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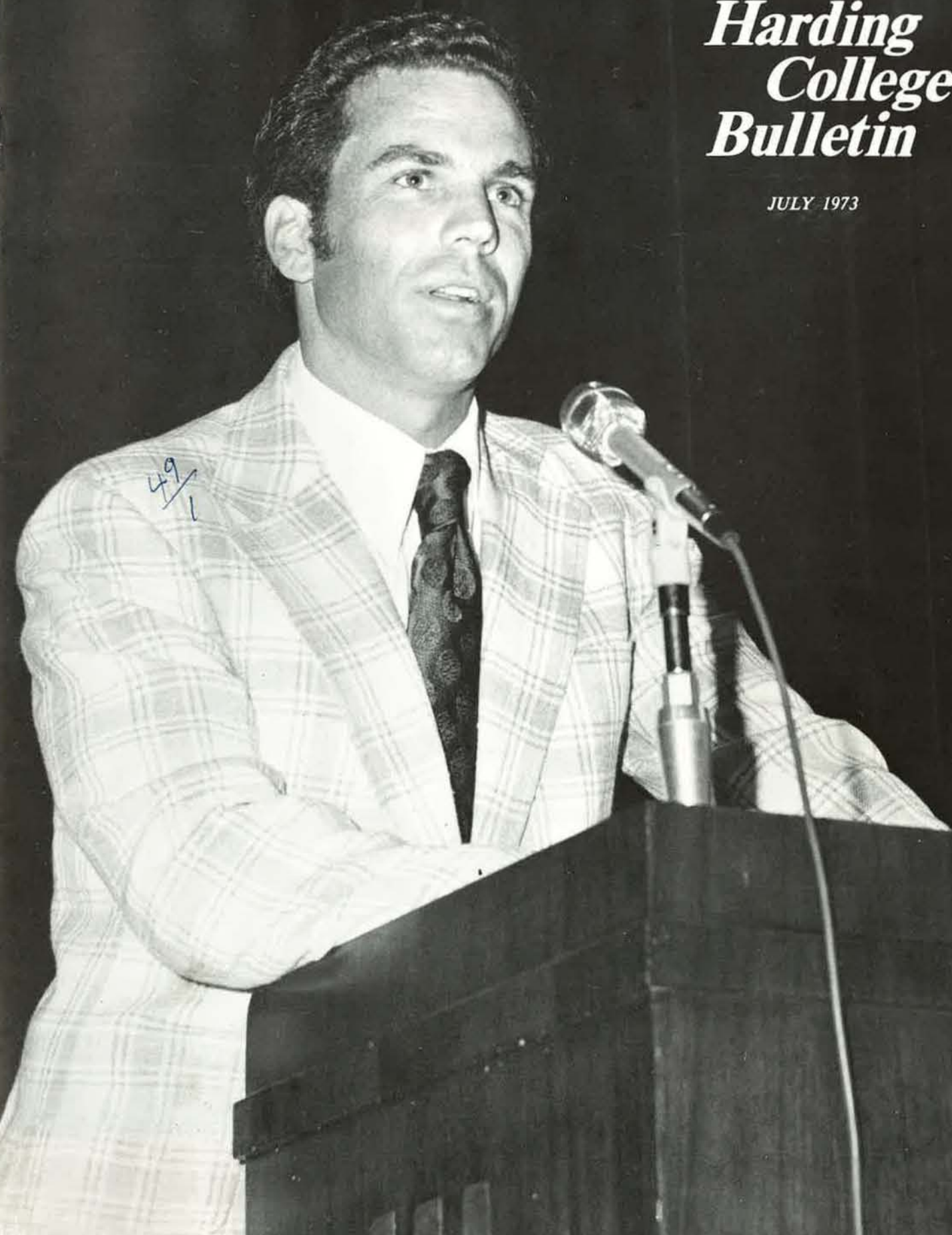
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# *Harding College Bulletin*

JULY 1973





# POWER IN THE PULPIT

*Preaching and teaching...  
a way of life  
for Harding's Jimmy Allen*

"I like preaching more than anything else in the world."

With an attitude like this, coupled with a burning desire to serve the Lord and an audience-gripping style, Jimmy Allen has established himself as one of the most powerful preachers in the brotherhood today. To label him "dynamic" would be like calling an apple red.

There is no tangible way to measure the total output of Allen's soul-stirring proclaiming of the Word. But numbers, such as those relating to attendance and response at meetings, provide a visible means for at least partially assessing the results of his pulpit efforts.

When numbers are considered, they speak, and speak loudly. Allen has preached more than half his life to more than two million people. Almost 21,000 persons have responded to the invitation extended after his sermons. Approximately 5,250, or about one-fourth of the total responses, were for baptism.

He has participated in between 50 and 60 area wide campaigns, including efforts in major cities such as Detroit, Dallas, Memphis and St. Louis that overflowed city auditoriums and arenas. In the Dallas meeting in 1964, for example, the average nightly attendance was 8,400 and exceeded 12,000 on the last night with 2,000 being turned away.

His campaign work has also taken him overseas to preach in such areas as Brisbane, Australia and Belfast, N. Ireland. Other memorable speaking events for Allen include the 1965 Singer Bowl Meeting at the New York City World Fair and the 1971 Far East Fellowship in Tokyo.

But campaigns are no longer the "now-thing" in the religious world, according to Allen, and three-day weekend meetings are prevalent. "There's nothing wrong with weekend meetings," he adds, but openly prefers Sunday-to-Sunday efforts.

Gospel meetings are still popular in the Church and his calendar continues to be full for months and even years in advance. An estimate of the number of meetings in which he has preached is more than 500.

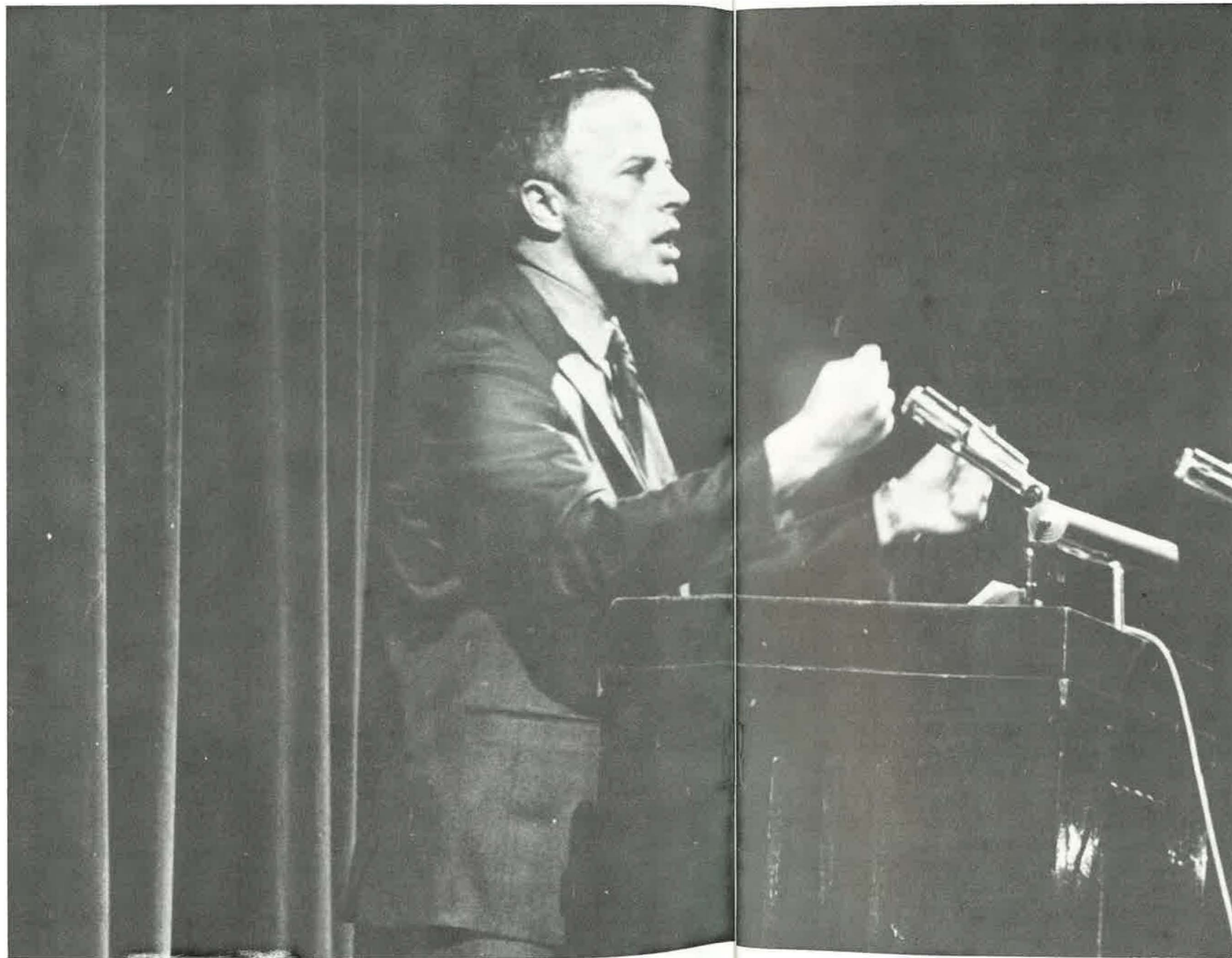
One gospel meeting that Allen has preached annually for the past two years and is scheduled to preach again in

*Continued on next page*

ON THE COVER — Roger Staubach, star quarterback of the Dallas Cowboys professional football team, was a campus visitor during the annual Youth Citizenship Seminar June 10-16. A former All-American at the U. S. Naval Academy, Staubach spoke to the high school students concerning American ideals on the topic "The Role of Responsible Leadership."

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1974 is the spring meeting of the College Church in Searcy. In the 1972 meeting, 300 responded to the invitation with 54 requesting baptism. This last spring, 360 responded, including 90 for baptism.

Yet Allen is not just a dynamic preacher; he's a fulltime associate professor of Bible at Harding who inspires hundreds of students each year and provides them with some of the Biblical knowledge they need to remain "Christ-centered in a materialistic world."

An evaluation of his teaching ability would be less objective because of the lack of numerical responses, but to some students, Allen's teaching is at least comparable to his preaching. Anonymous student evaluations have stated:

"Brother Allen's excitement and organized knowledge of the Bible is amazing. But more important than this, he believes and practices these Biblical principles to the best of his ability."

*Allen offsets some of the pressures of his rigorous schedule by actively participating in intramural and class sports at Harding as a member of the faculty team.*



"His intensity and conviction are contagious. He expects the best of his students in a way that brings out their best. I just wish everyone else didn't want to take him so it would be easier to get in his classes."

"I have had Brother Allen for two semesters now, and I hope to have him for a third next fall. *I am learning about God's Word.*"

When Allen was participating in a heavy schedule of gospel meetings and campaign work in the middle sixties, it left little time for teaching. Although he is now teaching fulltime during the school year, Allen does not believe that his efforts to reach the lost are being decreased.

"I have no problem trying to justify working where I can have a part in training men and women who will be the backbone of the Church," he said. "These are people who will be the preachers, teachers, church leaders, missionaries, Bible class teachers and good, solid Christian workers."

Allen feels that the young people of today differ sharply with college-age youth of yesteryear. "The kids today are mostly one of two different types; they are either not interested or totally committed, and there's a bold contrast between the two."

"Ten years ago, kids tried to play the middle of the road," he continued. "As growing materialism and secularism influences people, so does Christ."

Even in gospel meetings, Allen has found the best response to be among the young people. "Kids are receptive and open. This is the time of their lives when they make decisions. And when kids are in school or at meetings — they'll eventually show their commitment to the Lord."

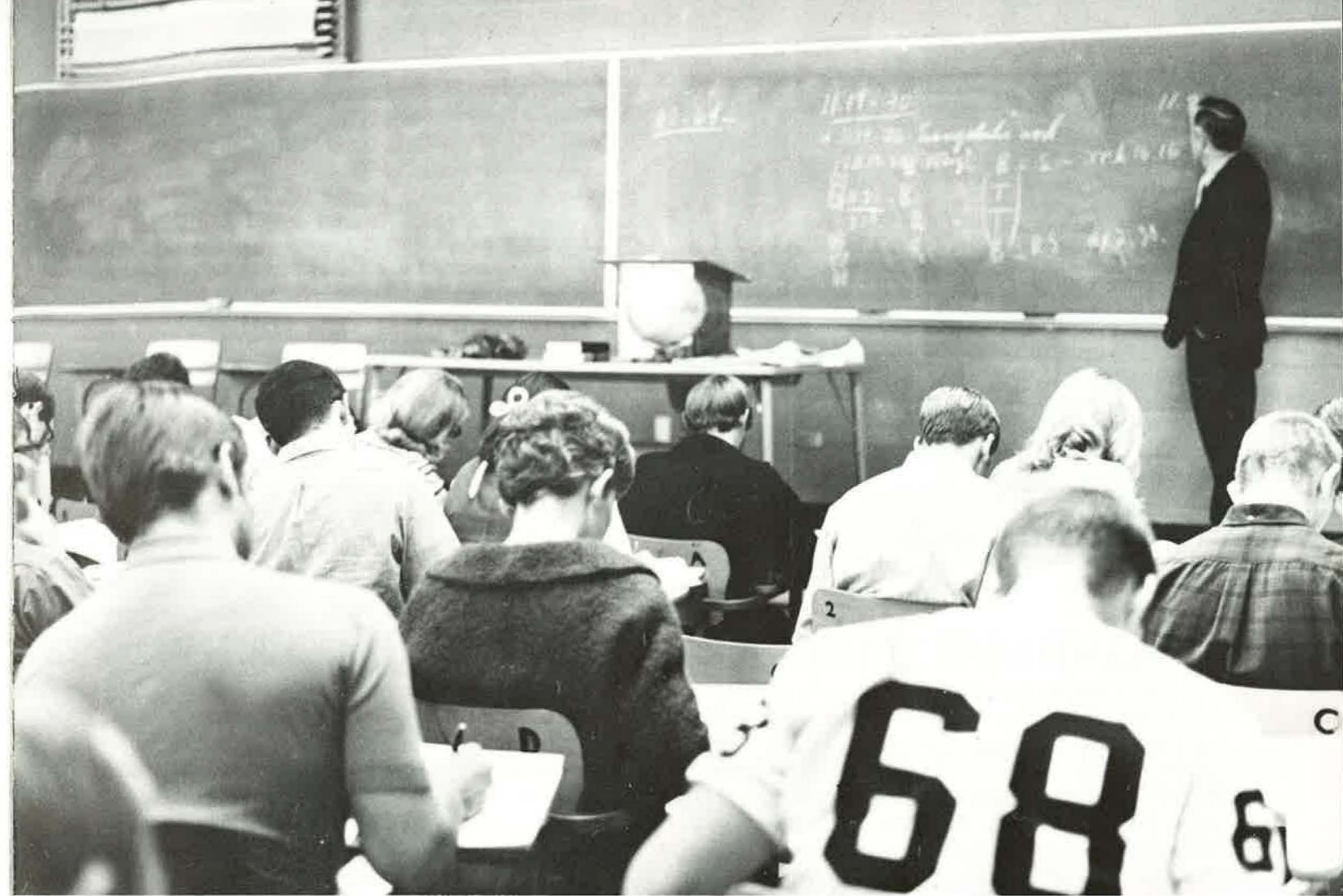
Allen's own start as a Christian began at Harding when he was a young person of the same age as those he now teaches. He came to Harding after an 18-month stint in the army, still a rebellious youngster with no interest in religion.

His conversion in January, 1949, was not a traumatic ordeal; in fact, he cannot even remember who baptized him. He had not even been in a church building for six years before the day he became a Christian. After studying the Bible on his own, he just knew what he needed to do.

It was the first real turning point in his life. He saw in his fellow students and fellow athletes at Harding an attitude that was "beautiful." He saw "big, strong men who were also big, strong Christians." And he wanted to be what they were. He began preaching eight months after his baptism and has not stopped since.

Allen spent the rest of his college years preaching and participating in athletics. Both were his two loves and he excelled in each of them, but preaching came first. By 1951, Allen found another love, and he married the former Marilyn McCluggage in August of that year.

As he once noted, "I found my life at Harding, I found my wife here and I found my work here." The couple has



*Students evaluate Allen, saying "Brother Allen's excitement and organized knowledge of the Bible is amazing. But more important than this, he believes and practices these Biblical principles to the best of his ability."*

three children, Cindy, age 14; Jimmy, age 13; and Mike, age 7.

He graduated from Harding in 1952 and received his M.R.E. degree from the graduate school in Memphis in 1959. He has honored by Oklahoma Christian College with the Doctorate of Humanities degree in 1971.

His life has become one of patterns, which he follows in his sermons and his classroom teaching. Although his sermons may vary, his pattern of conviction, Christ, conversion and compulsion is always evident. He never strays far from his "4 C's" outline.

In classroom teaching he tries to point everything to one direction — loyalty to Christ. He explains that if Christians remain loyal to Christ, then the Church, college and home will be what they ought to be. He untiringly stresses doing and saying what Christ would do in any given situation. In all things, he points to an alternative.

"We, as Christians, will continue to grow numerically and spiritually if we offer people an alternative. If we don't offer an alternative and try to compete with the world, what happened to liberal denominations will happen to us. But it ought to — we ought to die out if we

stop offering Jesus Christ and Him Crucified and a challenge to live the Christian life."

"Our future depends on if we do or not. Sometimes we try to water down the alternative, but even people of the world know that there has to be a difference. We've got to be different."

Allen has authored his third book, *The Need For Revival*, which was recently released, and he is currently working on his fourth work, *Class Notes on Romans*, which is expected to be out by late August. His two previous publications are *What Is Hell Like?* and *The American Crisis*.

The 1968 winner of Harding's Distinguished Teacher Award, Allen was listed in the 1972-73 edition of *Outstanding Educators in America*.

To bestow countless honors upon Jimmy Allen could not begin to reward him for his value to the brotherhood, to students set "on fire" for the Lord by his example and to those who discovered salvation through Christ from his dynamic repeating of the gospel story.

Suffice it to conclude as a student of Allen's noted of him: "Preacher, teacher, author, athlete, father, husband... he's an outstanding Christian example."





During Harding's 1973 spring commencement, the college presented an honorary doctor of laws degree to E. G. Nicholson. The Atlanta businessman is the youngest alumnus ever to receive the L. L. D. degree from Harding. Nicholson is president and chief executive officer of Gable Industries. At 34, he was the second youngest man in the history of the New York Stock Exchange to serve as president of a company listed on the Exchange. He was nominated for recognition as one of the Ten Outstanding Young Men of America in 1972. He is married to the former Linda Bennett, who is also a Harding alumnus. The couple has three children, sons Kevin and Steven, and a daughter, Deidre.

Nicholson delivered the commencement address to the 333 graduating seniors, their parents and friends. In his address, which is printed below, Nicholson told the graduates to live rationally and then outlined a procedure for accomplishing the task.

## Nicholson Honored at Commencement

### *Atlanta Businessman urges 333 graduates to live rationally*

Forty-nine years is not much in the life of a redwood or the long affairs of God. But it is the childhood, youth and maturity of an institution. This year, as Harding celebrates the close of the forty-ninth year since its founding, it does so solidly established as a center of learning worthy of the hopes of its creators.

Its dream of perpetual contribution to youth is as viable as ever. And today, as members of this graduating class, you join your predecessors as custodian of that dream.

This is my alma mater. It is my wife's as well. We bid you welcome to new responsibility. And I do so with somewhat more than usual sincerity for as the youngest alumnus to ever address a commencement gathering on this campus, I am close in time and hope to you.

Most of us, perhaps all of us, who have shared the learning processes of Harding are people acutely aware on this day, particularly, of being embarked upon one of life's most important missions. The Church has inspired all of us to associate that sense of mission with selfless effort in behalf of others.

But I would urge you to consider the fact that you have a collateral mission to yourself as an individual. And unless you discharge it well, much of your wider work may fail.

That mission is to live rationally.

Live rationally. . .

Does this sound like the blaring trumpets of anticipated triumph summoning you to a glorious crusade?

Of course not. The heroics of rationality are quiet ones. They are lonely ones. But, let me tell you that they demand great valor of spirit.

Rational living requires certain basic conditions. The

first is self-knowledge. The second is sufficient knowledge of the world to perceive what alternatives are open to you and which are favorable to your own true interests.

There is a third. It is to know how to renew yourself continually that you may continue to live rationally.

Now is not a moment too soon to begin the development of such capacity, for most of us tend to stunt our own growth in this respect before we fully realize our need for renewal.

The process is insidious because we are unconscious of it — but I can tell you that it is perilous to all who would use the lives God gave us to the fullest of their resources and abilities, and it kills adaptability.

Fortunately, a person does not stop learning about all the facets of life which touch him simultaneously. But as we grow older, the scope and variety of our living tend to narrow.

Many young people stop exploring and learning in the religious and spiritual plane of their lives before they leave college. Others mold unchanging economic and political views by the time they are in their late twenties or thirties. By their mid-thirties, most have stopped acquiring new skills or new attitudes in any fundamental aspect of their lives.

Of all the interests we might pursue, we settle on a scant few. We weave and are caught in a web of fixed relationships. We develop set ways of doing things.

This is not totally bad. If the business of becoming a mature person were not selective or narrowing, we'd have no focus, no coherence and perhaps no target goal.

The person who would live rationally knows that he must concentrate upon his own goal. But he does not use his fixity of purpose as a barrier against change or against exploration.

The self-renewing man welcomes change for he knows that his renewal is a process of bringing change into a line with purpose. I suggest to you, however, that he is likely to be pretty "picky" about what sort of change he welcomes.

Historically, and simply because we are Americans, we tend to think that change without qualification is a good thing. But death is a change. So are deterioration and decay.

Thus a person consistent about his own renewal seeks change that enriches, not change gone wild or 'so destructive of other values that it is cancerous. He is not likely to join some posse of the possessed to go galloping through the sagebrush of society chasing some outlaw impulse.

But then, too few of us are consistent about anything, particularly about something as intangible as self-improvement.

As I said, we are Americans, and in all the world, that is still a strange thing to be. Most of us are not, nationally, used to being what we are, because — in truth — we are not sure we know what we are.

Speaking about the difficulties in knowing who we are

reminds me of a lady from Little Rock who took her daughter to a psychiatrist because the girl thought she was a chicken. The doctor told the mother that it wasn't unusual for children to have over-active imaginations. He asked the mother how long the girl had thought she was a chicken.

"Two years," said the momma.

"My goodness, two years. Why have you waited so long before coming to see me?" asked the doctor.

The momma was a bit embarrassed. "You see, doc," she said, "we needed the eggs."

Yes. . . we Americans are a strange breed because our national goals are neither achieved, nor are they rigidly pre-set as in Russia or China under communism. We are certain that we can solve almost any problem but we have not yet made any final selection of priorities for their solution. We shift between complacency and self-distrust. We issue constant calls to greatness, and we go haring off after fads and foolishness. As author Clifton Fadiman once said, "We are in a state of creative irresolution."

The condition was born with the nation and it is part of our heritage. . .

Which is precisely why I told you at the outset that rational living demands great valor of spirit. And why I suggested that the self-renewing man is picky about the forms of change he welcomes to serve his true interest.

As Americans, all of us in this audience are voting citizens in the country of Schizophrenia, the land of the Double Standard. We are residents in a nation whose history tells us that it is perfectly normal for *two* to live in the body of *one*. And — we are all apparently equipped with double vision.

With one blazing eyeball we see what the world should be for other nations, for our neighbors and for our children. With the other orb, we seek the routes around such irksome idealism and the shortest road to go heavy-laden to a friendly bank.

In any case, the person using the stimulus of change to explore his fullest range of ability is hard put to find the change which enriches.

But then, one of the conditions for rational living is self-knowledge and from it stems an appreciation of values, both those to be altered and those to be cherished.

I suggest that appreciation of values is your best detector of the change which is not change — but the illusion which masquerades as something worthy.

Regard, for instance, the so-called cultural revolution which Charles Reich called, "The Greening of America." Among its more passionate partisans are those who rejected the nuclear family, the work ethic and blanket technology in favor of total spontaneity, dirty dungarees, unhomogenized peanut butter and the genital collision they called love. Its gurus regarded businesses, capitalism, science and technology, and organized society as enemies of the human spirit. Therefore, they

*Continued on next page*



reasoned that it was better to turn off and drop out of the system instead of staying within it — and by personal striving — changing it for the better. Revolution? Hardly. The revolution is no revolution which professes change to practice retreat... and calls the illusion progress.

Fortunately, the real youth movement remains alive, well and surprisingly traditional. It is composed and even conformist, at least in such matters as hair and garb. And, if it disturbs some of our society, it disturbs only those who have forgotten a time when their own blood rioted, all souls soared and life was taken in gulps.

The real youth movement is in no way under the direction of hop heads, aberrants or its noisier showboats. Its scrutiny of social values and public morals is serious. Its approach to the alternations needed by society seems both weighed and practical. Its impact is likely to be far more powerful than that of any of its predecessors, if for no other reason than it has no real opposition in a self-undermined Establishment as much in need of self-renewal as the individuals of which it is comprised.

The real youth movement is going about the legitimate business of being young. That business, as it always has been, is to renew society with the fresh, welling springs of new talent and the excitement of new aspects of imagination. And if some of the forms created by the new dreamers project as grotesque, critics might remember that each generation must create its own myths.

Myths are realities made palatable.

The self-knowledge which makes self-renewal and rational living possible has to accept many realities which are not pleasant. Thus, a certain amount of personal mythology may be permitted.

It may even be necessary to some people who prefer to conceal one of the innate ingredients of self-renewal, the God-given sense of wonder — without which no human being is truly complete.

The shy as well as the brash live among us, you know, and few of us live in isolation.

The person who looks at clouds and sees cathedrals to renew his courage seldom holds a press conference.

In fact, those who find wonder in their daily lives are dubbed oddball. They are, nonetheless, truly blessed — for they know that this world and mankind's adventure in it are magical still.

I do not really know how the self-renewing person develops a sense of wonder — although I am a great fan of Charley Brown and Snoopy. I do know this, and it is enough. If you look for the wonderful, you will find it. But only you can recognize it for yourself.

Wonder? A sense of wonder? It is the awareness of God and the handmaiden of faith.

The man who lives rationally, who goes to the wells of self-knowledge to renew his essential humanity, knows something of faith...whether he knows it unknowingly or not. One can tell it in his attitude toward failure and the risk of failure.



To live rationally and to be a self-renewing person, one must develop and retain the courage to fail. That is not easy to do in a success-oriented society which teaches us to equate failure with punishment and some sort of shame. Failure in any degree diminishes our self-esteem, according to the American rule book. It tries faith and, what's more, it makes us uncomfortable. It is to be feared.

I don't propose we go about hanging laurels on losers, but I can tell you that the fear of failure is one of the more ridiculous obstacles to growth that any self-renewing person can face.

It is a pernicious fear which seemingly grows worse with age. Infants don't have it. A baby may fall on his face a thousand times before it learns to sit erect, but it doesn't stop trying to learn. Adolescents try things without number, and fail in as many as those in which they succeed.

But by the time we become part of a graduating class, some of our failures have left scars. And given our "druthers," we are not about to repeat the things at which we failed, not when we can select those things we do well.

That's why older people tend to stay in their self-fixed grooves and why many of us halt our learning in our thirties. Learning, as you know, is a pretty risky process, and to learn is to risk failure.

That risk can be pretty high when it comes to learning about ourselves as persons.

I can only say what others have said to others before me. The individual who is a stranger to himself is lost, and he has lost the capacity for genuine self-renewal.

I might add, however, that the risks of learning are high when it comes to probing our own psyches — because too many of us don't want to know ourselves.

As cartoonist Walter Kelly's Pogo said, "We have met the enemy and he is us."

It is not the function of Harding to send new enemies into society. But only those of you who are able to charge and recharge body and soul on a continual and programmed basis will be able to serve the world which starts where this campus ends.

Seemingly, it is a world of corrosive melancholy, where disenchantment is the fashion. These are negative qualities, but they stem from a powerful, positive and altogether hopeful source — namely, the one encompassing revolution which has engaged man all of this Twentieth Century.

It has been called the revolution of modernity. It suggests that we not maintain tradition for tradition's sake, but that we set loose the restless vision of a world in which men might be liberated from age-old burdens and come to set new standards for progress and growth.

This revolution explains much of the frustration-born

problems you will encounter. When any society is undergoing great and rapid changes, more people tend to identify with the familiar and that which is passing, than that which is being born.

But I think the terrible twins which profane our times: spiritual wilt and blind violence, come from plain, old-fashioned impatience.

We idolize the now-thing. We think the word "instant" operates the universe. But ask the mother who conceived you and the parents who raised you how "instant" is manhood, how immediate is a fine, mature woman.

Mankind's moral aspirations rise more rapidly than their concrete actuality. No sooner do we see advances in justice and the decencies and dignity of human life — and we have seen many in the last two generations — than we begin to clamor for "instant" reformation of the world.

We have become convinced that everything can be done at once. That's fine. It prevents complacency about past achievements. It drives us toward higher goals.

But such conviction also breeds disillusionment, when our hopes run wild and we begin to soar aloft on volatile aspirations, only to crash to earth when the dreams fail to materialize.

Do you begin to see the great valor needed for rational living? And your own need for a program of self-renewal?

This world has been riding a roller coaster like children at a State Fair, since man found fire... going up and down between dreams and reality. And the acceleration of that movement in the past few decades has most of us moving like yo-yo's. It is a small wonder that "teenies" take drugs, that protest emerges as prayer, or that any sort of a Founding Father is automatically labeled antediluvian.

All of it is impatience fanned into outrage, and much of it encouraged by fanners who see new careers and personal gain from general upheaval, not idealists seeking dignity for the whole human family.

But then, impatience is part of being young. It is one of our finest traits when recognized and controlled. I know impatience well and have the halter marks to prove it.

This is your Springtime and the sap is rising. And with stubborn belief and great faith, you know that the world is worth saving, and that the job is yours. It is yours alone, in a great measure.

But you are not alone in the work; nor shall you ever stand alone if the task grows grim and you grow weary at it. As hundreds of Harding graduates knew as they sat where you sit now... and know even more firmly today... you have a Great Friend. In the words of Isaiah:

"They that wait upon the Lord shall renew their strength; they shall run and not be weary, and they shall walk and not faint..." May it be with you all of your days.



*Nashville businessman uses  
construction talents to advance  
mission efforts at home and abroad*

## BUILDER FOR CHRIST



For a man who had no intentions of entering the building trade, Houston Ezell has demonstrated his handiwork in this trade on three continents. As a result of his efforts, hundreds of thousands of people are finding a new meaning in their lives.

The self proclaimed "jack-leg carpenter" has an insatiable interest in world missions which has twice led him around the world building structures for use by missionaries. His craftsmanship can be seen in some 50 buildings in Korea, Nigeria and Zambia. "I have always enjoyed fishing and hunting," he said. "but they just don't have the thrill for me that they once did. My real hobby and recreation is mission work." He is a member of Harding's Board of Trustees and a member of the college's Advisory Council on World Missions.

The Ezell story of personal achievement is probably no different from hundreds of other stories about successful businessmen, except, his philosophy and motivation for living are quite different from the average businessman. The Nashville, Tenn., real estate developer-contractor decided early in his life to do the best he could with what was provided.

He began his building and real estate career in 1945 at a period when "everyone said the price of land was as high as it could go." Since that time he has had a part in developing numerous residential and commercial shopping centers in the Nashville area. His business interests span Tennessee, Kentucky and Florida. In discussing his achievements Ezell always uses the plural pronoun "we." He never fails to include his wife, Mabel, as a reason for his success.

The native Tennessean met his wife 39 years ago when she was a "hash slinger" in a restaurant and he was driving a milk truck. The husband and wife team obviously works well together. Her parents, Frank and Daisy Worley, provided the financial assistance that launched their entrance into the construction industry.

"We enjoy traveling and working for the Lord. She gets as much enjoyment out of teaching ladies' Bible classes all over the world and working with missionaries' wives as I do in building facilities for the missionaries," he noted. The couple has one daughter, Mrs. Ladye Frank Sanders of Antioch, Tenn., a foster son, Burnice Wesbrooks of Gallatin, Tenn., and a foster daughter, Jean Heckert of Nashville.

His father and mother, John W. and Margaret Selma Ezell, also exerted a great influence upon his life. "We were just poor country folks, but we were always taught to be thankful for what we had. My mother was a member of the church as far back as I can remember and Daddy was baptized when I was child. We always attended church together," Ezell recalled.

The influence of the parents is reflected in the couple's seven children. Three of the four boys are either elders or deacons in the church and five of the children attended Christian colleges. Houston Ezell has been an elder for

*Continued on next page*



*A well known Nashville contractor, Ezell was a frequent participant in Development Council meetings.*

*During a reception for faculty members Ezell talks with fellow Board member James Cone of Little Rock, Mrs. Oral Cone of Searcy and Dr. Billy Ray Cox.*

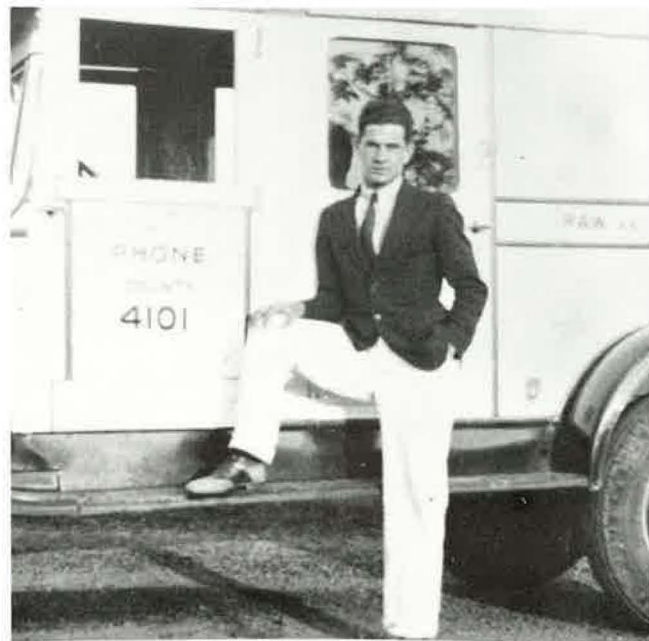






*John W. and Margaret Selma Ezell exerted a great influence upon the life of their son, Houston.*

*Driving a milk truck afforded Ezell an opportunity to meet his wife-to-be as she worked as a waitress.*



18 years at the Vultee Church of Christ in Nashville, which he helped to begin.

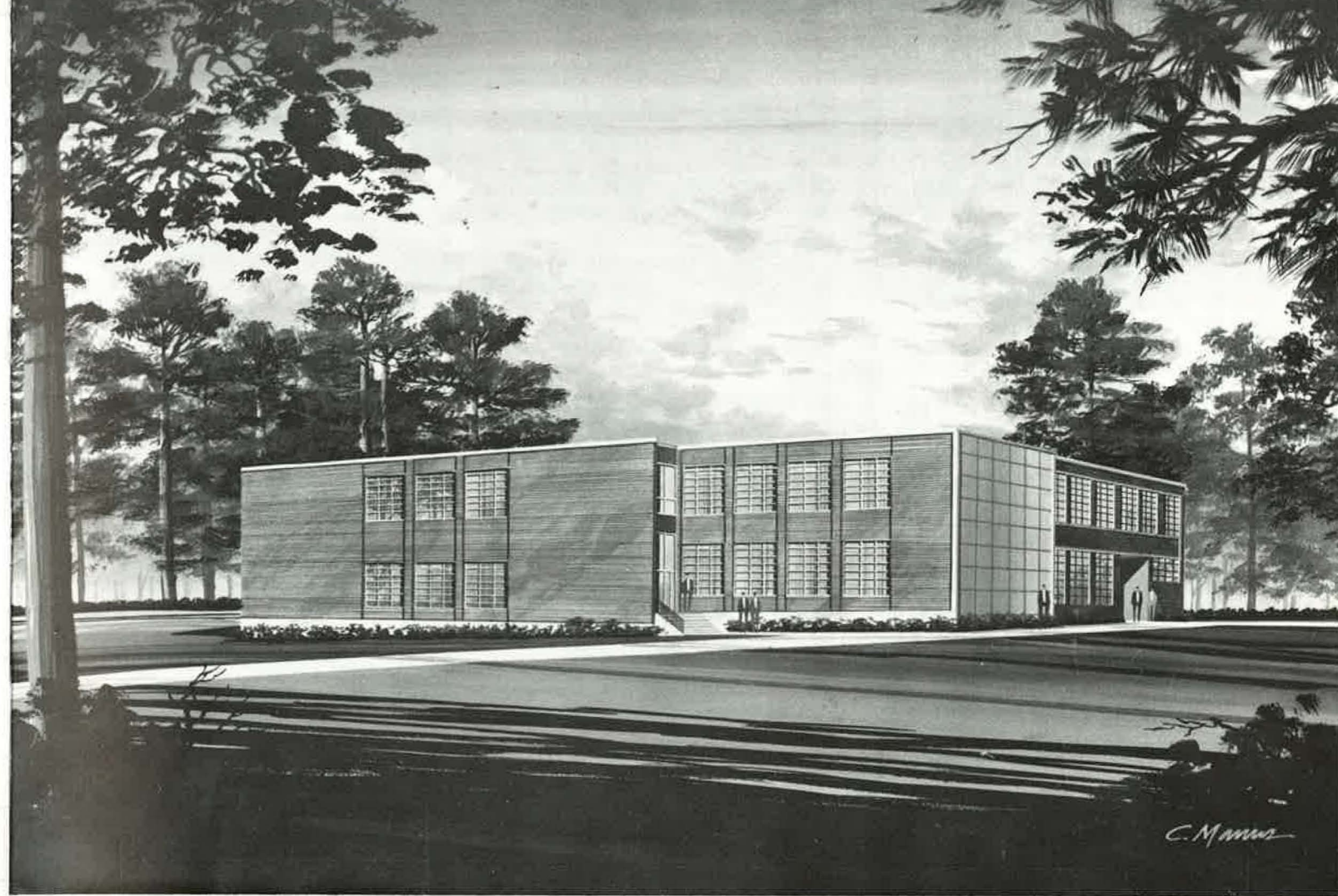
Ezell began his mission work in building in his home state. In his spare time he began constructing church buildings and additions to existing facilities, all of which were done "free gratis." In 1961 his mission interests led him and his wife to Korea where he constructed homes and school facilities for missionaries involved in the work of the Bible Training College. Two years later he was in Nigeria offering the same assistance to missionaries in Africa. Soon after Ezell's return from Nigeria, Dr. George S. Benson, Harding's president emeritus, solicited his help for work in Zambia. Again he journeyed to Africa to assist in building the Zambia Christian School. Twice he was assisted by his son-in-law, Douglas, his daughter and grandsons on these buildings. Sanders is a member of Harding's Development Council.

He recently became involved in what he calls "one of the biggest projects of our lives." He helped spearhead the formation of Happy Hills Boys' Ranch just 30 miles from Nashville. Located on a 300-acre tract of land in Ashland City, Tenn., the ranch cares for neglected and dependent boys "before they get into trouble." Ezell is filled with enthusiasm about the project and he readily admits, "Along with foreign mission work, this is my life's dream and may end up being our life's main project."

Ezell first came into contact with Harding through his work with Zambia Christian School. He became aware of the school's MISSION/PREPARE program and liked the emphasis that was being placed upon the complete training of missionaries. "I gradually became more and more involved in the program and I haven't found anything about it that I don't like," he said. Ezell has established a fund that will help provide financing for this vital program.

"We have always wanted to find a method in which our money could not only be used now, but would also continue to be used long after we die. We wanted to leave certain properties where they would have an income for many years to come. We are orienting everything we do for the future of Christian education," Ezell explained. "I wish more people would wake up to the fact that they can do more in death than they can in life if they will leave their wealth, whether great or small, where someone can use it and distribute it where it is needed."

The Ezell family has had a significant influence n world missions in literally the four corners of the earth. To demonstrate Harding's appreciation for the work of Houston and Mabel Ezell, the college's administration will name the new Christian Communication Center and the existing Bible building in honor of Ezell's parents, John W. and Margaret Selma Ezell. In making the announcement of the dedication of the building, "Dr. Billy Ray Cox, vice president, said, "Brother Ezell and his wife are totally involved in the concept and work of



*Above is an architect's drawing of the newest addition to the Ezell Bible Center. The addition will house the facilities for the Christian Communications Program. Construction is to begin in July and to be completed by August, 1974.*

world missions. I believe a statement made by one of Houston's fellow elders at the Vultee congregation best describes the motivation of this couple. He said, 'There is no denying that all your actions and responses are motivated by a love for our Lord and a deep faith in His promises.' What more could be added to describe these two wonderful people?"

"Brother Ezell's life has centered around the construction of buildings. What more appropriate tribute could be made than to place the Ezell name on a building in which young men will study to be missionaries and evangelists. The Ezell Bible Center will play a significant role in fulfilling the dreams of Houston and Mabel Ezell for world missions," Cox added.

The Ezell Bible Center will be one of the most modern and effective tools for teacher training. Construction on the center will begin in July. The structure will be built immediately behind and adjacent to the present Bible building. The center will be completed and open for the start of Harding's Christian Communications Program in the fall of 1974, Harding's 50th anniversary year. The center will house a language learning center and a

laboratory which will be used to develop color religious programs, for cable television and cassette Bible correspondence courses for home studies. Cassette programs will also be developed for use by local congregations for teacher training.

Houston Ezell is a busy man. He serves on the boards of Lakeshore Home for the Aged, Short Mountain Camp, the Youth Hobby Shop, African Christian Schools Foundation and Happy Hills Boys' Ranch, in addition to his work on Harding's Board of Trustees as chairman of the governing body's development committee. Commenting on his many activities he smilingly said, "They take just about all my time and don't leave much for business, but I've been trying to get out of business for several years." Through the years one of his favorite statements has been, "If you have the desire, the intent and the Lord's will behind you, you can accomplish things that nobody thinks you can accomplish." This philosophy has governed his life since early childhood and that of his devoted wife, Mabel. They continue to build for the present — and for the future! □



# news, notes

## DISTINGUISHED ALUMNUS NOMINATIONS REQUESTED BY ALUMNI ASSOCIATION

Nominations for the 1973 Distinguished Alumnus Award have been requested by Harding's Alumni Association, according to Buford Tucker, executive secretary of the Association.

The Distinguished Alumnus will be honored during Homecoming activities, November 2-4. The executive committee of the association will select the honoree from the submitted nominations.

Candidates must meet the following qualifications:

- (1) He must be an active supporter of Harding College.
- (2) His life must be consistent with the ideals of Harding College.
- (3) He must have achieved a degree of excellence and recognition in his chosen field of activity.
- (4) He must strive to advance academically and spiritually to serve God.

Tucker requested that alumni in submitting their nominations include as much information as possible about the nominee. Nominations may be mailed to Harding Alumni Association, Box 564, Harding College, Searcy, Arkansas 72143.

## TWO FACULTY ADDITIONS ANNOUNCED FOR GRADUATE SCHOOL IN MEMPHIS

Dr. Carroll Osburn and Dr. Mac Lynn will join the faculty of the Harding Graduate School of Religion in Memphis at the beginning of the fall semester. The announcement of the faculty additions was made by Graduate School Dean, Dr. Harold Hazelip.

Dr. Osburn will teach Greek and other New Testament studies. He replaces Dr. W. B. West, who will be on Sabbatical leave from the classroom during the 1973-74 school year.

The new Greek teacher received the M.A. and the M.Th. degrees from the

Graduate School. He holds the D. Div. from Vanderbilt University. He is also a candidate for the Ph.D. degree from the University of St. Andrews in Scotland.

Dr. Lynn, presently the provost of Columbia Christian College, will teach in the areas of practical ministry and religious education.

Dr. Lynn is also an alumnus of the Graduate School, having received the M.A., M.R.E. and M.Th. degrees. He holds the S.T.M. and S.T.D. degrees from San Francisco Theological Seminary.



Dan E. Russell

## SHREVEPORT PHYSICIAN APPOINTED TO HARDING'S BOARD OF TRUSTEES

Dr. Dan E. Russell, a Shreveport, La., physician, has been elected to the Harding Board of Trustees.

The announcement of the selection was made by Dr. Richard Burt of Richardson, Tex., chairman of the Board. Russell was selected during the governing body's spring meeting in May. He will meet with the group for the first time during the Board's next meeting in November.

The new Board member is associated with the medical practice of Allums, Russell and Walker, specialists in internal medicine. In addition to being a member of the American Medical Association, Russell is also a member of the Shreveport and Louisiana medical societies. Prior to his selection as a Board member, he served six years as a member of Harding's Development Council.

In announcing the selection, Burt cited Russell for his interest and enthusiasm in Christian education. "The Board is extremely pleased to have him join its ranks. He is vitally interested in the impact and the influence Christian education can have on today's society," Burt commented.

He and his wife, Susie, reside at 1522 Carmel Drive in Shreveport. The couple has two children, Dan Earl, a sophomore at Harding, and a daughter, Linda Sue.

## PROGRAM FOR WORKERS WORKSHOP ON FAMILY LIVING SET FOR AUGUST

"Emphasis: Family Recovery," the theme of Harding College's 11th annual Christian Worker's Workshop, will bring together some of the foremost speakers in the brotherhood in the area of family living, according to Dr. W. Joe Hacker, chairman of the Bible department.

The workshop is scheduled for August 6-9 on the campus of Harding College.

Contemporary themes which will be under consideration include "Personal Relationships, Home, Church and Community," "Facing Family Crisis," "Communicating Family Living in Your Classroom" and "Enabling Church Bible Classes to Complement Family Living."

Workshop coordinator Dr. Allan Isom, explained, "In each theme area there will be a separate speaker for each grade level, cradle roll through adult classes."

Special sessions will be conducted on the "Bus Ministry," by Toby Quinn of Glasgow, Ky., "A Christian Teaching a Biblical view of Sex," by John Cayce of Nashville, Tenn., "Integrating Music into the Bible Lessons," by Mary Ann Malone of Abilene, Tex., and "Counseling Services in the Churches," by Ronald Rea of Houston, Tex.

Dr. Thomas S. Cunningham, a well-known authority on family relations, will also serve as a special lecturer and will discuss "Contemporary Christian Family Life." He is an elder of the Church in Stillwater, Okla., and since 1964 has served as an Extension Family Life Specialist for the state of Oklahoma.

In addition to the already-established teacher's workshop, a Youth Forum will be conducted under the direction of Larry Roberts of Little Rock.

Keynote speakers for the 1973 Workshop will be Dr. Clifton L. Ganus, a church elder and president of Harding, and Dr. Hacker. A Workshop program may be obtained by writing the Bible department of the college.

## FOUR FACULTY MEMBERS TO RETURN AFTER COMPLETING DOCTORAL WORK

Four faculty members will return this fall to resume teaching duties after leaves of absence for doctoral study.

Ron Doran and Robert Eubanks, members of the biology and speech faculties respectively, have concluded doctoral work at Penn State.

Karyl Bailey returns from Texas A & M after studying in P.E. Charles Walker rejoins the business department after a study at the University of Mississippi.



Mrs. Maude Montgomery

## FORMER HARDING FACULTY MEMBER SUCCUMBS AFTER BRIEF ILLNESS

Mrs. Maude Montgomery of Searcy, a prominent Arkansas educator and elementary school principal, died June 11, after a brief illness.

Mrs. Montgomery was a former member of the Harding College faculty, serving as assistant professor of education from 1959 until her retirement in 1971. Prior to joining the college fulltime, she served as principal of Harding Elementary School. She was married to Dr. Clyde R. Montgomery, a member of the Harding faculty, who died in 1965.

Mrs. Montgomery was a graduate of Concord College at Athens, W. Va., received a master's degree from Marshall University at Huntington, W. Va., and did graduate study at Harding and at Duke University.

She began her teaching career at Midway School in Lonoke County and also taught at Sylvan Hills, Drake University and Central College of Iowa. From 1942 to 1954, she was director of education for the physically handicapped in West Virginia.

For many years Mrs. Montgomery was sponsor of the Harding College Chapter of the Student National Education Association. She was a member of the College Church of Christ, the American Association of University Women, Delta Kappa Gamma and the Arkansas and National Education Associations.

## CIVITAN INTERNATIONAL SCHOLARSHIP AWARDED TO HARDING STUDENT

Miss Mary Jo Hinerman, a senior history and political science major, was named as one of 15 winners of the Shropshire Memorial Scholarship by the Civitan International Foundation.

Miss Hinerman, sponsored by the Searcy Civitan Club, was awarded a one-year, \$600 grant after meeting certain

personal and academic standards. She was the only student from an Arkansas college or university to win one of the scholarships.

Miss Hinerman, a native of Columbiana, Ohio, is an active member of Omega Phi Women's Social Club, Alpha Lambda Delta Women's Leadership Organization and the American Studies Program. She has also participated in drama productions, including a major role in "Man of La Mancha."

The recipients of the total \$7,800 scholarship grants are either in a senior undergraduate class or are enrolled in graduate studies seeking a Masters Degree at an accredited college or university.

## SPEAKERS NAMED FOR '73 LECTURES, THEME TO BE 'THE AGE OF CRISIS'

Sixteen featured speakers will present theme lectures during Harding's annual Lectureship October 3-6. The theme of the program is "The Age of Crisis."

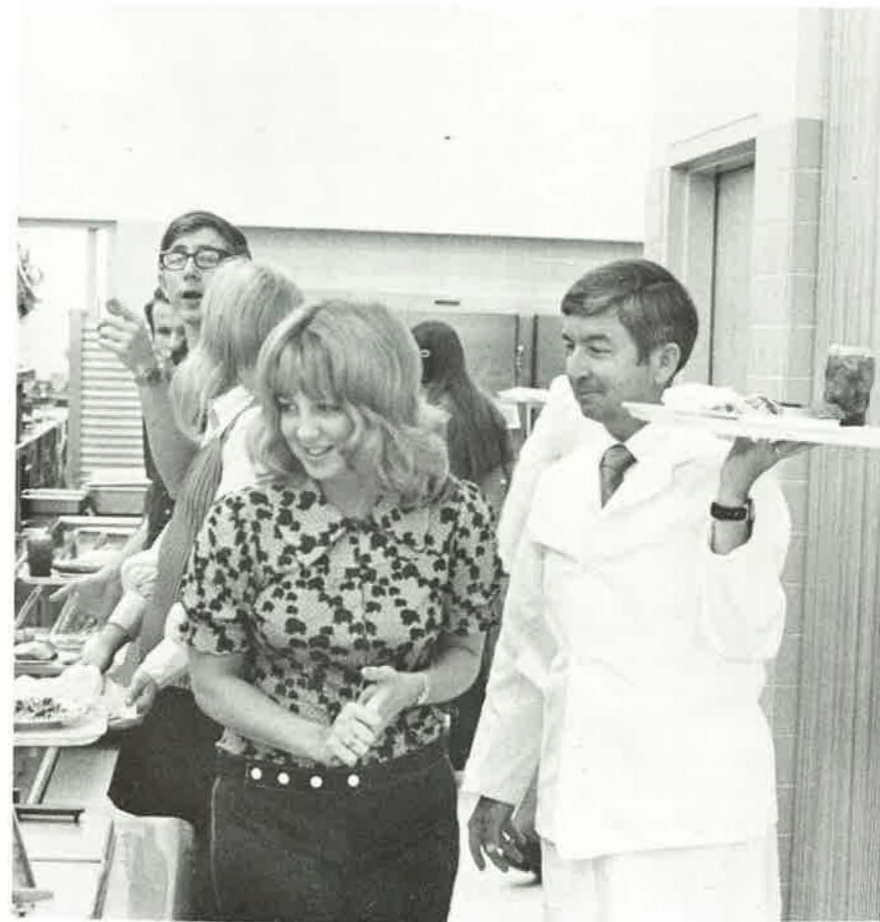
The opening day of the annual event will be youth oriented. Speakers and

their topics for this part of the program will be Terry Smith, "Christ is the Answer;" Doug Kostowski, "Crisis Facing Our Youth;" John Wilson, "Youth Faces Crises;" and Eddie Cloer, "The Moral Crisis."

On the following three days, speakers and their topics include Pat McGee, "Crisis in Personal Commitment;" Rees Bryant, "Meeting Crises in Our Personal Lives;" Wyatt Sawyer, "Crisis in Biblical Authority;" Albert Lemmons, "The Fellowship-Brotherhood Crisis;" Martel Pace, "Threats to Church Unity;" and Jimmy Allen, "A Plea for Unity;"

Bob Hare and Joe Hacker, "Crises in the Mission Field;" Rubel Shelly and Charles Hodge, "Crisis of the Two Extremes — Liberalism and Secularism;" Clifton L. Ganus, "Confronting Crises in Today's Education;" and Jim Bill McInteer, "The Crises Facing the Home."

In addition to these lectures eight daily classes will also be included on the program. Classes and the teachers for each will be announced in a later BULLETIN.



A Summer Session Supperclub was highlighted by live entertainment and individualized service provided by Harding faculty members. Above, Arnold Pylkas, assistant professor of health and physical education, does the honor.



# HARDING

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## CALENDAR OF EVENTS

Early Orientation — July 22-24  
Camp Salado Bible Camp — July 29-August 10  
Christian Workers' Workshop — August 6-9  
Summer Graduation — August 10  
Tahkodah Music Camp — August 13-22  
Freshmen Orientation — August 27  
Fall Registration — August 30  
Fall Classes Begin — August 31  
Home Football-Northeast Missouri — September 15  
Home Football-Millsaps College — September 22  
Bible Lectureship — "The Age of Crisis" — October 3-6  
Home Football-Ouachita — October 6  
Supervised Teaching Begins — October 29  
HOMECOMING and Alumni Day — November 2-4  
Harding vs. Southern State — November 3  
Home Football-Univ. of Ark.-Monticello — November 10  
Home Basketball-David Lipscomb — November 19  
Thanksgiving Recess — November 21-26  
Home Basketball-Univ. of Ark.-Little Rock — November 23  
Home Basketball-State College of Ark. — December 6  
Final Exams — December 15-21  
Christmas Recess — December 22-January 7, 1974