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Arkansas Baptist State Convention

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***Arkansas Baptist***

*newsmagazine*

JUNE 8, 1967

Personally  
speaking



## 'The hand that feeds'

THE beggar's appearance belied her plea of destitution. For her frock of predominate gold blending with black and grey was neat and well tailored and it could not hide the fact that the wearer was pleasingly plump.

What can you do but find food for one who comes to your door and asks for a handout?

So I quickly found something. I gave her what was closest at hand—papershell pecans. And she ate as one famished.

She had consumed eight or ten of the huge nuts when, all at once, it happened.

I was holding out to her another pecan when she suddenly passed up the nut to grab my hand and sink her sharp teeth into my thumb. Only by painful and physical force was I able to break her cannibalistic hold. As she let go and blood covered my aching thumb, she gave me a startled, hurt look, as if I was the unfriendly and cruel one. And then she ran away.

I had to admit that while I was not, really, squirrel-headed, as critics sometimes allege, I actually now was squirrel-bitten. And that by a female of the fox squirrel species who had stuffed herself on my pecans!

\* \* \*

"Biting the hand that feeds you" is a strong and familiar figure of speech. I do not know who first used the expression. According to Bartlett's *Familiar Quotations*, it was used by the noted British statesman Edmund Burke (1729-97) in an address titled "Thoughts and Details on Security." Said Mr. Burke: "And having looked to government for bread, on the very first scarcity they will turn and bite the hand that fed them."

How do you bite the hand that feeds you?

There must be at least a million ways. For any time you show hostility or ingratitude to one to whom you are indebted, you bite the hand that feeds you.

The son or daughter who in any way despises or brings dishonor upon parents whose sacrifices brought that one into the world and cared tenderly for him or her through many a helpless year is biting the hand that feeds.

The husband or wife who rebuffs a companion's love with any degree of cruelty or unfaithfulness is biting the hand that feeds.

The wayward one for whom Christ died, who insists on going his own way and will not live for the One who died for him, is biting the hand that feeds him.

As painful as it is to have your hand bitten by one you are feeding, I would much rather be the feeder than the biter. How about you?

Erwin L. McDonald

## IN THIS ISSUE:

THE big news at this time is the Southern Baptist Convention last week at Miami Beach, Fla. To give you a complete picture of events and actions we are today devoting a large portion of the *Newsmagazine* to our report. We suggest you turn first to the editorial page (3) to see the wrap-up by the Editor. Other news with the Sunshine State dateline appears on pages 10 through 15. Of special interest to our women will be the coverage of the WMU meeting by our on-the-spot reporter, Mrs. Andrew Hall of Fayetteville.

\* \* \*

DURING her recent visit to Little Rock, Singing Star Anita Bryant, a Southern Baptist, came by the Baptist Building to spend an hour with the workers here. She described her life as a celebrity and as a Christian in an exclusive *Arkansas Baptist Newsmagazine* interview on page 5.

\* \* \*

IT'S graduation time and two graduation stories of special interest to Arkansas Baptists will be found on page 6. One covers the commencement at Ouachita University and the address by Admiral Kelly. The other brings a report of the Monticello High School graduates from the Arkansas Baptist Home for Children. We predict you'll glow with pride at their accomplishments.

\* \* \*

SOUTH American mission beginnings of Baptist beliefs is the subject of the probing pen of Dr. Bernes K. Selph. His "Beacon Lights of Baptist History" can be found on page 17.

\* \* \*

ALL Arkansas Baptists felt a surge of pride following the election at Miami Beach of Arkansan John A. Abernathy of Hot Springs, retired missionary, as second vice president. He appears on the cover with his co-missionary, Mrs. Abernathy. Their story is on page 13.

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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.

## Report from Miami

ILLNESS in the editor's family made it necessary for him to stay at home and cover the Miami Beach sessions of the Southern Baptist Convention "by remote control." Our readers are assured good coverage through the special services of the Baptist Press and of Gainer E. Bryan Jr., former editor of *The Maryland Baptist*, and of Harriet Grant Hall, our Fayetteville columnist who covered in depth the Woman's Missionary Union.

For the second time in a row, Southern Baptists have had remarkable concord in their annual sessions. And after some stormy sessions still recallable to the most of our memories, this is cause itself for thanksgiving.

A debate some had expected messengers to engage in, over whether or not churches should involve themselves in social and political issues, failed to materialize. A call for greater involvement in human affairs was sounded again and again by program participants.

No one was more pointed or eloquent on this theme than WMU President Mrs. Robert Fling of Cleburne, Tex., who told the messengers at the Foreign Missions Night service (Thursday):

"Southern Baptists must begin by identifying themselves with human needs." Mission action, she said, is "identification and involvement, and a hit-and-run ministry and witness to people is inadequate." Mrs. Fling declared: "We must first demonstrate the love of God, then declare it. Don't expect the work to be easy," she cautioned, "for becoming involved in the private drama of personal crisis is demanding."

Mrs. Fling said that Southern Baptists must keep in mind that they are meeting basic human needs in the name of Jesus Christ as well as witnessing of His power to save. "Let none hide behind the old excuse by saying this is social gospel," she continued. "this is not social gospel. It is the gospel of Jesus Christ at work."

The voice of a former president of the Baptist World Alliance, Dr. Theodore F. Adams, Richmond, Va., was one of many others to call for Southern Baptist involvement in a ministry to needy people. He reminded of Southern Baptists' obligation to "feed the hungry, clothe the naked, minister to the sick, impoverished, imprisoned, and underprivileged." He continued: "We have many areas of concern as we seek to minister to persons. We must needs combat drunkenness and immorality, intemperance of all kinds, discrimination against people—either because of race and nation or color or culture."

In one of the closing addresses, Arkansas native James L. Pleitz, now pastor of First Church, Pensacola, and newly elected chairman of the Executive Committee of the Southern Baptist Convention, called for greater involvement of laymen in the ministry of the local church. Pointing out that the world population is growing ten times faster than the church and "we are losing ground," Pleitz recommended using laymen more in the services of the local church. He said that he had had a lawyer, a scout executive, and a politician to preach in the Pensacola church, and that "in every case the men were well received." "Why shouldn't a layman have the privilege of baptizing some of the converts?" he asked. He also advocated using the laity more in the work of associations, state conventions, and the Southern Baptist Convention.

Last reports indicated that messenger registration would probably reach a record high of more than 15,000. But even at that, scarcely more than one per cent of Southern Baptists were registered. As we become bigger and bigger we find it more and more difficult to be democratic. And the great gulf between the inspiring messages and forward-looking actions of any given convention sessions and the grassroots performance of all of us back in the local churches continues to be one of our big concerns.

Franklin Paschall, unanimously re-elected for a second one-year term as convention president, lived up to expectations, presiding over the sessions with dignity, with dispatch that left some of the brethren mumbling about not getting to speak their pieces, and with an ingratiating sense of humor.

There seemed to be a general feeling that the convention just closed will go down in history as one of real significance, possibly marking some turns for the better.

## 'Pray for peace'

THE editor of *Arkansas Baptist Newsmagazine* has authorized his signature to appear with the names of others on the following statement to be carried this week in the *New York Times*:

"'Pray for the peace of Jerusalem' (Psalms 122:6).

"As Christians committed to pursue peace and oppose evil, we cannot remain silent in the face of threats by Arab leaders to destroy the people of the State of Israel. We deplore and condemn such threats as a sin against God and humanity. We therefore call on the Administration firmly to maintain its commitment to safeguard the integrity of the State of Israel and to restore the freedom of innocent passage through the Gulf of Aquaba, an international waterway, whose blockade President Johnson has called 'illegal, and potentially disastrous' to the cause of peace."

# The people speak—

## On capital punishment

If there is space for one more article in reference to capital punishment, I will try and express my feelings in this letter.

First I will say it is possible that I could take a life by accident. It is also possible that I might in anger, fear or self defense. I must include defense of loved ones, home or country. If there be guilt in killing in defense of one's country then all of us who enjoy the privileges of American Citizenship do share in this guilt regardless of our involvement.

I do not believe it would ever be possible for me to be the person to—throw the switch, pull the cord or trigger, drop the pill—or what ever it is required to do to effect an actual execution. I therefore cannot ask anyone to do it for me because I could in no way escape sharing this awesome responsibility. Saying "its the law" does not excuse, when we are the ones who help make the law and demand its enforcement.

I do not believe that Capital punishment is society's greatest safeguard but that Jesus Christ is.

Yes, God's justice demanded capital punishment—and for all of us—but we who have escaped because of His sacrifice wear grace in an ill fitting way when we demand capital punishment for another human, it is so final.—E.R. Lake, 900 S. Ithaca, Russellville, Ark.

## Church for tourists

ESTES PARK, Colo.—There will be a Southern Baptist church for tourists to attend this summer while visiting the Rocky Mountain National Park and the Estes Park area.

Denver Association purchased a three story building in downtown Estes Park at a cost of \$55,000 and an additional \$5,000 has been spent for remodeling. The church building is located at 55 Park Lane, right across from the City Fire Station.

Randy Foster, a graduate of Southern Seminary, Louisville, will be conducting Sunday services at 8:30 a.m. and 10:30 a.m.

There will be a Student Lounge and a ministry to the 3,000 College and University students who are employed in Estes Park during the summer.

The Home Mission Board of SBC and The Colorado Baptist General Convention are cooperating with the Denver Association in this resort ministry.



**WORK AT CHILDREN'S HOME**—Work is in progress on a new eight inch sewer main at the Arkansas Baptist Home for Children. This line replaces the original four inch main which was installed in the late 1920's. The cost of the project is \$5,000. The original sewer system served four buildings, but the Home has grown now to include nine buildings.

## Current issues in Baptist life

# Exactly what elements should be used in the Lord's Supper?

BY WAYNE E. WARD, PROFESSOR OF THEOLOGY  
SOUTHERN SEMINARY, LOUISVILLE, KY.

Absolutely ridiculous arguments have been heard over the elements to be used in the Lord's Supper. Some people maintain that the New Testament requires that natural wine be used. As a matter of fact, the word *wine* is never used in connection with the Lord's Supper in the entire New Testament. Jesus probably did use a form of "home-made" wine which was a common table drink in his day. But the scriptures mention only the "cup" or the "fruit of the vine." Modern-day alcoholic beverages are run through a commercial process which turns the natural "fruit of the vine" into a deadly drug which is a poor representation of the redeeming blood of Christ!

The bread was almost certainly unleavened bread (Luke 22:1, 7, 19). It was at the feast of "unleavened bread" that Jesus took the bread and blessed it. Some people who are so determined to have the real wine, which the Bible does not mention, will stumble right over the words about the unleavened bread!

Most serious in our changing of the form of the elements is that, for practical reasons, most churches have gotten away from the one loaf and the one cup. This unity of the cup and the loaf is made the very basis of the meaning of the Supper in Paul's interpretation (I Cor. 10:16-17). We have been very careful to keep the form of baptism because it portrays the meaning of Christ's burial (Romans 6:4); but we have given up the one cup and the one loaf which picture our oneness in the body of Christ.

In our large congregations and in this germ-conscious age, it may be virtually impossible to carry out this literal use of the one cup and the one loaf. Some argue that the use of real wine in a single cup would reduce the danger of contagion because of its antiseptic qualities. Some try to preserve the symbolism of the one loaf by breaking a single loaf of bread in the presence of the congregation as the bread is offered to all.

Perhaps some of these problems can never be resolved in our large churches and in this complex modern society. But we should strive in every possible way to express by the physical elements we use the oneness of Christ's body and the unity of the whole history of redemption in the blood of Christ.

# Anita Bryant: 'Talent should be

## used for the Lord's work'

BY BETTY WOODS

Talent that has brought material success should be used to do the Lord's work, says Anita Bryant, glamorous young singer and a member of a Southern Baptist church.

During a recent visit to Little Rock to dedicate the new Coca-Cola building, Anita paid a visit to Arkansas State Convention headquarters to look at an architect's drawing of plans for the old Coca-Cola Building, recently purchased by the Convention for a new office site. She spent an hour visiting with Dr. S. A. Whitlow, executive director, Editor Erwin L. McDonald and other state workers and graciously posed for innumerable snapshots. She was accompanied by her husband and manager, Bob Green.

Anita was the featured soloist at the May 29 session of the Southern Baptist Convention at Miami Beach and at Youth Night. She says her success as a singer gives her the opportunity to witness to a variety of people who will listen more to a celebrity than to the ordinary layman. Financial rewards from her work with the Coca-Cola Bottling Company, Rexall and General Motors and from her albums and personal appearance afford her the chance to offer her services at no cost to Christian organizations, she said. She is a frequent "no fee" speaker for Youth for Christ meetings and often sings for Baptist churches in cities she visits. She recently sang and gave her testimony to an all-Atlanta, all-denominational Easter sunrise service.

God calls for Christian living in every profession, Anita feels, and denies that all show business people live the scandal-ridden lives that make the headlines. She points to Art Linkletter, the son of a Southern Baptist pastor, and to Dick Van Dyke, a Presbyterian Sunday School teacher.

She says the grace of God has saved her from the mistakes that some of her peers have made and credits also her marriage to a young man who shares her religious beliefs and faith.

Bob Green was a successful television broadcaster in Miami when the two met and married. He resigned a lucrative

position to become her manager and travelling companion. They have two children, Robert Jr., 4, and Gloria, 3. The parents of Bob Sr., are retired and live within 50 miles of the Keystone Island, Fla., home of the Greens and care for the children and their home while they are away on tour.

Anita feels that if she can give her children the basic tenets of her deep faith in God and love of Jesus Christ that they will find the strength and peace throughout their lives with which her Lord has blessed her.

The Greens are members of Northwest Baptist Church in North Miami, Fla., "although some of our fellow members may not know it," Miss Bryant

said, explaining that their away-from-home schedule prevents regular attendance. However, whenever possible they visit a church in the city in which she is booked.

Anita came to Little Rock from New York, where she recorded her first Christmas album, featuring all religious music, including "O Holy Night," "Silent Night," "O Little Town of Bethlehem," "The First Noel," "O Come All Ye Faithful," "It Came Upon a Midnight Clear," and "Away in a Manger."

She also cut another album to feature music with a theme of faith. Some of the numbers are "I Believe," "Dream the Impossible Dream," "The Whole World in His Hands," and "Sound of Music."



DR. S. A. WHITLOW (left) and the Greens—Anita and Bob—look over one of the architect's proposed exteriors for the former Coca-Cola Bottling Company building soon to become the new Arkansas Baptist State Convention Building.

## Kelly:

### Freedom is responsibility

"Freedom is not the right to do what you choose, but rather the responsibility of choosing to do what is right," Rear Admiral James W. Kelly, chief of Navy chaplains, told a record 205 Ouachita University graduates in commencement exercises at A. U. Williams Field May 28.

Noting that citizenship must not be viewed in terms of license but responsibility, Admiral Kelly, a 1933 graduate of Ouachita, stated that one's local community, state, and nation would look for loyalty not only in time of national emergency but in the experience of every busy day.

"At those moments when you don't have time to consider all the issues of every decision, you need to have ingrained in you the determination to support the principles of social justice, individual value, and personal dignity," the Navy chaplain stressed.

Emphasizing that each person had the need to be just and to cherish the best interest of every other American, Chaplain Kelly said there was a need to respect and honor every man as he gives one the opportunity.

He concluded, "In this world of change, each man has the responsibility for his own personal contribution, but if he makes this contribution strictly on the basis of his own knowledge, intelligence, expertise, or personal interest and fails to include the emphasis which comes from a strong personal Christian faith, then he has left the key at the desk."

Receiving honorary Doctor of Divini-

## Deaths

**DR. N. A. BRYAN**, 77 emeritus Southern Baptist missionary to China and Korea, May 21, at San Angelo, Tex., where he had been a resident for six years.

Dr. Bryan began Southern Baptist medical mission work in Korea during the Korean war. In December, 1951, he, a Korean doctor, and two Korean nurses opened a clinic in a tent in Pusan. Dr. Bryan also helped establish Wallace Memorial Baptist Hospital, Pusan, which replaced the clinic early in 1956. He was superintendent of the hospital for several months before he returned to the States for furlough preceding retirement.

Before going to Korea he was a missionary to China for 31 years. Appointed by the Foreign Mission Board in 1920, he was superintendent of Warren Me-

ty degrees were two Ouachita alumni, Charles H. Ashcraft, executive secretary of the Utah-Idaho Southern Baptist Convention, and Edmond R. Walker, secretary-treasurer of the Hawaii Southern Baptist Convention and editor of the **Hawaii Baptist**.

Honor graduates included summa cum laude, Patsy Vondell Rankin, Texarkana, Tex.; magna cum laude, Rebecca Louise Dryer, Mountain Home, William Merl Estep, Ft. Worth, Lorraine Jones Ewing, Arkadelphia, Delbert Quincy Grigson, Little Rock, Hoy Barksdale Speer Jr., Osceola, Judith Cook Strother, Watson, and Jean LaVerne Walz, Little Rock.

Cum Laude honors went to Clayburn C. Bratton Jr., McGehee, Mary Ann Campbell, Arkadelphia, Janice M. Ezell, Perryville, Virginia Kay Hamilton, Malvern, Alvin Scott Hardin, Camden, John Luther Heflin Jr., Little Rock, Sheba Fran Holden, Pine Bluff, Margaret Johnson, St. Charles, Mo., Marina Mack, Russellville, Carole Ann Nelson, Arkadelphia, Sherry Ann Reynold, Little Rock, Norma Louise Robertson, Arkadelphia, Glenda Kay Scarff, Knox City, Mo., Judith Lynn Travis, Little Rock, Parvin Perry Waymack Jr., Pine Bluff, Sharon Kay Windham, Little Rock, and Margaret Lynne Woodfield Wright, Arkadelphia.

At the annual luncheon, the Ouachita Former Students Association elected Paul Henry of Batesville as president and Earl Verser of Eudora as vice president. The association pledged itself to try to raise \$150,000 during next year for the Riley Library Enlargement Project.

morial Baptist Hospital, Hwanghsien, Shantung Province, until he was interned by the Japanese early in World War II. After the war he was superintendent of the Baptist hospital in Kiangtu (formerly Yangchow) for several years.

**MANLY W. RANKIN**, 70, of Roanoke, Va., emeritus Southern Baptist foreign missionary, May 22, in a Roanoke hospital, after a long illness.

For 39 years Mr. Rankin worked among Chinese people in their homeland, in Malaysia, and in the United States.

**MRS. MYRTLE SMITH**, 90, a 1912 charter member of East Side, Paragould, May 22 at Little Rock.

## Seven from Home for Children graduate



PATSY HORTON



PHYLLIS BUCK



BOBBY KING



FRANKIE MCKENZIE



TOMMY RIPLEY



TOMMY CHAFFIN

Seven from the Arkansas Baptist Home for Children were graduated from Monticello High School May 23 and one



GLENN McNEAL

was voted the most outstanding senior of the school and chosen by the faculty as the most likely to succeed. Glenn McNeal, named the outstanding student, received the School Service Award. Other honors during his high school career include presidency of the National Honor Society, membership on the student council, selection for Who's Who; editorship of the *Billies* and attendance at Boys State. He will enter Ouachita University.

Others planning to enter Ouachita next year and some of their activities are:

Tommy Chaffin, co-editor, the *Goat's Horn*, Who's Who; Phyllis Buck, Miss Fluffy Rice local finals; Federation XLV treasurer; Bobby King, football, basketball and track teams; Tommy Ripley, football and track, student council.

Frankie McKenzie, the sixth graduate, was active in basketball, football and track and plans to enter the Marine Corps. Patsy Horton, a member of Future Business Leaders of America, expects to continue her education either in college or in business school.

## Questions of privilege

Questions of privilege are another kind of highly privileged questions. They relate either to the rights of the assembly or to the rights of individual members of the assembly. The only questions having a higher privilege than these are the motion to fix the time to which to adjourn, to adjourn, and to take a recess.

The question of privilege or personal privilege is misunderstood and often misused. It cannot be used to debate the issue before the body. It must relate to the rights of the body or the individual member whose rights are not being protected. There is order of precedence in these—the rights of the body member.

"It frequently happens that in one way or another the rights of the assembly, or of some member of the assembly, are being encroached upon, or it may be that something occurs to the discomfort of one or more members. Or perhaps a member wishes information upon some point, or desires something that he thinks he has a right to demand. In any such case the member may endeavor to secure his rights by means of a question of privilege." (Kerfoot, pp. 94-95). Robert suggests that this may include the inability to hear a speech or report, or excessive noise in the assembly hall (p. 66).

**Questions on parliamentary procedure are invited. Address to Rev. Carl M. Overton, 109 West Adam Street, Hamburg, Ark.**

To raise the question of privilege one has only to rise and call out, "Mr. President, I rise to a question of privilege." It is not necessary to wait to secure the floor. This may be done even when another has the floor and without waiting for recognition by the chair. Since this is in the nature of a demand rather than a motion it does not require a second. The chair will request that the question be stated. The member then states the question he wishes to raise. It cannot be amended or debated.

If the chair decides affirmatively, that is, that the claim is legitimate and correct, then, if possible he will see that it is properly attended to. If, after such decision of the chair, action is required by the body, then the body will act upon it as upon any main motion. If the rights of the body or the member will not be further violated, action may be delayed until the pending business is cared for. Any one may appeal from this decision of the chair.

If the chair decides in the negative—that the question of privilege is not sustained—the member may either sur-



**ANNIVERSARY CELEBRANTS.** Helping South Side Church, Pine Bluff, to conclude a month of celebrating its 50th anniversary were: Pastor Tal Bonham, Former Pastor C. Gordon Bayless, and Charter Members Mr. and Mrs. D. L. Holloway, Mrs. H. K. Calvert, Mrs. J. M. Faucett, and Mrs. B. A. Owen.—ABN Photo.

render to the decision of the chair or he may appeal to the body as in a point of order. Such appeal is subject to the same rules as appeals under points of order. The appeal must be made immediately, for after other business has intervened the question cannot be renewed.

## To San Blas

Dr. John H. Miller, Camden, left May 30 for San Blas to work with the Indians of the area under the auspices of the Home Mission Board. Dr. Miller and other doctors contribute their service for one or more weeks to care of the medical needs while the medical missionaries are on leave.

Dr. Miller will return in mid-June.

## Hickerson ordained

Central Church, Pine Bluff, ordained Bobby Hickerson to the ministry May 16. He is pastor of two part-time churches near Perryville and a student at Ouachita University. Serving on the ordination council were John Bliss, Spot Ashcraft, Amos Greer, C. Phelan Boone, O. C. Rhodes and Pastor Andy O'Kelly of the host church.

## Returns to school

Russ Burbank has resigned as pastor of Aberdeen Mission, Stuttgart, First, to further his education during the summer and fall at George Peabody College, Nashville, Tenn. (CB)

## Journalists get awards

Seventeen Ouachita Baptist University students received publications awards at the home of the Claude Sumerlins in Ouachita Hills May 15.

Professor William D. Downs Jr., sponsor of the **Signal**, presented newspaper awards to Editor Betty Rowe, Hot Springs, Bobby Stover, Dermott, Larry Chesser, Carlisle, Lamar James and Marlane McLain, Malvern, Carol Ann Koelling, Little Rock, and Thearon McKinney, Forrest City.

Professor Sumerlin, sponsor of the **Ouachitonian**, presented yearbook awards to Editor Donna Joyce Stamps, Thomas Page, Manning, Beverly McGuire and Mona Rae Davidson, Malvern, Manley Branham, Pine Bluff, Martha White, Ola, and Raouf Halay, Beirut, Lebanon.

Photography awards were presented by Mr. Sumerlin, director of photography, to Gail Chisum, Albuquerque, N. M., Bill Kennedy, Little Rock, and Duane Cunningham, Hope.

## Do extension work

Ouachita University has provided the Agricultural Extension service with three of its eight junior field assistants to work with regular home economics specialists in various counties: Jean Ann Melton, Arkadelphia, in Clark county; Vanette Burke, Benton, in Saline county; and Marilyn Vineš, North Little Rock, in Pulaski county.



## McCartney honored

R. T. (Dick) McCartney received an honorary doctor of humane letters degree from John Brown University May 20.

Mr. McCartney, director of public relations for the 1.8 million-member Baptist General Convention of Texas since 1962, is a graduate of the Siloam Springs, Ark., school. The degree was conferred by the university's president, John E. Brown Jr.



R. T. MCCARTNEY



JANET BECKHAM

## Represents state in drill

Miss Janet Beckham, member of Hickory Street Church, Texarkana, won second place in the State Sword Drill recently. She will represent Arkansas in the Southern Baptist Sword Drill at Glorieta Assembly, June 15-21.

## Leland Hall on tour

Ouachita University alumnus Leland Hall, pastor of First Church, Bolivar, Mo., is currently on a three-week tour of Europe, Africa and the Near East.

Hall, formerly pastor of First Church, Clarksville, has been in his present position for nearly nine years. He is currently serving as vice chairman of the board of trustees of Southwest Baptist College, which is located in Bolivar, and which has a student body of 1,200.

Incidentally, the Bolivar college claims the distinction of having the third largest number of ministerial students of all Baptist colleges, having a total of 180 in this category.

## Terry gets doctorate

John V. Terry, assistant professor of Economics at John Brown University, Siloam Springs, has been awarded the honorary degree of Doctor of Humane Letters by Linda Vista Baptist College and Seminary, San Diego, Calif.

The degree was awarded on the basis of Dr. Terry's accomplishments in the fields of religion, education, and business. Terry is an ordained minister in the Southern Baptist Convention, and is a member of First Church, Siloam Springs.

Organizations to which Dr. Terry currently belongs include: Beta Gamma Sigma, national honorary scholastic society for Economics and Business; the Arkansas Council on Economic Education; the Southwestern Social Science Association; the Southern Economic Association; the American Economic Association.

Dr. Terry is married to the former Fern Stradley of Vandalia, Ill., and has four children: John Mark, Joan, Luanne, and Clay.

## Arnold to seminary

Russ Arnold, who has served as pastor of Tichnor Church, Centennial Association, has resigned to enroll at Southwestern Seminary. (AB)

## Serves Park Hill

Miss Christine Hile, daughter of Mr. and Mrs. James Hile, Kansas City, Kans., has accepted a position as elementary director of Park Hill Church, North Little Rock. She will direct the elementary religious education program in the Sunday School, Training Union, WMU, and the Vacation Bible School and will set up a nursery school.

Miss Hile is a graduate of the University of Missouri at Kansas City and Midwestern Seminary.

She has previously served with First Church, Bethel, Kans., and Englewood Church, Kansas City. In 1965 she served on the summer faculty at Ridgecrest Assembly and in 1966 at Glorieta Assembly.

## Sewell to Memphis

William J. Sewell, pastor of First Church, Searcy, for nine years, resigned May 31, to become pastor of Berclair Church, Memphis.

During his pastorate in Searcy, 754 were received into the church. The budget grew from \$43,262 in 1957 to the present \$69,479.40. The program of progress of the church included the establishing of a mission from which Trinity Church was organized; complete redecoration of the church plant with the auditorium and three-story education building; adding a \$100,000 educational unit; providing a complete recreational area with a regulation size basketball court, tennis court, volley ball, shuffle board, and two badminton courts; purchasing and paying for a parsonage, and the purchase of a parking lot adjacent to the church.

## Spharler to DeWitt

E. L. Spharler has resigned as director of music, education and youth at First Church, Fordyce, to become minister of music and youth at First Church, DeWitt. Mr. Spharler came to Fordyce two years ago from Beaumont, Tex.

## Directs Helena youth

Jerry Reeves will serve as associate pastor and minister of youth for the summer months at First Church, Helena.

After graduation from Ouachita University in 1966, he has completed his first year at Southwestern Seminary, where he is working toward a Master of Divinity degree.



CHRISTINE HILE



JIMMY O. SPARKS

## To serve at Hot Springs

Ben Owen, 20, Ouachita University senior, will serve as youth director of Central Church, Hot Springs, for the summer months. Upon graduation from Ouachita he will enroll in seminary.

Mr. Owen's father is Hugh Owen, Central Association missionary. (CB)

## Coppenger leads youth

Mark Coppenger, son of Dr. and Mrs. R. A. Coppenger, Ouachita University, is serving as summer youth director for First Church, Camden.

At Ouachita young Coppenger is a member of the band, on the swimming team, the BSU Council and student senate.

## New Woodlawn pastor

Jimmy O. Sparks is the new pastor of Little Rock's Woodlawn Church. He will begin his ministry June 11.

A native of Paragould, he is a graduate of Arkansas State College, Jonesboro. He received his B. D. degree from Southern Seminary, June 4. Mr. Sparks has pastored churches in Arkansas and Kentucky.

He is married and the father of two sons. Mrs. Sparks is also a native of Paragould.

A reception will be held welcoming Mr. Sparks and his family Sunday afternoon June 11, 2 to 4 p.m. at the church.

## Stuttgart moving

First Church, Stuttgart, is planning special services for June 25 when the congregation moves into its new church at 22nd and Prairie Street.

An old fashioned basket lunch will be served in Fellowship Hall. Former pastors have been invited. The cornerstone laying service is scheduled for 1:45 p.m., with the dedication service at 3. Dr. Gerald T. Smith, former pastor now of Oklahoma City, will preach at the evening service.

Other former pastors scheduled for the week are A. E. Webb, Aurora, Mo., Monday; Ralph Dodd, Midwest City, Okla., Tuesday; Walter Hill, Heber Springs, Wednesday. Thursday night will be a song service under the direction of Henry Don Fletcher. (AB)

## Eastside dedication

Dedication services for the new building of Eastside Church, Centennial Association, have been set for June 26. A luncheon will be served at the church preceding the afternoon dedication service. (AB)

## Central youth director

Ronnie Kelly is serving as youth director for the summer months of Central Church, Jonesboro.

Ronnie has just completed his sophomore year at Southern College and is transferring to Arkansas State University in September. He was president of the student body at SBC, program chairman of the BSU and active in other programs. His home is in West Helena. Paul McCray is pastor.



**FIRST QUEENS**—Calvary Church, West Memphis recently honored the first Queen Regents In-Service of Tri-County Association, Vickie Bassford, daughter of Mr. and Mrs. D. A. Bassford and Charlotte Morrison, daughter of Mr. and Mrs. Oble Morrison.



**DRAMATISTS**—The Drama Department of First Church, Marianna, under the direction of Glenn Morrison, associate pastor recently presented in Whitten Auditorium the award winning play "Father Knows Best." The production gave the youth an opportunity to know one another better and to earn money for their summer youth trip to California in July. Left to right alone: R. Stanley Reed, Sheila Jones, Jeannie Burrows.



**IRONTON PASTORIUM**—The new pastorium of Ironton Church, Little Rock, is occupied by its pastor of one year, Archie R. Butts, a native of Yell County. During a recent revival seven were added to the church by baptism and three dedicated their lives to special service.

## Indian Hills organizes

Indian Hills Mission, sponsored by Park Hill Church, North Little Rock, was organized into Indian Hills Church June 4.

Representing the mission was Carroll Strickland, chairman of deacons, who asked the permission for constitution. Responding for Park Hill was Pastor Rheubin South. Dr. South presented deeds for the land, buildings and equipment valued at \$47,500. Guest speaker was J. T. Elliff, Mission-Evangelism secretary for the Arkansas State Convention.

The site was purchased by the Missions Department of the North Pulaski

Association. A temporary building is used to accommodate 150. Plans are underway for permanent construction.

During the first eight months as a mission, there were 82 additions by letter, 3 by statement and 20 by baptism. Sunday School enrollment is 175 and Training Union 92.

Roy N. Mathis, mission pastor, will continue as pastor of the church. He is a graduate of Clemson University and Southwestern Seminary and has done graduate work at Texas Christian University. He is a chaplain in the Arkansas National Guard of North Little Rock. The Mathises have two children, Bruce and Tammy.

## Noted 'dove' calls for disengagement in Vietnam

No sooner had Southern Baptist Convention messengers inserted a hawklike clarification into the Christian Life Commission statement of peace than a well-known dove from Capitol Hill appeared on the rostrum to advocate disengagement from the Asian struggle.

"Many are concerned because we are caught in a quicksand in Vietnam involving the sacrifice of thousands of our boys," said Senator Mark Hatfield, Baptist layman from Oregon.

Speaking to the Christian Life Commission report, he asked, "Why not return to an early statement of President Lyndon B. Johnson?" He quoted the President as having said that the Vietnamese struggle is an Asian war which should be fought by Asian forces.

Hatfield told messengers: "We need to say, we will uphold our obligations, but we need to find ways not to assign our boys to a war that had been going on 26 years, in which the French lost 96,000 before we became involved, which may go on two, ten, or more years.

"All we ask for is dialogue, which calls for the facts."

Paradoxically, the Oregon senator's call for detachment from the Asian war was couched in a message which otherwise advocated Christian involvement in the human struggle.

"I believe there has developed in the church a spirit of withdrawal from the world, a spirit of seclusion, of non-involvement," Hatfield said.

"The Scriptures are quite clear on what Christ meant in the third part of the Great Commission ("teaching them to observe all things, etc.") but I believe this is the part we neglect the most. The Scriptures are clear that people should not linger endlessly in poverty, decay, disease, ignorance, war. . . .

"Hunger will shape the political destinies of more nations than any other force in the world today."

Hatfield said the Christian should be the best qualified of anybody to relieve human suffering because he has settled the matter of his eternal destiny and can turn his creative energies to helping people.

"Instead," he said, "we have often painted Christ into stand-pat suburban churches defending the status quo. We have 'Christianized' the government to do what we would not tithe to do.

"And so today we find that some of the most vituperative criticism of the government's welfare and poverty programs comes from orthodox, evangelical Christians."

As one example of what could be done about a pressing domestic issue, Hatfield said that the nation's 320,000 church congregations could help the one million hard-core unemployed by assuming responsibility for them at the rate of three per church. The church is uniquely qualified to help he said, because it can change his heart as well as help change his economic condition.—Gainer E. Bryan, Jr.



Messenger Earl McWhorter, member of First Church, Hot Springs, tries to get the floor in the discussion on the adoption of an amendment of bylaw 18 during the report of the Executive Committee.

## Arkansans named to SBC boards

Eight Arkansas men were elected or re-elected to boards, commissions and standing committees of the Southern Baptist Convention in Miami Beach.

Dr. Rheuben L. South, North Little Rock, was re-elected to the SBC Executive Committee for a term expiring in 1970; Don Hook, Little Rock, Home Mission Board, 1970; Walter Yeldell, Hot Springs, Southern Seminary Board, 1972; R. Elmer Nielsen, New Orleans Seminary Board, 1972.

Dr. Paul Roberts, Little Rock, Golden Gate Seminary Board, 1972; D. B. Bledsoe, Stuttgart, Southeastern Seminary Board, 1972; Dr. John H. Miller, Camden, Southern Baptist Hospital Board, 1970; and Mason Craig, McGehee, Brotherhood Commission, 1970.

Arkansas members of the 1967 Committee on Boards, which nominated the men to these positions were Ray Branscum and Dale Ward, both of Little Rock.

Two Arkansans served on the Committee on Committees during the convention: Dr. Paul Roberts and Jay Heflin, both of Little Rock.

## C. A. Roberts ill

MIAMI BEACH—C. A. Roberts, former pastor of First Church, Tallahassee, Fla., will not be accepting his previously announced appointment as professor at Southwestern Seminary, a seminary official announced here Friday of last week.

"Roberts, who was to become professor of evangelism effective June 1, has asked to be relieved of his commitment because of health," said Seminary President Robert E. Naylor. "His request has been granted and he is not coming to the seminary," Naylor added.

Roberts was reported to be hospitalized in Waco, Tex., but was not available for comment.

As president of the Southern Baptist Pastors' Conference, Roberts was scheduled to preside over sessions of the pastors' meeting in Miami Beach, May 29-30, but did not appear.

"Due to tension and pressure," said Gerald Martin, conference vice president, "C. A. Roberts' personal physician ordered him not to attend the convention and to cancel all engagements."

Martin presided over the Pastors' Conference and later was elected president. (BP)

# Missionaries tell of victories 'In His Name'

By HARRIET HALL

A large antique scroll framed the background scriptures from Luke and Isaiah which met our eyes as we walked into the Miami Beach auditorium on Monday morning for the opening session of the Woman's Missionary Union of the Southern Baptist Convention meeting in annual session. In the center of the scroll were the words of the convention theme: "In His Name." Dr. Lyn El-

der presented the inspiring devotional theme at each of the five sessions, carrying out the challenge on the scroll: "The Spirit of the Lord is upon me: (1) To Preach the Gospel to the Poor (2) To Heal the Brokenhearted (3) To Proclaim Deliverance to the Captives (4) To Preach Recovery of Sight to the Blind (5) To Set at Liberty they that are Bruised."

From the very first note of "All Hail the Power of Jesus' Name" the audience was thrilled by the song services led by Dr. Hines Sims. Next came the Bible episodes or tableaux, each beautifully executed to carry out the emphasis of the devotional segment of each session. These represented "First Century Christians" including Paul, Lydia, Phillip, and others.

Next came the testimonies of "Twentieth Century Christians" including some names familiar to Arkansas Baptists. Here are a few quotes from some of these:

Sara Ann Hobbs (formerly of Arkansas WMU, who "vacationed" in Alaska with the Christian Service Corps of the Home Mission Board): "The dedication of our missionaries in Alaska greatly impressed me. The work is slow, travel is hard. If the women forget something at the grocery store, it may be next year before they get another chance."

Mrs. Ben Thompson (introduced as a woman in her "80th creative year"): "I went to Spain last fall and worked with our missionaries there. I visited with the members of one church in a cold, uncomfortable setting, but they seemed unaware of the discomforts."

Dr. Joseph Pipkin (a Ouachita graduate whom I remember as an organist at First Church, Arkadelphia, and who

is now a dentist in Orlando, Fla., who "vacationed" for a month in Ibadan, Nigeria): "How many of you have ever had a mouth infection or toothache for which there was no help? This is the case with many, many of the Nigerian people."

Mrs. Howard Shoemake (missionary, Dominican Republic): "We walked out of our house leaving all our earthly possessions as well as the precious keepsakes of 25 years of marriage . . . God used those days and months of crises to bring . . . a closer walk with him."

Mrs. Josefina Benitez (one of many Cubans now living in Miami): "My sister-in-law, working in the office of the First Baptist Church in Havana, wrote: 'Our hope is God. We are not afraid of our enemies.'"

Dr. Daniel Gruver (medical missionary to the San Blas Indians of Panama): "I have had no formal dental training, but I have pulled three or four thousand teeth. There is constantly a clinic full of patients. We have pressing needs."

Neil Jones (juvenile rehabilitation director, El Paso, Tex.): "I have seen children who have sniffed glue until they hemorrhaged from the mouth and nose and yet they couldn't quit—children whose lives are a 'living hell.' They need

someone, not to condone, but to love them."

Jimmy Allen (Christian Life Commission of Texas): "We like our crosses set to music—these are safer crosses."

Miss Alma Hunt: "People are tired of being spectators—they want to go where the action is."

Miss Hunt also said, "Mission action is love in action, "challenging the woman to lead out in creative ways of service."

Dr. Martha Gilliland challenged and inspired her listeners as she told of the work she and her husband had shared together as medical missionaries until his death in 1964. She spoke of how their faith was strengthened through sorrow. She will return to her post in Nigeria later this year.

During the presentation of some of the new appointees the first Negro to be sent by the Foreign Mission Board was introduced, Miss Sue Thompson. Others who spoke briefly included appointees to Korea, Yemen, Nigeria, and the Orient.

Mrs. Robert Fling gave the closing address to the 1,500 messengers as she challenged us to become more aware of the needs of our work—both physically and spiritually, in a message entitled, "Deep Is the Hunger."

"What is wrong that we have so little conscience as we sit down indifferently in our comfortable pews?" she asked searchingly. In speaking of a visit to our international seminary at Ruschlikon she told of the three bells in the tower. Each bell bears an inscription—one in English, "Jesus is Lord"; one in German, which means "The Gospel is Unquenchable"; and the third, inscribed in Latin, says, "Gloria in Excelsis Deo," meaning "Glory to God in the Highest." Her prayer is that we may continue as laborers together to bring the harmony and music of these three phrases to the entire world—in His name.

Miss Irene Jordan, who had the special music at each session, beautifully sang the closing solo, "The Name of Jesus," and another annual meeting was over.

It was inspiring, challenging, and thrilling to be in Miami Beach for these days. The quiet-time was over and already the noise of some 14,000 delegates to the Southern Baptist Convention was hubbubbing up and down the halls.



HARRIET HALL



FIRST NEGRO missionary appointed by Foreign Mission Board in 84 years, Sue Thompson (center), presented to the WMU Convention.

# World peace debated at Miami

MIAMI BEACH—The issue of Vietnam and world peace erupted Thursday morning at the 110th meeting of the Southern Baptist Convention here.

The Christian Life Commission, which only the day before was threatened with extinction by a Louisiana messenger's motion, called for open discussion and public debate "to achieve a sense of moral certainty about the course of our (U. S.) action."

The commission's report was applauded and accepted without vote as were the reports of seven other Baptist commissions and institutions.

However, a motion was offered immediately by Harold Coble of Westminster, Calif., to make certain the report in no way was suggesting the withdrawal of U. S. troops from Vietnam "apart from an honorable and just peace."

After several attempts to either have the motion tabled or rescheduled for later discussion were soundly defeated, the 15,000 messengers overwhelmingly approved the motion.

Earlier, in a miscellaneous business session, Roy O. Jones of Knoxville, Tenn., urged the messengers to approve a resolution calling for prayer and concern for President Johnson, support of efforts to win the war, and individual pressure on congressional leaders to implement these expressions on the war.

"Surely we can do more than ask people to pray," Jones said. "While we are ducking issues, our men in Vietnam are ducking bullets; while we are passing resolutions, they are passing ammunition."

A sampling of opinion of messengers at the Southern Baptist Convention here found a "hawkish" trend toward the Vietnam war.

The survey was taken by the Research and Statistics Department of the Baptist Sunday School Board as part of their exhibit.

Surveyor Martin Bradley said the opinions are those of persons who visit the exhibit areas, not necessarily representative of the total group of messengers.

Two-thirds of those answering a question on the war indicated the United States should do whatever is necessary to win the war. And another group answering a similar question had two thirds saying the U. S. should increase its level of fighting.

But at the same time a third said that the U. S. should do anything that's necessary to start peace negotiations.

Fifty percent of those surveyed were pastors, representing a wide age span. Only about 10 percent were women.

Asked if churches should stick to religion and not concern themselves with social and economic problems, three fourths were in strong or mild disagreement.

But when asked if church leaders should participate in civil rights demonstrations, slightly more than half disagreed strongly.

Shedding slightly more light was a related question that had of those surveyed more than half disagreeing that "the church has no business becoming involved in the civil rights movement."

The survey touched nearly a thousand messengers during the first three days of the Baptist meetings. A fuller report was to be made by Bradley to Baptist Press after the final sessions.

Asked if Southern Baptists could, by strongly emphasizing personal evangelism, adequately meet today's ethical and social problems, 50 percent strongly agreed that they could and 25 percent were in mild agreement.

When asked which Negro leader was the most influential in the United States, Martin Luther King far outstripped others. But when asked which showed the most integrity, Senator Edward Brooke and NAACP leader Roy Wilkins rated the highest.

Asked if churches should get involved in the recreation and leisure activities of their members, three-fourths were in some agreement, most of these strongly.

On higher education, 50 per cent said no, not under any circumstances should Baptist colleges accept outright grants

from the federal government, but a surprising 33 per cent said yes, some qualifying the answer.

Asked if it would be better to close Baptist schools than to accept federal aid, another group of questioners were slightly more than 50 percent in agreement, most in strong agreement. Again there was the 33 per cent in some disagreement.

On the National Council of Churches, two thirds of those surveyed thought the Southern Baptist Convention should not explore the possibility of membership. Only one fourth thought it should. A small number was undecided.

## Method-bound church put on griddle

MIAMI BEACH—The institutionalized, method-bound church was put on the griddle and the fire turned up at the two-day Southern Baptist Religious Education Association here.

Speakers emphasized meeting the needs of the whole man through the process of ministry.

The often-asked question of whether the church should be meeting social needs was not debated. Speakers simply told why and how it should be done.

Charles Trentham, a Knoxville pastor, said. "When the church ceases to meet real human needs in Christ's name, she ceases to be the church.

In a business session, Al G. Park, education director of First Church, Montgomery, Ala., was elected president. New vice presidents named were Harold Southern, Kansas City; Charles Tidwell, Ft. Worth; and Charles Howell, Birmingham. Miss Gracie Knowlton, Ft. Worth, was re-elected secretary-treasurer.

The association, an auxiliary group meeting in advance of the Southern Baptist Convention, explored areas in depth where churches can minister to the needs of people. (BP)



IN MIAMI—Arkansans attending the Southern Baptist Convention last week included, front row, left to right—Dr. R. L. South, pastor Park Hill Church, N. Little Rock; Dr. W. O. Vaught pastor Immanuel Church, Little Rock; Dr. John McClanahan, pastor First Church, Pine Bluff; Dr. Tal Bonham, pastor South Side Church, Pine Bluff; back row—Rev. and Mrs. Eddie McCord Watson Chapel Church, Pine Bluff; Mrs. Paul Wheelus, wife of Pastor Wheelus of Elmdale Church, Springdale; and Dr. and Mrs. Andrew H. Hall, First Church, Fayetteville.—Photo by Gainer E. Bryan Jr.

## Circulation increases for Baptist papers

MIAMI BEACH—Circulation of 29 Baptist state papers passed the 1½ million mark during 1967, the Southern Baptist Convention was told here.

Nine new editors were elected to edit as many Baptist state papers since the convention last met.

These two highlights were outlined by the Committee on Baptist State Papers, headed by Herschel H. Hobbs of Oklahoma City, in its annual report to the Southern Baptist Convention. Hobbs is pastor of the First Baptist Church, Oklahoma City.

Hobbs' report said that no ministry of Southern Baptists is more effective in its field than that of the Baptist state papers. "They do not minister for themselves, but they serve to coordinate and promote every phase of Southern Baptist life," said the report.

"Indeed," it continued, "in a body so large and wide-spread as ours, a co-operative endeavor would be virtually impossible without the unifying influence of the state papers which typify a unity in diversity.

"They are the channels of information which enter our homes and which are dedicated to the dissemination of news in and about the Christian world community," the report said. "And through unfettered editorial policies they help to provide an informed spiritual conscience for our denomination."

Reporting a circulation total of 1,562,596 for the 29 Baptist state papers, the report indicated an increase in circulation of 47,600 over last year's circulation.

## Seminary students minister to 'hippies'

MIAMI BEACH—Students at Golden Gate Baptist Theological Seminary in Mill Valley, Calif., are seeking to minister to the needs of the "hippy" district in San Francisco, and to the area hit by the 1966 San Francisco riots.

The unique seminary ministry was disclosed by Golden Gate Seminary President Harold K. Graves in the seminary annual report to the Southern Baptist Convention (Wednesday afternoon).

The ministries to the Fillmore and the Haight-Ashbury districts, where "hippies" hang out, and to the Hunter's Point section of San Francisco, where the 1966 riots occurred, are part of a "Missions Action" program headed by one of the seminary's newest professors, Graves said. (BP)

## The Cover



## Missionary Abernathy

Hot Springs and Arkansas' John A. Abernathy is the newly elected second vice president of the Southern Baptist Convention.

Dr. and Mrs. Abernathy, the former Miss Jewell Leonard of Ft. Smith, served together as Southern Baptist missionaries in the Orient for 40 years.

Although they retired in 1961, they have continued to be busy on a full-time basis in their Christian ministry. In 1963, at the request of the Foreign Mission Board, they went to the Philippines, where Dr. Abernathy filled in for a year as interim pastor of the Clarke Airfield English Speaking Baptist Church to allow the regular pastor to return to the States on furlough.

Many honors have come to the Abernathys across the years. One of these was the naming of a building of Korea Baptist Theological Seminary, of which Dr. Abernathy was founder and first president, "Abernathy Hall," in honor of the Doctor.

The picture of the Abernathys featured on this week's cover was made in the summer of 1960 while they were attending Foreign Missions Week at Glorieta (N.M.) Baptist Assembly.

The Abernathys first met in 1920 as they were traveling, he from North Carolina and she from Arkansas, to begin their first assignments as missionaries to China. They were married in Taian, Shantung Province, China, on June 20, 1925, and, according to the head of the family, "We really have been happy ever afterward."

## Nashville pastor again heads SBC

MIAMI BEACH—H. Franklin Paschall, pastor of First Baptist Church of Nashville, Tenn., was re-elected to a second term as president of the 10.9 million-member Southern Baptist Convention at the 110th annual meeting here. He was unopposed.

Elected first vice president over three other candidates was Landrum Leavell III, pastor of First Baptist Church of Wichita Falls, Tex., who delivered the annual convention sermon Tuesday night.

John Abernathy, retired foreign missionary, now living in Hot Springs, Ark., was chosen as second vice president in a run-off with James Windham, pastor of the First Baptist Church of Silver Spring, Md.

Re-elected were Clifton J. Allen, Nashville, Tenn., recording secretary; W. Fred Kendall, Nashville, registration secretary; and Porter Routh, Nashville, treasurer.

The messengers selected Philadelphia as the site of the annual meeting June 5-9, 1972.

Douglas Hudgins, pastor of First Church, Jackson, Miss., was named to preach the annual sermon next year in New Orleans. Chosen as alternate was John Newport, professor of philosophy, Southwestern Baptist Seminary.

Others nominated for first vice president were Hankins Parker, Miami; James Windham; and W. B. Timberlake, Pomona, Cal. Nominated for second vice president, besides Abernathy and Windham, were James P. Wesberry, Atlanta; John A. Hamrick, Charleston, S. C.; and T. L. McSwain, Paducah, Ky.

## Pleitz new chairman SBC Executive Committee

MIAMI BEACH—The Southern Baptist Convention Executive Committee elected a Pensacola, Fla., minister James Pleitz, as its new chairman here Thursday.

Pleitz is pastor of First Church, Pensacola, and a former pastor of Grand Avenue Church, Ft. Smith. He succeeds W. Douglas Hudgins, pastor of First Baptist Church, Jackson, Miss., as chairman of the 58-member committee.

New vice chairman is Joe Coleman, architect from Tulsa, Okla. Elected secretary was Claude F. Gaddy of North Carolina, a long-time worker for the state Baptist convention office and Baptist layman.

Re-elected secretary-treasurer was Porter W. Routh of Nashville, who is executive secretary of the Executive Committee.

## \$26,700,000 budget approved by SBC

MIAMI BEACH—A series of 15 recommendations ranging from a record 1968 world missions budget of \$26,700,000 to several constitutional bylaw changes were approved by messengers to the Southern Baptist Convention here Wednesday of last week.

However, the one that drew the most debate, a suggested reapportionment change, failed when it couldn't muster the required two-thirds of the messengers.

The recommendation sought to limit full representation on denominational commissions and institutions to states with at least 100,000 church members. The figure was dropped to 50,000 by a majority of the messengers in balloting before the recommendation finally lost.

States now have to have only 25,000 members to have full representation.

Denominational leaders said the proposed change was an attempt to make representation more proportionate to membership.

Another recommendation lengthened terms of office for board members of convention agencies, except seminaries, from three to four years. Seminary trustees serve five-year terms.

The messengers adopted recommendations of an advisory planning committee suggesting emphases for the denomination for a 10-year period beginning in 1969.

Identified as '70 Onward emphases, they are designed to encourage Southern Baptists to discover and accept during the decade a better personal understanding of the gospel and apply the insights creatively in shaping every area of life.

The emphases concentrate on three facets—openness of the individual to God, mobility of organizational structures, and flexibility of methods. Its central theme for the first four-year phase is "Living the Spirit of Christ."

In support of the emphases, the messengers approved planning goals for denominational agencies for 1967-69. They asked the agencies to plan guidance in increasing the individual and group maturity of Southern Baptists, church membership, church usefulness to the community and world, gifts and efficiency in church administration.

## Missionaries safe

Rev. Earl M. Fine, executive secretary of the Nigerian Baptist Mission (organization of Southern Baptist missionaries in the country), has cabled Dr. H. Cornell Goerner, secretary for Africa for the Southern Baptist Foreign Mission Board, that the situation in Nigeria is calm.

The Eastern Region of Nigeria declared its independence May 30. The Federal Government immediately ordered a mobilization and said it would use force to thwart the secession.

There are 268 Southern Baptist missionaries assigned to Nigeria, but approximately 100 of these are currently in the States (some on furlough, others preparing to go overseas for the first time).

## Fear for missionaries

MIAMI BEACH—A strong undertow of uneasiness about the safety of Baptist missionaries in the Middle East gripped the Foreign Mission Board's annual Conference for Furloughing Missionaries which completed four days of activities here, just ahead of the Southern Baptist Convention.

Approximately 225 missionaries and staff members of the Board sang, prayed, joked, laughed, wrestled with common problems, and shared new methods and techniques of evangelism. They ranged from an elaborate mobile evangelistic unit (affectionately called the "Holy Roller") in staid Italy to a mobile medical clinic (called the "lowly roller") in a primitive area of Africa.

But mostly the missionaries empathized with their 63 colleagues currently in Gaza, Jordan, Lebanon, Yemen, and Israel. Many have experienced political crises and military coups—big and little—in their own adopted countries.

One couple, Rev. and Mrs. James F. Kirkendall, had left their two older children in school in Beirut, Lebanon, a few days earlier when they boarded a plane for the United States and a four-month furlough. They were concerned, but calm.

Nine other missionaries from the Middle East were in the conference. Late one night two solemn couples—both Smiths—stood side by side talking with Baker J. Cauthen, executive secretary of the Foreign Mission Board. The James W. Smiths from Israel and the Paul S. C. Smiths from Jordan were equally distressed over their friends and co-workers in countries locked in bitter dispute. (BP)

## Must move to city

MIAMI—Growing hostility toward Christianity demands that the time has come for the church to move outside its four walls into the city, a Southern Baptist theologian said here Tuesday.

The warning was sounded by G. Willis Bennett, professor of Christian Ethics at Southern Baptist Seminary, Louisville, Ky., during the final session of the fourth annual Conference for Associational Superintendents at First Church.

In a business session the associational superintendents reelected D. E. Strahan, Ponca City, Okla., as president. Mr. Strahan is superintendent of missions of the Kay Baptist Association.

Mercer C. Irwin, New Orleans, La., was named vice-president; J. Ray Dobbins, Miami, Fla., secretary; and Thomas H. Francis, Baltimore, Md., treasurer.

Bennett said Baptists have little knowledge of why people are showing increased hostility to the church. (BP)



**NEW OFFICERS** of the Southern Baptist Pastors Conference: Gerald Martin, pastor, Poplar Avenue Church, Memphis, president; Harper Shannon, pastor First Church, Dothan Ala., vice president; Warren Littleford, superintendent of missions for Minnesota Baptists, Colfax, Minn., secretary-treasurer (re-elected).

## Christian opportunities in the Electronic Age

MIAMI BEACH—The future minister of the gospel will undoubtedly be forced to rely on electronic amplification of his voice and face, Paul M. Stevens, executive director of the Southern Baptist Radio-Television Commission said in the Commission's annual report to the Southern Baptist Convention here.

Predicting that the next "age" to be listed in the social, cultural, and economic history of man may well be called the "Transistor Age" or "Electronic Age," Stevens cited radio-tv missions as a major missionary force of increasing importance in Southern Baptist affairs.

Stevens practiced what he preached by using a 17-minute color film as part of his report to the convention. The movie was designed to interpret the work of the agency to the convention.

"Our potential is as yet unmeasured, but we know that we stand on the threshold of a boundless future in God's plan of redeeming this world and reconciling it to Himself," Stevens stated.

Observing that the tempo of activities engaged in by the SBC Radio and Television Commission had picked up since its move into the International Communications Center in Ft. Worth two years ago, Stevens said that "26 years of moderate growth now appears to have established the agency on a firm footing with the radio-tv industry and the denomination."

He added that the commission differs from every other agency of the convention in the facilities needed to succeed at its task. "We are completely dependent on industries that are neither religiously oriented nor altruistically inclined. . . we depend on their sense of public responsibility and fair play, for we pay stations no money to broadcast our programs," he said.

"When radio and/or television changes, we have to change. We are irrevocably interlocked with the total media-communication concept. When new methods are found to sell cars or aspirin, we must adapt them to telling men of Christ," Stevens said. (BP)

## Add 17 missionaries

At its May meeting, the Foreign Mission Board appointed 13 career missionaries, reappointed two others, and employed a couple as missionary associates. This brings the overseas staff to 2,295.

The new career missionaries, their native states, and fields of service are: Johnnie Brasuell, of Oklahoma, for Yemen; J. Rodolph Dixon and May Bailey Dixon, both of South Carolina, for Peru; Ruford B. Hodges Jr., of South Carolina,



Messengers watch, listen, and doze during a session of the SBC. (Far right) Lehman Webb, pastor of First Church, Hot Springs, wide awake!—ELM)



SPORTS and entertainment stars' smiles brightened the SBC Pastors Conference. Left to right: Golfer Gary Player, recipient of the conference's first Christian Athlete of the Year award; Anita Bryant, Miami, actress and singer; and James Jeffrey, Kansas City, executive director of Fellowship of Christian Athletes.

and Jo Morris Hodges, of Alabama, for the Orient; Robert H. Lacey, of New Mexico, and Evelyn Trammell Lacey, of Texas, for East Africa.

Donald K. Laing, of Oklahoma, and Barbara Clark Laing, of Texas, for South Brazil; Everett L. Parsons Jr., of West Virginia, and Carolyn Baird Parsons, of Tennessee, for Ecuador; and James H. Stiles Jr., of Arkansas, and Oneida Milford Stiles, of Texas, for Columbia.

The missionary associates are Rev.

and Mrs. James A. Williams Jr., of San Francisco, Calif., for Mexico. Reappointed were Rev. and Mrs. Louis O'Conner Jr., formerly of Korea. They will go to Hong Kong.

Rev. and Mrs. John C. Calhoun Jr., were transferred from Malaysia to Thailand and Dr. and Mrs. Lester C. Bell from South Brazil to Portugal. Rev. and Mrs. Glenn Patton, appointed for Jordan in April, 1966, were assigned temporarily to Gaza. They are studying Arabic at the University of Texas, Austin.



# GA Camp Corner . . . . .

## MISSIONARIES SECOND WEEK

Missionary speakers . . . Bible study . . . crafts . . . swimming . . . hiking . . . fellowship will all have their places at Girls' Auxiliary Camps to be held at Paron July 3-8, July 10-15, July 17-22, July 24-29, July 31-Aug. 5. Among out of state guests representing Baptist work on three continents will be the following:



MRS. W. C. HARRISON



MISS OLIVIA DANIEL



MRS. JACK E. TOLAR

Mrs. W. C. Harrison; comes from a pioneer family whom she helped carve out an almost legendary place in Southern Baptist mission history . . . The Bagbys of Brazil. Through three generations they have contributed nearly 300 years' service in Southern Baptist mission work in Latin America.

Coming for the full camping season is a former student of Mrs. Harrison's whom she brought to USA ten years ago. Miss Olivia Daniel is a graduate of Baylor University and is now a student at Southwestern Baptist Theological Seminary. She visited her native Brazil last year and after completion

of her Seminary work she plans to return as missionary-teacher.

Mrs. Jack E. Tolar is the former Barbara Corrington of Hot Springs, In Nigeria she is stationed at Shaki where her missionary doctor husband is on the staff of the Baptist hospital. She serves as WMU adviser for 12 churches and assists with evangelistic work at the hospital.

Miss Anita Coleman, pictured last week, will be a camp guest also. Before she began her missionary career as teacher at Seinan Gakuin, Baptist University in Japan, she taught in a school for U. S. Air Force dependents in Tokyo and in the Philippines.

Registrations are being received at State WMU Office, 910 Baptist Bldg., 401 W. Capitol, Little Rock.

### What is so rare?

A day in June in Vacation Bible School is not such a rare thing, but to receive a school report in May is, to say the least, a bit unusual.

The first Vacation Bible School report of the 1967 summer was received at our desk May 29.

Doubtless other schools were conducted in mid-May, but the first report came from Witt's Chapel of Maynard.

Pastor and superintendent of the school was Doyle Wesson who reports an enrollment of 66 and an average attendance of 60. This school in Current River Association gave a mission offering of \$13.74. —Lawson Hatfield, State Sunday School Secretary.

### Revivals

Archer City, Tex., First, Mar. 27-Apr. 2; Rick Ingle, pastor, Oak Cliff, Ft. Smith, evangelist; R. C. Meadows, music-education director, Oak Cliff, singer; 14 professions of faith for baptism; 4 by letter; 80 rededications; J. J. Cunningham, pastor.

North Little Rock Sixteenth Street, May 15-21; Ray Branscum, evangelist; 2 for baptism; 1 profession of faith; 5 by letter; E. O. McElroy, pastor.

Jonesboro Central, May 14-21; Dr. C. E. Autrey, evangelist; Les Stanley, music director; 19 by baptism; 4 by letter; Paul McCray, pastor.

Bentonville Park Street, Apr. 30 closing; Jamie Coleman, Fayetteville, evangelist; 17 professions of faith; 15 for baptism; 6 by letter; 2 by statement; 18 rededications; 2 family altar commitments; John Smedley, pastor.

God's Warrior, by Frank G. Slaughter, Doubleday, 1967, \$5.95  
The second volume in the Pathway-of-Faith series, this is a biographical novel of Paul the Apostle. It portrays Paul as Roman citizen, tent and sail maker, scholar and orator—first as Saul of Tarsus under the domination of the chief priests and scribes one of the most effective persecutors of the early Christians, and then as Paul, the great Christian missionary.

Author Slaughter has succeeded in re-creating one of the most dynamic lives in religious history. His story is well-documented and highly readable.

The Taste of New Wine, by Keith Miller, Word Books, tenth printing, 1967, \$2.95

Living the Christian life and bearing a Christian witness are not something to be attempted in remote places and on rare occasions, but something to be done where you are and all the time, says this layman. "As I began to read the New Testament," he writes, "I saw that Christ almost never 'went out of his way' to help anyone. He seems to have walked along and helped the people in his path. He was totally focused on doing God's will and going where God led him. But he never failed to help the people he met along the way while going where God directed him."

This sample of Mr. Miller's insight may drop a clue to the many printings of his book.

The Language of the King James Bible by Melvin E. Elliott, Doubleday, 1967, \$4.95 (indexed, \$5.95)

In the 365 years that have passed since the King James Version of the Scriptures first was published, many words have become archaic or have changed their meanings. This book is a glossary of words and expressions found in the KJV which need explaining if they are to be understood properly by the average reader.

Since most Bible readers still use the KJV more than any other version, this book will prove a most helpful tool.

The Biblical Meaning of Man, by Dom Wulstan, Bruce, 1967, \$4.95

This is reported to be "the first and only book in English by a Catholic on the complete biblical interpretation of man."

The author traces every biblical text in which "flesh," "soul," and "spirit" occur. He offers what he regards as biblical proof that man is a unity, not a composite, of flesh, soul, and spirit. He sees man's spirit not as his soul, but as the whole man, body and soul, orientated to union with God.

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## Clear your calendar, please!

Date—October 27, 1967

Event—State Training Union "How to Do It" Workshop

Place—Park Hill Church, North Little Rock.

For Whom—All local Training Union leaders—Nursery through general officers.

What—In each separate workshop, leaders will learn how to do a number of things. For example, Junior and Intermediate leaders will learn how to conduct and judge a sword drill, how to tell a left handed person how to hold the Bible, etc. This would be one of several "how-to-do-its."

Time—10:00 a.m.-3:30 p.m.

Faculty—Four from the Sunday School Board, two from Oklahoma City, three from Arkansas.

Coming—A three page spread in the July "Training Union News" which may be used for a poster.—Ralph W. Davis, Secretary.

## Martin heads SBC pastors

MIAMI BEACH—Gerald Martin, pastor of Poplar Avenue Church, Memphis, Tenn., was elected president of the Southern Baptist Pastor's Conference.

Harper Shannon, pastor of First Church, Dothan, Ala., who ran a close second, was chosen vice president.

Martin succeeds C. A. Roberts, former pastor of First Church, Tallahassee, Fla., who was recently named professor of evangelism at Southwestern Seminary, Ft. Worth. Elected conference vice president last year, Martin presided at sessions in the absence of Roberts, who was ill.

Warren Littleford, Colfax, Minn., superintendent of missions for Minnesota Baptists, was re-elected secretary-treasurer.

Born in Atlanta, Ga., Martin has lived in Abbeville, S. C., Charlotte, N. C. and Washington, D. C. After public school in Atlanta, Ga., he took pre-med training at Emory University and was graduated from Hardin-Simmons University and Southwestern Seminary.

Martin served as pastor of Pinecroft Church, Shreveport, La., and of First Church, Quitman, Ga., before the Memphis assignment. He has travelled extensively in Japan, Brazil and Alaska in religious work. (BP)

For low-cost church financing, write P. O. Box 712, North Little Rock.

## Beacon lights of Baptist history

# Baptists move to South America

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

The impetus for the first Baptist church organized in South America really came from China.

Lough Fook was converted and joined the Baptist church in Canton, China. Zealous for his people in South America he journeyed to Demarara where he found his fellow Chinese in practical slavery. But they turned a deaf ear to the Christian message. When he saw he could reach them in no other way he sold himself into slavery that he might more freely preach the gospel among them. This was in 1861.

In a short time a Baptist church was formed, the first in South America. Soon its membership increased to 156 members. They supported their own work besides raising money for missionary purpose. For several years they maintained a missionary in China. This consecrated leader died in May, 1884.

As early as 1850 Southern Baptists had considered work in Central and South America. In 1860 Rev. T. J. Bowen, founder of the Yourba Mission, was transferred to Brazil, because his health would not permit him to return to Africa. But he had to abandon this project in 1861 due to illness.

After the Civil War a group of Southerners emigrated to Brazil and founded a colony at Santa Barbara, Sao Paulo. Here they organized a church in 1871. The next year the church requested the Southern Baptist Convention to send missionaries to Brazil.

At the Southern Baptist Convention meeting in 1880, A. T. Hawthorne, having visited Brazil, pled for the establishment of mission work in that country. The Convention voted to open a mission there. William Buck Bagby and Anne Luther Bagby were appointed in December, 1880, and landed at Rio de Janeiro Mar. 2, 1881.

After a year's language study they were joined by Rev. and Mrs. Z. C. Taylor. The two men made a survey of the field and decided to open work at Salvador, Bahia. A Brazilian ex-priest, Antonio Teixeira, had moved to Sao Paulo and united with the church at Santa Barbara. He joined the four missionaries in organizing the first national Baptist church of Brazil in the capital city of Bahia Oct. 15, 1882. In spite of persecution the membership grew to 25 that year.



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# Ecumenicity best 'at local level'

MIAMI BEACH—The president of the Southern Baptist Convention said here last week that he did not foresee a day when Southern Baptists would be organically involved in mergers with other Christian groups, including other Baptists and evangelicals.

H. Franklin Paschall, newly re-elected president of the convention, said in a press conference that when denominations merge, the institutional machinery is complicated further.

He observed, however, that Baptists are more and more becoming involved in a "oneness in spirit" with other Christians on a local level.

Opposed to high-echelon mergers, he said that when they are discussed on a national level often there is no true ecumenicity (unity) because the people at the grass-roots level may be farther apart than the high-echelon leaders on the national level.

"Ecumenicity is best on the local level," said Paschall, pastor of the First Church, Nashville, Tenn.

Paschall said that local level cooperation between churches would not compromise convictions and beliefs, and added that Baptists seem to be dead set against dialogue on a national level because convictions might be compromised.

"I can hold dialogue as an individual with anybody, and enjoy doing so," said Paschall. "But I do not agree that in dialogue we must always be prepared to change, because there are some things that should not be changed."

In a joint press conference with other Baptist leaders, Paschall and C. Emmanuel Carlson of the Baptist Joint Committee on Public Affairs, Washington D. C., discussed the ecumenical movement and dialogue among religious leaders.

Carlson called dialogue "a new word for an old method," and said that Christians have to listen to others if they are to be free to speak and be heard.

Just an hour after the Southern Baptist Convention had soundly defeated a motion to abolish its Christian Life Commission, that agency's director, Foy Valentine of Nashville, Tenn., told the press conference that the opposition was at the point of the commission's stand on race relations.

Valentine contended there is "a strong stream of guilt among Southern Baptists" for not accepting Negroes into their churches. "Thank God there are evidences of progress as we move away from culture (in the South) towards Christianity."

Paschall agreed, saying Baptists "are making wonderful progress and if given time will make more progress" in applying the teachings of Christianity in non-discrimination.

Valentine replied that "at the heart of the Christian gospel is respect for every person regardless of class, race, or economic standing."

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## Outdoors with Doc

by Ralph Phelps

### What IS fisherman's luck?

Whether to go up the lake or down the lake to fish, particularly when the water is equally clear in both directions, shouldn't be a pivotal decision; but it proved to be during a recent afternoon of angling.

The occasion was the annual postcommencement fishing trip of Ouachita faculty men. The place was the Little Fir area of Lake Ouachita, the time May 29.

Although no formal contest had been declared, Marvin Green and Wimpy Hendricks in one boat and James Orr and I in another knew that when we got back to the camp house after the afternoon session there would be the inevitable comparison of catches. The morning's haul had been close to equal; they had six bass, we had four bass and several extra-big bream.

The Green-Hendricks boat took off first after lunch, since I was diligently collecting some lost sack time. (After commencement weekend, I always know how a hindquarter feels after being made into hamburger!) But the extra time was not the key factor.

Orr and I debated about whether to go up or down the lake, then finally decided on the latter since some friends had experienced great success a few days before in the area we chose to fish. It developed later in the afternoon that the second boat had gone where we had considered fishing.

For three hours the two of us fished as hard as we knew how. The points and banks we tried had all paid off on previous trips, and I had taken two nice bass there that morning. We fished right through the so-called "major period," but the bass in our section must have failed to get their morning paper, for they stoutly ignored the solunar table. We didn't get a single identifiable bite in the whole time before a rain storm finally drove us in.

Our frustration, which was already high as an elephant's eye, was greatly increased when Wimpy and Mr. Green brought in six good bass, told about ten others that had hung up in the brush and got away, talked on and on about how the fish had bit continually. And all Orr and I could answer was "Present!"

Our bassless stringer wasn't made to look any better, either, when musicians Francis McBeth and Marvin Lawson brought in four bass caught within a stone's throw of camp. Mac's largest weighed over three pounds.

Rotten though our luck was, it was better than Dr. Glen Kelley's. Just as he and Kenneth Sandifer got out in the big water, a bolt fell out of his motor, and they had to paddle in. When he got towed back to the launching ramp, he found that he had lost a part of his boat trailer. Then, to top it off, his car wouldn't start.

"Fisherman's luck" is a phrase that obviously covers a variety of situations.

# Ouachita Music Camp

June 19-24

(Monday afternoon through Saturday noon)



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**DR. DALE COWLING**  
Camp Pastor



**DUPRE RHAME**  
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**ARCHIE McMILLAN**  
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**JOY BAKER**  
Music Ministry



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Graded Choirs



**AMON BAKER**  
Music Ministry



**HOYT A. MULKEY**  
Camp Director

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\*Leadership Seminars for Adults (Oratorio Interpretation, Music Missions, Writing Techniques & Public Relations, Graded Choir Methods & Materials)

**COUNSELORS**—Church must send a man for every 1 to 10 boys, and a woman for every 1 to 10 girls.

**COST**—\$2.50 registration fee, \$15.00 on arrival at camp (counselors and directors pay only the \$2.50 fee.)

**REGISTRATION DEADLINE**—Send \$2.50 registration for each camper and counselor to Church Music Department, 401 W. Capitol Ave., Little Rock, Arkansas, 72201 (Registration forms are available from your Pastor or Music Director)

**REGISTRATIONS WILL NOT BE ACCEPTED AFTER JUNE 18**

# Children's nook *Sweet song* of the lark

BY THELMA C. CARTER

# THE GOLDEN VOYAGE

PART II

BY PETER MOSSATTI

Have you ever wondered why a smiling, happy person is described as "happy as a lark"? Or have you wondered about the expression, "She sings like a lark"? If you have ever heard the sweet flutelike notes of a meadowlark, skylark, or a horned lark, you probably know why these expressions come to be. Larks' songs are unforgettable!

Perhaps David was thinking of the sweet songs of the lark when he said: "the time of the singing of birds is come" (Song of Solomon 2:12).

All larks are primarily ground birds, walking or running (never hopping) about in search of insects and weed seeds.

They build their cup-shaped nests in the open country, never in forests. Their favorite nesting sites are in grassy prairies, in the foothills, and even on bare mountain peaks.

Larks are about the size of bluebirds. They are usually streaked brown or dusty black or gray. Their colors blend with the soil and sand on which their nests are built. Their coloring helps to protect them.

The most famous songster of the lark family is the European skylark. There are few, if any, of these larks in our country.

The larks with which we Americans are more familiar are the meadowlarks and the horned larks.

The horned lark is a pretty bird with a black collar, a yellow stripe over the eyes, and some pink-tinted feathers on the back. Not easily seen are the two little tufts of black feathers or horns on the forehead.

The meadowlarks are the largest members of the lark family. Their sweet warbling notes enchant their listeners.

Although larks sing from their perch on rocks and tree stumps, they sing their sweetest song while on the wing. They are one of the very few birds that sing on the wing.

When a lark first rises from the earth, its notes are softly tender. As it mounts high in the air, its song gradually swells to a wild, joyous melody. Long after they are lost from sight, you can hear their melody.

(Sunday School Board Syndicate, all rights reserved)

What has happened so far; With permission from England's Queen Elizabeth, Sir Francis Drake has set sail to attack Spanish colonies and ships in the Pacific Ocean. As his three ships try to round Cape Horn, one sinks and one turns back.

The Golden Hind with Sir Francis Drake continued to fight the stormy seas. At last it was able to ease past the giant rocks of the far southern cape. Bedraggled and exhausted, the crew was thankful to be in the quiet waters of the Pacific Ocean. For a time, Drake stayed a good distance away from the South American mainland. He didn't want the Spanish to become alarmed at his presence. Staying well out to sea, he repaired his storm damage and proceeded to build up the fighting spirit of his men.

No one had yet to come forward to challenge him. There were no Spanish warships large enough in Pacific waters to cause him concern. At last, thinking the time was right, he fell upon Valparaiso, Chile. His fighting men packed the city and took their first booty. For the next several months, Drake attacked large colonial cities on the Pacific Ocean and fell upon treasure galleons whenever one came into view. So much gold and silver and precious gems were flowing into the Golden Hind that her gunnels were barely above water.

Drake was forced to halt his plundering. His ship was so full, there was danger of it floundering. It had become apparent that, loaded as his ship was, it would be impossible for him to return the way he had come. He had captured a navigator on one of the galleons and had decided to use the navigator to guide his ship across the Pacific Ocean. Although there were mutterings from those of his crew who wished to turn back, he convinced them that safety lay in crossing the Pacific. Now that the Spanish had been roused, they would be looking for the Golden Hind.

Drake knew he would first have to refit his ship before beginning the long sail. As he ran north, he sought a suitable boy in which to beach the Golden Hind. Somewhere north of San Francis-

co, probably in Drake's Bay, he found that place. Transferring his treasure to the land, he beached his ship. First, he scraped her bottom; then he recaulked her planks. When at last she was afloat again, the treasure was returned to her holds and as much food as possible was taken from the land.

At last the day had arrived. Sailing where no Englishman had sailed before, Drake and his crew crossed the Pacific Ocean and eventually returned to England.

The great sea captain was given a hero's welcome. His name was shouted in the streets. He met with Queen Elizabeth and was commended for his bravery and his conquest. She had been delighted with his actions. Now she was grateful for the gold and silver and precious jewels that lay before her.

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A robin likes the morning,  
A hoot owl likes the night.  
A wren is always happy  
When the day is warm and bright.  
A duckling likes a rainstorm  
A snowbird likes the snow.  
But they all seem quite unhappy  
When the wind begins to blow.  
Poor wind, he must be lonely.  
Hear his sad and woeful sound.  
So I'd better run and tell him  
That I'm glad when he's around.

## The church in the eternal plan

By L. H. COLEMAN, PASTOR

IMMANUEL CHURCH, PINE BLUFF

Life and Work  
June 11  
Ephesians 3:1-12

Paul was insistent that the church of Jesus Christ was intended of God for all men and had been involved in God's eternal plan of redemption since eternity began. The church is God's means or agency of extending his kingdom. The church has marching orders to carry out the Great Commission. This commission is not a scheme that reaches only to the Jews; it extends to earth's farthest frontier and takes within its scope everyone.

### I. The gospel extended to the Gentiles vs. 1-6

#### 1. Paul the prisoner. vs. 1

Paul was a "chosen vessel" to bear the good news to the Gentiles. Paul literally was in jail in Rome under arrest when this verse was penned (Cf. Acts 21:15-28:31). While in Jerusalem Paul was seen in the presence of an Ephesian Gentile (Acts 21:29). Hence his arrest was because of the accusation of taking a "contemptible Gentile" into the holy temple. Following his arrest he was jailed in Caesarea, then later in Rome.

#### 2. The mystery revealed. vs. 2, 4

Many Jews in the first century felt that salvation was exclusively for the Jews. They believed that God belonged to them exclusively. Christ's relationship to the Jews is vastly different in the Old and New Testaments. In the Old Testament the Jews were a chosen, separated, covenant, holy people. Through them God would give to the world the

This lesson treatment is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

Messiah. However, in the New Testament the Jews are on the same footing before God as everyone else. All men must come to God through faith in Christ. This fact, hid in God's plan in Jewish minds, had been purposed of God from the beginning. God's kingdom is to be built, not out of the Jewish nation, but from all mankind, from all who place their faith in Jesus Christ.

The "mystery" is quite clear: the purpose of God is to receive Gentiles fully into the fellowship, privileges, and responsibilities of the gospel.

#### 3. The Gentiles included. vs. 5, 6

Paul proceeds to spell out the mystery: Gentiles are fellow heirs and partakers of Christ and His gospel. This fact was a bombshell to the Jewish people of Paul's day. Although accepted by Christians today without any hesitation or equivocation, to Paul and other Christians then it was an earth shaking revelation. Hence, this is the reason that so much of Paul's writing deals with the opening of gospel privilege to the Gentiles.

The word "fellow-heirs" refers to the provision of grace in Christ as an inheritance once thought to be the possession of Israel alone. Now the Gentiles share in the same God and gospel because they have come to Christ through faith. They have participated in salvation or "his promise in Christ." Therefore, the Gentiles are an integral part of God's plan and people.

### II. Paul's commission. vs. 7-8

#### 1. Paul the minister. v. 7

Dr. C. B. Williams renders the translation, "for which I was called to serve." The word translated "minister" here comes from the root word "to serve" or "servant." Paul, therefore, states that he was made a servant by the free gift of God's grace. He is not referring to an ordained minister as we conceive of the idea today. Paul thought of his service to Christ not as a wearisome duty involving drudgery but a delightful privilege.

#### 2. Paul the preacher. v. 8

In verse eight Paul admits to sincere humility. The phrase "less than the least of all saints" is one Greek word.

Paul's privilege as a servant of Christ did not cause Paul to become boastful and proud but intensely humble. If Paul accomplished anything for Christ the credit went not to Paul but to Paul's Christ.

Paul was first and last a preacher. He gave his life to proclamation of the good news of God's love in Christ. (Please read I Cor. 1:18-24 in order to ascertain Paul's sublime thoughts on the glory of preaching.)

### III. The task of the church. vs. 9-12

#### 1. The gospel for all men. v. 9

This verse actually is an extension of the thoughts contained in verses 2-6. Paul gives further emphasis to the truth that the eternal design of God included the ingathering of all men from all nations.

#### 2. The church in God's eternal plan. vs. 10-11

The beauty and grandeur of God's wisdom is given to mankind by and through the church. The unfolding of the church's destiny is a signal trophy of the very mind of God. Dr. E. K. Simpson states:

The church is a spectacle to angels as well as men. From her chequered story and long-drawn conflict the celestial hosts learn secrets of the Creator's wisdom not elsewhere divulged. Commentary on Ephesians and Colossians—The New International on the New Testament, Grand Rapids: Wm. B. Eerdmans Publishing Company, 1957. page 75.

#### 3. Christ, our access to the Father. v. 12

In verse 12 Paul restated one of his favorite ideas. In Christ the believer has freedom of access or approach to God. The Christian has right of entry to the person of God Himself, made possible only through Christ. The open door to God can never be shut. Faith opens this door. Faith gives to the believer the sense of complete confidence in approaching God (Cf. Hebrews 4:16).

### Conclusion

The church fulfills a vital role in the plan and purpose of God. Are each of us so related to Christ and His church that we are an asset rather than a liability to the extension of God's kingdom to the ends of the earth?

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# Peter and the Gentiles

BY RALPH A. PHELPS JR.  
PRESIDENT, OUACHITA UNIVERSITY

International  
June 11  
Acts 11:1-18

After beginning with Jews and their proselytes in Jerusalem, the tiny Christian movement next reached the Samaritans, then embraced God-fearing Gentiles like the Ethiopian eunuch and Cornelius. Today's lesson deals with Peter's defense of his sharing the gospel of Christ with people whom his fellow Jews had always considered as despicable dogs and so far beneath the sons of Abraham that to associate with them meant doing something religiously lawful (Acts 10:28).

To understand Peter's defense, we need first to have the background incident in mind. It is a pity that the people selecting this quarter's texts skipped Acts 10, for it contains a full lesson within itself. It should be read and studied carefully.

At the city of Caesarea was a man named Cornelius, a Roman centurion (i.e., commander of 100 soldiers) in the Italian Cohort (600 men) garrisoned there. He was a devoutly religious man and with his entire family joined in the worship of God. He also was generous in his contributions to help the Jewish people, and he was regular in his prayers to God.

About three o'clock one afternoon Cornelius had a vision in which an angel of God spoke to him and told him, "Your prayers and acts of charity have gone up to heaven to speak for you before God." The angel told him to send to Joppa for a man named Simon (also called Peter), who was staying with Simon the tanner. Cornelius therefore

sent two of his servants and a military orderly to invite the apostle to Joppa. They travelled the 30 miles from Caesarea by noon the next day while Cornelius waited anxiously for their return.

At the same time the envoy was approaching with the invitation, God was preparing Simon Peter for the preaching mission. About noon, as the three approached the city, Peter went up on the roof to pray while lunch was being prepared. There he fell into a trance and saw coming down from heaven a great sheet that looked like a sail-cloth, slung by four corners and being lowered to the ground. On the sheet he saw creatures of every kind that walks or crawls or flies—many of them on the list which Jews were forbidden to eat.

A voice spoke and commanded, "Get up, Peter, kill and eat." But Peter protested, "No, Lord, no; I have never eaten anything profane or unclean." Then the voice replied, "What God has cleansed, you must not call common (profane)." Peter was not easily convinced, however, and the operation was repeated three times. Then the sheet was taken up into the sky.

Peter was still puzzling over the vision, which had been quite a shock to him since it caused the examination of many things he had always accepted without question, when the messengers from Cornelius arrived. God's Spirit spoke to him and told Peter that he could go with them without any misgiving, so the next day he took along some members of the Joppa congregation (possibly as witnesses) and accompanied them.

At Cornelius' house Peter made it clear that he was there contrary to Jewish law and only because God "has shown me that I should not call any man common or unclean" (10:28). After an exchange of conversation, Peter makes one of the great declarations of the New Testament: "In solemn truth I can see now that God is no respecter of persons, but that in every nation the man who reverences him and does what is right is acceptable to him!" (10:34,35)

Then Peter preached to those assembled a powerful message about Jesus Christ; and while he was talking, the Holy Spirit fell on all who heard the words. Since there was ample evidence that the Spirit had been poured out on the Gentiles present, Peter declared, "Can anyone forbid water for baptizing these people who have received the Holy

Spirit just as we have?" And he commanded them to be baptized in the name of the Lord.

Word of what had happened drifted back to the apostles and members of the church in Judea that Gentiles, too, had accepted the word of God. Undoubtedly this caused them serious misgivings, for they had always believed that God did not look with favor on anyone except Jews and Jewish proselytes. They apparently still thought of Christianity as a further refinement of Judaism rather than as a radically different approach to religion. This brings us to today's text.

### I. Caustic criticism, vv. 1-3.

When Peter came to Jerusalem, those who were of Jewish birth immediately raised the question of the propriety of what he had done at Caesarea. "You have been visiting men who are uncircumcised and sitting at table with them!" The statement was an accusation.

Though the scripture does not say that Peter was summoned to Jerusalem to defend himself, there is a strong implication of this, particularly since he just happened to have with him at Jerusalem the six men from Joppa whom he had taken along to Cornelius' house as witnesses. As it turned out, it was a good thing he had displayed such foresight.

In behalf of the Jerusalem critics, it can at least be said that they did not try and sentence Peter without giving him an opportunity to appear before them in person. Would that other religious bodies had as much sense of fairness and justice!

### II. Detailed defense, vv. 4-17.

Given an opportunity to explain his conduct, Peter took a courageous position before the Jerusalem Christians. Supported by the eye-witness of the men who accompanied him, he reported the conversion and receiving of the Holy Spirit in Caesarea. Some of his previous prejudices may still have shown slightly as he made it clear that at no point was the initiative his own in going to this Gentile household. God was responsible for it all, since he had directed both Cornelius and Peter.

Summarizing, Peter asked, "Who was I that I could withstand God?" The

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Greek word which is translated "withstand" in the King James Version means literally "to hinder." Peter might not have been eager to initiate mission work to the Gentiles, but he at least had the good judgment to get out of God's way and not hinder him. If we cannot help God's causes, we should at least not hinder them!

### III. Victorious verdict, v. 18.

When his critics had heard the full report, "their doubts were silenced. They gave praise to God and said, 'This means that God has granted life-giving repentance to the Gentiles also!'"

The apostle thus was personally exonerated, but there is little evidence that this "breakthrough" into the Gentile world was followed up either by the Jerusalem church or by Simon Peter, who was to be known as "the apostle of the circumcision." When Peter later spoke at the Jerusalem Conference (see Acts 15) in defense of taking the gospel to the Gentiles, he did not specifically mention the experience at Cornelius' house, though he may have alluded to it. The push into the Gentile world was much more the result of Paul and his companions than it was of Simon Peter. Considering his starting point, however, Peter travelled a long way in his attitude toward non-Jews.

No matter how deep-seated prejudice may be, God can jar it loose if man will give him a chance.

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## A Smile or Two

### Curiosity . . .

A suburbanite, sitting at his window one evening, casually called to his wife: "There goes that woman Charley Jones is so in love with."

His wife dropped a plate she was drying, burst through the door, knocked over a lamp, and craned her neck to look out the window. "Where, where?" she panted.

"There," the suburbanite said. "That woman in the gabardine suit on the corner."

"You idiot!" the lady hissed. "That's his wife!"

"Yes, of course it is," he agreed, smiling.

### Loose lip

The bored professor, being catechized by a lady who asked him whether he had ever encountered any fact in nature which really puzzled him, replied: "Yes, madam, one thing has puzzled me exceedingly, and it is this. I cannot understand why, if exercise reduces flesh, so many women have double chins."

### What airline?

After failing for the second time to pass her road test required for an operator's license, the tearful young woman admitted traffic bothered her.

"Well," questioned the sympathetic officer, "why not wait a year or so and try again?"

"But I can't," sobbed the disappointed lady. "You see, I just have to get back and forth to the air field—I'm a pilot!"

### Fairy godfather

Judge: "What have you to say for yourself?"

Prisoner: "I say I wish I was in a place where there are no traffic cops."

Judge: "Granted, thirty days."

## Attendance Report

May 28, 1967

Church	Sunday School	Training Union	Ch. Addns.
Alexander First	58	28	
Ashdown Hicks First	46	27	
Atkins First	144	50	2
Berryville Freeman Hgts.	107	56	1
Blytheville New Liberty	106	29	
Camden First	450	144	1
Crossett			
First	590	109	
Magnolia	166	132	
Mt. Olive	225	96	
El Dorado			
Caledonia	50	32	
Ebenezer	157		1
Immanuel	436	126	1
Forrest City First	536	115	3
Ft. Smith Towson Ave.	147	50	
Gentry First	181	64	
Greenwood First	301	108	
Gurdon Beech St.	145	57	2
Harrison			
Eagle Hgts.	191	60	
Northvale	113	60	
Hope First	462	115	2
Jacksonville			
First	458	108	8
Marshall Rd.	250	137	2
Jonesboro Nettleton	237	109	
Little Rock			
Gaines St.	376	185	3
Immanuel	1232	408	7
Life Line	452	101	9
Rosedale	262	99	
Magnolia Central	582	163	
Manila First	138	45	
Marked Tree First	91	47	
Monticello			
First	308	94	
Second	238	97	
North Little Rock			
Baring Cross	613	123	2
Southside	25	9	
Calvary	458	130	1
Forty-Seventh St.	200	74	
Harmony	58	47	
Levy	484		3
Park Hill	351	268	3
Indian Hills	111	41	
Sylvan Hills First	240	50	
Paragould			
East Side	239	129	1
First	451	145	2
Springdale			
Elrsdale	274		
First	377		
Oak Grove	58	29	
Texarkana Beech St.	448	115	
Community	18		
Van Buren First	404	142	3
Vandervoort First	47	32	
Ward Cocklebur	44	31	
Warren			
First	383	78	
Southside	93	66	2
Immanuel	259	74	
Westside	82	48	
West Memphis			
Calvary	257	107	
Ingram Blvd.	284	78	2



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# In the world of religion

## Requests portable chapel

A portable chapel would be "an indispensable tool for evangelistic outreach in Belgium," according to a layman pastor from France who serves in an area just across the boundary in southern Belgium.

The Belgium Committee of the European Baptist Federation, to which the suggestion was made, took it under consideration. The committee, in a meeting at Brussels, showed immediate interest in the portable chapel, but needs to know more precisely what it will cost and how extensively it can be used.

The lay pastor, Henri Robiez of Valenciennes, France, is employed as an office supervisor in an electric company there, and serves the Belgian work during his off-duty time. He is pastor of the 50-member church at Peruwelz, Belgium, and serves also the mission station at the community of Leuze.

The portable chapel would be prefabricated and could be quickly put together or taken apart. It could be moved about to various communities where there is no Protestant evangelical witness of any kind and where, also, buildings in which to hold evangelistic meetings are not easily rented. Robiez believes the chapel would cost at least 100,000 Belgian francs (\$2,000).—(EBPS)

## Payne's work lauded

The administration of Ernest A. Payne as general secretary of the Baptist Union of Great Britain and Ireland was praised in a resolution offered to the union at its annual meeting in London. Payne, 65, retires soon after 15 years in the executive post.

The resolution calls attention to the variety of offices Payne has held in Baptist life and in the ecumenical movement. It speaks of his leadership in different forms of the work of the Union, which serves Baptists in England.

Payne's career has included a period with the British Baptist Missionary Society, a lecturing tenure at Oxford University, and a time in the pastorate, as well as his years as general secretary.

Payne has served as vice chairman of the Central Committee of the World Council of Churches since 1954, and was vice president of the British Council of Churches in 1960.

His offices have included chairmanship of the British Baptist Missionary Society and vice president of the Baptist World Alliance. (EBPS)



**AUTO RACERS**—John Horan, 30, and his wife, Jacqueline, who are faithful members of the Grosvenor Road Baptist Church in Dublin, Irish Republic, race automobiles for a pastime. They do not race for money only for enjoyment and trophies (seen here). Horan has raced for some time, and about two years ago coaxed his wife onto the track with the result that she covered the distance in a faster time than he did, although both won trophies. An automobile salesman, Horan claims he can listen to an engine and tell within 5 pounds (\$14) how much it will cost to repair it. (EBPS)

## World Council issue

The question of whether the Baptist Union of Sweden should join the World Council of Churches may be a major issue during the Union's annual assembly beginning June 28.

The issue has already been unveiled by articles in *Veckoposten*, the Union's weekly newspaper; by the report of a study committee recommending membership in the WCC; by the drafting of a petition favoring WCC ties, signed by 90 prominent Swedish Baptists, and by strong feeling also which exists against the ecumenical movement.

The executive board of the Swedish Union has considered the petition, whose signers included a professor at Uppsala University, a former seminary president, and several pastors of large churches—perhaps the best known of these to world Baptists being Joel Sorensen, of Norrmalms Baptist Church in Stockholm, holder of offices in the Baptist World Alliance.—(EBPS)

## Disagree on Expo 67

MONTREAL—Opinions of the unconventional exhibit at Expo 67's Christian Pavilion here run the gamut from "tremendous" to "horrid."

The one word used most often to express a visitor's reaction to the pavilion is "different." Whether that difference is good or bad seems to depend to a large extent on the age of the viewer.

Younger people are inclined to express at least some degree of enthusiasm for a presentation that departs radically from the traditional stance of the church—or at least from their concept of that stance. Older people, particularly those who are churchgoers, express bewilderment and disappointment.

The exhibit, sponsored jointly by Roman Catholic, Protestant and Eastern Orthodox Churches in Canada, relies heavily on still photographs to portray the conditions of man. First: man as he is—at work, at play, loving; fighting, meditating, rejoicing. Second: degradations man has injected into his world. Third: the Christian hope for meaning and salvation, again through the use of photographs and fine Biblical texts. (EP)

## Reformation remembrance

Baptist and Methodist church leaders will join in an ecumenical Reformation festival in the Reformed Church in Budapest, Hungary, on Oct. 29 of this year. The service is part of the emphasis given to this being the 450th anniversary of the Protestant Reformation. (EBPS)

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