Gary, Ind. Language missions are reaching Polish, Spanish, Portugese, and Italian people in the Great Lakes areas. Actually, our involvement in these new areas has opened to us an opportunity of language missions beyond anything we have ever known before. There are more than 35,000,000 persons of a non-Anglo language and culture background in this country. A high percentage of these is in the newer areas of our Convention.

At this time the Home Mission Board is assisting in the support of 308 mission pastors in these

younger conventions. We are assisting in the employment of 107 area and state mission superintendents. We are helping provide 115 workers among language peoples, in mission centers and in other specialized types of work, including US-2 workers. We have consistently supplied over 340 student summer missionaries to these areas each summer during recent years.

Chaplains have been a significant help in establishing new work, serving as pulpit supplies when schedules would permit, and being active members, along with their families, of these young congregations. Surveys have been conducted in all parts of the country, pointing up evangelistic and mission needs. The vast majority of church loans have been to these areas. Since 1953 we have made 1,804 building and site loans.

The Home Mission Board is taking seriously the 1959 directive of the Convention. It is our joy to be associated with these fellow Christians of the challenging newer areas, some of whom you will be hearing in the minutes just ahead. We thank God for the courage, the commitment, the spiritual effectiveness of these ministers and laymen whom God is using to help spread His word in our dynamic day.

With populations mushrooming and moral and social problems multiplying, we rejoice in every effort of our fellow Christians of all denominations to honor Christ. We believe there is a strategic mission for Southern Baptists to perform in these days. Let us pray for direction and power. Let us pray for workers, for hundreds are needed as pastors, in inner-city ministries, and among language peoples.

With God's written Word and His living Word, the Son of God and our Savior, guiding us, let us continue to give our witness all across this dynamic nation with vigor and in love,

Missionary echoes from Detroit

—BY HARRIET HALL—

MY husband and I had a very pleasant train trip via Kansas City and Chicago to Detroit to attend the sessions of the Woman's Missionary Union and Southern Baptist Convention.



MRS. HALL

As we rode from Chicago toward Detroit two men sitting behind us began to speak German. For a moment it seemed we must surely be in Weisbaden or Frankfort. However, as I glanced out the window at Gary I saw a large sign saying "United States Steel." So I knew we were still in our own country.

It was a little like seeing the season of spring start all over again as we looked out the picture window of the train. In rapid succession we saw pink and white blossoms of flowering trees, redbud, Japanese magnolia, and flowering peach. There were lilacs in bloom near the shore of Lake Michigan and I smiled as the two men behind me suddenly forgot their German and lapsed into English, "Look at the beautiful Michigan Lake!" "Ya," I thought.

A soldier who sat near us on the train told of the very sad duty that was his—he was accompanying the body of his buddy who had been killed in a car wreck here in the States, three weeks after returning from Vietnam.

Another passenger spoke of a dead elm (not the editor of this paper) as we saw several trees which were victims of Dutch elm disease.

Our train went right by the Western Michigan University campus at Kalamazoo and a short time later made a quick stop at Battle Creek. I saw some signs such as "Postumville" and "Cereal City" as our train continued on its journey past the big Kellogg plant.

Along the beautiful Ypsilanti river section we saw japonicas in bloom and more redbud trees. It seemed that someone had turned back the clock, going back to our early spring of a few weeks ago. As we arrived in Detroit we literally turned back our clocks by one hour.

While my husband went to the Pastors' Conference I went to the Woman's Missionary Union meeting.

To every people'

AS we gathered for the opening session our attention was centered on a huge screen which formed the backdrop for the theme. On this blue-green curtain were the letters *N O W* in large white lettering. The letter "O" served as a frame for a picture of the world, focusing our thoughts on the theme:

"To Every Nation, Tongue, and People—NOW." A black-and-white picture of this screen cannot really do justice to the beauty of the setting.

Each of the five sessions was opened with a worship service. The first part consisted of a tableau using the stage and screen, illustrating a city. For example, the first of these was on Rome. While those on stage depicted a Roman street scene, the narrator, Francis DuBose, superintendent of Missions in Detroit, read blank verse which he had written for the occasion. Another very effective part of the opening worship services was the time of prayer testimonies. These were given by Dr. and Mrs. Rutledge, Dr. and Mrs. George Schroeder, Dr. and Mrs. Cauthen, Dr. and Mrs. James L. Sullivan, and Dr. and Mrs. Wayne Dehoney.

Mrs. R. L. Mathis paid tribute to the late Mrs. W. J. Cox and said she still speaks to us, quoting excerpts of her former speeches: "God prepares us for great movements through individual fidelity," and "In our mission vision there is no near and far—rather, there is one great vision."

Gospel of life

IN each of the sessions there were outstanding messages of missionary challenge. William Dyal Jr., director of organization for the Christian Life Commission, spelled out Christian concern as the answer to moral problems and other ethical issues facing our nation. "With courage we must refute the idea that the gospel is only for death-bed occasions," he said. He stressed that it is for *life*. He said that the ad writers have made man a consumer, a passenger, a voter, and that even the churches have made man a "prospect." But we must see him as a *person*. "Is it worth your life to get involved?" asked Mr. Dyal.

Mrs. Edgar Bates, of Toronto, Canada, president of the Women's Department of the Baptist World Alliance, spelled out Christian concern as the solution to world problems. She mentioned three aspects of today's world which loom large in her thinking: 1. hunger; 2. hate; and 3. hope. Mrs. Bates, who was born in India, returned to the place of her birth in January. She saw firsthand the problems of a population trying to keep flesh and bone together in a famine all across the land. She concluded her message by saying, "It is not enough to talk. We must act. Christ lives, He loves, and He saves. This is the *why* of Christianity."

Miss Mary Brooner, missionary to Gatooma, Rhodesia, told of progress by missionaries during political crises in Africa. In speaking of answered



THE worship of Buddha is dramatically presented to Southern Baptist women in Detroit attending the annual sessions of the Woman's Mission-

ary Union. The WMU sessions were held under the theme, "To Every Nation, Tongue, and People—NOW."

prayers, Miss Brooner said, "God always gives us either what we ask or something better." She added, "Let missionaries not hesitate to go to Africa; they are needed now."

Missionary Jack Hancock told of plans to conduct a nation-wide revival in France in the near future.

Mrs. David Stull, missionary to Peru, told of efforts to influence college students for Christ.

Missions in Vietnam

MISSIONARY Robert Davis, serving in Vietnam, told of our witness in this war-torn country. He said that three missionaries had been killed in Vietnam, three had been kidnapped, one missionary home had been bombed, but none of these incidents involved Baptist missionaries. "Adversity often tenders the heart of the lost," he said. "Through the smoke and rubble we must see the people and take the Gospel to them."

Dr. Catherine Walker told of missionary opportunity in Indonesia and the dangers faced there in such a time. "Crisis is a time for trust," she said, "and it is also a time to show love and concern."

Dr. and Mrs. Jasper McPhail told of their work as Southern Baptists' "first missionaries in India since Luther Rice." Mrs. McPhail recalled that in India one man said to her, "I don't like to touch the

dirty hands of the people." Her answer was, "I don't either, but 'the love of Christ constraineth me.'"

Dr. Kenneth Chafin, of Southern Seminary, brought the closing message of the missionary sessions. He centered our thinking on two questions, "Does modern man need Jesus?" and "Does the urban city need Jesus?" He challenged us to be "neighbors in this land in our day." God help us to do it.



OFFICERS of the WMU, which met in Detroit previous to the SBC, are (from left): Miss Alma Hunt, Birmingham, Ala., executive secretary; Mrs. Robert Fling, Cleburne, Tex., president; and Mrs. J. R. Lobaugh, Kansas City, Kan., recording secretary.

Ministers look at themselves

By the BAPTIST PRESS

DETROIT, May 24—Failure of ministers to preach the Word of God with reliance upon the Holy Spirit was the overriding theme of the speakers at the Southern Baptist Pastors' Conference which wound up two days of sessions Tuesday at Cobo Hall here.

Some of the denomination's most respected pastors, evangelists and teachers admonished 6,000 of their fellow clergymen to avoid conformity and faithfully preach the message God gives them.

Ranging in age from 35-year-old C. A. Roberts of Tallahassee, Fla., to 80-year-old R. G. Lee of Memphis, Tenn., the speakers moved almost as a single force, taking a highly critical view of themselves and offering their diagnoses. The prescription they generally agreed on is a return to Bible-centered convictions and dependence upon the guidance of the Holy Spirit.

Roberts, pastor of Tallahassee's First Church, asked if it is possible that ministers don't really believe the most important thing about Christian experience. He told the pastors that if Christians honestly lived as if God were with them everywhere they went, they would be convicted by it. Following his address, the pastors elected Roberts as their president.

A news commentator, ABC's Paul Harvey, took his turn opening night, declaring that if scientists were as unimaginative as some clergymen, the world would still be in physical darkness. "Preachers can learn something from our scientists and our salesmen when it ought to be the reverse," Harvey said. "We have meticulously refined the intellect of our young people but have neglected their emotional development and thus have bred a gen-

eration of taller, healthier unguided missiles."

'I conformed'

ROY McClain, pastor of the First Baptist Church of Atlanta, Ga., told the pastors that the modern slogan is "I came, I saw, I conformed. Which is worse, the man who says God is dead, or the multitudes who go about as if he never lived?" McClain said Southern Baptists just sat about and dozed and reacted during the racial situation. "Jesus Christ demands that we do the acting, take the initiative," the Georgia pastor said.

The destructiveness of conformity in spiritual things was also pointed up by other speakers, including Jimmy Allen of Dallas, secretary of the Christian Life Commission for the Baptist General Convention of Texas. Allen called the present age a "strange paradox" in which ministers are faced with discovering self discipline or succumbing to the pressures of conformity.

Allen said the most tragic assault on the Baptist scene is the struggle a minister finds himself in to justify the support of Baptist ministries with tax funds while maintaining that he is protecting the insight of religious liberty through separation of church and state.

White-haired R. G. Lee, pastor emeritus of Bellevue Baptist Church, Memphis, Tenn., charged that the world is full of formalism and hypocrisy and the great need of churches today is for real Christians "who weigh 16 ounces to the pound on God's scale.

"We have made marvelous material and scientific progress, but spiritual and moral progress has not kept pace. The world cries out



C. A. ROBERTS

for heroic and sacrificial Christians."

The speakers also took some swings at "liberal protestants" and proponents of the "God is dead" theology.

Herschel H. Hobbs, pastor of the First Baptist Church of Oklahoma City and former president of the Southern Baptist Convention, contended the "God is dead" theology isn't theology at all but a "frustrated humanism."

"Our age is plagued with pseudo-theologians who are in reality philosophers posing as theologians," Hobbs said. "Much that goes under the name of modern theology is philosophy which disregards the Bible altogether or else uses it merely as a springboard for a leap into agnosticism."

A Florida pastor, Jess C. Moody, pastor of First Baptist Church, West Palm Beach, branded the liberalists as "young cynics who never seem to realize that the chip on their shoulder and their head are one and the same.

"For years we have listened to liberal protestants chide us with the demand 'Get relevant.' Now I want to stare right back into their faces and insist, 'Get reverent!'"

Gerald Martin of Memphis was chosen vice president of the pastors' group and Warren Littleford, Minneapolis, Minn., secretary.

Resolutions adopted by SBC

(Digest)

No. 1—Concerning the Fellowship of Christian Athletes

THE resolution commends the organization for its effective Christian witness and encouragement to young athletes to actively participate in the churches.

No. 2—Concerning Convention officers

THE resolution commends the officers of the Convention, and concludes, "Well done, thou good and faithful servants."

No. 3—Concerning religious liberty

IN the historic Baptist concern for religious liberty the separation of the state from the church has been and continues to be an important policy.

In view of the renewed efforts to change the effect of the First Amendment, this Convention reaffirms the resolution adopted in 1964 with reference to the adequacy of the First Amendment as the legal basis for implementing our concern. We continue to oppose any and all attempts to modify this guarantee against establishments of religion and against interference with the free exercise of religion.

The importance of the policy of separation of church and state is increased rather than diminished by the overlappings of public concerns with church concerns, and by the numerous complexities associated with public provisions for health, welfare and education.

In view of the increasing complexity of public programs of fiscal support, we commend the state conventions and the institutional trustees that have undertaken careful analyses of institutional policies with a view to the safeguarding of our historic concern for these principles. We likewise commend the Education Commission for launching a broadly representative study of contemporary denominational programs and needs in higher education.

We urge all who plan or operate religious activities to refrain from seeking public funds for the advancement of sectarian causes. We also urge all public agencies that support educational, health, or welfare activities of any kind to safeguard against the use of public funds for the support of, or the advancement of sectarian causes, purposes or projects.

No. 4—Concerning Christian attitudes in the modern world

SOUTHERN Baptists, meeting here in this cosmopolitan city of more than two million people, are reminded of our responsibility for helping to create better understanding in a pluralistic society. We are aware of many problems that present new challenges to thoughtful believers. We view hopefully and gratefully the signs of growing understanding and respect among all groups.

While the majority of our people are not ecumenically-minded in a structural and organizational sense, nevertheless, we rejoice with others in the present-day signs of a growing spirit of respect and good will among many religious bodies. We believe that it is the will of Christ that all who believe on him should be of one accord in spirit.

We also extend our good will and love to non-Christian bodies and pledge ourselves anew to the defense of full religious liberty for each of them as we claim it for ourselves in every part of the world. While differing in beliefs we recognize the sincerity of the millions who adhere to non-Christian religious views, and we would urge each and every one of our 10½ million Southern Baptists to exercise understanding toward all and to refrain from undue criticism of any, while steadfastly holding to the truth of Christ as revealed in the New Testament.

We feel that our commitment to the lordship of Christ requires us to demonstrate our love and concern for all others. We find considerable encouragement to believe that the whole world may derive benefits from the fresh winds that give some promise of religious freedom for all religious bodies in all parts of the world.

No. 5—Concerning the host city

THE resolution expresses appreciation to the cities of Detroit and Windsor, Ontario, for their kindness and consideration.

No. 6—Concerning the urban challenge

THE resolution reaffirms support of witness in the West, the North and the East.

No. 7—American Bible Society

THE resolution urges support of the work by churches and people.

No. 8—Concerning men in Vietnam

THE resolution calls on Baptists and fellow Christians throughout the land to renewed prayer for our American troops, for their loved ones, for our enemies and for world leaders, that they may somehow be led of God together to find the high and honorable road to peace and gain together the wisdom and courage to walk it.

New SBC officers

President: H. Franklin Paschall, pastor of First Church, Nashville, Tenn.

1st vice president: Fred D. Hubbs, executive secretary-editor, Baptist State Convention of Michigan, Detroit.

2nd vice president: Howard H. Aultman, pastor, First Church, Columbia, Miss.

Arkansans on boards

ARKANSANS named to SBC boards and committees include:

Committee on Boards: Ray Branscum, pastor of West Markham Church, Little Rock; and Dale Ward, Little Rock businessman and member of Immanuel Church, Little Rock.

Committee on Committees: Don Hook, pastor of Baptist Tabernacle, Little Rock, and president of the Arkansas State Convention; and Dale Ward.

Executive Committee: Rheubin L. South, pastor of Park Hill Church, North Little Rock, and chairman of the Executive Board of Arkansas State Convention, named to fill a vacancy caused by resignation of Dale Cowling, pastor of Second Church, Little Rock. The term will expire in 1967.

Annuity Board: Sam Reeves, pastor of First Church, Arkadelphia, for term expiring in 1969.

Southwestern Seminary, Ft. Worth, Tex.: Kendall Berry, Blytheville businessman and member of First Church, Blytheville, for term expiring in 1971.

Southern Baptist Foundation: Joe Rushton, Magnolia physician, and member of Central Church, Magnolia, for term expiring in 1967.

Education Commission: W. H. Heard, chaplain, State Tuberculosis Sanatorium, Booneville, for term expiring in 1969.

Christian Life Commission: John McClanahan, pastor of First Church, Pine Bluff, for term expiring in 1969.

Historical Commission: Bernes K. Selph, pastor of First Church, Benton, for term expiring in 1969.

Stewardship Commission: Robert Parker, pastor of Cullendale First Church, Camden, for term expiring in 1969.

Baptist Joint Committee on Public Affairs: Ralph Phelps, president of Ouachita University, for term expiring in 1967.

Recording secretary: Clifton J. Allen, editorial secretary of the Sunday School Board of SBC, Nashville, Tenn. (re-elected).

Registration secretary: William F. Kendall, executive secretary, Tennessee Baptist Convention, Nashville, Tenn. (re-elected).

Treasurer: Porter W. Routh, executive secretary, Executive Committee, SBC, Nashville, Tenn. (re-elected).

New Hope centennial

NEW Hope Church, Jonesboro, will observe its centennial anniversary June 5. The church was organized on June 2, 1866, as the New Salem Baptist Church, but was changed a few years later to New Hope.

The church has the original minutes of organization and records through the year 1919. For a few years following, the minutes were not available and the church was inactive for several years. Minutes are complete from 1937 until the present time.

Former pastors are invited to attend and former members will be returning.

Howard King, Flippin, a former pastor, will bring the morning message. Guy Whitney, Paragould, will speak during the afternoon activities. Others participating will be Carl Bunch, Dr. S. A. Whitlow, Dr. Erwin McDonald, Harold Ray and Van Booth.

Eugene Webb is the present pastor.

At Green Memorial

TOMMY Townsend, Ironton Church, Little Rock, has been called to serve as interim pastor at Green Memorial.

His ordination was held at Ironton May 15. Howard King, Ironton, served as moderator; Edward Edmondson led in the examination and R. V. Haygood delivered the sermon.

Serving on the presbytery council was Ike Gates and deacons of Ironton and Green Memorial.

Archie Butts, former pastor of White Rock Mission, has been called to serve as pastor at Ironton. He will be on the field beginning June 6.

FIRST Church, Ben Lomond, has called Mike Carozza, Nashville, Ark., as pastor. He was formerly pastor of First Church, Nashville.



ROY GEAN LAW

New Ft. Smith pastor

ROY Gean Law has recently accepted the pastorate of Temple Church, Ft. Smith. He was formerly pastor of First Church, Pea Ridge, where he had served more than two years.

While at Pea Ridge, Mr. Law was serving his second term as moderator of Benton Association. In the church, along with additions to the membership, a new organ was purchased, the kitchen was redecorated, the nursery was redecorated, and the church library was relocated and redecorated.

Mr. Law is a native of the Ft. Smith area where he graduated from junior college. He is a graduate of Ouachita University and Southwestern Seminary.

Mrs. Law is the former Miss Eleanor Carter, Ft. Smith.

Mr. and Mrs. Law have a son, Bryan Carter, 3.

Ordination set

COCKLEBUR Church May 15 voted to ask Gravel Ridge Church to ordain Doyne Bailey.

Ordination has been set for June 5 at 2:30 p.m. The program is under the supervision of Jack Livingston, R. L. Campbell and W. B. O'Neal.

JAMES F. Brewer has resigned as pastor of First Church, Helena, effective May 31, to return to Columbia, Tenn., where he will be a supply preacher and a public relations consultant for a bank.

During his seven and one-half years at Helena, 580 members were received by the church. Total gifts amounted to \$419,460. Of this sum, \$102,485 went to missions.

The total property debt of \$91,840 has been reduced to \$17,000.

Mr. Brewer has served as a member of the Arkansas State Convention Executive Board since 1958. Previously he was on the Board from 1937 to 1942. During his recent term, he had served as chairman for three years.

Douglassville dedicates

DOUGLASSVILLE Church will dedicate its new sanctuary June 5 at 2:30 p.m. The new sanctuary is constructed on the old two-story brick building.

R. V. Haygood, Pulaski County associational missionary, will give the dedication address, and special music will be provided. Don Grendell, pastor, will moderate the services.

Others on the program will be some of the former pastors. H. J. Conger, the first pastor, will be unable to attend. He is now pastor of First Church, Knightstown, Ind.

The sanctuary is white block brick with white interior, blond paneling, and blond oak furniture. The auditorium seating capacity is 300.

The old structure is to be completely remodeled with a kitchen and dining area that can be used as a fellowship hall. There will be 12 classrooms, a nursery and three rest rooms.

Mr. Grendell, in his third year as pastor, and Mrs. Grendell have two children.

The public is invited.



MR. GRENDELL



ALFRED R. CULLUM

McGehee pastor

ALFRED R. Cullum, pastor of Woodson Church for five and one-half years, is the new pastor of South McGehee Chapel, McGehee.

While he was at Woodson, there were 70 baptized and 36 who joined by letter or statement.

An entire new church plant was erected with seating capacity of 250 in the auditorium and educational space arranged to accommodate a fully graded Sunday School. The church is centrally heated and equipped with a public address system including outside speakers enabling the playing of chimes. A Hammond organ was purchased and new furniture installed.

Four-hundred-ninety-five square feet of floor space were added to the parsonage, and a carport with concrete floor. The front porch was roofed.

The overall value of the church

property has increased from \$10,000 to \$45,000.

A total of \$47,918 was given through the Woodson Church over the 66 months with a total of \$4,990 to missions.

Journalism awards

TWENTY-TWO students received awards for work on the yearbook or newspaper at Ouachita University in an awards program at the home of the Claude Sumerlin May 9.

Robert H. Russell, newspaper sponsor, presented awards for work on the *Signal* to Betty Rowe, Hot Springs, editor; Paul Rhoads, North Little Rock, Marlane McLain, Malvern, Lamar James, Arkadelphia, Randy Hedrick, Horatio, Glenda Emberton, Scotland, and Curtis Montgomery, Ft. Worth.

Sumerlin, yearbook sponsor, awarded pins for work on the *Ouachitonian* to Donna Joyce, Stamps, editor; Billy Ray Tarkington, Malvern, Linda Goad, Malvale, Peggy Woodruff, Forrest City, Janice Harper, Hope, Gary Crumby, Malvern, Gloria Jean Smith, Stamps, and Sylvia Kay Carpenter, Hamburg.

Receiving awards for work on both publications were Thearon McKinney, Forrest City, Mona Rae Davidson and Beverly McGuire, Malvern, Cheryl Chapman, Wynne, and Earlece Humphries, Little Rock.

Awarded photography pins for work on both publications were Richard Congdon, Louisville, Ky., and Gail Chisum, Albuquerque, N. M.



MARCIA WAGNER

Vacation volunteer

MARCIA Wagner, 16-year-old daughter of Mr. and Mrs. Robert Wagner, Little Rock, is looking forward to her vacation from school so she can be a candystriper at Arkansas Baptist Medical Center.

This is Marcia's second year to volunteer as a candystriper. She is serving as president of the Junior Auxiliary.

More than 100 candystripers between 15 and 17 years of age will be needed this summer at Arkansas Baptist Medical Center to help in many areas of the hospital. The candystriper volunteer is given a choice of where she works and the days and hours that she wishes to volunteer. If these vacancies have not been filled and if she is qualified, she is then assigned to that area.

Facts of interest

... AN analysis that the Revenue Service has just completed of 1963 individual tax returns has revealed that 371 taxpayers reported taxable income of more than \$1 million for that year, compared with 355 the year before. The study also showed that individuals reporting taxable income for 1963 of \$10,000 or more rose 15 percent to 8.1 million.

... Cost to employers of pensions, insurance benefits, vacations, and other "fringes" has been rising much faster in the past two decades than pay for time worked. This year \$1 out of every \$5 in labor costs will go for fringe benefits, compared with \$1 out of every \$10 in 1947.

... Children of Communist China now get their first political lectures at the age of 7. To facilitate an enormous expansion of Communist youth organizations, the eligible age for entry into the Young Pioneers has been lowered from 9 to 7. Intense political indoctrination seems to be Peking's response to the hope expressed by Washington that the rising generations of China may be persuaded to abandon militancy for coexistence.—Survey Bulletin

Nurse graduates

ARKANSANS receiving diplomas from Baptist Memorial Hospital School of Nursing June 10 are:

Helen Earline Bramlett, Pochontas, Mary Frances Craig, Helena, Brenda Evaughn Cullum, Cherry Valley, Sondra Jean Dobbs, Walnut Ridge.

Joyce Ellen Goode, West Memphis, Carole Joyce McLain, West Memphis, Judith Kay Rathbun, El Dorado and Linda Kay Ward, Pochontas.

To Florida church

EARL Bailey, minister of music and education at Central Church, Magnolia, for the past eight years has resigned to accept a similar position with First Church, Panama City, Fla.

Mr. Bailey is a graduate of Louisiana College and Ouachita University. He has served two terms as president of the Arkansas Baptist Religious Education Association and for the past six years has been district Sunday School superintendent for southwest Arkansas. He has written several articles for *The Sunday School Builder*.

The Sunday School at Central has attained the Advanced Standard of Excellence and has consistently ranked in the top churches in Arkansas and the SBC in its worker-training program.

The music ministry at Central consists of eight choirs with approximately 325 participating.

Mr. Bailey goes to the church now pastored by Bill Hickem, former pastor, First Church, Crossett. The Panama City Church ranks among the top 20 churches in Florida with 2,200 members.

News about missionaries

REV. and Mrs. Graydon B. Hardister, Southern Baptist missionary appointees for Jordan, have completed initial Arabic language study at the University of Texas, Austin, and have moved to Bauxite, where they may be addressed at Box 14. He plans to take a course in hospital administration during the summer in preparation for an assignment at Baptist Hospital, Ajloun, Jordan. He was born in Reydell, but grew up in Pine Bluff; she, the former Betty Williams, was born and reared in Bauxite. When they were appointed missionaries in July, 1965, he was pastor of Westmont Church, Memphis, Tenn.

On All-AIC

OUACHITA University had seven members of its 1966 Tiger baseball team chosen on the All-Arkansas Intercollegiate Conference teams.

Three members chosen for the first team are Max Briley, Blytheville; Charlie Williams, Helena; and Rodger Rhoads, North Little Rock.

Named to the second team were Ted Viala, Little Rock; Jim Jordan, Camden; and Joe Calhoun, Poyen.

David Bain, Little Rock, received honorable mention.

DEATHS

Hugh E. Cowling, member of Ben Lomond Church, Jan. 1.

Mrs. Lallie Brewer, charter member of Ben Lomond Church, Apr. 7. She was 74.

Smith heads BSU

JOHN Smith, a junior from McGehee, has been elected president of the University of Arkansas BSU for 1966. John has been appointed as a BSU summer missionary to New York City this summer.



MR. SMITH

Other University BSU officers are: Promotional chairman—Lonnie Luther, Fayetteville; devotional, Kathryn Price, Jonesboro; music, Sheryl Johnson, Little Rock; church, Dianne Amis, Fayetteville; evangelism, Judy Welch, Aurora, Mo.; enlistment, Charles Thorn, Fayetteville.

Record, Francene Williamson, Tulsa, Okla.; stewardship, Jane Wilkinson, Nowata, Okla.; YWA, Ancel Hatfield, Fayetteville; missions, Gail Flood, Warrensburg, Mo.; publicity, Lealon Worrell, North Little Rock; publications, Curtis Barton, Leawood, Kans.; social, Jo Holcomb, Fayetteville; student center, Elizabeth Lewis, Fayetteville.

Re-elected editor

BETTY Rowe, a sophomore from Hot Springs, has been re-elected editor of the Ouachita University campus newspaper, the *Signal*, by the publications committee.



MISS ROWE

Thearon McKinney, sophomore, Forrest City, was re-elected as business manager of the *Signal*, while Donna Joyce, a junior from Stamps, was named business manager of the *Ouachitonian*, the university yearbook. Miss Joyce served as editor of the *Ouachitonian* this year and as editor of the *Signal* her sophomore year.

To West Memphis

JAMES Robert Smith became minister of education June 1 of First Church, West Memphis.

A native of Jackson, Tenn., he is a graduate of Memphis State University and Southwestern Seminary.

Mrs. Smith is the former Miss Linne Hurdle, Moscow, Tenn. Mr. Smith comes to West Memphis from First Church, Everman, Tex., where he was minister of education.

Kelly in presentation

A GRADUATE of Ouachita University and native Arkansan, Rear Adm. James W. Kelly, chief of Navy chaplains in Washington, D.C., presented a special award of appreciation from the Armed Forces Chaplains to the Southern Baptist Convention meeting last week in Detroit.

The commission was recognized for supplying films, tape, recorded programs, and record albums of music used by chaplains around the world. Films are shown at military installations and aboard ships by closed-circuit television. Tapes and albums are heard on military radio stations and sound systems.

Doctor of Theology



WAYNE E. STERLING

WAYNE E. Sterling received the Doctor of Theology degree at New Orleans Seminary May 20.

Dr. Sterling is a native of Jackson, Miss. He is a graduate of Mississippi College and New Orleans Seminary. During his post-graduate work, he served three years as a teaching fellow for Dr. J. Wash Watts.

Dr. Sterling was licensed to the ministry in 1951 by First Church, Ft. Smith, and ordained in 1953 by Emmanuel Church, Jackson, Miss. Pastorates since 1955 include Pioneer Church, Woodville, Miss.; Briel Avenue Church, Natchez, Miss.; and Sylvan Hills First Church, North Little Rock. Presently, he is serving as pastor of Bluff Springs Church, Magnolia, Miss.

He and his wife, the former Miss Carol Lanter, West Hollywood, Fla., have one daughter, Sheryl Dawn, 3.

WAKE FOREST, N. C. (BP) —About 135 students graduated from Southeastern Baptist Theological Seminary here this month.

Principal speakers for the commencement exercises May 5-6 were John D. Hughey, secretary for Europe, and the Middle East of the Southern Baptist Foreign Mission Board; and John W. Edkins Jr., associate professor of theology at Southeastern.

OBU awards

THIRTY-TWO students and one faculty member were honored in an Awards Day program at Ouachita University recently.

In addition, recognition was given to the AIC champion women's tennis team, the AIC men's singles and doubles tennis champions, the intramural champion Beta Beta men's social club, and lettermen in football, baseball, basketball, tennis, swimming, track, golf, and cheerleading.

Selected as senior Ouachitians by vote of the faculty were Judy Pat Neely, Warren, and Sammy Watkins, Waldo.

Receiving the President's Award for service were Sammy Watkins, Waldo, and Ray Hardin, Little Rock, while Francis McBeth, associated professor of music, received the faculty creative award.

Revival news

FAYETTEVILLE Bethel Heights, May 1-8; Henry Davenport, pastor, First Church, Atkins, evangelist; 7 professions of faith; 1 by letter; 18 rededications; Jon Stubblefield, pastor.

INDEPENDENCE Association, Floral Church, May 15-22; Coy D. Sims, East Detroit, Mich., evangelist; R. L. Jefford, Floral, singer; 4 professions of faith; 4 rededications; 8 committed to soulwinning; J. R. Hull, pastor.

HELENA Northside Church, May 13-15; Southern College BSU revival team, Steve Martin, evangelist, Jackie Burton, counselor, Meria Ward, pianist, Garey Hook, singer; 6 by baptism; 3 by letter; 6 rededications; W. A. Ginn, pastor.

LAUDERDALE, MISS., Hickory Grove Chapel, May 9-15; Rick Ingle, pastor, Oak Cliff Church, Ft. Smith, evangelist; 5 music directors from Meridian, Miss., 21 professions of faith for baptism; 4 by letter; 82 rededications; Bill Courington, pastor.

CONWAY Second Church, May 8-15; Alfred Sparkman, pastor, Levy Church, North Little Rock, evangelist; Leroy Summers, minister of music, Union Avenue Church, Memphis, music director; 22 by profession of faith for baptism; 8 by letter; William West, pastor.

WINTHROP Church, one week revival recently, George Havens, Dallas, evangelist; 10 by profession of faith; 4 rededications; Jerald Friday, Lockesburg, pastor.

PINE BLUFF South Side, Aug. 14-

Attendance Report

Church	May 22, 1966		Ch. Adns.
	Sunday School	Training Union	
Berryville Freeman Heights	187	45	
Bigelow	76	87	
Blytheville			
First	562		2
Chapel	81	40	
Gosnell	272	104	1
New Liberty	138		
Trinity	199		
Camden			
Cullendale First	451	184	
First	493	148	
Crossett First	540		
Dumas First	290	75	
El Dorado			
Caledonia	46	24	
East Main	300	100	1
Ebenezer	186	82	
Immanuel	480	158	
Ft. Smith Towson Ave.	166	62	6
Greenwood First	271	81	
Gurdon Beech St.	181		
Harrison Eagle Heights	258	91	3
Jacksonville			
Bayou Meto	142	84	
First	501		5
Marshall Road	213	65	
Jonesboro Central	501		9
Little Rock			
Immanuel	1,179	398	3
Life Line	389	94	4
McGehee First	442	148	2
Chapel	114	56	6
Magnolia Central	665	228	1
Monticello	228	92	1
North Little Rock			
Baring Cross	648	170	2
South Side	57		
Calvary	429	91	
Forth-Seventh St.	205	88	
Gravel Ridge First	208	78	
Runyan	65		
Levy	535	117	2
Park Hill	942	254	6
Sixteenth St.	53	31	3
Piggott First	384		5
Pine Bluff			
Centennial	226	88	1
Second	191	61	1
South Side	750	143	2
Tucker	32		
Watson Chapel	205	86	2
Springdale			
Elmdale	283		2
First	484		
Star City First	291		
Sylvan Hills First	330	80	
Texarkana Beech St.	474	98	
Community	41		
Van Buren			
First	454	165	3
Second	62	30	
Vandervoort	56	25	
Ward Cockleburr			
Warren			
First	392	98	
Southside	72	52	
Immanuel	293	80	
Westside	94	44	
West Memphis			
Calvary	241	100	
Ingram Blvd.	248	74	4

21; Homer Martinez, evangelist; Tal D. Bonham, pastor.

HOPEWELL Church, White River Association, in progress through June 5; John Finn, evangelist; Roy Haney, song leader; Jim Fowler, pastor.

EL DORADO Immanuel Apr. 17-24; T. K. Rucker, Little Rock, evangelist; Bob Hatzfeld, North Little Rock, singer; 1 profession of faith; 1 by letter; Roy B. Hilton, pastor.

INDEPENDENCE Association, Cushman Church, May 8-22; Theo Cook, North Little Rock, evangelist; Bill Todd, Batesville, singer; 9 professions of faith; 7 for baptism; 15 rededications; E. O. Sneed, pastor.

SARDIS Pleasant Hill Church, May 29-June 5; Theo Cook, North Little Rock, evangelist; Morris Ratley, North Little Rock, singer; Jim Thrash, pastor.

From the churches . . .



Ft. Smith Bluff Ave.

THE congregation honored nursery worker Mrs. Gertie Stone at a surprise reception on Mothers' Day, May 8. Mrs. Stone, at the age of 79, has completed 18 years on the church staff. During that time, she has cared for more than 500 different babies, it was estimated by Pastor C. D. Peoples.

The fellowship was arranged by nursery teachers of the Sunday School. Mrs. Ray Bernard, nursery superintendent, presented Mrs. Stone with a large album containing photographs of her "children." Each child present that Mrs. Stone has cared for (many now grown) presented her with a red rose.

Pictured is Mrs. Stone receiving a rose from 17-year-old Cheryl Beckerdite.

North Little Rock

Park Hill

JERRY Reeves, a senior at Ouachita University and a native of Stamps, joined us May 29 to serve as summer youth director. He will enter Southwestern Seminary in the fall to study for the ministry.

Eureka Springs

First Penn Memorial

J. W. CLEMENS was ordained a deacon May 15. Out of town pastors who

participated in the services were Sardis Beaver, Green Forest, who delivered the sermon, Brother Ballentine, Grandview, Ed F. McDonald III, C. V. Summers and William H. Griffin.

A fall revival is being planned with Walter K. Ayers and Jack Hazelwood, Little Rock.

Booneville First

DEDICATION of the pews which have been installed in Adult II Department as a memorial to Richard Stone was held May 21. These pews have been given out of love and appreciation for one whose life was wholly dedicated to the service of the Lord.

El Dorado First

OUR pastor, Dr. Don B. Harbuck, has been honored by an invitation from the Baptist Union of Scotland to participate in the 1967 evangelistic campaign.

May 10 the church in business conference voted to finance expenses.

Ft. Smith Grand Ave.

"OPERATION Toothbrush" is underway in Ft. Smith.

It all started when S/Sgt. Stanley T. Matsumoto, a dental technician with the 98th U. S. Advisory Team in Viet Nam, once stationed at Ft. Chaffee, wrote in a letter to his former neigh-

hors. Mr. and Mrs. Kenneth Durden of Ft. Smith, that school children in his area had no toothbrushes or toothpaste. It would take approximately 4,000 toothbrushes to supply the group, he said.

The Durden's teen-age daughter, Diane, then told the members of her Intermediate Sunday School Department and the group raised enough money to order 300 brushes and have them shipped.

The Sunday School Department is now striving toward enough money to send another order.

El Dorado Caledonia

THE church has voted to build an addition to the present building. It will be 20 by 50 feet and will consist of a kitchen, fellowship hall, bath rooms and storage closets. A well has already been made to supply water for the building.

Serving on the building committee are R. C. Taylor, chairman, Oron Hall, A. C. Bradford Jr. and Lenox Cater.

Hugh Nelson is pastor.

Eureka Springs First

SENIORS were honored May 22 at a large banquet with Mrs. Beulah McBee in charge of arrangements.

Graduating on May 27 were Miss Nancy Ayers, Miss Melinda Cagner, Miss Linda Hand and Miss Linda Weaver. Miss Cagner will return June 5 to her home in Mayaguez, Puerto Rico.

Piggott First



IN recent ceremonies, Mickey Graddy was elevated to the position of Eagle Scout. Mickey, a member of the church, plans to attend Southern Baptist College next fall.

Full-time evangelist

REV. Coy D. Sims, a native Arkansan living in East Detroit, Mich., is now serving as state approved evangelist of the Baptist State Convention of Michigan.

Mr. Sims attended Southern College and Ouachita University and received the B.A. degree from Arkansas College, Batesville. He has the M.A. degree from Wayne State College and is doing work toward the doctorate.

Dr. C. W. Caldwell, secretary of Missions and Evangelism with the Arkansas Baptist State Convention for 19 years, said of Mr. Sims: "His experience as a missionary in Arkansas and pastoral experience in several states qualifies him to serve in churches of all sizes. He is sound in doctrine, fervent in spirit and sane in his evangelistic methods."

The Rev. Clay Polk, formerly of Arkansas and now president of the Baptist State Convention of Michigan, said of Mr. Sims: "I commend him to the brethren and to the churches who are seeking

for an evangelist and believe that you will find in Mr. Sims a man of God with a heart full of love for lost souls."

Evangelist Sims may be contacted at his home at 24960 Roxana Street, East Detroit, Mich. 48021.

Volunteers named

ATLANTA (BP)—Twenty-two Southern Baptist adult volunteers; including Miss Elizabeth Taylor, Harrison, have received short-term missions assignments to serve with the Home Mission Board's Christian Service Corps.

The corps, designed for active Baptist adults who want to spend two to 10 weeks on a mission field, was given a pilot run last summer with six volunteers going as far as Alaska and Hawaii to assist in Vacation Bible Schools, take surveys, prepare for revivals, and help in the construction of church buildings.

ROBERT Moore, Arkansas City, received a B.A. in business at Ouachita University commencement.

Forest Highlands pastor



MR. JACKSON

JOHNNY Jackson is the new pastor of Forest Highlands Church, Little Rock. He assumed the pastorate June 1.

Mr. Jackson is a native of Camden and has served Walnut Hill Church, Dallas, and First Church, DeKalb, Tex.

He is a graduate of Ouachita University and Southwestern Seminary.

Mrs. Jackson is a native of Mississippi. They are the parents of four boys.



BEFORE REMODELING



AFTER REMODELING

MULBERRY DEDICATION — Dedication of the newly remodeled auditorium at Mulberry First Church will be June 5. The \$30,000 in improvements include a modern masonry and glass entrance, veneering of the existing outside walls, new ceilings, new lighting, a new balcony and stairs, rostrum and platform area, refinishing of walls and furniture, new heating and air conditioning equipment for

auditorium and educational building.

Plans were drawn by the Architectural Department of the Sunday School Board in Nashville; Ray Jackson, a deacon in the church, was contractor.

Participating in the special dedication services will be the deacons of the church, members of the building committee, and Paul E. Wilhelm, associational missionary. Charles Holcomb is pastor.

Church Music

Ouachita Music Conference

THE fifteenth annual Arkansas Music Conference for Intermediates, Young People, and Adults is scheduled for June 20-25, at Ouachita University. The oratorio to be featured is Mendelssohn's "St. Paul". Another feature will be a leadership conference on the adolescent voice. Both of these will be led by Dr. Phillip Landgrave, assistant professor, School of Church Music, Southern Seminary.

Other classes include theory, voice, song leading, sight-reading, piano, organ, and band for the Intermediates. A graded choir leadership class is scheduled with Perry Taylor as the clinician. Mr. Taylor is minister of music at First Church, Kerrville, Tex.

Camp pastor is Dr. John Maddox, pastor, First Church, Camden. Miss Gladys Day, organ professor, Southwestern Seminary, will accompany the oratorio and teach a class in advanced organ. Other ministers of music, choir directors, and summer approved music workers will complete the faculty.

Advance registration is \$2.50, and \$15 is due on arrival at camp. This total charge includes meals, lodging, insurance, music, workbooks, counselors, recreation equipment, and use of campus and church facilities. No registrations will be accepted after June 15, so we urge you to mail in your registrations for your church group today. Each church must furnish its own counsellors, and each counsellor and faculty member must pay the \$2.50 registration fee, but other costs will be paid by our department.—Hoyt A. Mulkey, Secretary



EVERYBODY
READS THE
ARKANSAS
BAPTIST
NEWSMAGAZINE

Give me liberty

BY J. I. COSSEY

MOST of the wars have been fought to give people their liberty, their freedom and their right to exercise upon the basis of their free-will. The American people are a liberty loving people.

I do not know of a single endeavor that is not at a great disadvantage where liberty is not fully granted. The muscles of the body work better when given full and complete liberty. No mind can reach its possibilities unless it has liberty of thought and action. There is no such thing as spiritual power except where there is liberty of action. If the power of the Holy Spirit makes a person want to shout, he should have the liberty to do so in any church service.

The prisoner behind the bars is given all the liberty the law allows. The trustworthy prisoner is given more and more liberty. It is the abuse of liberty and bad behavior that makes harsh discipline necessary.

The preacher who has the right to stand before the people must not use this liberty to browbeat the people. If he takes this ad-

vantage of his God-given privilege, he will soon lose his people as well as his liberty. A preacher shows real wisdom when he uses his liberty to draw people to Christ and to the cause of right. No one has a right to use his liberty, in the realm of an established "truth and right," to disrupt harmony and fellowship. Outside of the old "beaten paths" he has a million miles and the wide-open spaces for the free expression of his new discoveries.

Two world forces are at war and each one is fighting for liberty. One is fighting for the liberty to do wrong and the other is fighting for the liberty to do right. The communists are at war because they want the world to be against God; the free world is fighting for liberty to worship God.

I find dynamic power and liberty in preaching the same old gospel which I heard in the rural church when I was a boy. We should change methods often, but none of us have any right to change the truth. Many preachers seem to be in full liberty to leave those old true and tried "beaten paths." This is a wonderful world that gives each person the liberty to teach what he thinks to be right even though he may go astray from the beaten paths. As for me I find my liberty and autonomy most pleasantly exercised in the paths of our fathers.

Woman's Missionary Union

YWA Houseparty—

- It's a missions conference . . .
- It's a summer picnic . . .
- It's fun and fellowship,
- Study and planning . . .

It's a YWA Houseparty for ALL members of Young Woman's Auxiliary—high school, college, career, schools of nursing, leaders—at Ouachita, July 22-24. This mid-summer gathering is a must!

Information has been mailed to all YWA leadership and may be obtained by writing the WMU Office, 310 Baptist Building Lit-

tle Rock. Reservations may be made by sending name, address and \$2.00 registration fee to this same address. Watch this column for program highlights.

* * *

LAST CALL—The second bus to the YWA Conference, Ridgecrest, is filling fast. June 14 is the leaving date—we return June 22. Every YWA should have the experience of attending this Convention-wide missions conference at least once. Send your reservation TODAY! Reservation may be made by sending name, address and \$15.00 deposit to this office.—Mary Hutson, YWA-Sunbeam Band Director

The Bookshelf

Student Union

Billy Graham, The Authorized Biography by John Pollock, McGraw-Hill, 1966, \$4.95

The unique exposure of Billy Graham to people—at least 50 millions have seen him in person during his crusades the last two decades—should assure this book of its being a best seller. Billy Graham as a person, as a crusader for Jesus Christ, and as an American of world-wide repute has never before had genuine biographical treatment. Mr. Pollock's book is based on thoroughly studied facts of Graham's formative years, on scores of interviews with those who knew Billy then and now; on a close relationship with his subject, grounded in mutual respect; and on an inside view of the operation of Billy Graham crusades and of the Billy Graham Evangelistic Association.

Encyclopedia of Psychological Problems, by Clyde M. Narramore, Zondervan, 1966, \$5.95

Dr. Narramore deals with all the major psychological problems, defining and explaining each, providing greater insight into the problems that plague human beings. Each problem is discussed in detail, an illustration is presented, an interesting analysis is offered, and a plan of therapy is indicated. A thorough and comprehensive glossary of psychological terms is found at the end of the volume.

The Spirit of a Sound Mind, by John R. Cobb, Zondervan, 1966

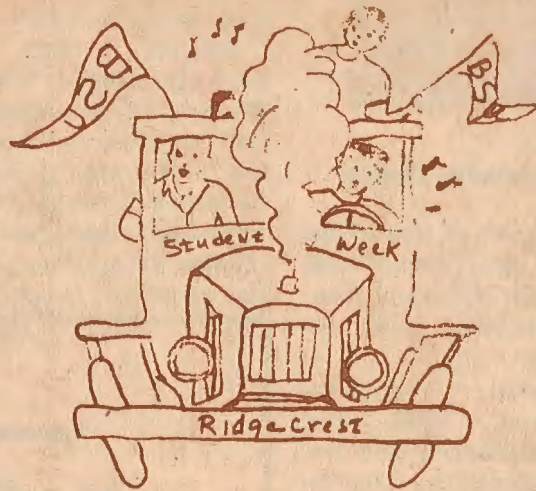
This is a frank, authoritative appraisal of man's modern dilemma. It offers a positive formula and pattern for successful living in today's hectic pace. While it does not attempt to provide pat answers to problems, it offers insights into God's pattern for effective living.

The Gospel According to John I-XII, translated with an introduction and notes by Raymond E. Brown, volume 29 of **The Anchor Bible**, Doubleday, 1966, \$7

This is the tenth volume of a commentary set which will number 38 volumes when it is complete.

The new work on the Gospel of John will be particularly of interest to Bible scholars and to the laity in general because of immensely fruitful research in recent years focusing on this book of the Bible. It is because of this new material that the treatment of John's Gospel receives a more detailed commentary than is customary in **The Anchor Bible**.

Dr. Brown is professor of Sacred Scripture at St. Mary's Seminary in Baltimore, Md., and one of the leading New Testament scholars in the United States.



ATTENTION: High School Senior

attend

Student Week At Ridgecrest

June 9-15

Leave Baptist Building at 8:00 a.m. on June 8th. Return to Little Rock on June 16th. Mail registration fee of \$3 and round trip travel of \$25.00 immediately to:

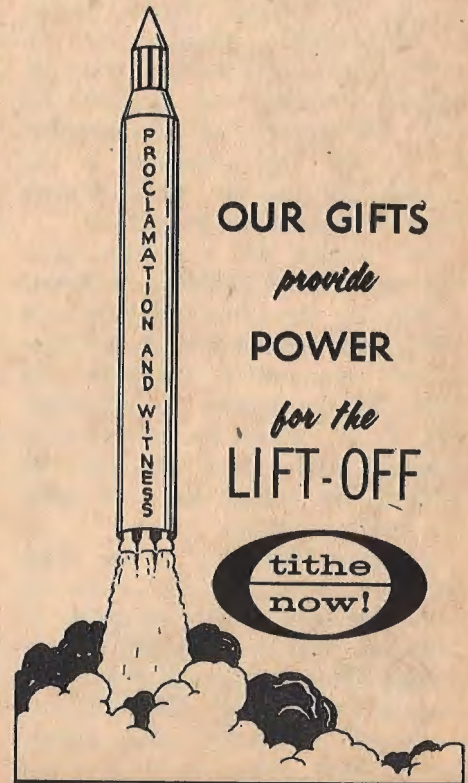
Student Department
401 West Capitol
Little Rock, Arkansas-

Asks liberalization

LOS ANGELES (EP) — Lutheran clergyman John Arthur has called on his church to recognize the sacraments, rites and ordinations of other Christian denominations and to admit communicants of other churches to its altars.

This fellowship, said the Rev. Mr. Arthur, a clergyman whose ministry is on college campuses, should work both ways, with the Lutheran Church approving participation by its members in the communion services of all other churches.

Mr. Arthur, western regional director of the National Lutheran Council's division of college and university work, makes it clear, however, that he thinks there should be a place "in an American catholic church for associations of congregations which hold distinct beliefs and practices."



The laymen were there

LITTLE is known of five of the seven laymen who constituted membership in the Triennial Convention, Philadelphia, Pa., in 1814. They were:

Matthew Randall . . . Born in London, England, 1760, and trained in the mercantile life. Because he held sympathy with the United States, he came to this country in 1783, after the Revolutionary War. He made his home in Philadelphia. He was baptized in 1801 by Dr. W. Staughton in Burlington, N. J., where he maintained his membership. His home was a haven for Baptist preachers. Here they met from all over the country to hold their committee meetings of the convention. It is thought the chief work on the constitution of that body was done here. His early associations in England with Hall, Ryland and Stennet grounded him in the faith and stimulated his missionary spirit. He died in 1833.

Stephen C. Ustick . . . He was the son of Thomas Ustick, pastor in Philadelphia, though born in 1773, before his father was ordained. Stephen was baptized by Dr. Staughton at Burlington, N. J., and was a deacon in the church. He and Mr. Randall were from the same congregation.

Mr. Ustick was a printer, publishing various valuable religious works. He served as postmaster in 1807. Throughout his life he promoted evangelical interests. In later life he moved to Washington, D. C., where he served as a deacon, and then moved to Batavia, O., where he lived until his death in 1837.

Thomas Hewett . . . An Englishman, born Dec. 18, 1762, he came to New York in 1796. In 1799 he united with the Oliver Street Church, having previously been a Pedobaptist. Here he was ordained a deacon and served many years, generous in time and

money with his church. He loved home and foreign missions. He died Dec. 15, 1822.

Edward Probyn . . . He was born in South Wales in 1770. Though he attended the convention in 1814, it seems that he did not unite with a Baptist church in America until 1817, when he joined by letter from South Wales. He was an architect by profession. He acquired considerable wealth

and gave liberally. It is thought he died in Bristol, England in 1845.

Nathaniel Smith . . . He, with the two preceding laymen, were members of Oliver Street Baptist Church of New York City. Three of the seven "laymen" in the convention came from this congregation, with their pastor, John Williams, himself a Welchman. Mr. Smith became a Friend in 1817.

———— Notice ———— Medicare Participants

Union Bankers, A Leader In The Health Insurance Industry, has designed a Revolutionary Health Care Plan, Exclusively For Senior Citizens, To Supplement Medicare. This need is widely Recognized.

This new Medicare supplementary program, MC-65, pays up to \$11,655.00 in expenses that Medicare was not designed to cover. Available to Ages 64 and older only.

For the complete story on this plan, and a brochure explaining in simple terms exactly what Medicare will do, as well as its Limitations, Clip and Mail Coupon Below.

Union Bankers—Medicare 65

405 Fausett Plaza Bldg.
Little Rock, Ark.

Please send brochure on medicare, and information on your supplementary plan—MC-65.

Name _____ Age _____

Street or RFD-No. _____

City _____

This Policy Pays For 365 Days—Not Just A 30 Day Supplement!

Too late?

NO, there is still time to make reservation for Royal Ambassador Camps. The first week of camp will begin next Monday, June 6. This is the All-Age Camp for boys 9-17. There is still time to make reservations and boys will be accepted as long as room is available without overcrowding the units. For this week it would be advisable to call for reservations. The second week of camp will begin Monday, June 13, and will include Crusaders and Pioneers, boys age 9-12. Reservations should be made immediately for this week. The third week of camp will be for Crusaders and Pioneers and will begin Monday, June 27. This will be the last camp for the season. Now is the time to make reservations for all camps. Don't wait until it's too late!



MR. SEATON

Reservation forms, information bulletins, and a camp poster was mailed to all counselors and pastors some weeks ago. Ask them for information, or contact the Brotherhood Department, 302 Baptist Bldg., Little Rock, or Telephone FR 6-2391, Little Rock.

State Royal Ambassador Congress

The State Royal Ambassador Congress held at Pulaski Heights Church on May 6-7, was a really successful meeting. The attendance was good, although it could and should have been better; however, there was a good representation from over the state. Those churches not represented missed a golden opportunity to acquaint their boys with mission work and the challenge of mission fields. Tomorrow's churches will believe in and support missions to the degree that today's boys are given missionary education. The Royal



**We're Looking for . . .
Staffers**

to serve during the

**Siloam Springs
Assemblies**

June 27-July 2

July 4-9

July 11-16

REGISTERED NURSE—2nd week—Honorarium

DINING HALL WAITERS & WAITRESSES—Any week

—Age 15 up—Room and Board

*Contact Ralph Douglas, Baptist Building
401 W. Capitol Ave., Little Rock*

Ambassador program is a missionary education for boys. Give them the best.—C. H. Seaton, Associate Secretary

Training Union

*Training Union
Curriculum*

THIS is the second of six articles explaining the Training Union Life and Work Curriculum.

WHEN and why should the Training Union use the Life and Work Curriculum? This new curriculum beginning in October of this year is for Young People and Adults and planned to be used by churches that also use the Life and Work Curriculum in the Sunday School. If the Sunday School continues to use the uniform lesson series, then the Training Union should use the Christian

Training Curriculum which is a continuation of the present curriculum.

The reason for this is that the Life and Work Curriculum is correlated. It is planned so that the Sunday School lays a foundation through teaching the biblical revelation. The Training Union provides correlated studies and training in skills and actions related to this Bible study. The Training Union curriculum could not relate to that which does not exist. Therefore, the Training Union would not use the Life and Work Curriculum unless the Sunday School uses the Life and Work Curriculum. Either of the Training Union series—Life and Work, or Christian Training series may be ordered along with all other church literature from the Sunday School Board. The new series begins October, 1966 and should be ordered by August.

Next week: How will the Training Union quarterly be changed?
—Ralph W. Davis

"HART OF THE HILLS"

NEGRO BAPTIST YOUTH

JUNIOR GIRLS (AGES 8 - 12)

JUNE 27 - JULY 1, 1966

JUNIOR BOYS (AGES 8 - 12)

JULY 4 - JULY 8, 1966

TEENAGE GIRLS (AGES 13 - 17)

JULY 11 - JULY 15, 1966

TEENAGE BOYS (AGES 13 - 17)

JULY 25 - JULY 29, 1966

Make an Investment in Christian Training of Youth
By Sending a Boy or Girl to Camp

INSTRUCTIONS



NEW DINING HALL

COUNSELLORS (Men)

Rev. J. N. Harrison
Rev. F. O. Jones
Rev. T. J. Williams
Mr. C. M. Terry
Rev. W. E. Walton
Rev. R. Crawford

COUNSELLORS (Women)

Mrs. Hazel White
Mrs. Ellinois Williams
Mrs. Sarah D. Williams
Mrs. Romania Green
Mrs. Margie Washington
Mrs. Mary Washington
Miss S. Smith

1. The Camp will be held at new Camp site "Hart of The Hills," near Ferndale on 12th Street Pike.
2. The Registration Fee is \$1.00 per person. Registration Fee will be deducted from the total Camp cost. Registrations are accepted and Reservations are made on a First Come, First Served basis. Send Registration Fee to: Rev. M. W. Williams, 1022 West 23rd Street, Little Rock, Arkansas, or Dr. Clyde Hart, Rm. 205, 401 West Capitol Ave., Little Rock, Arkansas.
3. Cost of the Camp to each person will be \$12.00. The \$1.00 Registration Fee, paid in advance, will be deducted from this amount. This cost includes Room and Board, Insurance, use of Mission Study Book, and material for one Handcraft Project. The total camp fee may be paid at time of Registration. (Special offer - \$3.50 on first 80 Campers from each age group.)
4. Each Camper should bring a sheet, pillow, bathing suit, soap, towels, wash cloths, toothbrush and toothpaste, notebook and pencil, and Bible. You may also bring a camera, athletic equipment (especially ball glove), and musical instrument. **Do not bring blankets.**
5. The Camp will open at 12:00 noon on Monday and close at 1:00 P.M. on Friday.
6. All Campers are expected to stay through the ENTIRE CAMP PERIOD, and are not permitted to leave Camp except in case of emergency.
7. There is a TELEPHONE AT CAMP for use in an emergency. If a Camper needs to be contacted, call the CAMP DIRECTOR. He will get in touch with the child. **DO NOT CALL THEM.**
8. Excellent food, in a well-balanced diet, is served three times daily in the dining room.
9. The Camp Program is built around activities which they love, and which help them toward better manhood and womanhood. The program is well balanced and includes the following basic areas of activity: Worship, Devotion and Inspiration, Singing, Study, Individual Projects, Fun, Play, Guided Recreation, Swimming, Hiking, Exploring, Handcraft, Campcraft, and Group Projects.
10. A Life Guard will be on duty at all Swimming Periods. No Camper will be permitted in the swimming pool area except at regular swim periods when the Life Guard and assistant are on duty.

BAPTIST CAMP

LEADERSHIP CAMP



REV. N. H. MCGILL
Counsellor and Teacher



DR. CLYDE HART
Sponsor, Race Relations Dept.



REV. M. W. WILLIAMS
Camp Director and Pastor

ALL CAMPERS NEEDING TRANSPORTATION FROM LITTLE ROCK TO CAMP SITE REPORT TO ARKANSAS BAPTIST COLLEGE, 1600 HIGH STREET, LITTLE ROCK BETWEEN 10:00 A.M. AND 12:00 NOON ON MONDAY, THE BEGINNING DATE OF EACH CAMP.



Sponsored by: Department of Race Relations, Arkansas Baptist State Convention, Dr. Clyde Hart, Director

**DOES YOUR CHURCH LOVE YOUNG PEOPLE ENOUGH
TO SEND A BOY OR GIRL TO CAMP?**

YOUR CHURCH could pay part or all expenses for at least one boy or girl to attend camp. It is in meetings of this kind that future Baptist leaders are developed.

SPECIAL OFFER

To show our faith in the importance of this work and our love for Baptist Youth, my Department will pay \$3.50 on the cost of the first 80 Campers to register for camp. This means that a Camper can attend for a total cost of only \$8.50.

Signed **CLYDE HART**
Dept. of Race Relations

MANY OUTSTANDING PERSONALITIES WILL BE FEATURED SPEAKERS AT THIS CAMP.

BY EDITH POWELL WORTMAN

MOVING CLOUDS

BY THELMA C. CARTER



Help us to be thankful
For blessings everywhere—
For sun and rain, for home and
friends,

For daily love and care.
Help us to be thankful,
Through summer, winter, fall,
That you have taught us how to
share

These blessings large and small.
(Sunday School Board Syndicate,
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Bible trees



BY FLORENCE DUNCAN LONG

THE following trees are men-
tioned in the Bible. If you can un-
scramble the letters, you will find
their names.

1. rfi
2. ecrad
3. eiolv
4. ycmersoa
5. gfi
6. pnuijre

Answers

- more, b. fig, 6. juniper
1. fir, 2. cedar, 3. olive, 4. sycamore, 5. fig, 6. juniper

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PROBABLY you have watched clouds move across the skies. You know they can look like fragile smoke rings or soft, feathery islands. Soft, thin-looking clouds may seem to stay in the same place for hours. Usually, heavy, dark ones appear to be racing one another.

Some clouds rise five to ten miles above the earth's surface. Many, however, are within three or four miles overhead. Often, a person can stand on a high mountain peak and walk among low-lying clouds. In some places, clouds cover mountain peaks for weeks and even months.

Low-lying clouds move slowly, scarcely as fast as people can walk. Other clouds move across the skies from twenty to thirty-five miles an hour. The higher the clouds are above the ground, the faster they travel.

Weathermen say that clouds are formed by moisture in the air clinging to dust particles. These particles are always present in the atmosphere about us.

Thousands of clouds form over the oceans. Usually these drift inland, pushed by the winds. Many of these clouds from the ocean empty their moisture as they float into mountain areas. Others travel hundreds of miles before they empty their rain onto the earth.

Sometimes there are two or three layers of clouds, each moving in a different direction. Under these circumstances, stormy weather is almost certain to occur soon. An old saying describes fast-racing clouds:

"When'er the clouds do weave,
'Twill storm before they leave."

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Not to eat at the Lord's Supper?

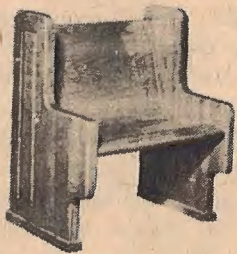
BY HERSCHEL H. HOBBS
 Pastor, First Baptist Church,
 Oklahoma City, Oklahoma, and
 past president, Southern Baptist
 Convention

"When ye come together there-
 fore into one place, this is not to
 eat the Lord's supper" (I Cor.
 11:20):

THE words sound strangely
 contradictory. For the very pur-
 pose of their coming together was
 to observe the ordinance of the
 Lord's Supper. It was customary
 along with this to have a love-
 feast, a kind of church-fellowship
 meal.

The trouble in Corinth was that
 some were turning this sacred oc-
 casion into a bacchanalian ban-
 quet. Each person brought his
 own food. The rich brought an
 abundance of food and wine. In-
 stead of sharing it with the poor
 in a common meal, they gorged
 themselves and became drunk (v.
 21). This served not only to
 shame the occasion but to pro-
 duce divisions in the church
 fellowship (v. 18).

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married CHRISTINA FOIK, and the
 next year they moved to Vincen-
 nes, Ia., and settled near Silver
 Creek church. This church dis-
 censed him for unbelief, July
 1807. In 1810 he was ordi-
 nated and spent the next year
 traveling and preaching in In-
 diana and Ill.

He was a
 ing min-
 church
 A par-
 under
 which it
 tion to
 ritory. His
 and he re-
 fort to
 them
 of his

In October
 his wife and
 beyond the v
 established a
 for Ind.
 children. In
 spring of 1820,
 he moved 180 miles farther into
 the Indian territory and estab-
 lished a mission, including a
 school, at Ft. Wayne.

After a year and half at

city. After discussion, the Foreign
 Mission Board approved the plan,
 and, after several conferences on
 the subject appointed Dr. William
 Houghton and Rev. Luther Rice to
 accompany him in
 representing the
 Monroe and
 alhoun. Mr.
 interest but
 action. How-
 ever lost sight
 worked at it
 a law by

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ary of the
 sion As-
 iation or-
 in Cincinnati, O., Oct. 27,
 and served in this capacity
 until his death, June 21, 1846. His
 last words were, "Tell the breth-
 ren never to let the Indian Mis-
 sion decline." For 28 years his
 time, talents, and devotion had

But what did Paul mean by "to
 eat the Lord's Supper"? In the
 Greek text the word rendered
 "Lord's" is an adjective (*kuria-
 kon*). As translated it means a
 possessive noun. If we translate
 it as an adjective it should read
 "lordly." So they were not as-
 sembled to eat a "lordly supper."

On the inscriptions and in the
 papyri this word appears in the
 sense of "imperial": the imperial
 treasury or imperial finance. And
 "imperial" is associated with
 those things related to the em-
 peror or to the Caesar. Bacchana-
 lian banquets held to honor the
 Caesar were called "imperial sup-
 pers" or "lordly suppers."

So Paul draws upon this cus-
 tom to shame these Corinthian
 Christians. Their conduct was
 similar to that of pagans engaged
 in a "lordly supper" in honor of
 the pagan emperor. It had no
 place in an occasion designed to
 promote Christian fellowship and
 to remember the redeeming love
 of God in Christ. They were sup-
 posed to be observing the Lord's

Supper, but instead they were
 turning the occasion into a "lordly
 supper." And this was not the
 purpose of their coming together.

Home

Home's not a number on a street,
 A house you've built for show,
 Nor where the family can meet
 If there's no place to go.

A home is where a man and wife,
 By deep affection bound,
 In mutual trust live out their life
 And love of God is found.

In Truth, the parents here each
 day

Their children will direct
 That they may never go astray
 But always Right respect.

Though poor their humble home
 may be,

I know that you will find
 That firm and strong the family
 The ties of love will bind.

—Carl Ferrell

THE ARMAMENT OF FAITH

BY RALPH A. PHELPS JR.*

TEXT: II CHRONICLES 29-32; ISAIAH 20:15; 31:1-3

JUNE 5, 1966

WHETHER King Hezekiah of Judah (715-687 B. C.) was basically a religious man who instituted reforms for spiritual reasons or was fundamentally a politician who participated in religious affairs for the political mileage to be gained thereby is debated by Biblical scholars; but the fact remains that he did well a badly needed job of reformation and restoration. As a matter of fact, the people of that era did not make the distinction that is made today between religious participation and political action.

Hezekiah came to the throne at the age of 25 when Judah was ripe for political and religious reform. When the Northern Kingdom fell in 722-21, Ahaz had sought to save the Southern portion of the old Davidic kingdom by aligning Judah with Assyria, the malignant conqueror. His action saved the country but transformed it into a vassal state paying heavy taxes which drained the feeble little nation of its wealth. Had Ahaz stopped with political servitude, he might have been forgiven; but to ingratiate himself with the Assyrians he instituted paganism on a wide scale. Next to the great altar in the temple, Ahaz built a bronze altar for his personal use in paying tribute to the gods of the Assyrians. He also caused to be erected high places to burn incense to other gods "in every city of Judah." His apostasy caused Isaiah, who prophesied during the reigns of Ahaz and Hezekiah, to say, "Their land is filled with idols; they bow down to the work of their hands, to what their own fingers have made" (Isaiah 2:8).

So great was Ahaz's religious deviation that on one occasion he offered a son as a sacrifice to Moloch, according to Syrian custom.

Since Ahaz was a shining example of the political philosophy that anything is right if it keeps a man in office, "political subservience and rank paganism characterized the reign of Ahaz and were inseparably intertwined," as Flanders and others put it in *PEOPLE OF THE COVENANT*, adding, "Blatant paganism had entered a door set ajar by political acquiescence, and the faithful man of the street met agony from two directions." Heavy taxes indicated a contaminated religion, and idols to Assyrian gods symbolized political dependence. The problem was politico-religious.

I. Hezekiah the reformer.

INTO such a situation Hezekiah, son of Ahaz, walked forcefully, fearlessly and dramatically. "In the first year of his reign, in the first month, he opened the doors of the house of the Lord and repaired them" (II Chronicles 29:3). He renovated the temple, removing the filth and foreign elements from it. He removed the high places, broke down the pillars, and cut down the Asherah. He even destroyed the brass serpent which had been preserved in the temple and was said to have been made by Moses.

In II Chronicles 29-31, there is a long and detailed account of Hezekiah's religious reforms. In addition to cleansing and sanctifying the temple, he restored the Levites as the temple cult, and

he celebrated the Passover at a great feast attended by people from as far away as the northern limit of the old kingdom of Israel. By courier he sent a ringing invitation, "O people of Israel, return to the Lord, the God of Abraham, Isaac and Israel, that he may turn again to the remnant of you who had escaped from the hand of the kings of Assyria" (II Chron. 30:6).

Hezekiah's participation in the feast was more than nominal. He gave the assembly a thousand bulls and ten thousand sheep—a large offering any time, but doubly so in pre-inflation days.

Another of his reforms was reviving the payment of tithes due the priests and the Levites "that they might give themselves to the law of the Lord" (II Chron. 31:4). Hezekiah should have written a manual on church finance, for it is recorded that "they brought in abundantly the tithe of everything."

Hezekiah's dynamic leadership in religion won him widespread popular backing and set the stage for his later political exploits.

II. Hezekiah the builder.

APPARENTLY looking forward to resistance and ultimate rebellion against Assyria, the king took steps to strengthen Jerusalem's military position. A major weakness of the city's defense had long been a serious water shortage, so Hezekiah proceeded to bring water from a spring at Gihon into the "pool of Siloam" inside the walls. Not only did he bring it, but he did so via a concealed aqueduct and from a covered source so that the enemy would not know of its existence. The work is really an amazing engineering feat, for the workmen, starting at opposite ends, cut from solid rock beneath Jerusalem a tunnel nearly a third of a mile long. This public works project functioned perfectly.

III. Hezekiah the rebel.

WITH the people solidly behind

him and a way provided to keep them wet during a siege, Hezekiah looked for a chance to break with Assyrian domination. He did not join in the open rebellion of Aziru, king of Ashdod, although there was plenty of sympathy for Aziru; and his judgment proved correct, since Sargon clobbered the uprising. But when Sargon died in 705 and was succeeded by Sennacherib, Hezekiah decided the time was right for rebellion and refused to pay further tribute. Quite predictably, Sennacherib took a dim view of this and set out to correct the situation.

The Assyrian ruler's campaigns are well documented in non-biblical sources as well as in the Bible, and except for his last battle against Hezekiah he was eminently successful. In one record he says that he captured 46 fortified cities of Judah, and he exacted a large tribute of silver from Hezekiah, who saw that further resistance at that time would be futile. Even temple adornments had to be stripped to pay the heavy assessments.

Apparently Sennacherib had to return home to deal with other troubles, but he came back later and besieged Jerusalem. It was then that a mighty plague, thought by some to have been bubonic, since Herodotus says that the Assyrian army was struck down by a plague of mice, levelled the proud army of Sennacherib. Through this divine intervention of Jehovah, as Isaiah saw it, Jerusalem was delivered. The chronicler also declares that "the Lord saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib . . . and gave them rest on every side" (II Chron. 32:22).

Hezekiah's reign is summarized in the statement, "He did what was right in the eyes of the Lord, according to all that David his father had done" (II Chron. 29:2). Little wonder that at his death "the inhabitants of Jerusalem did him honor" and buried him at the tombs of the sons of David.

A Smile or Two

He passed the test!

"DO you know what day this is?" asked Mrs. J. as she saw her husband off to work one morning.

Only for a moment was Dr. J. started. "Of course I do," he said recovering. "I remember." To himself he sighed in relief. He had forgotten his wedding anniversary. Determined to correct the oversight, he arrived home at noontime with flowers, candy and jewelry. "No dear," he said, "you see, I did remember what day this is."

"Yes, you did," said Mrs. J., "and I want you to know that you have made it the happiest Ground Hog Day of my life!"

Small fry

A LITTLE Rock father arose early one morning and decided to surprise his family with hot oatmeal for breakfast. He was dishing out a bowl for Jimmy, 3, when Jimmy walked into the kitchen.

"Do you want honey on it?" his father asked.

"Yes," said Jimmy.

"And milk?"

"Yes," said Jimmy.

"And sugar?"

"Yes."

"Butter on it, too?"

"Yes."

He gave the bowl to Jimmy. The youngster stared at it for awhile, then pushed it away. "You've got everything you want on it," his father said. "Why don't you eat it?"

"I don't like oatmeal," said Jimmy.

The brain

TEACHER: "Can you tell me who built the Sphinx?"

Pupil: "I did know—but I've forgotten."

Teacher: "How unfortunate — the only person who knows and you have forgotten!"

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A new one

THE student was explaining his poor grades to his irate father. "You just can't beat the system, Dad. Last year I decided to take basket weaving. It's a snap course. I figured I would sail through it. Know what happened?"

With a sigh of resignation his father said, "No, what happened?"

"Well—two Navajos enrolled, raised the class average, and I flunked."

Surgery

A MAN called a dozen of his creditors together to tell them that he was about to go into bankruptcy. "I owe you over \$100,000," he said, "and my assets aren't enough to pay five cents on the dollar. So I guess it will be impossible for you to get anything—unless you want to cut me up and divide me among you."

"Mr. Chairman," spoke up one creditor, "I move we do it. I'd like to have his gall."

Religious News Digest

By Evangelical Press

New association

RACINE, Wis. (EP)—An association of non-profit organizations which conduct international programs of "friendship, understanding, self-help, assistance and development" was proposed at a conference here.

Twenty-six representatives of 17 such private groups met at Wingspread, conference center of The Johnson Wax Foundation. They elected a steering committee which will get in touch with other organizations to determine the extent of interest in the idea.

The Wingspread conference was sponsored by Laubach Literacy Inc., with the cooperation of The Johnson Foundation.

Dr. Frank C. Laubach, President of Laubach Literacy, called the conference "potentially one of the most significant meetings I have ever attended."

The steering committee elected an executive committee immediately following the conference. Dr. David E. Mason, Syracuse, N. Y., was named chairman.

Missionary to England

NEW YORK (EP)—Methodist missions officials here announced that the first missionary of the denomination to go from Pakistan to another country has been assigned to England.

One of the leading Methodist ministers in Pakistan, the Rev. Eric N. Daniels, has been pastor of Central Methodist Church in Karachi. He will serve the estimated 200,000 Pakistanis in England.

Missions officials said there now are over 200 Asians, African and Latin American missionaries serving in countries other than their own.

'Lack social passion'

DENVER, Colo. (EP)—If evangelicals had shown more concern for social ills, they might not have "forced the government into areas where its presence might do as much harm as good," Dr. Arnold T. Olson, president of the Evangelical Free Church of America said here.

He was apparently referring to the Great Society Program, which has been attacked by other churchmen, in an address to the Board of Administration of the National Association of Evangelicals.

Dr. Olson contended that evangelicals were "guilty of ignoring the world outside our window." He took note of charges that evangelicals have offered no program for a practical solution to the world's ills and that "we lack a social passion."

Australians oppose aid

SYDNEY (EP) — A three-day meeting of the Australian Labor Party's national advisory committee on education was dominated by members opposing extension of state financial aid to private and church-related schools.

Earlier, it had been predicted that major concessions on extension of state aid would be recommended.

The committee passed resolutions virtually endorsing the "hardline" decisions of the Party's executive in February. They provoked recent Labor controversy on the subject, a challenge from "moderate" Deputy Leader Gough Whitlam for leadership of the Party, and an attempt to reshape the Party's entire education policy.

Liquor restrictions

DES MOINES (EP) — Billboards in Iowa cannot show pictures of anyone actually drinking liquor or attired in "immodest" dress.

Those were among new restrictions in liquor billboard regulations approved by an Iowa legislature committee that reviews rules of state departments.

To serve others

PHILADELPHIA (EP) — An unprecedented development in interdenominational journalism is quietly unfolding here as *Youth*, the bi-weekly publication for teenagers of the United Church of Christ, is expanded to serve the youth of three other Protestant denominations.

The lively pocket-size magazine will serve young people of the Episcopal Church and the Anglican Church of Canada as well as the UCC. And a specially imprinted *Horizons* edition is to be published for high school young people of the Church of the Brethren.

Drug peddlers to die

LAGOS, Nigeria (EP)—Drug peddlers and producers in this African nation will die when convicted of their crimes, according to new government decree.

The announcement is not a fanatical move by the military regime but rather part of an effort to eliminate political evils associated with Nigeria's former rulers.

Gang violence by political thugs reportedly took hundreds of lives here before the Jan. 15 revolution. While under the influence of drugs, thousands of hoodlums allegedly rioted and assaulted each other or police in seeming indifference to their own safety.

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