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June 6, 1968

Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

JUNE 6, 1968

Personally speaking



As time flies

A LOT of life is snuffed out, for all practical purposes, by one-track-mindedness and by putting things off to supposedly more opportune times.

For example, a husband may kid himself into believing that there is nothing else he can be doing while mowing his wife's lawn. But, with the average cranium having the contents God has stuffed into it, a fellow can do a lot of thinking and planning in realms far removed from the drudgery (or exhilaration?) of mowing the lawn.

Are you behind with your personal correspondence? Why not center on some letters you need to write and decide what you will say in them and how you will say it, as your body routinely follows the mower row on row across the yard. One of the hardest things about writing—and this goes for all kinds of writing—is deciding what to say and how to say it. Once you have done this, writing is pure joy.

If you are a preacher or a Sunday School teacher, you ought to get in some of your best thinking on the Scriptures and the situations you are dealing with for the sermon you are to preach or the lesson you are to teach, all while cutting the grass.

Have you been trying to make up your mind about what to do and where to go for your vacation this year? O.K., as you mow, try to reach some decisions in this realm, and while you are at it, concoct some scheme for getting the plans approved by Friend Wife and the Kids.

And so on, far, far into the evening, depending on how much grass and sunlight you have. The number of worlds you can conquer is limited only by the size of your yard.

We live in an age of making and meeting appointments. Half an hour ago I learned that it would be an hour before the fellows could service my car, over at the service station. Immediately I had to adjust to the other fellow's schedule. And so you are getting to read what I am writing while I wait.

The most of us have to go see doctors and dentists occasionally. And this almost always involves some waiting in the outer office. If you like to

read, why not take along something worth reading? Or carry a note pad and a pencil to jot down notes on plans you can make while waiting.

Do not neglect the spiritual side of your life. Some wisely make use of "waiting" time by spending at least a part of it in meditation and silent prayer.

Time is of the essence.

Erwin L. McDonald

IN THIS ISSUE:

THE president of the Southern Baptist Convention has delivered his address to the 11th annual convention in Houston. We carry it in full on pages 16, 17 and 18.

DO you dig the hippie movement? Turn to page 19 for a look at what one Arkansas girl is doing to understand these people, and her efforts to turn them in the direction of Christ. It's all in "Should we love hippies?" by Mary Wigger.

FOR a report on Dr. Tal Bonham's experience with the Indonesian evangelistic crusade, turn to page 9.

CALL him a bream, a brim or a sunfish—they're one and the same, and what fighters! Tasty, too, says George Purvis. His Arkansas Outdoors column is on page 13.

COVER story, page 18.

Arkansas Baptist

newsmagazine

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June 6, 1968

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Abbreviations used in crediting news items: BP Baptist Press; CB Church Bulletin; DP Daily Press; EP Evangelical Press; LC Local Correspondent; AB Associational Bulletin; EBPS European Baptist Press Service.

Issues at Houston

BY the time this issue of our paper reaches its subscribers the annual meeting of the Southern Baptist Convention in Houston will be more than half over. But prayer for the remaining sessions and for the implementation of Convention actions already taken will still be urgently appropriate.

More than passing interest was expected to focus on three matters before the Convention this year: the election of a new president to succeed Dr. H. Franklin Paschall, of Nashville, who has served two terms and is not eligible for re-election; a straw vote on the name of the Convention; and consideration of a "manifesto" on race relations.

Two Baptists mentioned frequently as almost sure to be among those nominated for Convention president were Owen Cooper, Yazoo City, Miss., widely known business man long active in denominational affairs; and W. A. Criswell, pastor of First Church, Dallas, noted as a great pulpiteer. Since the elections are open events and any messengers wishing to do so may make nominations, there are almost sure to be many names before the Convention.

The straw vote on a possible new name for the Convention itself will not change anything but may indicate trends in the thinking of the people. Included on the ballot will be the present name of the Convention, along with two others: United Baptist Convention and Baptist General Convention.

The statement on race relations (carried in full in our paper last week) voices confession of failures in the past to deal realistically and positively with the race issue, declares commitment to the defense of people against injustice, and appeals for Southern Baptists to take action in the interest of solutions.

Rabbi honored

A thousand persons, including many of Arkansas' leading citizens and representing many religious faiths, turned out here Monday night of last week to pay tribute to Dr. Ira E. Sanders, rabbi emeritus of Little Rock's Temple B'nai Israel. The occasion was the annual Brotherhood Citation Dinner of the Arkansas Region of the National Conference of Christians and Jews, and Dr. Sanders was being honored as 1968 recipient of the Brotherhood award.

In his 42 years as a resident and leader in Little Rock, Dr. Sanders has wielded a great in-

fluence for good as he has joined hands with people of all races and all religious faiths for civic and moral righteousness and for maximum rights and privileges for all people.

The NCCJ, which came into being just 40 years ago, out of a national wave of racial strife and religious bigotry, has proved its worth over and over through its positive program of fair-mindedness and compassionate concern for the wellbeing of every one. The organization has demonstrated that men and women of good will can work together effectively and in harmony in the many areas in which they are agreed and that they need not be hopelessly divided because there are areas in which they can never be of one mind.

Relevant religion

WHAT should Christians do about persons addicted to drugs or alcohol—ignore them, shun them, or try to find a way to help them?

The Baptist Union of Sweden feels a Christian obligation to help addicts to overcome their addictions. According to a news release from Theo Sommerkamp, director of European Baptist Press Service, Baptist families will play an important part in a ministry of rehabilitation to be undertaken by the Baptist Union.

Following a period of treatment to help them get rid of their habitual use of alcohol or drugs, the people being rehabilitated would go into homes of volunteer Baptist families to be aided in leading a new life.

Sponsored officially by the Baptist Union's social work commission, the undertaking would be financed jointly by the government and by collections from Baptist churches.

Third Baptist Church in Stockholm, which has had success already in limited rehabilitation projects of its own, would help locate addicts and alcoholics.

The responsibility for success of the rehabilitation ministry would rest not only on the Baptist families making their homes available, but also on the local Baptist church.

Families volunteering are being warned not to be too frustrated if they do not meet with success in every case. The leaders sponsoring the new ministry are facing up to the likelihood of failures as well as successes. But the project should not be viewed negatively just because of occasional failures, they caution.

The Swedish brethren are finding a way to make Christianity relevant to the needs of our day.

The Bible on total abstinence

EDITOR'S NOTE: Following is a copy of a letter from Dr. Vester E. Wolber replying to a letter from Mrs. Hazel Loeffler, Gentry, as carried in this department of our May 2 issue.—ELM

In a letter to the editor printed in the May 16 issue of the Arkansas Baptist Newsmagazine, you were quite critical of my comments on the Sunday School lesson which had appeared in the May 2 issue. You did not mean to be unfair, I know; but don't you think you distorted my statement a bit in charging that I accused Jesus of making alcoholic wine? I only said that it could not be shown that it was non-alcoholic. I could have said with equal assurance that it can't be shown that the wine was intoxicating. Did you read the remainder of my lesson discussion?

Somehow I failed to communicate to you my true thoughts. I was saying that it is my settled conviction that the only course of wisdom to follow regarding alcoholic drink is to abstain from it altogether, but that I now hold to that conviction for a new set of reasons. I can't take my Bible and prove to a "light drinker" that he should stop his drinking altogether. If he knows his Bible, he will call attention to the passages which I mentioned in the lesson and will remind me that in recording the miracle of Jesus at the wedding feast John used the regular word for fermented wine. I can't show him that the wine was non-alcoholic. Therefore, I must seek to reason with him from common sense if I am to convince him to abstain from strong drink.

I must stand firm in my assertion that the Bible teaches temperance and self-restraint in the use of alcohol. That's why Christians call the lessons temperance lessons. I must clarify one statement, however, which was not accurately expressed. In stating that the Old Testament prophets had almost nothing to say "against its use" I should have said that they had almost nothing to say about total abstinence. Most of the Old Testament passages when read in their context are seen to refer to excessive use of alcohol. In interpreting Scripture we must be careful lest we try to make the Bible say what we want it to say.

There are honest men in high office and low for whom the problems of office would be much lighter today had they not acquired the drink habit in their youth. Therefore, I intend to continue doing all in my power to convince the youth of our day that it's not smart to begin drinking. But I don't intend to lie to them about what the

New Testament says. Paul advised Timothy to take wine for his stomach (I Tim. 5:23). He also instructed him to select for deacons men who were not addicted to much wine (I Tim. 3:5) and to select bishops from those who were not drunkards. If Paul and Timothy were alive and in America today, I believe the apostle would tell his assistant to take his stomach to a good physician and to select pastors and deacons from those men who are strictly on the wagon.—Vester E. Wolber, Arkadelphia, Ark.

Favors mixed drinks

What makes you think you have the right to criticize the Governor of Arkansas about having a Drink. He is not hypocritical about the Mixed Drink Bill he is backing! Besides you have no basis or foundation to criticize anyone who drinks. Even your Fundamentalist Literal "BIBLE" makes no statement about a man not drinking, but Paul does say a little Drink is good for the Health. You Baptist Fundamentalist think you have the right to condemn Drinking and Smoking & Gambling, but you really can't find a sound moral basis to build a statement upon that has logical proof.

If you will look at the Mixed Drink Bill logically you will recognize that the state of Ark. will gain needed revenue from the new tax that will be imposed on the liquor. Also every county will have the right to vote itself a dry county if it wishes. If the state is able to tax the two most bought items in the state it will gain much needed revenue (Liquor & Tobacco).

I work at the Sam Peck and we lose quite a lot of money a day because we had to close our Private Club. If you will look at the Private Clubs viewpoint financially-wise you would change your attitude.

Come on and join us Liberals and you might get a "Kick out of it."—Elmer Coffelt, 6420 Hawthorne, Apt C, Little Rock, Ark.

REPLY: It is not so much the kick I fear as the bite—that "at last attingeth like an adder" (Prov. 23:32).—ELM

Challenges article on Dr. King

EDITOR'S NOTE: The following is from an open letter to Dr. Henlee H. Barnette and is carried because of its interest to our readers.]

I recently read your article in the May 16th issue of the Arkansas Baptist Newsmagazine entitled, "Martin Luther King—A Major Prophet." When finished, I felt such an intense feeling of disgust as I have never known before. This disgust was mingled with disappointment and anger.

I determined to go to one of our local newspapers and search to see if I could find reason to disclaim the title you gave Dr. King of a "major prophet." Strangely enough, the articles that I read in the old newspapers about Dr. King and the things he had said revealed none of the ideas that I had about him. Even the things he said before his death could not justify the bad feelings I had toward the man. In fact, the more I read about him, the more I began to understand what caused the feeling in the first place. And it is the same thing that caused me to "see red" when I read your article. "Negativism."

I became upset when I read your article because you stirred in me a negative response. Your article from beginning to end was one big negative expression of your feeling. Not once did you produce a positive thought, a hope, or a conviction. You struck at everything you could see; your convention, your seminary, and the object that everyone finds fashionable to berate—your church. In all of these instances, you presented a negative approach with only one positive conclusion, and that was your answer to what the churches should include in their concern for lost souls and that was "...the problems of war, poverty and social justice." In addition to this whole approach, you not once mentioned God as a hope, an answer to this problem of bigotry and racism—and this is where I really got excited. Everyone has seemed to have forgotten what God promised in II Chronicles 7:14.

And the very people that should be reminding us of our Christian responsibilities and encouraging others to find their strength and determination through God, are standing on the sidelines calling the plays. Is it no longer our task as Christian educators and leaders to lead others to "trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him and he shall direct thy paths." (Proverbs 3:5-6)

I honestly believe that our sole responsibility as Christian educators is to lead and challenge the hungry masses to place their faith and trust in God. This is the positive approach. The old algebraic formula of two negatives making a positive cannot apply to human beings. You sow a negative approach to anything, and you reap a negative response. I think one of the

determining factors in the success of Dr. King was that everywhere he went, he promised hope. Not once did I hear him say, maybe we can or maybe we should. He was always positive in his thinking.

If we are to be successful in what you called "...time for all of us to assume the burden of righteousness," then I feel we must consider this problem with understanding and always our faith in God as our guiding light. If we fail this cause, it will not be because God failed us... it will be because we as the "salt of the earth" have lost our saviour, and we are "thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Matt. 5:13b.

God help us sir, when we lose our witness and our testimony before men because we fail to understand that men are changed from the inside-out; and men are never challenged to do the right thing, when first they are condemned for not having done anything at all.

I think that had you presented Martin Luther King as the man he was, a leader of his people and certainly a man respected by both White and Negro, then perhaps your article would have had a better reception.—Farland Bottoms, Music and Youth Director, Geyer Springs First Baptist Church, Little Rock, Ark.

REPLY: Out of fairness to Dr. Barnette it should be stated that his feature was an excerpt, not his entire address. Dr. Barnette believes, as you, in the necessity of the new birth.—ELM

Martin Luther King

I wish to congratulate you in publishing recent articles on "both sides" of the Martin Luther King, Jr., issue. I have noticed that you have always been more than fair in sharing views of "both sides" of any issue. This is as it should be. Thank you!

I must say that I agree with elements on "both sides" of the King issue. As a leader of human rights for the Negro, whether we like it or not, Martin Luther King, Jr., will go down in both American History and Church History, as the greatest Negro leader of the 20th Century!

But when I compare King's Theology to the Theology of the Bible, it makes me sad for the man! His liberal views on the virgin birth, sin and salvation, lead me to believe that Martin Luther King Jr., died a lost man! I truly hope I am wrong. But when one reads King's book of sermons, "Strength to Love," and then tries to equate King's views to Biblical teaching concerning the divinity of Christ, His virgin birth, His bodily resurrection, sin and salvation, it is difficult to think of this man as

Christian!

And so concerning "both sides" of the Martin Luther King, Jr. issue, "As a fervent leader of human rights for the Negro," who can deny it? But at the same time, "As a Christian," who can believe it?—Rick Ingle, pastor, Oak Cliff Church, Ft. Smith, Ark.

REPLY: Dr. King has now entered into his eternal reward and is in the hands of the All-Righteous Judge before whom we all must stand. Fortunately the final decision is not ours but God's.—ELM

After 24 years—

Reflections on Utah Beach

BY EDWIN PINKSTON

[Editor's Note: Mr. Pinkston, a native of Crossett, graduate of Ouachita University and formerly pastor at Mena and at Felsenthal, with Mrs. Pinkston, is serving as a Southern Baptist missionary on the Ivory Coast, located at Abidjan.]

During our year of language study in Tours, France, Mrs. Pinkston and I have taken advantage of school holidays to make a few sight-seeing trips. Recently we traveled to Normandy, and were able to stand on the beaches where the allied forces came ashore on D Day, June 6, 1944.

These beaches are calm and peaceful now, but the sunken ships, abandoned block houses, and scraps of rusting metal scattered about still betray the suffering and death that reigned here 24 years ago.

The American Cemetery overlooking Omaha Beach is very beautiful, but it is depressing to walk through the 10,000 crosses and stars of David and to think of all the young lives that had to be sacrificed because of the sin, greed, and hatred of men.

On Utah Beach one of the German block houses has been made into a monument to the American forces. On a bronze plaque inside are engraved the names of the Americans who were killed on that beach. As I looked over the long list of names, my eyes were struck by the words inscribed over the list; they were the words of Jesus: "Greater love hath no man than this, that a man lay down his life for his friends."

As I gazed at these words I was profoundly moved to think of the sacrifice made by these men and their families in order that France be freed from the Nazi tyranny. But then my thoughts turned to the One who had

Likes Baptist statement

I have read the "confession" by you and others as published in the Gazette on May 23.

I will be brief and say it is wonderful. I am convinced it is the most important and beneficial document by anybody claiming the name of Baptist in the past 150 years. I can't think of a more crippling blow to anarchy in the Churches or in the national political government than you have thrust—even in your first paragraph the facts you state fully justifies the "confession" of 1000 words.—C. C. Little, Mansfield, Ark.

originally spoken those words and to the sacrifice that He made that the world might be freed from the tyranny of sin.

I would not at all detract from the heroic sacrifice that these young men made here, but how infinitely greater was His sacrifice! Many of those who died here were drafted into the service, and thus had no choice in the matter. Of those who volunteered to fight, I wonder how many of them would have done so if they had known in advance that it would cost them their lives.

But Jesus willingly came to earth, knowing that it would cost him his life. He went to the cross knowing that many would reject him, not appreciating his sacrifice for them and refusing to recognize their need of him.

As we thought on these things, my son asked me, "Daddy, if France is defeated again and asks us to help them, will we?" I had to answer, "I don't know, son, I don't know." And in my own mind I wondered—would we? Who could blame us if we said, "No, you said that you did not need us, you did not want us; now you will have to get by without us"?

And those who reject the Christ who did far more for them than any nation ever did for another, and who wants so much to save them—can they blame him when he says at the judgment, "You did not want me in life; you said that you did not need me. Now you will have to get by without me in eternity"?

Arkansas all over

Church started at Cherokee Village sponsored by Park Hill Church, NLR



CHEROKEE Village Baptist

A new mission to be known as Cherokee Village Baptist had its beginning Sunday, May 26, at Cherokee Village, the new vacation and retirement community two miles southwest of Hardy. The mission is sponsored by Park Hill Church, North Little Rock, Dr. Rheubin L. South, pastor.

Of the 92 persons attending the first service in the mission's new building, 43 joined the church at the close of the service, and five additional members joined at the evening service. They represent seven states—Arkansas, Oklahoma, Indiana, Tennessee, Mississippi, Texas, and Missouri—and range in age from 12 to 85. Forty-six came by church letters and two for baptism.

Missionary Hugh Cooper of Big Creek and Rocky Bayou associations, who is to be pastor of the church during its first months, was in charge of the services.

The potential for the future church is seen in the fact that there are already 1,500 homes in the community, with residents from all 50 states.

The mission building was secured from Magnolia Homes, Vicksburg, Miss., at a cost of \$8,567 and is air-conditioned. Some financial aid in its purchase was secured from the State Missions department. It provides an auditorium with seating accommodations for 120 and two Sunday School rooms.

Taking an active part in planning and establishing the mission was the Mis-

sions Committee of Park Hill Church: Leander Muncy, chairman; and Ivan Jackson, Alan Sloan, Mrs. Will Adams, Mrs. W. L. Turner, and Mrs. John Harp.

Beginning this week, the members of Cherokee Village Baptist will be receiving the Arkansas Baptist Newsmagazine through the budget of Park Hill Church.

Filmstrip released

Broadman Films Department recently released three good filmstrips to assist a church to improve its ministry. They deal with three specific areas of work in a church and can be used with new study course books by the same titles. Each has a narrated recording. They are available through the Baptist Book Store or from Nashville for the churches and associations enrolled in the CAVE plan.

The titles: *The Ministry of the Deacon Today*, *The Church Council at Work*, and *Effective Church Officers and Committees*.

We would encourage every association to purchase these films. Many of our churches should do likewise. We would encourage every pastor, staff member, church council member, deacon, church officer and committee member to purchase his respective study course book.—James A. Griffin

'Bibles for Vietnam'

Bible Society aid Stressed by pastor

Pastor C. Dee Birdwell of Wilmot Church announces that he will continue to accept checks for his "Bibles for Vietnam" ministry until June 15, but asks that after that date persons wishing to have a part in sending Bibles to servicemen in Vietnam mail their contributions directly to American Bible Society, 1865 Broadway, New York, N. Y. 10023.

Mr. Birdwell reports that the American Bible Society never refuses to send New Testaments to chaplains who request them. The Society has sent out 767,000 copies of Scripture already this year for distribution by chaplains, he said.

"Our 'Bibles for Vietnam' ministry was not to reflect unfavorably upon the Society," writes Mr. Birdwell. "I have only the very highest regard for the magnificent way these wonderful friends have provided God's Word to the multitudes. Southern Baptists are fortunate to be a part of this organization through local church participation. I feel that every church should include the American Bible Society in its budget."

As he announced plans for the termination of his own campaign, which started when he received a direct appeal from a Wilmot soldier in Vietnam for "little Bibles" (New Testaments), Pastor Birdwell expressed appreciation for "the many letters and checks sent to us from all over the state (and one from Missouri)."

Summer camp leader

Jane McCallum, Wasco, Calif., a student at Ouachita University, has been selected to serve as a camp leader for the American Youth Foundation this summer. Miss McCallum, a freshman journalism major, is assistant feature editor of *The Signal*, the campus newspaper, and will be business manager next year. The American Youth Foundation is a non-profit, non-denominational Christian leadership training organization. Miss McCallum will counsel at Camp Miniwanca in Stony Lake, Mich.



MISS MCCALLUM

New radio program beamed at shut-ins

"The Church of the Shut-ins" is a new 30-minute religious service on Radio Station KGMR, Jacksonville, conducted each Sunday from 9:45 to 10:15 a.m. by Marvin E. Vaughter, a member of West Side Church, Little Rock. Mr. Vaughter, a sign painter and member of the paint crew of Ft. Roots Veterans Hospital, North Little Rock, was licensed to preach by the West Side Church, R. A. Hill, pastor, a few weeks ago.



MR. VAUGHTER

Mr. Vaughter was serving as deacon and moderator of the Denison Street Church at the time it was merged with West Side Church.

"The Church of the Shut-ins" is sponsored by local business firms, whose advertising is featured briefly on the program, but the program will make no appeals for funds from its listening public.

Mr. Vaughter hopes to make personal visits to as many of the shut-ins as possible, to pray with them and share the Scriptures with them, as he hears from them. He is working now on a "membership certificate" to be issued to those who are regular listeners to the program. This "membership" would be designed not to interfere with church membership, he said.

New Orleans grad

George J. Johnson Jr. received the master of theology degree in commencement exercises May 17 at New Orleans Seminary. A native of Norman, he is the son of Mr. & Mrs. George Johnson of Buena Park, Calif. He is a graduate of Norman High School and Arkansas College, Batesville, where he was named to Who's Who in American Colleges and Universities.



MR. JOHNSON

The COOPERATIVE PROGRAM



gives

wings to

YOUR MISSION DOLLAR

MIL group to sing at Ridgecrest Assembly



SEATED, left to right, are MIL Singers Jannette Thompson, Becky Casteel, Jerry Blaylock. Standing: Lealon Worrell. Not pictured: Mickey Anders.

The Meaning In Life Singers will sing at Student Week and Foreign Mission Week at Ridgecrest Assembly in early June. The group also will minister at First Church, Asheville, N. C. They will be seen on WLOS TV, Asheville, Sunday morning, June 9.

The MIL Singers will spend the rest of the summer in Arkansas, except for a week which will be spent at First Church in Bolivar, Mo.

Participating in Siloam Assembly each Tuesday and Wednesday of the

three weeks, they will also work with the following Arkansas churches: First, Pine Bluff, June 19-23; First, Booneville, June 26-30; Heber Springs First, July 10-14; Second, El Dorado, July 17-24; First, Blytheville, July 24-28; First, Jonesboro, July 31-August 4; Indian Hills, Aug. 7-11; First, DeWitt, Aug. 14-18; and First, Lake Village, Aug. 21-25. They will also participate in the Crossett Crusade for Christ.

The MIL Singers have recently cut a record of their sermon, "Christ Our Contemporary."

Park Hill Church, NLR, to add new educational annex

Park Hill Church, North Little Rock, which has grown to a membership of more than 1650 in its 21 years, has voted to build a two-story educational annex, at an estimated cost of \$400,000. This will bring the value of the church plant to more than \$1,400,000.

The new facility is needed to accommodate groups now meeting in temporary buildings and to provide for anticipated growth between now and 1975.

Speaking for the Future Planning Committee of the church, B. T. Banks said that projections of future growth of the Park Hill area indicated an increase in the church's Sunday School enrollment of 447, with a resultant increase of 200 in average attendance.

One feature of the new building will be a large dining area, designed to relieve overcrowding in the present fellowship hall, where the Wednesday night

church dinners are served.

The new building will have six units for heating and air conditioning, mounted on top of the structure, making it possible to have "spot heating and cooling" and saving approximately \$30,000 on original installation over what one large unit would cost, the committee reported.

The church will raise \$100,000 in cash, \$12,000 of which is already in hand, and will borrow the remaining \$300,000 from a Little Rock bank.

Dr. Rheubin L. South is, in his 17th year as pastor of the church.

Preacher available

Clyde Nida of 1223 North C Street, Rogers, announces that he is able again to accept preaching engagements after an extended illness.

DeQueen dedication service



RECENTLY dedicated educational building, Kern Heights Church.

A dedication service was held May 12 for the new educational building of Kern Heights Church, De Queen, pastored by Steve Williams.

J. T. Elliff, Director of Missions and Evangelism, Arkansas Baptist State Convention, was the guest speaker. Also participating in the program were James Cannon, Lockesburg; C. A. Smithson, Nashville; Gaines Armstrong, Murfreesboro; and James Dean, Little River associational missionary.

The new brick building was built and furnished at a cost of \$16,000, and contains 2,100 square feet of space. Included are a pastor's study, church office, two nurseries with separate bathroom, six classrooms, a fellowship hall and assembly room, complete kitchen, and two bathrooms. The desks in the Beginner classrooms fold flush with the walls to make a large activity area for the children.

The building is centrally air conditioned and heated.

Stender to Corning

Rev. Paul Stender, former pastor of Zion Hill Church, Liberty, Miss., has assumed the pastorate of First Church, Corning. Mr. Stender is a graduate of Ouachita University and New Orleans Seminary, from which he received a master's degree in theology. A native of Stuttgart, Mr. Stender is the son of Mrs. George and the late Mr. Stender. He is a former pastor of Monroe's First

Church and is married to the former Clydia Stokes, daughter of Mr. and Mrs. J. C. Stokes, Stuttgart. The couple has three children, Sheila, 9, Britt, 5, and Tammy, 3.



MR. STENDER

Southern College sets program

Southern College, Walnut Ridge, has been selected by the U. S. Office of Education as one of 88 to participate in a new Project with Developing Institutions (Junior Colleges) under Title III of the Higher Education Act of 1965, according to H. E. Williams, president of the college.

The new project has been formulated by the American Association of Junior Colleges in cooperation with USOE as a means of rendering maximum service to the colleges concerned in preparing plans for their own growth and improvement, Dr. Williams said.

During the summer, 80 experienced consultants will visit the developing junior colleges in teams of three with one specialist in each of three fields: administration and finances, faculty and curriculum, and student personnel services. They will assist the junior colleges in formulating programs and plans for the improvement of their services to the educational community.

Calvary, Harrisburg, has special celebration

Calvary Church, Harrisburg, celebrated its 1959 organization as a church and marked its freedom from indebtedness with a special service conducted May 12.

Begun as a mission in 1964, its first pastor was Rev. John T. Lamb, who returned to preach the dedicatory sermon May 12. A dinner on the grounds followed.

Six pastors have served the church since its inception. Earl C. Edwards, the present pastor, has been with Calvary for seven years. Since 1959 there have been 488 additions to the church, with 218 coming for baptism and 270 by letter. Church properties are valued at from \$45,000 to \$50,000.

Huntley ordained

Stan Huntley, pastor of First Church, Knobel, was ordained to the ministry May 12 by that church. Those present for the service included pastors and deacons from Black River, Greene County, Gainesville and Current River Associations. Moderator of the ordaining council was J. Russell Duffer, missionary, Gainesville-Current River Association. Lawrence Green, pastor, First



MR. HUNTLEY

Church, Rector, was clerk. The questioning was led by Dr. Dan Harrison, Southern College, Walnut Ridge. Hershel Murdock, deacon, Knobel Church, presented Mr. Huntley to the council.

The ordaining prayer was led by Dr. Roy C. Maddux, a professor at Southern College. Dr. Earl T. Humble of Southern College brought the afternoon message.



OPEN house was held May 19 for the new parsonage of Philadelphia Church, Jonesboro, pastored by Johnny A. Green. The brick home was constructed at a cost of approximately \$23,000. It contains four bedrooms, living room, kitchen, family room, utility room, two bathrooms, a double carport, central heat and air conditioning.

Bonham in Indonesia



Left to right: Charles Davis, Dr. Bonham, L. Hardios (pastor of Senen Church), and Dr. John Haggai.

DJAKARTA, Indonesia—Dr. Tal Bonham, pastor of South Side Church, Pine Bluff, led one of 28 churches in revival services here May 5-12.

He was one of 48 U.S. pastors, evangelists, and laymen who participated in the "Total Evangelism Indonesia" project sponsored by the Haggai Evangelistic Association of Atlanta, Ga. Among the laymen who gave their Christian testimonies in the churches was Charles Davis, a former Pine Bluff resident who now resides in Glendale, California, where he is a plumbing contractor.

Dr. Bonham preached nightly in the Senen Protestant Church near downtown Djakarta. Cumulative attendance during the week was estimated at 4,500 and there were over 200 decisions for Christ, most of which were first time professions of faith.

On May 13, Dr. Bonham journeyed to Semarang in central Java, where he preached in two churches in the evening and visited Southern Baptist mission stations. He also visited Southern Baptist missionaries in Jogjakarta and Bandung before beginning revival services at First Church in Bogor on May 14. Avery Willis, the pastor of the Bogor church, and native of Lepanto, Ark., started Baptist work in Bogor two years ago which has now grown to an active church where over 350 professions of faith have been made.

Dr. Bonham arrived back in Djakarta in time for the final service of a three-day campaign in a local coliseum where Dr. John Haggai preached nightly. On the final night, a record attendance of 8,000 almost filled the coliseum. A total of 700 decisions were recorded in the three nights.

During his 15-day stay in Indonesia, Dr. Bonham not only preached and visited mission stations, but he also made a special effort to share the Christian faith with many religious and national leaders. His record, "In Times Like These" was played over Radio Indonesia on May 20. The station manager informed Bonham that the station reaches all of Indonesia.

While in Bogor, Dr. Bonham was received by the personal guard of former President Sukarno at the palace where Sukarno has lived since the attempted coup in 1965. A copy of "In Times Like These" was received for Sukarno by his guard.

Dr. Bonham's book, *The Demands of Discipleship*, was given to several seminaries, schools, students, and religious leaders.

"Total Evangelism Indonesia" was a four-week project which began on April 22 with the training of Indonesian lay witnesses who aided the American pastors and laymen in the church crusades and the final three-day crusade. A follow-up school for pastors and evangelists is scheduled for a later date. The local churches of the Djakarta area will follow up on the decisions made during the crusades.

WANTED

Music-Education or Music Director for First Baptist Church of Carrollton, Mo.
Located 70 miles east of Kansas City, Missouri.
If interested write to Pastor, Wayne Masters. Phone: 542-3006.

Revivals

Parthenon Church, April 28-May 5; John Finn, Boone-Newton missionary, evangelist, Dean Cox, song leader; 7 professions of faith, 6 for baptism, 3 rededications. Dean Cox, pastor.

Sixteenth Street, No. Little Rock, June 9-16; Glen Smith, Liberty Church, near Searcy, evangelist, Charles Hill, song leader; Peggy Person, pianist. E. O. McElroy, pastor.

Four Arkansans finish seminary



MR. JACKSON



MR. SOUTHERLAND



MR. HALBERT



MISS BLEIER

LOUISVILLE, Ky.—Four students from Arkansas were among the 141 graduates receiving diplomas from The Southern Baptist Theological Seminary May 31 in Alumni Chapel.

Addressing the graduates was Dr. Franklin Paschall, president of the Southern Baptist Convention and pastor of the First Baptist Church of Nashville, Tenn.

Clyde W. Jackson, Bradley, was awarded the master of divinity degree. James Claude Southerland, Little Rock, received the bachelor of divinity degree, a three-year, post-baccalaureate degree.

The master of religious education degree went to John E. Halbert, Pine Bluff, while the master of church music degree was presented to Miss Henri Etta Bleier of Paragould.

Currently a total of 24 students from Arkansas are enrolled at Southern Seminary, which last year provided theological training for 1,823 students.

GA camps are special!

Miss Irene Chambers, native Arkansan, veteran field worker for the Southern Baptist Home Mission Board and choice missions speaker, will be featured at each of the five 1968 Girls' Auxiliary Camps at Paron July 1-6, 8-13, 15-20, 22-27, 29-Aug. 3. Each week there will also be a foreign missionary included in the program personnel. They will be Mrs. Charles M. Hobson,



MISS CHAMBERS

Colombia; Mrs. Bob Adams, Chile; Mrs. R. B. Hughes, Brazil; Miss Helen Meredith, Colombia; Miss Beverly Lutz, Paraguay.

Miss Sara Wisdom, state YWA Director, will serve as Camp Director. She will be assisted by a staff of 20 local church leaders, college students and high school graduates.

Registrations are being received at the State WMU Office on "first come, first served" basis. The July 8-13 camp is already filled and others are approaching capacity.

Off to Ridgecrest!

Chartered buses will be provided to the convention-wide YWA Conference, June 20-26, and the WMU Conference, Aug. 8-14, each to be held at Ridgecrest, N. C. Accompanying young women to the YWA Conference will be Miss Sara Wisdom, director, and Mrs. Tom Bray, El Dorado. Miss Nancy Cooper, executive secretary and treasurer, will be in charge of the bus to the WMU Conference.

Visits have been scheduled at many points of interest en route. Information may be secured and reservations made at State WMU Office, 310 Baptist Bldg., Little Rock, 72201.—Nancy Cooper, Executive Secretary and Treasurer

Time is running out

Time is running out for making reservations to attend the last two weeks of Royal Ambassador Camps. Reservations for the week of June 17-21 should be made by the 12th and for the last week, June 24-28, by the 19th. Don't wait until it's too late to secure a reservation for these two weeks. Every year some boys miss getting to attend camp because counselors, pastors, and parents wait until it's too late to make reservations. Don't let it happen to you. State Royal Ambassador Camp can

be a real valuable experience for boys seeking to develop spiritually, mentally, physically, and socially, and can be the changing point in the lives of boys who are not already Christians. Many boys find the answer to their life's work in camp. Every boy 9-17 years of age should have the privilege of attending Royal Ambassador Camp.

Information regarding camp has been mailed to all counselors, pastors, and educational directors. Secure information from them or write to the Brotherhood Department, Baptist Building, Little Rock.

There is still time for men to make plans to attend the Baptist Men's Encampment and Prayer Retreat on June 14-15 at Camp Paron. This is for all men 18 years of age up. Have an afternoon of recreation-relaxation and enjoy fellowship and inspiration at the evening service and on Saturday morning. Information and registration materials have been mailed to all Brotherhood directors, Baptist Men's presidents, pastors, educational directors, and missionaries whose names we have on record, or information may be obtained from the Brotherhood Department.

—Send the boys to camp and men attend the Prayer Retreat.—C. H. Seaton

Where the action is

We have read many articles the last few months about our churches getting away from the four walls of their church buildings. We have heard about going "where the action is." Most of us agree with the intent of these articles and must admit that many times we have not really gone out after the people as we should have. To get away from the four walls of our buildings does not mean that we are to lessen the work in our churches, but to step up our work on the outside of our buildings. We are to gather the harvest in the field and store the grain in the barns. Some of the articles leave the impression that we have not been out ministering to people.

Years ago as a pastor I talked with a man and his wife whose home was breaking up. At 1 a.m. we knelt and prayed. They placed their hands together on the Bible and rededicated their lives and their home to God. After the prayer she put her wedding ring back on and they promised to stay together. I felt like I was "where the action is." Many times I helped young people that were in trouble. I thought I was "where the action is." I have spent hours and hours with alcoholics trying to help them be reclaimed and trying to save their homes. I thought I was "where the action is." Literally hundreds of times I went into homes and

places of business and presented the claims of Jesus and saw people saved and later come and join the church. I baptized them in the name of the Father, the Son, and the Holy Ghost. I watched those people grow in grace and wisdom and in the knowledge of the Lord. I thought I was "where the action is."

Many times I have preached in tent revivals and open-air meetings until I would almost drop. Sometimes I would preach four or five times a day helping people come to Jesus. I thought I was "where the action is." I have visited literally hundreds of Sunday School absentees and prospects and helped to reclaim back-slidden Baptists. I thought I was "where the action is."

When I was visiting the sick, taking people to the hospital in my car, providing food for the needy families and burying the dead, I thought I was "where the action is."

It may be that for 32 years in the ministry I have been misled in what I have been called of God to do. If going "where the action is" means joining the off-brand groups, demonstrating and marching, then I don't have any desire to go "where the action is."

Perhaps all these articles against our churches is a good thing after all. Many of our people are coming back to defending the local church in a local community. This is refreshing and will be good for Baptists. Our pastors and churches are doing a great job. I appreciate them.—Jesse S. Reed, Director of Evangelism

More on Siloam Springs

Information about reservations should be sent to Dr. Ralph Douglas, 401 West Capitol, Baptist Building, Little Rock, Arkansas 72201. There are three weeks scheduled as follows: June 24-29; July 1-6; and July 8-13. Ask for a poster for detailed information or consult earlier issues of the Arkansas Baptist Newsmagazine.

Study Material

The Weekday Study series used last year will be used again this summer. Some young people already have copies. Books will be available at the Assembly Book Store. Juniors will study "Bible Personalities" by Haley, Unit 3. Intermediates will study "Christian Faith and Life" by Hastings, Units 3 and 4.

Pastors the first week will study under Dr. Vaughn, who will lead them in a study of "Colossians." During the second week, Dr. Clinard will conduct The Gospel in Isaiah study. Dr. Hall will guide the pastors in "The Gospel in Isaiah" during the third week.

"Good News" will be the general theme of the assembly. This will be supported by the promotion of the recent translation of the New Testament, "Good News for Modern Man" from the American Bible Society, Dr. Bratcher, translator.

Also the folk musical "Good News" will be produced each week under the direction of the music directors, Dr. Briggs, Mr. Mulkey and Mr. Fray. Young people who play guitars are urged to bring them. We also need "bass strings" and a drum set each week. If you have either the "bass" or drums, write or call me about helping.

Remember the Assembly opens Monday afternoon with a get acquainted period at 4 p.m.

The first meal is Monday supper at 6 p.m.

We close out Saturday with morning watch, an awards assembly and by giving everyone a sack lunch about 9:30 a.m.

See you at Siloam soon.—Lawson Hatfield, Program Director, Baptist Building, 401 West Capitol, Little Rock 72201

Coronation service

A coronation service was held at Centennial Church, Pine Bluff, as part of GA Focus Week, held May 6-12 at the church.

Deaths

ROY A. HORNE, 70, May 26, in Clarksville. Mr. Horne was an employe of Overbey's IGA Market. Until 1949 he owned Horne's Hardware Store in Ozark. He was a deacon in First Church, Clarksville.

Survivors include his wife; two sons, Roy W. (Bud) Horne, Clarksville, and George F. Horne, Louisiana; two daughters, Mrs. Nina Landry, Louisiana, and Mrs. Betty Callahan, Clarksville; a sister, Mrs. Diamond Boatwright, California; a stepsister, Mrs. Bonnie Lowery, Oklahoma; and 10 grandchildren.

REV. LUTHER L. JORDAN, 87, Little Rock, June 2, in Jonesboro. Mr. Jordan, a retired Baptist minister, formerly lived in Lake City.

Survivors include two sons, Martin Jordan, Mississippi, and Alvin Jordan, Missouri; two daughters, Mrs. Charles Hudson and Mrs. Louis Waggoner, Little Rock; a brother, John Jordan, Mississippi; two sisters, Mrs. Ruby Russell and Mrs. Lucille Roberts, Mississippi; 11 grandchildren and 25 great-grandchildren.



EIGHT days in Palestine will be included in the 22-day tour of three continents begun by Rev. and Mrs. W. Coy Sample, First Church, Almyra, June 9, as a gift from the church. The couple will visit ten countries, beginning with their first stop in Rome. Dr. Jimmie Johnson, No. Carolina, will lead the tour. Rev. Sample has pastored the Almyra church for almost eight years.



MR. BREWER

MR. GALLEGLY

Harold Brewer called to First, Ashdown

Rev. Harold Brewer, pastor of the Immanuel Church, Warren, since April, 1968, has accepted the call of First Church, Ashdown, effective June 4. He formerly held pastorates at Peach Orchard and Hatfield, in Arkansas; at Troup and Blossom, in Texas; and at Lawrence, Kan.

Mr. Brewer, 48, is married to the former Bernice Watkins of Moscow, Tenn., and has a son, Dwight, 20, and a daughter, Beverly, 13. He is a native of Gillham.

He was educated at Southern College, East Texas Baptist College, and Midwestern Seminary.

During Mr. Brewer's pastorate at Im-

New music minister

Rudy Gallegly has been called to Second Church, Jacksonville, as minister of music and youth.

A native of Little Rock, he is a graduate of Central High School and Ouachita University, where he received the degree of bachelor of music education. His parents, Mr. and Mrs. R. R. Gallegly, reside in Little Rock.

Mr. Gallegly is married to the former Linda Patrick, who also attended Ouachita. Mrs. Gallegly's parents are Rev. and Mrs. Raymond Patrick, North Little Rock.

Mr. Gallegly will be supervising youth education and activities and will be directing the music program of the church. He was serving as minister of music at First Church, Dumas, prior to his going to Jacksonville.

The pastor of the church is Andy Kerr.

manuel, the church received 193 new members. He has served as moderator and clerk of Bartholomew Association, president of the Warren Ministerial Alliance, and as a member of the Executive Board, Arkansas Baptist State Convention.





MRS. LILLIE WHITTINGTON, known to her friends as "Miss Lillie," was crowned May Day Queen recently at a supper given in her honor by First Church, Mt. Ida, on the eve of her 80th birthday.

Mrs. Whittington has been a member of the Mount Ida Church since 1937 and has served in many capacities, including 20 years as leader of the Sunbeam Band, several years as a nursery worker, a Sunday School teacher in several departments, an active member of Woman's Missionary Union; and a worker in two of the church's missions.

Summer missionary

Art Kent, a student at Arkansas State University, has been named by the Summer Missions Committee of the Student Department as a missionary appointee. Mr. Kent will serve in Trinidad. The Summer Mission program of the Student department is provided by volunteer gifts of students on 21 Arkansas college campuses. The students serve without pay, but are reimbursed for expense items in travel and living.



MR. KENT

Williams resigns

Stephen Williams, pastor of Kern Heights Church, DeQueen, for the past year and a half, has resigned his position.

Mr. Williams and his family will move to Ft. Worth, where he has enrolled in Southwestern Seminary. He is married to the former Judy Stratton of Tillar, and they have a year-old daughter.

During his ministry here, there were 45 additions to the church, 20 of these by baptism. The interior of the auditorium was finished, a new piano was purchased, and a new educational building was recently completed.



Feminine intuition

by Harriet Hall

Test your memory

Remember when a penny would buy six pieces of candy? Of course they weren't big pieces but they were individually wrapped. Maybe the paper did stick to the candy but getting it unstuck was half the fun and a nickel's worth would last all day.

Remember the old Victrola you had to wind up after every record?

Remember when we had no air conditioning except to stir up a little breeze in the porch swing after the sun went down?

Remember when cars had cranks on the outside? I can just hear some husband saying, "Now they're on the inside!" as he points to his wife.

Remember running nearly a mile to see your first close-up view of an airplane landing in a pasture?

Remember when the telephone operator said, "Number, please?" or when you could lift the receiver and ask, "Where's the fire?"

Remember when all stockings had seams and they were never straight?

Remember when ice came on ice wagons in 25 and 50-pound chunks? . . . and the drip pan under the ice box was always running over? . . . and if your father brought home ice cream you had to eat it right away before it melted?

Remember when post cards cost a penny?

Remember when children used to entertain themselves with such things as old automobile tires, home-made kites, and bag-swings?

Remember the Depression? . . . and gas-rationing?

Remember sipping sodas under the ceiling fan at the corner drug store?

Remember when parcheesi was popular before someone thought of Monopoly or Scrabble?

Remember when farmers could grow any crop they wanted to?

Remember when little boys came home after a haircut smelling like a girl?

Remember when you got a long-distance phone call and folks got excited and thought they had to talk louder? And no one sent telegrams unless someone died?

Remember when the world didn't go at such a fast clip and parents and teachers took a little time to demonstrate kindness, patience, understanding, appreciation, and love? Remember when families went to Sunday School and church together? Hopefully, some things don't change!

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

New subscribers

Church

Pastor

Association

New budget after free trial:

Ridgeway, Nashville

Charles R. Stanford

Little River

The bookshelf

New paperbacks from Baker include:

The Christian Worker's Handbook, by William Goulooze, seventh printing, 1968, \$1.50

Funeral Sermons and Outlines, by F. B. Meyer and Others, ninth printing, 1968, \$1.50

Talks to Young People, by C. B. Eavey, fourth printing, 1968, \$1.50

The Epistle of James, by Ralph Gwinn, 1967, \$1.50

The Book of Jonah, by Don W. Hillis, 1967, \$1.50

The Preacher and His Models, by James Stalker, 1967, \$2.95

The Glory of the Ministry, by A. T. Robertson, 1967, \$2.95

Sermon Outlines for Special Occasions, by Frank J. Boyer, 1967, \$1.50

Simple Sermons on the Old-Time Religion, by W. Herschel Ford, Zondervan, 1968, \$2.95

In this, his 25th book, Dr. Ford continues his aim of providing preachers with sermonic materials, helping Sunday School teachers and other Christian workers, witnessing to the lost, and strengthening believers in Christ.

Communication for the Church, by Raymond W. McLaughlin, Zondervan, 1968, \$3.95

Some questions dealt with here are: Do we love more? Do we communicate better? Do we live more selfless lives than those who are not Christians? Christian love, Christian character, Christian communication—are not these the stuff of Christian sharing?

The Sourcebook of Humor, by James C. Hefley, Zondervan, 1968, \$4.95

The compiler of these 1752 jokes and anecdotes, and each one is numbered, is a native of Chillicothe, Ohio, who spent his youth in the Ozarks, attended Arkansas Tech and Ouachita University, and received the B. D. degree from New Orleans Seminary. He served as pastor of Baptist churches in Arkansas, Louisiana, and Illinois and is now engaged in a writing ministry. He says there is no way of giving credit for the jokes he has included here, which he accumulated over many years.



ARKANSAS

OUTDOORS

by George Purvis

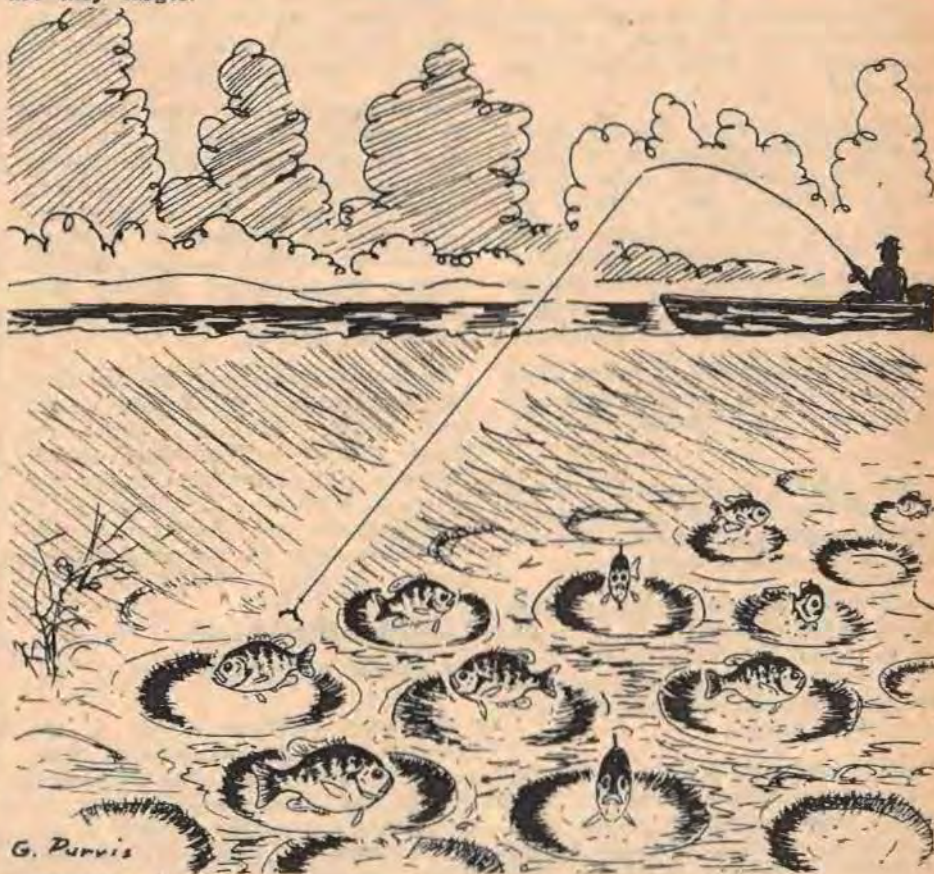


Bream or brim, he's a fighter

Ounce for ounce and pound for pound, there is no better fighter than a bream.

Several of the typical sunfish are called 'bream' or 'brim' by Arkansas anglers. Included under the general term are bluegills (the most common), redears (sometimes called GI, government improved, shell crackers, or stump knockers), and longears.

Bream seldom get very big, mostly weighing from a half-pound (hand size) to a possible one and a half pounds, which would be a big one. Only rarely are they larger.



G. Purvis
FISHING a bream bed

The typical bream fishing rig consists of a No. 8 or No. 10 hook, line, small shot sinker, a very small float or bobber and a long cane pole or fly rod. Crickets and worms are the most often used baits, but many other baits are used, such as catalpa worms, roaches and small artificial flies.

Bream are prolific spawners. Often they become a problem fish, overpopulating small lakes and stock ponds. Fishermen take advantage of the bream's colonial spawning habits, and once a spawning area or 'bed' is located, it is sometimes possible to catch a limit of 50.

The combined attributes of bream—fighting ability, abundance, good table qualities, and acceptance of many baits—make them one of the state's most popular fish.

A DIRECT LINE

COOPERATIVE PROGRAM

SBC assets total \$417 million; liabilities now \$18.9 million

HOUSTON—Southern Baptist Convention assets rose to a record \$417 million during 1967, a report from the SBC Executive Committee to the 111th annual Convention here disclosed.

Total assets, as of Dec. 31, 1967, increased by \$26.3 million over the assets reported for 1966, an increase of 6.76 per cent, reported SBC Executive Committee Executive Secretary-Treasurer Porter W. Routh.

Total liabilities decreased from \$19 million at the end of 1966 to \$18.9 million at the end of 1967. This is a decrease of \$141,877, or .74 per cent.

Greatest assets for any single agency of the Convention are those of its Annuity Board with offices in Dallas, the report said.

Total assets for the Annuity Board are \$182 million, an increase of nearly \$18 million over its 1966 assets. Its assets are not "free assets," however, but are held on behalf of Southern Baptist pastor and denominational workers for retirement and annuity benefits, and the funds will be returned to them as beneficiaries of the plans they have selected.

Next in total amount of assets is the Convention's Home Mission Board, in Atlanta, with assets totalling \$43.9 million.

Close behind is the Sunday School Board of the SBC, the denomination's publishing agency with offices in Nashville. Its assets total \$43.6 million.

Last year, the Sunday School Board ranked second in assets with \$44.1 million in assets, but they reported a decrease in assets, compared to the Home Mission Board's increase from \$42.9 million to \$43.9 million.

Other assets of agencies are: SBC Hospitals (consolidated report), \$34.4 million; Foreign Mission Board, Richmond, \$32.2 million; Southern Baptist Theological Seminary, Louisville, \$22.4 million; Southwestern Baptist Theological Seminary, Fort Worth, \$17.8 million; New Orleans Baptist Theological Seminary, \$10.6 million;

Golden Gate Baptist Theological Seminary, Mill Valley, Calif., \$6½ million; Southeastern Baptist Theological Seminary, Wake Forest, N. C., \$6.4 million; Midwestern Baptist Theological Seminary, Kansas City, Mo., \$3.6 million; Southern Baptist Foundation, \$5.2 million; SBC budget fund, \$2.3 million;

Radio and Television Commission, Fort Worth, \$2.1 million; Brotherhood

Commission, Memphis, \$1.1 million; American Seminary Commission, \$1 million; Executive Committee, \$408,250; Stewardship Commission, \$354,354; Historical Commission, \$231,445; Education Commission, \$146,806; and Christian Life Commission, \$39,558. The last six agencies have offices in Nashville.

In the area of liabilities, the two Southern Baptist Hospitals in New Orleans and Jacksonville, both in the midst of expansion programs, reported combined liabilities of nearly \$11.4 million, the largest of any of the 20 SBC agencies.

Ranked second in liabilities was the SBC Home Mission Board, Atlanta, which also ranked second in assets. Its liabilities total \$3.6 million.

Other agencies and their liabilities are: Sunday School Board, \$1.3 million; Annuity Board, \$816,702; Radio-TV Commission, \$577,380; Southern Seminary, \$549,670; Southwestern Seminary, \$273,627; Midwestern Seminary, \$67,342; Golden Gate Seminary, \$60,584; Foreign Mission Board, \$48,780; New Orleans Seminary, \$37,564; Brotherhood Commission, \$31,912;

Southeastern Seminary, \$24,166; Executive Committee, \$7,026; SBC budget fund, \$6,593; Historical Commission, \$3,447; Education Commission, \$3,315; Christian Life Commission, \$1,436; and American Seminary Commission, \$111. Two agencies, the Southern Baptist Foundation, and the Stewardship Commission, reported no liabilities.

18,860 decisions in state crusade

Encounter California, billed as the largest state-wide evangelistic effort ever held by a Baptist state convention, has resulted in an estimated 18,860 decisions in the 46 central crusades in major metropolitan areas, and in local church revivals at Baptist churches throughout the state. This is the report of the head of the Southern Baptist General Convention of California's evangelism department, Eugene Grubbs.

Cumulative attendance at the 46 central crusades totalled 179,607, with average attendance of 29,601.

Grubbs said that the 2,961 total decisions in the central crusades included 1,236 professions of faith, 1,423 rededications, 80 commitments to special service, and 222 other type decisions. (BP)

Monday holiday bill passes House 212, 83

WASHINGTON—The House of Representatives has pumped new life into the plan to change some federal holidays so that they fall on a Monday, in the hope of creating more three-day weekends for the nation.

By vote of 212 to 82 the House voted to change three federal holidays so that they regularly fall on Monday. In addition, the House voted to create a new holiday to be called Columbus Day.

According to the action, which has not yet been approved by the Senate, the following holidays will be changed:

Washington's birthday, to the third Monday in February;

Memorial Day, to the last Monday in May; and

Veterans Day, to the fourth Monday in October.

The new national holiday in honor of Christopher Columbus would be observed on the second Monday in October.

The bill, if enacted into law, would go into effect Jan. 1, 1971. (BP)

SBC meeting sites

1969—New Orleans, La., June 10-13, (last met there, 1937).

1970—Denver, Colo., June 2-5 (first time to meet there).

1971—St. Louis, Mo., June 1-4 (last met there in 1961).

1972—Philadelphia, Pa., June 6-9 (first time to meet there).

The SBC was to vote in Houston, Wednesday morning, on a recommendation from the SBC Executive Committee to hold the 1973 Convention in Portland, Ore., on the dates, June 12-15. If approved, it would be the first time the SBC would meet in Portland.

Portland offers a 13,000 seat auditorium built in 1960, and guarantees 5,000 hotel rooms, the administrative committee of the Executive Committee was to report.

The auditorium is three miles from the heart of the city, but shuttle busses will be provided, and city officials said the bus system handled a recent convention of 16,000.

Portland was selected by the Executive Committee over invitations from Los Angeles, Minneapolis, Chicago and Kansas City.

Sees new day in social concerns

HOUSTON—A new day has dawned in Southern Baptists' acceptance of the mandate to minister in social concerns, the Southern Baptist Convention was told here Wednesday.

In its annual report to the Convention, the Christian Life Commission reported that "Southern Baptists now face their finest hour," with "an awakening social consciousness," coupled with "a sound theology, a zealous concern for evangelism, and a compassionate interest in ministry."

The Christian Life Commission, social action agency of the denomination, said in its printed report that throughout the Convention last year, "a clear note concerning the relevance of the Christian faith to daily life was sounded."

"In 1967, Southern Baptists moved a significant step forward toward a responsible acceptance of the social imperatives of the Christian gospel," said the report.

The report was presented to the Convention by the current chairman of the Christian Life Commission, Wade Darby of Jefferson City, Tenn.

About people

ELMER S. WEST JR., Mars Hill, N.C., was elected director of program development for the SBC's Christian Life Commission, effective June 15. West, 45, has been pastor of Mars Hill Church, and is a former personnel secretary of the SBC Foreign Mission Board.

LEONARD L. HOLLOWAY, president of Mary Hardin-Baylor College, Belton, Tex., for the past two years, has been elected president of the University of Corpus Christi, a Baptist school located in Corpus Christi, Tex., effective Aug. 1. Holloway fills the place left vacant by the death of Joseph C. Clapp, who had been president for two years.

PAUL W. PEACE, pastor of Hampton Church, Atlanta, has been elected an associate secretary of the Training Union Department, Georgia Baptist Convention. He is a graduate of Norman College, Norman Park, Ga.; Mercer University, Macon, Ga.; and New Orleans Seminary. (BP)

Baptist beliefs

To whom are you listening?

BY HERSCHEL H. HOBBS

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

"This is my beloved Son: hear him"—Luke 9:35

These words were spoken by God the Father concerning Jesus. His voice came out of a cloud following Jesus' transfiguration (vv. 29-34). Why this approval of Jesus and admonition to the apostles?

To understand one must recall Jesus' words about His coming death, burial, and resurrection (v. 22). Matthew 16:21 says that Jesus "began" to teach this. And Peter "began" to rebuke Him (v. 22). This suggests that this debate continued for some time, perhaps for a week (Matt. 17:1; Lk. 9:28). Then came the Transfiguration in which Jesus was seen in His deity. He was also seen talking with Moses and Elijah (Lk. 9:29-31). They were talking about Jesus' "decease" (exodus) out of the world (v. 31). This was accomplished by Jesus' death, burial, resurrection, and ascension.

Moses and Elijah were symbolic of the law and prophets of Old Testament scripture. Their conversation with Jesus indicates that the Hebrew scriptures taught the manner of Jesus' exodus even as He was teaching it. So both the Old Testament and Jesus taught about a suffering and triumphant Christ. Peter's rebuke reflected the current Jewish concept of a political-military Messiah.

Furthermore, Peter had proposed to make three tabernacles: one each for Jesus, Moses, and Elijah. He was placing the three on an equal plane. The voice of God out of the cloud was a rebuke for such a concept. As deity Jesus was above these Old Testament worthies.

But more to the point "hear him" instructed the apostles to listen to Jesus rather than to the Old Testament or to the Jewish teachers' misinterpretation of it. God's full revelation of Himself is found not in the Old Testament but in Jesus. Furthermore, the apostles are to listen to Jesus rather than to current false ideas about His person and mission. They are not to argue with Him about the manner of His redemptive work.

But the apostles were not the only ones whose ears were tuned in to the wrong station. Multitudes today are captives of the partial revelation of God in the types and shadows of the true found in the Old Testament. The Old Covenant cannot contain the glorious revelation of God's grace. It is seen in Jesus alone. To be sure the Christian revelation is rooted in the Old Testament. But the flower and fruit are found in God's complete revelation in His Son.

Also many people listen to current and passing fads in theology. The Christian is to judge all of these by the truth as found in Jesus. He is the criterion by which to interpret the Old Testament and to judge systems of theological speculation.

So listen to Him when He speaks. Anything which runs contrary to His deity and atoning work by grace through faith is false.

World-wide broadcasting Sunday

Sunday, June 9, has been designated World-Wide Broadcasting Sunday. On this day Christians are asked to unite in prayer for Christian radio and television broadcasters around the world.

Christian witness through these media includes evangelism among non-Christians as well as the strengthening of Christians through Bible teaching. Applying Christian principles to news broadcasting, education and entertainment, broadcasters have built up a great deal of good will in many parts of the world.

In designating June 9 as World-Wide Broadcasting Sunday, International Christian Broadcasters asks all Christians to thank God for the extensive Gospel outreach through radio and television; to pray for God's help in the production of creative and attractive programming; and to request God's provision of adequate personnel and finances for the continuance and expansion of radio and television ministries around the world.

Good News For Today's World

By H. Franklin Paschall

H. FRANKLIN PASCHALL, elected president of the Southern Baptist Convention in 1966 at Detroit, has been pastor of the First Baptist Church of Nashville, Tenn., for the past 12 years. A native of Kentucky, Paschall was pastor of the First Baptist Church of Bowling Green, Ky., from 1951-55, before coming to the Nashville church. Previously he was pastor of the Hazel Baptist Church in Hazel, Ky. He is a graduate of Union University, Jackson, Tenn., and Southern Baptist Theological Seminary, Louisville, Ky., where he earned the Doctor of Theology Degree. His alma mater, Union University, bestowed upon him an honorary Doctor of Divinity Degree in 1956. Paschall was born May 12, 1922, in Hazel, Ky.

News, good or bad, carries a tremendous impact. Fantastic sums of money and energy are spent every day by radio, television, newspapers, and magazines to gather news from all quarters of the world. People are more interested in news than in anything else. Communications media recognize this fact and give priority to news. Television programs in gorgeous colors and of dramatic appeal often are interrupted to let a black and white news release break through. When President John F. Kennedy was assassinated, all network programs were interrupted for three days that the nation might see and hear this dreadful news in every detail.

There is an avalanche of bad news in the world today. The monster of war stalks across the earth with plans to camp in Vietnam for a while. The cost of the present war in terms of dollars and human life is mounting at a frightening rate. The bad news of war is exceeded by the bad news of the failure of military, political and diplomatic efforts to end the war.

Crime is on the rampage throughout the world. In our own country crime is increasing five or six times faster than the population growth. We have learned to walk safely in space but not on our streets. Recently on a Sunday evening at the Laguardia Airport in New York City, I had to wait several minutes for a taxi. Finally when it came, the driver apologized for delaying me. Then he explained why I had to wait. He said that drivers had been robbed and murdered and that many were afraid to work at night. Drug addicts, mostly young people, committed these crimes because they knew that each driver was good for twenty to twenty-five dollars which was enough to buy more dope.

Not long ago a crime committee of the United States Government observed that the place where one is most likely to be murdered is in his own house, in his own bed at 4 o'clock in the morning. It would seem in these frightening times there is no place to hide.

Then there is the bad news of racial strife and hatred, rioting and looting, alcoholism and drug addiction, hunger and poverty, unemployment and injustice, inhumanity and indignity, sin and shame.

Furthermore bad news has invaded churches and denominations. Who can fail to see heartless and opportunistic professionalism, dominating and deadening institutionalism, cold and meaningless formalism, frantic and frustrating activism, hopeless and despairing existentialism.

There are many prophets of gloom and doom in our day. They say the churches have failed and that Christianity has no future. Recently, a Lutheran layman, Dr. Peter L. Borger, in an address at Vanderbilt University, said that by the 21st century religious believers are likely to be found only in small sects, huddled together to resist a world-wide secular culture. He said they would be treated like a Tibetan astrologer on a prolonged visit to an American university. "The astrologer will be treated very politely but listened to only as an eccentric, exotic diversion. For basic psychological reasons, if he stays any length of time, and particularly because he has been treated so kindly, he is going to believe that maybe the stars don't control reality after all." In an aside, Dr. Borger said the ecumenical movement is "simply price-fixing" among similar religious packagers competing for a shrinking market.

Bad news gets better coverage than good news. The impact of bad news tends to make people negative and pessimistic. There is an extreme negativism in our day which could destroy us. Evil is

in the world and even in the church. Paul said, "When I would do good evil is present with me." But there is also the good. When Elijah was under the juniper tree thinking he was the only one left of God's true servants, God told him he was 7,000 times wrong. Jeremiah's extreme negativism almost caused him to lose his prophetic credentials. God commanded Jeremiah to repent or get out of the ministry. Today a pastor is in serious trouble when he gets a briar in his tongue and knows nothing, sees nothing, and preaches nothing but the negative. A husband and wife, even though they love each other and have much good between them, can destroy their home by constant nagging and nit-picking. Even so our nation and denomination, in which there is much good, can be destroyed by the pious mouthings of immature, frustrated and emotionally exhausted leaders.

Bad news is a reality. It will not go away by our ignoring it or pretending it does not exist. Let us face it honestly and confess that we as Christians have been responsible at least for some of the bad news in the world. It will be good for us to admit our mistakes, failures, sins and guilt. Only then can God help us out of our troubles. But let us refuse to be drowned in the sea of existential despair. We have good news for today's world.

The good news is that God was in Christ reconciling the world unto himself. God and man meet in Jesus Christ, the Mediator, and by him the middle wall of partition separating man from God, and man from man, is broken down bringing peace. The world today desperately needs to hear this word of reconciling grace.

There is a great cry today to break out beyond the church to witness in the world. I have joined in this cry. But we must distinguish between breaking out beyond the church and breaking away from the church. The church is in the world but the world is not the church. The church and government are mutually helpful but government is not the church. The Holy Spirit came unto the church in order that He through the church may convict the world of sin, righteousness and judgment.

And as we break out beyond ourselves we go with the gospel. Some have broken out beyond the church in order to minister in the world and have forgotten their responsibility and privilege to communicate the gospel to the poor and to all men. They feel that meeting the physical needs of man is the whole gospel, that social action is evangelism. Social action is good as the appropriate expression of the Christian faith and life and it may be an effective means to reach people for Christ but alone it is not evangelism. New Testament evangelism is the communication of God's good news in Jesus Christ—how He died for our sins according to the Scriptures, how He was buried and how He rose again on the third day according to the Scriptures and how this gospel is the power of God unto salvation to every one who believes in Him.

So evangelism and ethics go together. It is mandatory that man be personally converted, changed and that this changed man work for righteousness and social progress in all of his relationships. We must not be so committed to social action as to think that personal conversion is unimportant. And we must not be so committed to personal conversion as to forget the importance of good works in the Christian life and social action for the good of all people. Through the years Christians have greatly blessed mankind in such areas as social justice, education, hospitalization, and child care. It would be

a tragedy for us to forget the gospel source of these and many other blessings. So let us draw inspiration from the past as we continue in the Christian ministry of meeting human needs today.

Our primary responsibility is to communicate the good news and our ultimate objective is to make people better. Our ministry is redemptive. Whatever we do or say should help man to know God's saving grace in Jesus Christ. We should be involved in many ministries but we have only one ministry—"this ministry" of reconciliation. God does not need to be reconciled (changed) but man does and he can be.

The good news we preach is the everlasting gospel. It is good news that never becomes bad news. It is good news that never becomes old news. No other news is like that. The discovery of America in 1492 was news then but not now. Today it is only a fact of history. The gospel is forever new.

The good news is unconditional. It is applicable to the rich and the poor, to the literate and the illiterate, to the well and to the sick. If it is not applicable to any one in any condition then it is not good news. We do not have to wait until the sinner is good before we preach the gospel to him. Likewise we do not have to wait until society is reformed by social action before we preach the gospel to the people. We must preach the everlasting gospel always beginning now.

The gospel is relevant to the problems of human relations. It says that God loves everyone; that He is concerned about all human beings; that He has a plan for every life; that everybody is somebody—more than an animal, a number, or a name—and that Christ tasted death for every man. The gospel gives dignity and worth to the individual. It can save him from loneliness, fear, frustration and hate.

When one believes in this gospel, he has a high view of man. The gospel is good news to me and about me and to you and about you. So if one takes seriously this good news concerning himself he must take it seriously concerning all others. How then can one believe in this gospel and hold any human being in contempt or seek evil for any man? Furthermore the gospel is good news for the world. The redemption of our Lord Jesus Christ is social and cosmic. The writer of Ephesians said that God will "gather together in one all things in Christ, both which are in heaven, and which are on earth" (Ephesians 1:10).

Many of our critical problems today stem from the age old problem of racial enmity. The tragic events in recent days surely convince us of the frightening proportions of the race problem in our country. In Biblical times there was cruel enmity between Jews and gentiles, and between Jews and Samaritans. Hatred of the Jews has continued throughout history. Today there is enmity between whites and blacks.

Man is a social being and needs other people to make his life complete and yet he has not learned to live in peace with his neighbor. His history is marred by envy, strife and division. Human relations compound man's sins. What kind of a sinner would one be if he were the only human being in the world? The problem of human relations must be seen in all of its enormity and ugliness.

In the current racial conflict our problem is not primarily legal or economic but spiritual. Many inside and outside the church are recognizing this fact. Good laws make a significant contribution to man's welfare but they cannot solve his basic problem. Economic reforms should be applauded. Big business is helping greatly as it moves into the Watts Community and other troubled spots to provide employment for despairing people. But economic reforms cannot meet man's greatest need.

The basic problem is spiritual. There are ghettos of the mind and heart before there are ghettos in our cities. This inner darkness must be eliminated before there can be light.

A patronizing hand-out will not solve the problem of inner darkness. It demoralizes and degrades man when he is allowed or forced

to live on charity. Every person needs to feel that he is somebody and that he is doing something worthwhile, that he is making a contribution to the world.

The inner darkness of despair, frustration and rebellion can be dispelled by the love of God as demonstrated and proved in the cross of Christ and lived out by Christians. The writer of Ephesians said, "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace who hath made both one, and hath broken down the middle wall of partition between us. Having abolished in his flesh the enmity—; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."

The enmity between the circumcision and the uncircumcision, between Jew and gentile, between white and black was slain on the cross. Christ is the only hope for the brotherhood of man, for peace among men.

Christians may differ on many subjects but they must agree that the enmity has been abolished in Christ. Christianity and racism are incompatible.

So, committed to this good news in Jesus Christ we can meet human needs where we find them and demonstrate convincingly that we genuinely love all men and respect them as persons under God.

The good news is relevant to the problems of the intellectual world where there are confusion and uncertainty. The knowledge explosion may be the most significant explosion of our time. The available information in the day of Jesus did not double until 1900. The available information of 1900 doubled by 1950. It doubled again by 1960. By 1966 it had doubled again. Books cannot be published fast enough and libraries cannot be enlarged quickly enough to compile and house the mounting data. The obviously inadequate memory recall system has given way to computers and other electronic devices. Radio and television has become a major factor in education and in shaping the lives of people. As Baptists we must make better and greater use of these media or lose a great God-given opportunity to communicate the gospel.

A mass of information has hit modern man and broken him. He is bemused and bewildered, fragmented and frustrated. Knowledge today is without organization or meaning.

Educators have recognized the need for some organizing principles and concepts. We have information without ideas and ideas are essential for meaning in the intellectual world.

Ours is an anti-intellectual age. We have made ideas secondary to appetites, passions, prejudices and habits. This persuasion gained momentum with Darwin if it did not begin with him. He recognized the validity of man's intellect but gave priority to physical prowess. He put instinct above intellect, passions above purity, might above morals.

Freud joined in the apostasy. He contended that man's actions are automatic responses to his unconscious or subconscious needs. To Freud life seemed to be more of an emotional fluttering than a rational action.

Existentialism also shares in the blame. It puts primary emphasis on the present. In doing so it tends to damn the past, deify the present and deny the future. This philosophy has helped to produce the "now generation". The gospel promises something for now but not everything. "Beloved, now are we the sons of God, but it doth not yet appear what we shall be", said John. The present is not all that matters for it is not total reality. My parents, my childhood, my early training, my boyhood church matter. I am a part of all I have met. And the future matters. I am linked inescapably with the past and with the future.

Modern man may think he needs a new car, a new house or some other gift of our affluent society, but his greatest need is a reason for his existence.

The gospel is the grandest idea ever to dawn on man's mind. It

tells man that he came from God, that he was made in the image of God and that though ruined by sin, he can be redeemed by the grace of God and receive forgiveness and begin a new life in Christ. The gospel as God's good news is concerned with man's past, present, and future. It has to do with his origin and destiny and it gives meaning to life in the midst of the "ambiguous present."

Margaret Mead writes of horizontal and vertical learning. She says horizontal learning consists of factual information that goes out of date and pleads for vertical learning which will magnetize the fragments of knowledge and polarize them into meaningful patterns.

The gospel is vertical learning. It is an organizing, integrating, magnetizing center without which life breaks up. The gospel gives meaning to life.

The gospel is relevant to the problems of sex. In America there is a frightening trend toward sex clubs, wife swapping, sex orgies, drug addiction and sexually deviated behavior. Many want free love and unlimited freedom in sexual gratification. They are seeking happiness. Dr. Eric Fromm, famed psychiatrist, in an article entitled "Our Way of Life Makes Us Miserable" said our sexual freedoms in no way contribute to a sense of "aliveness" or "richness of experience."

The gospel is good news concerning happy, abundant, interesting, meaningful life. Jesus came to earth not to make us miserable, but to give happiness, blessedness. He said, "I am come that they might have life and that they might have it more abundantly."

Jesus offers forgiveness to those who have misused and abused their bodies and promises true happiness and freedom to those who will trust him. He said, "If the son shall make, you free you shall be free indeed." It is not freedom without responsibility or love without

law. It is freedom and love to fulfill the law of God. A wonderful thing about the man in Christ is that he delights in the law of God. His greatest pleasure is in pleasing God. Jesus said, "take my yoke upon you". There are disciplines, but he also said, "My yoke is easy" (it fits well). The Christian is really happy and free in Christ, following and obeying him.

The gospel is relevant to the problems of nuclear power. The atomic explosion is an awesome thing. It has struck all nations with fear. There is a very real possibility that man may turn nuclear power into the destruction of the human race. The whole world could blow up any time. For several years the United States and Russia have had the nuclear capability of mass suicide and murder. Red China now has the bomb. In a few more years other nations will have it. The question is not, "Do we have the power to destroy ourselves?" but "Will we use it to destroy ourselves?" Do the people of the world have the character not to use nuclear power for wholesale destruction? At this point it seems that this character is lacking.

The gospel is the answer. All of man's problems are not solved instantaneously and automatically when he believes the good news, but his basic problem of sin is solved and he can go on from there to solve other problems. There is much more hope of eliminating enmity between races in areas where the gospel is taken seriously. It is imperative that we proclaim and live this gospel with confidence and hope. If the time ever comes when the gospel inspires the world's thinking and mobilizes the world's power, a new day of peace with justice will dawn for all men. If such a day does not come and the judgment of God falls on us and we die, the gospel is still relevant. We shall all die one way or another, sooner or later. The gospel is our only hope for light and life here and hereafter.

The cover



MISSIONS in Houston—The Chinese Baptist Church of Houston, Tex., is seen in background, as Pastor Lok-Tin Cheung, far right, and part of the congregation, stand in front of the church.

Pastor Cheung and his wife are the products of Southern Baptist Foreign Missions in China. In the United States they serve as missionaries to their own people with the Home Mission Board. The Board assisted this church in its beginning, but since Jan. 1, 1967, it has been self-supporting. They have bilingual services. Their church is of oriental design. (Home Mission Board Photo)

Beacon lights of Baptist history

First mission society employe dies

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

Spencer Clack was the first missionary employed by the Home Mission Society to die in service. A victim of cholera, he was stricken in Palmyra, Mo., in 1838.

Just before dying he wrote the following letter to Secretary Jonathan Going which stirred the heart of the denomination: "I am dying. Since my last communication to you I have had much affliction in my family. I want you to pay up my full salary for the year out. . . else my family must suffer. My trust is in my Lord; he is able to strengthen me and uphold me in my dying hour. Don't give up the ship. You are engaged in a good cause, you will meet with opposition. . . fear not. I have honestly, faithfully and conscientiously defended the cause. . . not with the object of making money, for I have sustained pecuniary losses; but for the glory of God and his cause. Say to all the missionaries to be faithful and bear hardships as good soldiers of Jesus Christ. The blood of Jesus his Son cleanseth from all sin. The mission cause is the cause of God. The Lord loveth a cheerful giver; but he that soweth sparingly shall reap sparingly. . . I am dying; into the hands of God I commend my spirit."*

A member of Palmyra church said his friend died a few minutes after dictating the above letter. Two days later the missionary's wife died of the same illness, leaving six small children in destitute circumatancea.

Rev. Clack was one of the 89 missionaries appointed within the first year of the Society's existence. Five candidates had been presented at the first meeting of the Executive Committee, May 2, 1832. Some were appointed for a year, others for six months, and some for a short time to explore and report conditions on certain fields. Some who were appointed, declined.

Fifty missionaries were in service the first year. Their respective appointments were in New York, Ohio, Indiana, Michigan Territory, Illinois, Kentucky, Missouri, Pennsylvania, New Jersey, Tennessee, Mississippi, Lower Canada, and one served in the Arkansas Territory.

*Charles L. White, A Century of Faith (The Judson Press, Philadelphia, 1932) pp. 49-50

Should we love or despise hippies?

For some time Miss Julia Carpenter, associate director of the Clark Howell Techwood Baptist Center, Atlanta, had been concerned about the hippies in Atlanta. One Monday night during my three-month training at Clark Howell Center, she suggested that we go down to the area where the hippies are known to congregate.

Clad in slacks and sweatshirts, we parked the car and began walking down Peachtree Street. Seeing some hippies we followed them around the corner on 14th Street and down an alley to a basement entrance to what we soon learned is called the "Catacombs." Paying a dollar fee, we entered, not knowing quite what we would find.

It took a few minutes for our eyes to become accustomed to the dimly-lit room. As we looked about us we saw boards over barrels for tables, with fluorescent paint splattered on them. All types of odd chairs were used for sitting. Many types of fluorescent designs were painted on the walls. Fluorescent lights were used almost entirely throughout the building.

At one end of the room was the "live band," so loud we found we had to go outside occasionally to rest our ears. It seems the loud music works as a sedative, making it hard for the young people to think and to remember their problems. Also we found a lunch counter where nothing stronger than coffee, sassafras tea or cokes was sold.

As for the people, we found them rebellious, lonesome youths. Many are "plastic hippies," which means that they live in Atlanta and for the most part attend high school during the day. At night they go to the Catacombs in their hippie dress, which varies according to individuality.

Many are runaways from wealthy homes, broken homes, or no homes at all. Some are the true educated hippies. The average age span is 15-22.

A good many of these are already



BY MARY WIGGER

DIRECTOR OF CONCERN CENTER.

61 E STREET, SALT LAKE CITY

dope addicts with a long line of police records all over the nation. They strive for love and try to express love, but the only love they know is "making out." Christian love is unknown, for few have ever seen it demonstrated.

I am sure you are asking by now, "What good could you possibly do down among the filthy hippies?"

What good you ask? After only two months working with them, take a group of kids we began talking with. One who knows us says to the others, "Hey, watch your language; these are missionaries."

What about the high school girl who calls us and wants a certain Scripture passage explained?

Take the boy who before sitting down at our table for supper scrubbed for 15 minutes and then apologized for months of grime that would not come off his hands and arms. This was done without his being asked.

How about the five that went to church to see the motion picture "King of Kings" with us, each of whom was stirred by the film's message.

So you ask, "What good?" Showing them the love of Christ, the Saviour who died in their place, is the good that Christ commanded us to do.

Now let me ask you a question. There are hippies in your town, I am sure. Would you welcome a filthy, dirty hippie into your church, or, better yet, into your home, to show him Christ cares and loves him?

EDITOR'S NOTE:

Miss Wigger, the daughter of Missionary Harry Wigger and Mrs. Wigger, of Bentonville, is a native of Hannibal, Mo., and a graduate of Hannibal-LaGrange Junior College, Howard Payne College, and Southwestern Seminary.

Between her junior and senior college years she was a student summer missionary in the state of Utah.

Last August she learned through Darwin Welsh, associate executive secretary-treasurer and director of missions for the Utah-Idaho State Convention, of their search for someone to direct a "Concern Center" in Salt Lake City. She is currently beginning a social ministries program in this newest state convention.—ELM

Jerry's

good

day

BY CAROLYN JOYCE

Jerry had a happy morning. He ate his eggs and toast and carried his dish to the sink.

"Mommy, is there something I can do for you?" he asked.

"Yes, Dear. You may empty the wastebaskets," answered Mommy.

Jerry emptied each basket carefully into the trash can. "Now may I go play with David?" he asked.

"Yes, you may. Have a good morning," said his mother.

Jerry played until lunchtime. Then he came home and washed his hands.

"I smell hot dogs! Goody!" Jerry and his parents thanked God for the food.

After lunch, Jerry took a rest. Then he went outside to play with David and his dog. His mother gave them some lemonade and cookies.

"That was a good treat, Mommy. Thank you," said Jerry.

The boys played "catch" and rode their tricycles and made tunnels and towers in the sandbox. Then Jerry's daddy called him for supper.

"Coming, Daddy! Good-bye, David," called Jerry.

"Mommy, this is a good supper," said Jerry. After supper, Jerry took a bath and put on his pajamas. His daddy read him a story.

"All ready for bed?" asked Daddy.

"Yes, and I'm really tired," said Jerry. "Let's just skip my prayers tonight."

"Are you sure you want to do that?" asked Daddy.

"Well, I'm awfully tired," said Jerry softly.

"Did you have a good day, Jerry" asked Daddy.

"Yes, I did," answered Jerry.

"David is a nice friend, isn't he? And you had fun with your toys, didn't you?" asked Daddy.

"Yes, I'm glad for friends and toys, Daddy," said Jerry. Then, talking quietly, Jerry said, "Daddy, I think I do want to thank God for friends and toys and you and Mommy and our good day. It will make God happy, and I'll feel happy, too."

"That's fine, Jerry. And I'll feel happy, too," said Daddy.

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Tree pangolin

BY AVIS DEMMITT

The tree pangolin is one of the strange animals found in Africa. He looks something like the armadillo and something like the anteater. The pangolin has a coat of mail, which is formed of overlapping horny scales. These hard scales are made of the same bony material as the stiff covering of armadillos. They are various shades of brown.

The long tail is covered with this same hard armor. When danger threatens the pangolin, he curls this tail around his rolled-up body and locks it tight. A small pad under the tip of his tail hooks over the farthest scale it can reach on the pangolin's back. The rolled-up pangolin looks like a fancy hat. But it is so tightly fastened that one finds it almost impossible to unroll the animal.

The tree pangolin has a long, narrow snout, or nose. It has a long, sticky tongue, which it uses to catch ants. This long wormlike tongue is about half as long as the head and body together. It can be stretched out almost its entire length.

The sticky saliva on the pangolin's tongue scoops up ants

and dirt together. But the pangolin is able to separate the dirt and discard it before it is swallowed. One pangolin which had been captured was fed a mixture of chopped meat, raw eggs, milk, and sawdust. But he always managed to discard the sawdust and leave it in the bowl.

Pangolins vary in length from three to five feet. They live in the hot, moist zones of Africa. Their main food is ants, which they get by ripping open the ant nests with their large, strong claws.

The pangolin is a shy, inoffensive animal. It has two methods of defending itself. When it is captured, it lashes out with its sharp-scaled tail—causing a severe wound. It can also eject a vile-smelling liquid which is irritating to the nose.

A baby pangolin looks much like its parent, except that the scales are softer and much lighter in color. Sometimes a baby will take a ride on its mother's tail, with its front feet clasped tightly over the sides.

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Called to be learners

BY DR. L. H. COLEMAN, PASTOR,
IMMANUEL CHURCH, PINE BLUFF

Life and Work
June 9, 1968
John 1:35-39

Today marks the beginning of the third phase of this quarter's study. The first unit dealt with "The Bible, Text-book for Christians." The next unit included, "Jesus' Teaching about Life and Work." Today's lesson is the first of four units dealing with the theme, "The Church, Fellowship of Learning." We learn about life and work through a study of the Bible and the example of Christ. The workshop of life and work is the church, which affords us a great opportunity of working in the Kingdom of God. The church provides a channel of service.

This week's emphasis is the calling of all believers to be learners. Certainly one begins with learning. Learning should lead to service.

I. Following Jesus (John 1:35-38).

Following the baptism of Jesus at the hands of John the Baptist and the three great temptations, Christ made his first disciples (John 1:35-51). This occurred in Bethany beyond the Jordan. John's favorite appellation of Jesus was "Lamb of God" (see Isaiah 53:7). Why is Christ called "God's Lamb"?

1. Because of His innocence.
2. Because of His obedience.
3. Because Christ was our sacrifice.

Two disciples (see verses 35 and 37), who were Andrew and John, the son of Zebedee, followed Jesus. They followed Jesus physically and spiritually. A disciple is a "learner" or "follower."

Please note that in response to the question of Jesus ("what seek ye?") the disciples addressed Jesus as "Rabbi." This was an affectionate term of respect and could be translated "teacher." The threefold ministry of Jesus was preaching, teaching, and healing; but he was known primarily as a teacher. (For a forceful presentation of this idea, please read the book, *Jesus The Teacher*, by J. M. Price). The disciples answered the question of Jesus with a question ("Where dwelleth thou?"). These men simply wanted to be with Jesus. They were strangely attracted to Christ because of his message and personality. They wanted to learn more about him and his teachings.

II. Following Jesus in Prayer (John 1:39; Matthew 11:25, 26).

In John 1:39, Jesus granted the request. The two disciples spent the day with him. Christ invited these men to

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come and talk. Imagine the truths he imparted to them as he alone could do! How long has it been since you spent a day with Jesus?

The background of Matthew 11:25, 26 was the midst of the great Galilean ministry. Christ made claims as an authentic and reliable teacher about his Heavenly Father. The Jewish rabbis had rejected his teachings. Keep in mind that those who least responded to Christ were the Jewish leaders. The "wise and the prudent" were the intellectuals in general and the rabbis in particular. The "babes" evidently refer to the simple, humble people who received Christ and accepted his teachings. Christ is condemning intellectual snobbery and pride. In a sense these rabbis were pseudo-intellectuals because a truly wise person will accept the profound wisdom of Christ. William Barclay states, "A man may be as wise as Solomon, but if he has not the simplicity, the trust, the innocence of the childlike heart, he has shut himself out." (The Gospel of Matthew, Volume II, page 15.)

Please note that these two verses are in the form of a prayer. He begins with the phrase, "O Father, Lord of heaven and earth."

III. Following Christ Through Learning (Matthew 11:27-30).

Christ begins the passage with the claim that he alone can reveal God to man. One of the most unusual claims of Christ was, "...no man knoweth the Son, but the Father." What is God really like? Take a good look at Jesus. Jesus is an exact reproduction of the Father. The greatest revelation of God is in and through Christ.

Verses 28 through 30 are among the most beautiful and significant in all the Scriptures. What does the passage mean? All those who are weighed down with a load of sin and burdened with the problem of sin are invited to come to Jesus. Those who are searching for truth about God and a knowledge of forgiveness of sin which comes from a solution to the sin problem can find rest from sin's restlessness in Christ.

The "yoke" passage (verse 28) is interesting. Note Christ says "my" yoke. What is a yoke? A yoke is a frame of wood or a bar by which two oxen (making it applicable to what Jesus must have meant in the passage), are joined at the heads and necks for working together, such as plowing. The yoke is easy because we as believers are yoked with Christ. We are teamed with him. He is on one side and the believer on the other. Only by being teamed with Christ can we solve life's problems and live victoriously.

The believer is to learn of Christ. We are to learn about and from him. Paul gave us a deep longing of his heart when in Philippians 3:10 he stated, "That I may know him." This involves learning.

Christ stated his meekness and lowliness of heart. This is his mandate to us. We are to be like him. Life can be lived more victoriously if we are meek like Christ. Christ's burden was light; in fact Christ lessened life's burdens. He lifted our burdens and gave us a song. When we think of all that Christ has done for us, then our burden becomes a song.

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The greatness of God

BY VESTER E. WOLBER

PROFESSOR, DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

International

June 9, 1968

Job 38-42

A more appropriate title for this lesson would be a question: "How Great is God?"; because when intelligent men have pursued the subject through the fields of astronomy, geology, chemistry, botany, zoology, and anthropology they must ask with Paul, "Who has known the mind of the Lord?" and declare with him that God's ways cannot be traced (Rom. 11:33 ff.).

Why God spoke

Chapters three through 31 record a formal debate in which Job, the suffering saint, took on his three friends who contended that Job's extreme suffering indicated he was a great sinner. They began with a distorted premise and ended with an illogical conclusion. Their reasoning ran like this: The wage of extreme sin is extreme suffering; Job is experiencing extreme suffering; therefore, Job is an extreme sinner. Any logician could find flaws in their reasoning: they assumed wrongly that the full wage of sin is paid in this life, and that there is no other cause for suffering except sin.

Job got the better of his friends and clubbed them into sullen silence. Elihu went in to hit for Zophar in the last inning (Chs. 32-37); but he, too, struck out, fanning the air but hitting nothing. Then God spoke to Job out of the whirlwind, ignoring the false profundity of Elihu.

1. God spoke to refute the arguments of Job's friends. In refuting their theology he also rebuked them. Elihu, the theological windbag, he ignored. God has a habit of not speaking to or through the man who boasts of too much knowledge of God and his ways.

2. He spoke to humble Job. Job was a good man who had won too many theological arguments. He had had a great deal of success in refuting the traditional answers to current problems. There are few experiences in life which can inflate one's ego like being able to show that the traditional answers to life's problems are not true.

Job was correct in contending that his sin did not bring on his suffering; he was wrong, however, in gloating over his victory. After all, what had he accomplished? He had shown that one possible answer was wrong; he had not come up with the right answer. It is true that in theological questions no answer at all is better than a wrong answer, but it's hardly grounds for hilarity to be able to announce that you have

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given up your old answers.

God did not accuse Job of deep sin so much as he treated him for theological insolence. When God got through with him, Job was an humble man.

3. God spoke to enlarge men's concept of the Creator. One reason why some intelligent people in our day have religious doubts is that they have expanded many times over their concepts of the universe without enlarging their childish concepts of God. If a bright person tries to stretch a small concept of God over his enlarged concept of the universe, he is liable to rip his faith.

What God said

In his discussions with his friends, Job's complaint was that God was not present to answer him (28:3 ff; 31:35). The one major point on which Job and his friends agreed was that God was causing his suffering; but the three thought that God did it because Job was a great sinner; whereas Job thought that God was sadistic (ch. 9), or a bully (14:1-6), or unfair (ch. 19). He longed to come before the Lord and present his case (28:1-10).

In answer to Job's complaint the Lord finally manifested his presence by speaking out of the whirlwind. In essence he said, "Job, you have been making a lot of charges and challenges; now you listen and answer if you can

some of my questions."

1. He reminded Job that he was not old enough to criticize God's methods of running the universe. God's first question to him began "Where were you when . . . ?" Job had been around for part of a century, but the earth had been in operation millions of centuries. He probably didn't know as much as modern people know about the age of the earth, but he knew enough to be humbled and chagrined when the Creator reminded him that he was not quite old enough or experienced enough to run the universe.

2. He reminded Job that he was not wise enough to run the universe. He called on him to identify the foundation on which the earth is laid: The ancient patriarch assumed that the earth was a flat surface and had probably spent interesting hours in discussing its structured foundations. Now that we know that the earth is whirling through space, the question is all the more disquieting. It took some Engineer to design, install, and put into operation the machinery of this universe. Men do not have wisdom enough and do not have power enough to operate the world. Humanism unaided by divine wisdom and power is incapable of maintaining even the social order.

3. He reminded Job that he was not good enough to criticize God (40:1 ff). The Lord said in essence, "Job, if you will perform some of the functions which I have been doing, such as abasing the proud and putting down wickedness, I'll acknowledge that you are self-sufficient" (40:10-14).

The human race has advanced intellectually far faster than it has advanced morally and socially. Just now we are reaching out for the moon intellectually but can't live together in a city morally. The answer to our mental-moral imbalance is not to throw our minds out of gear until our hearts catch up. We could, however, set our minds to work on our morals. And we could saturate our minds with moral convictions. When, if ever, America gets around to promoting a wedding between morality and mentality we can enjoy peace. That wedding, however, can be performed by no one except Christ Jesus.

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He has a point

The janitor had dropped a box of tacks near the pulpit.
 "Now, what if you should miss picking up all those tacks and I should step on one during my sermon?" asked the minister.
 Replied the janitor, "I think that would be one point you wouldn't linger on, pastor!"

Smart cookie!

A sales manager was approached by several small girls selling Brownie cookies. They offered no sales pitches, so he began questioning them to see if they could develop one. "Why do you want to see me?" he asked.
 One little girl piped up: "Because you are so handsome!"
 He couldn't resist that argument. In fact, he bought six boxes. "There are no brighter sales tools," he murmured, "than truth and honesty."

Updating needed?

The clergyman was preparing his sermon. His daughter was watching him.
 "Daddy," she asked, "does God tell you what to say?"
 "Of course, child," the father answered. "Why do you ask?"
 "Then why do you scratch some of it out?"

May 28, 1968

Church	Sunday School	Training Union	Ch. Adns.
Alexander First	58	37	
Berryville			
First	128	54	
Freeman Heights	151	54	
Camden First	483	75	1
Crossett			
First	498	154	3
Mt. Olive	266	139	
El Dorado			
Caledonia	50	41	1
Ebenezer	128		
First	680	430	6
Victory	79	36	1
Forrest City First	562	140	8
Fort Smith First	1,280	414	10
Gentry First	160	76	2
Greenwood First	285	86	
Gurdon Beech Street	149	34	1
Harrison Eagle Heights	234	57	1
Hope First	407	132	
Hot Springs Piney	223	100	2
Jacksonville			
Bayou Meto	146	93	1
First	475	132	1
Marshall Road	322	139	2
Jonesboro Central	482	150	1
Little Rock			
Gaines Street	399	170	2
Geyer Springs	513	170	
Rosedale	240	84	1
Magnolia Central	620	134	
Manila First	167	76	3
Marked Tree Neiswander	123	62	
Monticello Second	234	85	
North Little Rock			
Baring Cross	646	156	7
South Side Chapel	26	12	
Calvary	401	153	4
Central	257	122	1
Forty Seventh Street	219	87	2
Harmony	57	28	
Indian Hills	154	59	
Levy	504	110	1
Park Hill	790	211	5
Cherokee Village Mission	92		48
Sixteenth Street	42	23	
Paragould East Side	248	114	
Paris First	321	102	1
Pine Bluff			
Centennial	243	89	2
First	724	119	4
Green Meadows Mission	68	19	
Second	209	86	
Watson Chapel	177	74	7
Rock Springs	70	36	
Springdale			
Berry Street	187		
Caudle Avenue	116		
Elmdale	322	8	
First	381		
Van Buren			
First	488	166	1
Oak Grove	168	76	
Vandervoort First	56	34	
Warren			
Immanuel	237	59	3
Westside	91	57	
West Memphis Calvary	291	198	1

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"I work 6 days a week, and Sunday is my only day to rest."
 —ARK-E-ODOLOGY by Gene Herrington

Israel Protestants seek notice

By DWIGHT L. BAKER

HAIFA, Israel, May 7—Protestant churches in the Middle East have suffered repeated civil disabilities for many decades as a result of not being officially recognized by the respective governments.

Under the old Ottoman Law, which is still in force today, Israel recognizes the right of eastern religious communities, including Muslim, Greek Orthodox, Roman Catholic, and others, to administer their own internal affairs. The chief advantage of official recognition is the right of the community to deal with matters related to personal status affairs such as marriage, divorce, burial and certain inheritance features. According to present law, they may be dealt with only within the framework of the communities own religious courts.

In the multi-racial community complex existing in the Middle East, the old Ottoman Government followed the policy of allowing the religious minorities under its control the broadest possible autonomy. In return, the heads of the various religious communities were expected by the Government to maintain religious, and often civil, peace among their members. The practice of granting autonomy to the communities was preserved by the British and exists today under its Turkish designation *millet* (religious community) system.

Due to early church and state disagreement over procedure, the Protestant Community in Palestine failed to achieve recognition and thus is unable, except by special permission, to legally perform marriages for its members. Divorce is an impossibility for a Protestant in Israel since such matters fall only under the jurisdiction of religious courts. Civil courts are not authorized to deal with affairs of personal status.

The Jordanian government, while continuing to maintain the *millet* system in territories under its control, granted some Protestant churches community status. As a result of the June war last year, certain areas formerly controlled by Jordan are presently administered by Israel. This has created the strange anomaly of recognition and non-recognition among Protestant groups under Israeli control.

While the drafters of the constitution of Israel's Protestant Community did not foresee this turn of events, they now believe the time is highly propitious for presenting their application for recognition to the Israel Government.

Israel, with characteristic cautious approach to the problems of its religious minorities, has refrained from rushing toward involvement in inter-religious complexities. However, the government acted with remarkable alacrity to approve a recent application of the Druzes for official recognition.

Protestants are hopeful that the vital machinery set up by the Ministry for Religious Affairs to deal successfully with the Druze application will remain operative as their petition begins to make its way through the same channels.

On May 7, Protestant church leaders in Israel met with Dr. Zerah Wahrhaftig, minister for religious affairs, to present their petition requesting official recognition. Their application follows six years of study and inter-church cooperation involving the Lutheran, Baptist, Church of the Nazarene, British Pentecostal, Christian and Missionary Alliance, and Mennonite bodies.

Religious Ministry spokesmen assured the Protestant leaders that their application would receive careful consideration.

Dr. Baker, of Jefferson City, Mo., is a Southern Baptist missionary to Israel.

Italian revival

The first nationwide evangelism crusade of Italian Baptists not only reached thousands of unchurched with the gospel—some of whom made decisions for Christ—but it also strengthened Baptists themselves.

In fact, this inner revival is the most important outcome of the five-week crusade, according to the secretary of evangelism for the 4,600-member Italian Baptist Union, Piero Bensi of Florence. Bensi, a pastor, himself preached every night for three weeks.

"The most important result is the renewal of consecration and the new sense of responsibility evident in Baptist church members," Bensi declared. Just after World War II, there was such a feeling but in the booming economy in Italy during the last decade, this evangelistic fervor has waned. Bensi hopes the 1968 crusade has changed this.—Theo Sommerkamp, European Baptist Press Service

'Old Rugged Cross' still ranks first

WASHINGTON, D. C.—The hymn "The Old Rugged Cross" was listed as the favorite hymn among persons in the U. S. and Canada polled by the Seventh-day Adventist Church.

The results of the Favorite Hymn Poll conducted by Voice of Prophecy and Faith for Today, Adventist radio and television programs, were reported by the denomination's headquarters here.

Of 82,013 persons who listed favorite hymns, 16,212 in three age groups cited "The Old Rugged Cross," words and music written by George Bennard in the early 20th Century.

Among adults and youth, the song was the first choice. Children listed it second, with "Jesus Loves Me" in first place. (EP)

Ghetto bank proposed

NEW YORK, N. Y.—Money on hand to complete the Cathedral Church of St. John the Divine (Episcopal) should be dropped instead as seed money into Harlem and other Negro Banks so people in those areas can start their own businesses.

This action was proposed by delegates to the annual convention of the Episcopal Diocese of New York in Synod Hall.

Addressing the convention, the Right Rev. Horace W. B. Donegan, Bishop of New York, said he had made the same recommendation to the board of managers of the Church Missionary and Extension Society. (EP)

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