

Ouachita Baptist University

Scholarly Commons @ Ouachita

Arkansas Baptist Newsmagazine, 1965-1969

Arkansas Baptist Newsmagazine

6-1-1967

June 1, 1967

Arkansas Baptist State Convention

Follow this and additional works at: https://scholarlycommons.obu.edu/arbn_65-69



Part of the [Christian Denominations and Sects Commons](#), [Mass Communication Commons](#), and the [Organizational Communication Commons](#)

Recommended Citation

Arkansas Baptist State Convention, "June 1, 1967" (1967). *Arkansas Baptist Newsmagazine, 1965-1969*. 118.

https://scholarlycommons.obu.edu/arbn_65-69/118

This Book is brought to you for free and open access by the Arkansas Baptist Newsmagazine at Scholarly Commons @ Ouachita. It has been accepted for inclusion in Arkansas Baptist Newsmagazine, 1965-1969 by an authorized administrator of Scholarly Commons @ Ouachita. For more information, please contact mortensona@obu.edu.



Arkansas Baptist

newsmagazine

JUNE 1, 1967

**Personally
speaking**



New Baptist award

A new area of Baptist endeavor was discovered recently by Pastor James Pleitz, an old Arkansas boy who is now pastor of First Church, Pensacola, Fla.

But let Pastor Pleitz tell you about it:

"She couldn't have been any happier if she had been chosen 'Miss Kindergarten of 1967.' The precious little five-year-old girl was simply tickled pink to be selected 'The Best Rester.'

"Now I hate to reveal my ignorance, but the truth of the matter is that I had no idea what she had been selected as—or to, as the case may be.

"Her parents were kind enough to clear up the mystery. Each day a '20-minute period had been set aside for the children to rest from their kindergarten activities. During this period they were to be perfectly quiet. There was to be no talking and no moving about. Suzanne had won hands down—behold the best rester!"

You can imagine what such an experience suggested to a pastor who, as any other shepherd, always has a lot of sheep whose chief attainment is resting. But in case you are resting and too tired to use every your imagination, here are the thoughts stirred in Brother Pleitz' co-nut:

"It would not be an easy decision to make in most of our Baptist churches. It would be a lot easier to select the best singer, or the best teacher, or the best giver, etc. The selection would be made difficult because we have so many folk who specialize in resting.

"Some of these same people are referred to as 'balls of fire' in community activities but when it comes to the activities of the church, 'you wouldn't even call them 'flickering flames.' Nay, not even 'wisps of smoke.'"

And this is about where you would expect the preacher to bring in his punch lines. And that's what Brother Pleitz did:

"The Lord said something one day about coming to him for rest. 'Come unto me all ye that labor and are heavy laden, and I will give you rest.' But read on! Jesus also said, 'Take my yoke upon you, and learn of me. . . for my yoke is easy, and my burden is light.'

"Christ rests weary men with a yoke because our deep-est need is to be needed and our souls are not at rest unless they are growing. And souls do not grow toward the ful-ness of Christ unless they 'bear one another's burdens, and so fulfill the law of Christ.'

Thanks, Jim. I was wondering what we'd fill this spot with this week.

Erwin L. McDonald

IN THIS ISSUE:

DOES the world still need evangelism? A loud, clear "YES!" comes from L. L. Jordan, retired Baptist pastor. Read his reasons for this answer on page 5.

* * *

YOUNG women are offered the opportunity for service to their fellow human beings through a program at Arkansas Baptist Medical Center. The story of the Candy-stripers is also told on page 5.

* * *

FOR those of you who were unable to attend the Southern Baptist Convention at Miami Beach and for those of you who had the opportunity to hear the address by Dr. H. Franklin Paschall and would like a copy to keep, we are printing on pages 6 and 7 the SBC president's talk on "Mandate to Minister."

* * *

WE think you will read with fascination, as we did, the story on page 18 of Graham Lange, an Austrian who is studying for the ministry at Southwestern Seminary. Mr. Lange tells Billy Keith—in his Baptist Press inter-view—of the horrors he felt as he faced a French firing squad.

* * *

"THEY make the pastor nervous and . . . the congregation. . ." thus writes a reader from Gravette who seems to disapprove of pulpit committees. Read his page 4 letter and decide. Do you agree or disagree?

* * *

SOUTHERN Baptists have been urged to join in earnest prayer for peace by the Christian Life Commission in an advance release of its report this week to the the Convention at Miami Beach. The report is reviewed by the Editor on page 3.

* * *

COVER story, page 4.

Arkansas Baptist newsmagazine

June 1, 1967

Volume 66, Number 22

Editor, ERWIN L. McDONALD, Litt. D.

Associate Editor, MRS. E. F. STOKES

Managing Editor, MRS. TED WOODS

Secretary to Editor, MRS. HARRY GIBERSON

Mail Clerk, MRS. WELDON TAYLOR

401 West Capitol Avenue, Little Rock, Arkansas 72201. Published weekly except on July 4 and December 25. Second-class postage paid at Little Rock, Arkansas.

Individual subscription, \$2.25 per year. Church budget, 14 cents per month or \$1.68 per year per church family. Club plan (10 or more, paid annually in advance), \$1.75 per year. Subscriptions to foreign address \$4.25 per year. Advertising rates on request.

Opinions expressed in editorials and signed articles are those of the writer. Member of Southern Baptist Press Association, Associated Church Press, Evangelical Press Association.

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.

On world peace

IN an advance release by the Christian Life Commission of the Southern Baptist Convention ahead of its report this week to the Convention's annual session, in Miami Beach, Fla., the Commission called on Christians everywhere to work toward removing the barriers to peace in the world. Barriers specifically mentioned included:

- Totalitarian political systems which claim a monopoly on truth;
- The ambitions of power figures in expansionistic states;
- The great gulf between the rich and the poor, both within nations and between nations;
- Conflicts based on race, color, religion, and class.

Recognizing "vast differences of opinion among Christians about peace in general and about our involvement in Vietnam in particular," the report stood firmly for open discussion and debate.

"Such open discussion and public debate are necessary," continued the report, "if we are to achieve a sense of moral certainty about the course of our action. We are disturbed by both the large weight of world opinion which questions the wisdom of our current policy and by those here at home who doubt the patriotism of anyone who questions our government's present official position."

The Baptist concept of separation of church and state, the report asserted, "leaves the church free to speak on national issues and impels us as Christian citizens to give our best thought to public affairs."

The report "encouraged" the responsible leadership of the government "to continue to pursue patiently every course that might lead to a peaceful settlement of international problems in general and of the Vietnam conflict in particular."

Churches were called upon "not to be blinded by distorted appeals to false patriotism" nor to lose sight of "the personal tragedy, the great sorrow, and the fantastic cost attached to the present conflict."

Declaring that "a spirit of solemn penitence is in order," the report urged Southern Baptists "and our fellow believers everywhere" to join in earnest prayer for peace and for renewed vision "for the task of declaring and demonstrating God's love to the suffering peoples of the earth."

Perhaps one of the greatest dangers is for Christians to regard "our side" of war as "God's side". Wars are man-made. God loves all men and desires that all of them be at peace.

Guest Editorial

'I am an American'

I am an American. I am fiercely proud of my heritage. I am humbly grateful for my freedom. I feel a burning responsibility for making my country stronger morally, socially, politically and spiritually. I also feel that God's blessings upon America place her under obligation to be a blessing to the world.

I abhor the notion held by many today that one is at liberty to take the law into his own hands if he disagrees with it. No person has the right to violate the law just because he disagrees with it. Demonstrators, protestors, marchers, Klansmen and all others of their kind are subject to police official's orders. To defy, abuse, or resist is to invite the breakdown of the entire system of police protection in this nation. If one has a wrong to right he should do so through proper legal channels, not through defiance and violence.

In my opinion any man who encourages the youth of America to rebel against military service, refuse to report to their draft call, etc., is a threat to the country. He is guilty of a colossal sense of self-importance. His is an egocentric audacity beyond my ability to describe. I believe such persons should be dealt with sternly on grounds of threatening the national safety.

There are others who continue to talk about the immoral and unwarranted war in Vietnam. I do not sit in judgment upon the motives of these persons, but I do indeed resent their continuing harangue. How does it affect an American serviceman in Vietnam to hear such sounds coming from back home? Is he to believe that his response to the call of his nation is immoral and unwarranted? Is he to feel that he has no grounds for entering into battle? Is he to believe that those for whom he fights have no appreciation for his sacrifice? Is the enemy to find comfort in believing that a substantial segment of American citizens feel this point of view? Is it possible the enemy could find aid and comfort in this belief?

I, for one, would like to express my appreciation for the vast majority of Americans who are responsible citizens, willing to shoulder their duties whether they are pleasant or unpleasant. I am grateful for the young men and women who serve in the military. They have my prayers.

I am further grateful for the vast majority of American youth who understand what freedom really is and who measure up to proper authority gladly and with determination.

It seems to me it is high time that the world know how most of us feel at this point as over against the vocal minority.—Dale Cowling, Pastor, Second Baptist Church, Little Rock, Ark.

The people speak

On committee visits

Two things I speak out on. Where did we fall into sending pulpit committees to the churches? They do not go to worship or pray usually. They make the pastor nervous and any of the congregation that sees them.

Why not ask the Holy Spirit to lead them to some man and ask him before them. Some two weeks ago there came three men to our church. (I do not know who they were or where they were from.) When I came out of the building they were half a block away like "scared calves", two smoking cigarettes. What I think will not change things.

Why shed tears for someone who to say the least is not honest. My judgment is any one who accepts the pastorate of a church or position in school or seminary knowing they do not believe the Bible, Virgin birth, Atonement or resurrection and the church or school does cannot be honest. If one is dishonest it matters not what his other qualifications are. Jesus had some strong words When he said it were better to have a millstone tied to their necks and be drowned in sea. Matt. 18-6.

John B. Stephen
Box 332
Gravette, Ark. 72736

Is God a beggar?

The Popular conversation piece in the philosophical and theological world today is the "God Is Dead" theory. This has been proclaimed, written about, argued, debated, and ignored.

This theory is not the real issue. The real issue is the theory that "God is a beggar." The prophet Malachi reveals this question from God, "... if then I be a Father, where is mine honour? and if I be a master, where is my fear?"

We are not pagan enough to even flirt with the idea of God being dead, but we are willing to be wed to the sin of believing that God will be satisfied with anything we give Him. We give Him the crumbs from off our tables. We say with our actions, "Here is all the talent, time, service, money or reverence that we can spare. Since you are a mighty God, you can get by with this I'm sure."

The Lord points out through His prophet Malachi that a person that promises God his best, and then "sacrificeth unto the Lord a corrupt thing" will be cursed as a deceiver. Did we not offer or promise unto Him our best when we accepted His salvation?

Yes, we believe that God is our Father and our Master, but we live as if he were a beggar. God challenges this way of thinking through Malachi in the Berkeley translation: "Present it to your governor [and see] if he will be pleased with you or show you favor? Says the Lord of hosts" (1:8b). We punch the clock, we always want to "look sharp, be sharp and feel sharp" for the secular world, but we can just give The Beggar anything and He will be happy.

Let us be willing to see the real issue, and then not debate it, but simply bow our heads before our Master and say with Paul, "I present my body a living sacrifice, holy, acceptable unto God, which is my reasonable service."

Jim E. Tillman
Pastor, First Baptist Church
Walnut Ridge, Ark.

Southern Baptist cover

Permit me as chairman of the Public Relations Committee of Southern Baptist College to express our sincere appreciation for the cover picture and the splendid editorial about Southern Baptist College which appeared in the May 18, 1967 issue of the Arkansas Baptist Newsmagazine.

It has been the responsibility of this committee to prepare the series of ads which have been placed in the News-

The Cover



JUNE BRIDE — A Baptist bride in Thailand, photographed by Rev. Raymond L. Shelton, Southern Baptist missionary who performed the wedding ceremony. (FMB Photo)

magazine. We also appreciate the fine handling of these weekly ads.—D. Jack Nicholas, Dean of Students, Southern Baptist College, Walnut Ridge, Ark.

The gremlins are here!

Always enjoy your newsmagazine, but was startled to read on Pg. 2, col. 2, 5-18 issue, about Mrs. Behanna's talk to "25,000 seminarians."

Turning to Pat's story on Pg. 18 I saw "our" Seminary has really not grown 10 times since we were there a few weeks ago!

It's a mystery how those type gremlins get in and add an extra zero sometimes, but in the printing business truly "anything can happen."

And it usually does, sooner or later! —Herbert Provence, Provence-Jarrard Company, "Finest Quality Printing and Lithography", Greenville, S. C.

REPLY: Ouch, but thanks, little friend. It takes a printer to catch a printer!—ELM

BSU bus to Glorieta

The Baptist Student Union at the University of Arkansas plans to sponsor a bus to Glorieta for Student Week, Aug. 24-30. A special invitation is extended to young people who will be entering the University of Arkansas for the first time this fall.

In addition to the enriching experiences of a week at Glorieta, this will give newcomers to the University campus an opportunity to form friendships with some of the finest Baptist young people on the University of Arkansas campus before the fall semester begins.

Those who are interested may secure details by writing the Baptist Student Union, 944 West Maple, Fayetteville, Arkansas 72701.—Jamie Jones, Baptist Student Union Director

Happiness is topic

"The Baptist Hour" sermon theme for June will be "Homespun Happiness."

Topics are:

June 4—"In the Beginning God"
Genesis 1:1, 2:18

June 11—"An Ounce of Prevention",
Genesis 2:24

June 8—"Painful but necessary",
Hebrews 12:9-11

June 25—"Will the Circle be Unbroken",
Ephesians 5:22-25,
6:1-3

Dr. Herschel Hobbs, pastor of First Church, Oklahoma City, is "The Baptist Hour" preacher.

The serious need of evangelism

ROMANS 3:23

BY L. L. JORDAN

I

There is a serious need of Evangelism, because men are lost. All have sinned and come short of the Glory of God, and because God said in His Great Commission (Matthew 28:18-20) "Go ye into all the world and make disciples of all nations, baptizing them in the name of the Father, Son and Holy Ghost," this Great Commission He gave to the Church for all time to come. Then the second part of the Commission is to teach those who have believed; to observe "all things whatsoever I have told you." So it is up to the church to evangelize or to fossilize.

Men are lost not only in the Judgment, but today. Hence Jesus said, "Today is the day of Salvation. He that believeth hath life, but he that believeth not is condemned already, because he hath not believed on the name of the only begotten son of the Father."

II

Then there is a serious need of evangelism because men cannot save himself. If man could save himself, there would be no need of a Saviour. Ephesians 2:8-10 says, "By grace are ye saved, and that not from yourselves, it is the gift of God, not of works lest any man should boast."

III

Then there is a serious need of evangelism because man needs a Saviour to help him live in this day of hurry, scurry and extravagance. If ever God's children needed to live what they profess, teach, and preach, it is today. More will be convicted of a need for a Saviour by watching our living than by our preaching. This is the day we need a Saviour to help us live because Satan is doing his worst, and now is our time to do our best to evangelize the world. More and more I feel, Woe is me if I preach not the gospel of the Lord and Saviour Jesus Christ, who said, "Come unto me all ye that are heavy laden and I will give you rest." (Matt. 11:28).

IV

There is a serious need of evangelism today because man will need a Saviour to help him die. It is appointed unto man once to die and after death, the judgment. If death ended it all, there would be no need of the gospel or a Saviour. But, death doesn't end it all—this is just the beginning. I have stood by the bedside and watched, trying to help many people die, some to life everlasting and some to everlasting shame. That is why we need to get the gospel

to every person—death doesn't end it all.

V

Then there is a serious need for evangelism to help man meet the Judgment. What are we doing about it? Are we as the disciples of the Lord waiting for our friends to be on their death beds before we tell them what Christ did for them on Calvary's Cross? He did all there that He can or ever will do for anyone. It is up to the lost to accept the pride of the lost world, because of the value of the soul.

VI

Then there is a serious need of Evangelism because this Saviour is found in Jesus Christ only: "For there is none other name under Heaven given among man, whereby we must be saved" (Acts 4:12).



VII

Then there is a serious need for evangelism because this Saviour is offered to all. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. . . And whosoever will, let him take of the water of life freely. . . And him that cometh to me I will in no wise cast out" (Rev. 22:17 and John 6:37).

They do not come to church; we will have to go after them!

Meet Margaret Williams, Candystriper



This is a Junior Volunteer—a Candystriper—at Arkansas Baptist Medical Center.

Margaret Williams is 16 years old and the daughter of Mr. and Mrs. Eston H. Williams of 2200 Tyler Street in Little Rock. Margaret will be a senior at Central High School next fall where she has been active in the band and is an honor student. She is currently president of the Junior Auxiliary at Arkansas Baptist Medical Center.

She is looking forward to June 5, the first day of official Junior Volunteer work at ABMC. "Sure we work hard, but it's great to be around such busy

people and to be able to help." Margaret is one of the many teenagers who are "coming back" this summer. She worked as a Candystriper at ABMC last summer doing such things as serving trays, filling pitchers with ice water, escorting patients to and from various areas of the vast hospital and running errands. "My favorite department is P. T. (Physical Therapy)" says Margaret. Here she helps keep equipment clean, escorts patients and is, in general, a great helper. Other work areas include the Admission Office, Emergency Room, Nursing Stations, Print Shop, Central Supply, X-ray and clerical helper.

At least 100 Junior Volunteers, both girls and boys, between the ages of 15 and 17 will be needed this summer to work in various areas of the hospital. Prospective Junior Volunteers are given their choice of work area and if the individual is qualified and the area is open, the Junior Volunteer is assigned to his or her choice. The Volunteers are trained for their specific jobs by the In-Service Director of the Hospital at an orientation class. The summer's activities aren't all work, though. Social events for the group include a mother-daughter tea, a punch party and a picnic which concludes the summer's activities.

Those interested in becoming Junior Volunteers at ABMC should contact the Junior Volunteer coordinator for an application.

President's Address:

By H. Franklin Paschall

H. FRANKLIN PASCHALL, elected president of the Southern Baptist Convention last year in Detroit, has been pastor of the First Baptist Church of Nashville, Tenn., for the past 11 years. A native of Kentucky, Dr. Paschall was pastor of the First Baptist Church of Bowling Green, Ky., from 1951-55, before coming to the Nashville church. Previously he was pastor of the Hazel Baptist Church in Hazel, Ky. He is a graduate of Union University, Jackson, Tenn., and Southern Baptist Theological Seminary, Louisville, Ky., where he earned the Doctor of Theology Degree. His alma mater, Union University, bestowed upon him an honorary Doctor of Divinity Degree in 1956. Dr. Paschall was born May 12, 1922, in Hazel, Ky.

Jesus said, "The Son of Man came not to be ministered unto but to minister." And again He said, "As the Father hath sent me even so send I you." From the mountains of inspiration and worship we go down into the lowlands to serve. Sir Walter Scott observed that the most beautiful scenery in Scotland is where the highlands and lowlands meet.

The Pattern of Ministry in the New Testament

There is a pattern of ministry in the New Testament. It is a ministry under authority. One word translated "minister" means under-rower. It is the picture of a servant rowing the boat under the authority and direction of the captain. In the New Testament, ministry is not optional but mandatory. It is under the authority and direction of our Lord Jesus Christ, the Chief Captain.

There is the liturgy type of ministry, ministering to God in worship. It is public. Luke wrote, "As they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2) (also note Romans 12:1,2). An alive, relevant, spiritual worship service will issue in missionary action. The need today is not to do away with the corporate ministry of worship but to make it vital and productive.

There is the deacon type of ministry. Jesus was a deacon. This type of service predominates in the work of Jesus and His disciples. It is a ministry in little things. The deacons were chosen to care for specific and neglected needs. There may be many volunteers to do big, noteworthy things but where are the volunteers to do the menial, unnoticed tasks. Christian ministry is at its best when credit is not sought for services rendered. It does not really matter who is the greatest in the Kingdom of God but it does matter who is concerned to serve wherever there are human needs.

The deacon type of ministry is to persons. Jesus was concerned with the needs of human beings. Christian service is never cold, impersonal and matter-of-fact. It is warm, friendly, compassionate, personal. The organization, the profession, the movement must always be subordinate to human needs. In an age of population explosion and computers, bigger and bigger organizations in Church and State, it is easy to forget the dignity and worth of human beings and personal needs.

Jesus introduced a new dimension in service. Before Him, the many served the few, the poor served the rich, the small served the great, the disciples served the teacher. Jesus reversed all this. He inverted the pyramid of service. The one at the apex became responsible to provide for the welfare of all under him.

The Purpose of New Testament Churches

The ministry of Jesus was passed on to the churches. It was to be a ministry to the saints (II Corinthians 9:1; Hebrews 6:10; Ephesians 4:11,12) and to the world (II Corinthians 4:1; 5:18-20). The ministry committed to us is one in source and purpose. We have received: "this ministry," not these ministries. We are the churches of the Word, not words. We are the churches of the Truth, not truths. Ministries, words, truths, divide and fragment us. This ministry, the Word and the Truth unite us. This ministry of reconcilia-

tion gives us an overarching, overruling, integrating purpose in all that we do.

Our ministry is redemptive. We plead with men to be reconciled to God. The word for "reconcile" means exchange. The old passes away and the new takes its place. There is a marvelous exchange. Once there was the stony heart. Now there is the tender heart. Once there was hate. Now there is love. Once there was the life of the flesh. Now there is the life of the Spirit. When men are reconciled to God they can be reconciled to one another. Every organization or movement will become a curse to mankind when it is divorced from God.

True churches have a place in the purpose of God in Jesus Christ. Institutional churches are under bitter attack today. Some say they are no more than ghettos of Christianity and islands of real estate. Swinburne called the church Christ's leprous bride. Others say that at best the churches are irrelevant and at worst an obstacle to genuine human experience.

It is true that the churches have spots and wrinkles and that many times they stumble and stutter. There is the continuing need for repentance and renewal. Let us face our sins honestly, confess them and repent from them. Let us break out beyond ourselves—beyond our frozen orthodoxy, organizational routines, religious rigamarole, prejudice and pride—and minister in the world. But let us see the difference between trying to renew the churches and trying to liquidate them. Apart from the churches there is no purpose for a single agency of this Convention. Southern Baptists cannot successfully by-pass the churches and minister to the world. If we try it, one day it will be plain that we are trying to do everything with nothing. The churches stumble but they are trying to go somewhere. The churches stutter but they are trying to say something.

What is the primary purpose of the churches in the world? I am indebted to Dr. Wallace Hamilton for some helpful suggestions at this point. Some say the churches should seek to destroy civilizations. Is Christianity a subversive force in the world? Herod felt threatened by Jesus, the new-born king. The Pharisees accused Jesus of trying to destroy the law of Moses. But Jesus said that He came not to destroy but to fulfill. The Pharisees made common cause with Rome in Pilate's judgment hall as they charged that Jesus was an enemy of Caesar. Emperor Julian said: "This Jesus is the greatest rebel who ever lived: What was Brutus, what was Cassius, compared to him? They murdered only the man Julius Caesar. Jesus murders all that is called Caesar, all that is Rome." Apparently Nero found no difficulty in blaming the Christians for burning Rome. Edward Gibbon believed that the fall of Rome represented the triumph of barbarism and religion. Nietzsche considered Christianity an obstacle to progress and called it "the one great curse, the one great corruption, the one immortal blemish in the earth." Communists think Christianity is an enemy of mankind and call it "the opiate of the people."

Some say the churches should preserve civilizations. When the Nazi blitzkrieg was at its fury over London, Winston Churchill said: "The battle of Britain is beginning. Upon this battle depends the survival of Christian civilization."

One may ask if there is any such thing as a Christian civilization. But we must confess that our history would have been decidedly different if our forefathers had come from a Moslem or Buddhist or Hindu land. Our cities, rivers, mountains and roads have Bible names. Our Constitution and government reflect the influence of the Gospel. Our way of life is rooted in the Christian tradition. Is it our business as churches to preserve a way of life or support a particular form of government?

When the Gospel is preached and the Christian ministry performed a mighty force is unleashed against all of the evils in civilizations. At the same time, this mighty force is a support to all that is good in civilizations. Then it is an inescapable conclusion that Christianity is independent of civilizations.

Civilizations are mortal. They die. The Roman civilization and Christianity were closely intertwined. Some said that Christianity would fall when the Roman Empire fell. But it survived and proved its independence. Later, Christianity became identified with the in-

Mandate to Minister

stitution of feudalism, a civilization that was destined to die. Again Christianity survived and proved its independence. Out of this survival came the Renaissance and Reformation.

In modern times there have come the industrial revolution, science and technology and space exploration. This civilization of technocracy too will pass away. The Christian faith will survive and flourish.

The primary purpose of the churches is not to destroy or to preserve civilizations, but to proclaim the reality of the Kingdom of God whatever may be the kingdoms and civilizations of the world. Arnold Toynbee was right when he said that Christianity does not exist for civilization but civilizations exist for Christianity. Jesus and the early Christians used the Greek language, Roman roads and other fruits of civilizations to communicate the Good News of the Kingdom of God. There are many magnificent means in our day which we should use for the furtherance of the Gospel. Paul declared, "All things are yours in Christ." Tennyson in the prologue to "In Memoriam" said:

"Our little systems have their day,
They have their day and cease to be;
They are but broken lights of thee,
And thou, O Lord, art more than they."

The Practice of This Ministry in Today's World

We must continue to give primary emphasis to man's relationship to God. Our persistent plea should be, "Be ye reconciled to God." If man is not in right relationship to God he cannot really be in right relationship to man. If one does not believe that God loves him he cannot really believe that man loves him. Faith in God gives sanctity and meaning to human relationships. It is imperative that we seek to win men one by one to faith in God and commitment to our Lord Jesus Christ.

We must practice an evangelism that is concerned with the whole man. Jesus ministered to the body and the soul. Evangelism and ethics should not be divorced. It is our responsibility to win men to Christ and to minister to them so that they may all come to "the unity of the faith and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the full grown Christ." Every ministry of a church should make Christians more like Jesus. A changed heart means a changed life and as John Wesley said, "A changed man will change his environment."

We must demonstrate concern for all of the problems of modern man whether they be personal or social. And there are many problems: war, poverty, racial tension, population explosion, breakdown of homes, alcoholism, dope addiction, gambling, immorality and crime, only to mention a few. Jesus did not heal all of the sick people of His day, but He healed enough of them to prove to the world that He was concerned about physical diseases. He did not solve all of the social, political and economic problems of His day, but He did enough in word and deed to identify Himself and His cause with the righteousness of the Kingdom of God. He never gave support or encouragement to an evil condition, cause or institution. We cannot solve all of the personal, social, political and economic problems of our day but we can show our concern in Christ by preaching and teaching whatsoever things are true, honest, just, pure, lovely and of good report. Also we can do these things by becoming involved personally in every area of life and letting our light shine as Christians to the glory of God, and to the good of all mankind.

Some think God is doing more through government than He is doing through the churches. Admittedly, God is working through the powers that be, but He is doing something through the churches which He will not accomplish through government. The approach and emphasis of churches are different from that of government. Jesus did not say to government, "Go into all the world and preach the gospel to every creature." Government is concerned with symptoms; churches are concerned with disease. Government seeks to change man by changing his environment; churches seek to change man by changing his heart. Government can make man better off; churches can make man better. Government administers; churches minister. Both government and churches are ordained of God and they should be mutually helpful.

It is not wise or necessary for churches to be identified with a particular political party or program. The church is not an it or a tool to be used by government. But the church is a voice crying in the wilderness and saying, "Make the paths straight." It is the duty of churches to be identified with the principles of justice and

truth. Individual Christians in the churches can and should be identified with particular parties and programs which under God they feel will serve in the best interest of the whole man, the whole nation and the whole world. So those who are committed to the ministry of evangelism—saving the individual—and those who are committed to a ministry of social action—providing for the general welfare of people—can and should be one in Jesus Christ and one in "this ministry" of reconciliation. Christ broke down the wall which alienates man from God and man from man. When the tree is good its fruit will be good. Man is saved by grace through faith and not by good works, but good works are the normal evidence of salvation. The Christian experience consists of impression and expression, root and fruit. Social action without evangelism is doomed to failure and evangelism without ethics in personal and corporate living is woefully incomplete.

We must magnify the local church. (This emphasis need not militate against fellowship in our denomination or in the larger Christian community.) Many are so taken by the universal, unassembled church that they neglect, ignore and sometimes disparage the local church. Others seem to think that Christians can serve best on their own in "splendid isolation." Surveys reveal that more and more young preachers prefer to minister to a captive audience or in a controlled situation. The faults, foibles and failures of the institutional church have been so emphasized and exaggerated that our young people are deciding that they want no part of it. It is a frontier situation where soul-winning, worship, education, training and service should be at their best. Theoretically all of our agencies exist for the strengthening of the ministry of the local church. Let all of us encourage and inspire our young people to commit themselves to this ministry where there are many problems and promises, challenges and opportunities, demands and rewards.

We must conduct our warfare with spiritual and not carnal weapons. The Kingdom of Heaven suffers violence but it cannot be taken by force—the force of arms, politics, boycotts or what have you. A military victory may make freed men but only God can make free men. Peace cannot come by war. They that live by the sword shall perish by the sword. Toynbee said that the one thing you cannot do with a bayonet is to sit on it.

Education alone cannot establish the Kingdom of God. Men are not good simply because they are trained. World War II was started among the best educated and most enlightened people of the world. According to Dr. Elton Trueblood some of the worst scandals in recent years have occurred on college campuses.

The distribution of our material wealth will not in itself change men. The "haves" should help the "have nots." The developed countries of the world have a responsibility to help the underdeveloped countries. But a mere sharing of our material wealth is not enough. Let us not forget that Jesus put emphasis on preaching the Gospel to the poor. Many are trying to help the poor in every way except by giving them the Gospel. It may be well for us to see what terrible things our affluence has done to us before we expect too much in the lives of the poor when this affluence is shared with them. Statistics do not prove that the rich are necessarily better in character than the poor. To be better off is not necessarily to be better.

Let us preach out, teach out, and live out, the Gospel before all men. Let us proclaim the present reality of the Kingdom of God. Let us lead men in this temporal situation to experience the Eternal. Let us live in two worlds at the same time as we pray, "Thy will be done in earth as it is in heaven."

We must live positively. Christianity is not negative. One is a Christian not by what he refuses but by whom he chooses. "He that hath the son hath life." "Therefore, being justified by faith we have peace with God through our Lord Jesus Christ." What we are, what we have and what we can do as Christians furnish us a basis for a ministry in courage and confidence. Too much is being said about what we are not, what we do not have and what we cannot do. We are suffering from spiritual hypochondria. When Jesus needed to feed the five thousand besides women and children He did not say, "How many loaves do you not have, but, How many loaves have you? What they had did not seem to be adequate but with God there was enough and to spare. Let us follow in His steps and give thanks for what we have and ask God to bless it. The results now as then will be amazing. The future belongs to Christ and the Kingdom of God will stand forever.



Four from Arkansas graduate at Southern

Four students from Arkansas are among the 122 who will receive diplomas June 4 from Southern Seminary.

C. Earl Leininger, Ft. Smith, (top left) will be awarded the doctor of theology, the highest degree offered by the seminary. He has been a pastor in Oklahoma and is currently pastor of Davis Memorial Church, Louisville. A graduate of Oklahoma Baptist University, Mr. Leininger is married to a former Ft. Smith resident.

Others from Arkansas will be granted the bachelor of divinity, a three-year basic degree offered by the school of theology. They are:

Paul L. Redditt, Little Rock, (top right) a graduate of Ouachita University; Jimmy Olen Sparks, Paragould, a graduate of Arkansas State, Jonesboro, and former pastor of Togo Church, Parkin; and William Brock Watson, Tuckerman, (bottom right) a University of Arkansas alumnus who was pastor of Winslow Church before entering seminary.

A highlight of the June commencement will be the awarding of the seminary's 10,000th degree. Dr. Franklin P. Owen, pastor, Calvary Church, Lexington, Ky., and former chairman of the Southern board of trustees, will speak.

Currently, 27 students from Arkansas are enrolled in Southern Seminary, which this year provided theological education for 1,191 students from 40 states and 14 nations.

Honor OBU athletes

Ouachita University, the only school in the Arkansas Intercollegiate Conference participating in three conference championships, honored its athletes with an All-Sports banquet in Birkett Williams Dining Hall Friday night, May 19.

Lance Alworth, All-American and All-Pro from the University of Arkansas, spoke to the group. Dr. Ralph A. Phelps Jr., OBU president, served as master of ceremonies.

Charlie Adcock, AIC executive secretary, presented Coach Jake Shambarger with the AIC baseball championship trophy. The Tigers shared the baseball crown with State College of Arkansas, shared the football title with SCA and A & M, and won the men's tennis title outright.

Don Purdy, Harrison, was honored as having the most rebounds, and Larry Bone, Batesville, had the best free-throw percentage.

Four on All-AIC

With two unanimous choices, Ouachita University placed four men on the All-AIC baseball team for 1967.

Selected as unanimous honorees from OBU, co-holder of the conference title, were Max Briley, sophomore first baseman from Blytheville, and Randy Benson, junior leftfielder from Kennett, Mo.

Benson, a transfer from Southern Baptist College, led the league with a .414 batting average, while Briley was second with .395.

Ted Viala, sophomore from Little Rock, was selected as All-AIC second baseman, while Rodger Rhoads, sophomore righthander from North Little Rock, was named to the all-star pitching crew. Rhoads posted a 6-2 record in AIC play.

To enlarge camp

The executive board of the Mt. Zion Association has approved the plans of its camp building and finance committees for construction of a two-story building to accommodate 100 to 120. The new structure will be erected on 40 acres of land near Mt. Zion Church donated to the association by Dr. and Mrs. J. D. Blackwood.

The association has also purchased a site for a new associational building in Jonesboro near the fairground. The Architectural Department of the Sunday School Board, Nashville, has been asked to assist with the plans for the building and a preliminary draft has been received and is being studied by the committee. (AB)

Journalists chosen



BOB STOVER

journalism major from Dermott. Stover has served as a staff writer on the Signal and writes his own column,



BETTY ROWE

Editor of the Signal for the last two years, she led the paper to win third place in general excellence



THEARON MCKINNEY

in 1966 during the annual Arkansas Collegiate Press Association judging. While attending Hot Springs High School, she was assistant editor of the Torchlight. Her yearbook activities at Ouachita have included writing copy and headlines and serving as the 1966-67 division page editor. Named as business manager for the Signal and Ouachitonian was Thearon McKinney, a junior sociology and psychology major from Forrest City. This will mark the fourth year in which he has served as business manager of the two publications.

Caroline calls pastors

New pastors serving in Caroline Association include:

Guy Whitney at Toltec. He comes from West Side, Paragould, where he has served for seven years.

B. Aaron Foy at Coy. He is formerly pastor of First Church, England, but comes to Coy from Mississippi.

Jack Tedford to Pleasant Hill. He was recently licensed to preach and later ordained by Old Austin Church. (AB)

OBU presents awards

Thirty-five students and one faculty member received awards during an Awards Day assembly May 18 in Mitchell Hall, Ouachita University.

Students receiving awards included Judy Cook Strother, Watson, Association of Women Students and Woman Senior Ouachitonian; Johnny Heflin of Little Rock, Man Senior Ouachitonian, President's Award, Rotary Citizen Award, and Wall Street Journal in Business Administration.

Don Purdy, Harrison, physical education and Jody Jones, Athletic Award; Myrna DeBerry, St. Charles, All-American Basketball Trophy; Jim Jordan, Camden, Elmo Cheney Athletic Award; Leroy Thomas, Naples, Tex., Bob Lambert Athletic Award; Gene Jester, Irving, Tex., Blue Key and co-recipient of John Tolar Intramural Award with Richard Frame, Texarkana, Tex.

Marian Mack, Russellville, business education; Fran Holden, Pine Bluff, and Rod Sharpe, Granite City, Ill., education; Martha Carol Enoch, Memphis, Kappa Delta Pi; Sue Adair, Portland, physical education; Quincy Grigson, Little Rock, senior business administration; Jack Elliott, Blytheville, and Walter Ramsey, Aberdeen, Md., Dr. Jack Kennedy Football Award.

Donna Joyce, Stamps, yearbook; Betty Rowe, Hot Springs, newspaper; Jimmy McCarty, Arkadelphia, physics; Vanette Burks, Benton, home economics; Jeania Walker, Ozark, medical technology; Gary Rice, Waldron, freshman chemistry; Nancy Goodson, Arkadelphia, Nell Mondy-Provine chemistry; Leon Johnson, Blytheville, freshman math.

David Rickard, Hot Springs, senior biology; William E. Merrell, Benton, freshman biology; Sharon Evans, North Little Rock, and Mac Sisson, Crossett, H. D. Luck social science; Gary Cheatham, Little Rock and Richard Lindley, Russellville, W. R. Stephens social science; Barbara Battle, Hot Springs, Riley Library Art Award; Mary Hurd Duke, Russellville, Popular Vote Art Award; Clayburn Bratton, McGehee, ministerial scholarship; and Larry Bone, Batesville, President's Award.

Francis McBeth, associate professor of music, received the President's Award to the faculty for creativeness.

New Workers in Ashley

Jarvis Chapel has called Jim Rogers as pastor.

Calvary has called E. E. Fulton as pastor. He began his work May 1.

Corinth Church has called Eugene Howie for full time work. (AB)



Missionary Lamar Tribble, a Tennesseean receives Mrs. Coleman and Mrs. Maddox.

Preach in Chile

Eight Southern Baptist men, led by Dr. Lucien E. Coleman, of the staff of the Brotherhood Commission, Memphis, Tenn., recently spent two weeks preaching in Chile. Fanning out over the long, narrow nation, they visited 87 of the 109 Chilean Baptist churches and missions and spoke to more than 8,300 persons. More than 100 persons professed faith in Christ, and 170 rededicated their lives to God.

Heartily received by the Chileans, the men were questioned, asked for autographs, and invited into homes. Some spoke to Baptist men's groups, stimu-

32 continue nurses' training

Mrs. Mildred Armour, head of the department of nursing, State College of Arkansas at Conway, reported that 32 students would report to Arkansas Baptist Medical Center June 2 to continue their education objectives of obtaining a B. S. degree in nursing. The students are transferring to State College of Arkansas from Ouachita University. Dr. Silas Snow, president of State College of Arkansas, announced this month that SCA would offer a degree in nursing after Ouachita University decided to discontinue its program at the end of this semester because of lack of funds.

Dr. Snow said that SCA would accept the transferred students from the Ouachita program without penalty of credit in an effort to provide continuity to the nursing program and to provide the state of Arkansas with nurses. J. A. Gilbreath, administrator of the Baptist Medical Center, said, "We are happy State College of Arkansas has assumed this responsibility of training nurses and elected to affiliate with Arkansas Baptist Medical Center."

Dr. Snow said State College of Arkansas' budget was set for the next two years by state appropriation, but that Governor Rockefeller had agreed to fur-

lating this rather new phase of Baptist work in Chile. They also gave their Christian testimony at civic meetings and schools.

In addition to Dr. Coleman, the group included John A. Farmer, Brotherhood director for South Carolina Baptists; Elmer McCance and Dr. John McCall, Memphis; Edward S. Maddox, Harrisburg; Jeff D. Cheatham, Eudora; Charles W. Fanbrough, Port Charlotte, Fla.; and Dr. J. G. Allen, Horn Lake, Miss.

Mrs. Coleman, Mrs. McCall and Mrs. Maddox accompanied the group. They participated in the campaign, speaking to WMU groups and at church and Sunday School services.

Association honors Owen

Central Association pastors and deacons and their wives honored Missionary Hugh Owen and Mrs. Owen on the occasion of their tenth year of service May 16. The churches of the association presented the couple with a color television. Homer Shirley Jr., pastor, Third Church, Malvern, is moderator.

Bailey heads youth

Doyme Bailey, Ouachita University student, is serving as youth director of First Church, Morrilton, for the summer months. May 28 he supplied his home church pulpit at Gravel Ridge. He is the son of Mr. and Mrs. C. D. Bailey.

nish \$25,000 per year for the next two years, and the citizens of Conway have already matched this amount. This makes \$100,000 available for the program for the next two years until additional funds can be obtained from state and federal resources.

The State Board of Nursing Examiners has given its approval to the State College of Arkansas program, and Dr. Snow indicated that full accreditation of the school would be sought in due course. A new department of nursing has been established and a faculty is available for classes starting in June and September. Dr. Snow indicated that the State College of Arkansas program had affiliated with Arkansas Baptist Medical Center in Little Rock for the clinical teaching which will include most of the third and fourth year of the program. The first and second year student nurses will attend classes on the Conway campus. He said the college hoped to have 150 students in the program by September. He said that interested students should contact Mrs. Mildred Armour, State College of Arkansas School of Nursing, Conway, or phone Mrs. Armour at FR 4-3351, Ext. 500 in Little Rock.

About people

Ft. Smith Immanuel calls Dr. Zeltner

Dr. James R. Zeltner of Salina, Kan. has accepted a call to the pastorate of Immanuel Church, Ft. Smith, and is now on his new field, Troy McNeill, chairman of the church's deacons has announced.

The new Immanuel pastor is a native of Huntsville, Mo. He comes to the local church from the pastorate of Bel-Air Church in Salina.

Dr. Zeltner is a graduate of Mississippi College and holds a BD degree from New Orleans Seminary and the honorary D. D. degree from Union Baptist Theological Seminary in New Orleans. Prior to his Salina ministry, Dr. Zeltner served with the Home Mission Board of the Southern Baptist Convention as a director of rehabilitation in the New Orleans area.

Mrs. Zeltner is a graduate of Southwest Baptist College, Bolivar, Mo., and has a degree in religious education from New Orleans Seminary. She is a writer for the Southern Baptist Sunday School Board at Nashville.

In tennis tourney

Jim Saucedo, senior from Buenois Airès, and Mike Pellizza, freshman from Little Rock and a former exchange student from France, will represent Ouachita University in the NAIA tennis tournament at Kansas City June 6-10.

Deaths

J. ARTHUR (OTT) PORTER, Batesville, May 18. He was a member of First Church, Batesville.

LAWRENCE JUDSON COOPER, 71, Harrison, a retired manager of the Ozark Division of Arkansas Power and Light Company, May 23.

A native of Paragould, he worked for the electric system there and in Mabelvale before becoming manager of the office at Fordyce. He was transferred to Harrison as manager of the newly formed Ozark division in 1924. He retired in 1961.

He was past president of the Harrison Rotary Club, president of the Harrison Chamber of Commerce and was a member of the Boone County Hospital board of trustees.

He was a member of First Church, vice commander of the American Legion Post 44, president of the Harrison Country Club and a member of the Masonic Lodge and Shrine Club.



JAMES R. ZELTNER



BOB C. RILEY

Singers at Convention

The Ouachita Singers of Ouachita University appeared on the program of the Southern Baptist Convention in Miami, Fla., May 30. The Singers are combining the trip with a concert tour of Florida and two performances in Louisiana.

The Singers are directed by Charles W. Wright, assistant professor of music at Ouachita. Accompanist will be David A. Glaze, Camden.

Takes SS Post

NASHVILLE—Elmer Leslie Gray, professor at Golden Gate Seminary, has been named to a position in the Sunday School department of the Southern Baptist Sunday School Board here effective May 1. Gray will be supervisor of the general program and administration materials unit. The publications *Home Life*, *The Sunday School Builder*, and *Open Windows* are edited in this unit. (BP)

MRS. STELLA M. KING, 77, Springdale, May 25. A native of Kansas, she was an active member of First Church.

J. L. (NICK) CARTER, 74, Arkadelphia, businessman and civic leader and a member of the Arkansas Hall of Fame, May 28.

Mr. Carter was a member of the Board of Trustees of Ouachita University and had been business manager of the school.

From Fordyce High School Clary Training School and the University of Arkansas, he enrolled at Ouachita in 1914 and was quarterback for its undefeated team which beat the University of Arkansas and the University of Mississippi.

He was board chairman of the Arkadelphia Federal Savings and Loan Association and past president of the Arkadelphia Chamber of Commerce and Rotary Club.

Invited by Rusk

Dr. Bob C. Riley, professor of political science at Ouachita University, has been invited by Secretary of State Dean Rusk to attend a National Foreign Policy Conference for Educators. The meeting will be held in the State Department in Washington June 19-20.

The conference will deal with "perspectives of U. S. foreign policy and current issues" and will offer those attending "an opportunity to discuss these issues with senior government personnel during plenary and roundtable sessions," according to the Rusk invitation.

Subjects to be discussed during the conference include African affairs, current tensions in the Near East, the role of the United Nations, international economic problems, making and implementing foreign policy and public understanding of U. S. foreign policies at home and abroad.

Takes new position

Paul Sanders, associate pastor of South Side, Pine Bluff, for 20 months, has resigned to accept the pastorate of Geyer Springs Church, Little Rock.

The Pine Bluff Church honored the Sanders' at a reception May 21.

In post 15 years

Robert L. McKee observed his 15th anniversary May 21 as minister of education at Park Hill Church, North Little Rock.

During his service, Sunday School enrollment has risen from 465 to 1,561 and average attendance from 288 to 862.

Mr. McKee is a past president of the Arkansas Religious Education Association and has taught at Ridgecrest and Glorietta Assemblies. He has written several articles for the *Sunday School Builder* and was featured in the Southern Baptist film, "The Church Growth Plan."

Makes semi-pro team

Rodger Rhoads, son of Mr. and Mrs. D. S. Rhoads of North Little Rock, will play semi-pro baseball for the Liberal, Kan., Bee Jays this summer.

A sophomore at Ouachita University, Rhoads will play in the Victory League, considered the strongest semi-pro league in the nation; June 2 through Aug. 15.

The Liberal team has received a bid to play in the national semi-pro tournament in Kansas City in August.

Hall, chimes dedicated

Ft. Smith Oak Cliff Church dedicated new organ chimes and a fellowship hall in special services May 21.

A cornerstone on the hall dedicates the building in memory of Harold Glenn Hall, former music director of the church, who died Dec. 1, 1966, at the age of 27.

The organ chimes are also a memorial to Mr. Hall, presented by Mrs. Anne Hall. Rick Ingle is pastor of the church.

Girls hold service

Members of Girls' Auxiliary, First Church, Malvern, conducted mid-week prayer services May 17 during Focus Week.

Coronation service was held May 7, with Mrs. Ivan Williams, presiding, and Mrs. Mac Gates, presenting the awards.

Receiving awards were: Maidens, Nancy Davenport, Susan Padgett; ladies-in-waiting, Theresa Bland, Susan Ward; princesses, Lisa Burns, Terri Yancey; queens, Barbara Beauchamp, Linda Davis, Cyndie Gray, Martha Rushing, Marla Slaughter; queen-with-scepter, Vickie Lumley, Lauren McCoy; queen regent in service, Gail Rushing.

Merle A. Johnson Jr. is pastor and A. V. Lawrence is associate.



BUILDING DEDICATED AT CORNING—Calvary Church, Corning, recently dedicated its new auditorium with a seating capacity of 250. The auditorium is 80 feet by 36. The building also houses the pastor's study, restrooms, and two classrooms which later will be added to the auditorium to enlarge seating capacity to 375. The old auditorium was remodeled into eight classrooms. Both buildings have air conditioning and central heat. The pastor is Larry M. Evans.

Marks 115 years

Ferndale Pleasant Grove marked its 115th year since founding at homecoming services May 28. E. W. Goodson is pastor.

The church was established in May, 1852, on Highway 10 and later moved to Little Maumelle Creek at Prothro Campgrounds, the site of many old time camp meetings. In the early 1920's the church moved to its present location. The building was destroyed by fire in 1938 but was rebuilt. The new auditorium was dedicated at the homecoming celebration.

Blytheville party success

Members of the extension department of First Church, Blytheville, were entertained recently at a party that featured old hymns, a short message by Pastor Alvis Carpenter, a tour of the church and refreshments.

Some of the guests have called the church to request another party in the near future for "those that made it possible for us to enjoy what we have today," according to Missionary John D. Gearing.

In other Mississippi County Association news Russell Bragg, Flint, Mich., and a former pastor of First Church, Keiser is the new pastor at Joiner. (AB)

Revivals

Ferndale Pleasant Grove, June 4, Jack Parchman, evangelist; E. W. Goodson, pastor.

Caruthersville, Mo., Second, May 14-21; R. E. Fowler, pastor, evangelist; Benny Blakeney, music director, Grace Church, North Little Rock, music director; 4 for baptism; 8 rededications.

Floral Church, Ted Wimberly, pastor, First Church, Campbell, Mo., evangelist; R. L. Jefford, choir director, Floral Church, in charge of music; 9 professions of faith; 7 rededications; 1 surrendered to the ministry; J. R. Hull, pastor.

Trumann East Side, Apr. 23-30; Tommy Carney, evangelist; the Hancock Family, song directors; 7 for baptism; 2 by letter; Bennie Franklin, pastor.

Independence Association Sulphur Rock, May 1-7; Theo Cook, Sardis, evangelist; C. H. "Pop" Stone, Gulfport, Miss., singer; 2 for baptism; 1 by letter; Charles Jones, pastor.

West Memphis Ingram Boulevard, Apr. 30-May 7; Henry Applegate, pastor, evangelist; Ray Tweed, pastor, New Liberty Church, Blytheville, singer; 11 for baptism; 7 by letter.

Memphis Buntyn Street, May 1-7; Rick Ingle, pastor, Oak Cliff, Ft. Smith,

evangelist; 130 decisions; 18 professions of faith for baptism; 6 by letter; 1 for full time service, 105 rededications; Roy Stinson, pastor.

Eldon, Mo., First, May 8-14; Walter K. Ayers, staff evangelist; First Church Little Rock evangelist; Doris Retchett, First Church, Nashville, music director; 14 additions; 8 for baptism; 6 by letter; Jim Ryan, pastor.

Memphis West Haven, Jack Parchman, Crystal Valley Church, North Little Rock, evangelist; 47 professions of faith; 4 by letter; 10 family altars.

Little Rock Garden Homes, May 15-21; Ed Walker, Levy, evangelist; Louis Jeffers, Bayou Meto, song leader; 51 rededications; 9 professions of faith; 7 for baptism; Kelsey Garman, pastor.

Midway, Apr. 30-May 7, Paul Kirkendall, Blytheville, evangelist; Ray Byrd Gassville, music director; Clara Bland Gassville, pianist; 5 professions of faith; 5 rededications; 3 by letter; L. A. Doyle, pastor.

Hobbs, N M., Bellaire, Feb. 27-March 5; Rick Ingle, pastor, Oak Cliff, Ft. Smith, evangelist; Clarence Griffin Pasadena, Tex., singer; 15 by profession of faith; 5 by letter; 75 rededications; Jack L. Bailey, pastor.

Missions gifts rise

MIAMI BEACH—Financial support of Baptist missions in the United States is the largest ever, even in the face of an inflationary economy, the Southern Baptist Convention was told here.

The executive secretary of the Southern Baptist Home Mission Board, Arthur B. Rutledge of Atlanta, said in the board's annual report that the board in 1967 is operating under a record million-dollar-a-month budget of \$12.1 million.

Rutledge added that the Annie Armstrong offering, an annual spring-time special plea for members of local Baptist churches to contribute to home missions, reached its goal in 1966 for the first time when \$4,033,079 was given.

According to Rutledge, the Cooperative Program is the board's basic continuing means of support with the annual Annie Armstrong offering as a supplement.

The improved finances support a revised missionary salary scale adopted in 1966 and provides an additional increase in 1968. Rutledge said these advances were granted to bring the salaries to a "more realistic and adequate level."

The board is enlarging a fund to assist churches and communities which have been severely effected by disaster. The fund was begun with an allocation of \$50,000 in March, 1966, with a scheduled increase this year to \$235,000, Rutledge said. The fund is administered through the program of Christian social ministries in the missions division. (BP)

New Orleans Seminary rehabilitates campus

MIAMI BEACH—New Orleans Seminary, on the year of its 50th anniversary, reported to the Southern Baptist Convention here (Wednesday afternoon) progress made during the past year on a vast rehabilitation of its campus.

H. Leo Eddleman, president of the seminary, said that the seminary hopes that the rehabilitation program will be complete by 1968. Specific items in the project include waterproofing of masonry buildings; installing air conditioning equipment; sidewalk, street, and parking area replacement; drainage improvements; replacing water services; termite control; and grading and general repairs.

As of July 31, 1966, the total allocations and insurance proceeds used in the rehabilitation program totaled \$1,126,029, the report indicated. The SBC, over a three-year period, has allocated \$1.6 million for the project. (BP)

SBC assets total \$390 million

MIAMI BEACH—Southern Baptist Convention assets rose to a record \$390 million during 1966, a report from the SBC Executive Committee to the 110th annual convention here disclosed.

Total assets, as of Dec. 31, 1966, increased by \$34.4 million over the assets reported for 1965, an increase of 9.7 per cent, reported SBC Executive Committee Executive Secretary-Treasurer Porter W. Routh.

Total liabilities increased from \$12.4 million at the end of 1965 to \$19 million at the end of 1966. This is an increase of \$6.6 million, or 53 per cent.

Greatest assets for any single agency of the convention are those of its Annuity Board with offices in Dallas, the report said. Total assets for the Annuity Board are \$14 million, an increase of nearly \$17 million over its 1965 assets. Its assets are not "free assets," however, but are held on behalf of Southern Baptist pastors and denominational workers for retirement and annuity benefits, and the funds will be returned to them as benefits of the plans they have selected.

Next in total amount of assets is the convention's Sunday School Board, publishing agency located in Nashville, Tenn. Its assets total \$44.1 million, according to the report.

Other assets of agencies are: Home Mission Board, Atlanta, \$42.5 million; Foreign Mission Board, Richmond, \$30.2 million; Southern Baptist Hospitals (consolidated report), \$31 million; Southern Baptist Theological Seminary, Louisville, \$21.7 million.

Southwestern Seminary Fort Worth, \$2.1 million; Commission on American Seminary, Nashville, \$1 million; Brotherhood Commission, Memphis, \$1 million.

Southern Baptist Foundation, Nashville, investing funds for other agencies and individuals, \$4.8 million; SBC Executive Committee and Convention Budget Fund, \$2.9 million (combined).

Historical Commission, Nashville, \$220,953; Stewardship Commission, Nashville, \$333,299; Education Commission, Nashville, \$116,850; and Christian Life Commission, Nashville, \$15,894.

Big expansion programs at two Southern Baptist Hospitals in Jacksonville, Fla., and New Orleans, La., boosted the liabilities of the Southern Baptist Hospital (consolidated report) to \$10.9 million.

The Hospitals have the greatest outstanding liabilities among the 19 agen-

cies of the convention, moving from second highest in total liabilities last year. The increase was from \$3.9 million to \$10.9 million, a jump of \$6.9 million or 175.9 per cent.

Next in liabilities are the SBC Home Mission Board with \$4.3 million, the SBC Sunday School Board with \$1.1 million, and the Radio-Television Commission with \$862,192. (BP)

Negro education aid

MIAMI BEACH—Southern Baptists assisted more than 860 Negroes to receive theological education training last year, the Southern Baptist Convention was told here.

The report of American Baptist Theological Seminary Commission indicated that more than 800 students last year were enrolled in extension education programs offered by the seminary, and an additional 60 students were enrolled in the seminary's College of the Bible in Nashville, Tenn. (BP)



WORK STACKED TO THE CEILING—Secretaries in the Baptist Press office in Nashville literally stacked their work to the ceiling recently while compiling a comprehensive Press Kit for the reporters and editors attending the Southern Baptist Convention. Working on the 200 Press Kits, which included more than 90 items, were (left to right) Mrs. Marshall (Vivian) Buttrey, Baptist Press secretary, Mrs. Robert (Grace) Capra, and Mrs. Hugh Kenneth (Deante) English III, all of Nashville. W. C. Fields and Jim Newton prepared the material in the kits. (BP) Photo

How should we observe the Lord's Supper?

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

The pattern that has developed around the Lord's Supper observance in most of our churches seems designed to destroy the real meaning of the Supper. It is usually tacked on to the end of a public worship service, and it may involve various groups of people which do not have the actual unity in Christ which the Supper is intended to express.

Sometimes, well-meaning Christians urge the use of the Supper in interdenominational meetings, or in other disparate gatherings, in order to try to demonstrate the unity of all Christians. Real unity is certainly a worthy goal for which Jesus prayed. But the use of the Supper to try to achieve it may lead to the tragic mistake of manipulating a Christian ritual to suggest a unity which is not there in fact.

Only the redeeming power of Jesus Christ through the Holy Spirit can make Christians one in Christ's body. If people are truly regenerated by the Holy Spirit and are, therefore, members of the one body of Christ, the Lord's Supper can be the most magnificent expression of that unity. However, when some people believe they became Christians by being sprinkled in infancy; and others believe they became Christians by being immersed; and others believe they became Christians by being regenerated by the Holy Spirit—they may be furthering division by trying to demonstrate a unity in the Supper which they deny in their basic beliefs!

Jesus certainly made it clear that the Supper is not to be observed in a general public meeting. He took his disciples aside, into an upper room; and, by his insistent probing, he made them examine their hearts and their relationship to him. This is an indication that we should plan the observance of the Lord's Supper today, not in a general meeting for the public, but in a special meeting of the church fellowship. This is the only situation in which the members can truly examine their relationship to Christ and to each other—and thereby "discern the Lord's body!" (I Cor. 11:29)

Not only should the Supper involve a special meeting of the church; it should be the central act which dominates the entire service whenever it is held. It is true that early Christians often ate the supper at the conclusion of an *agape*, or love, feast. But the entire meal was a part of the fellowship in Christ, preparing the way for the climactic moment of giving the bread and the cup—exactly as it was with Jesus and the disciples in the Upper Room. Some churches have found a marvelous renewal of the early Christian practice, by gathering the church family around the tables for an evening meal. Then, in the simplest way, someone at each table follows the direction of the pastor in serving the bread and the cup to those at the table.

Many variations are possible in the manner of observance, but any adaptation of the Supper should preserve its basic meaning—a deeply committed fellowship of Christians, whose lives are submitted to the discipline of the one body (the church), and who examine themselves in spiritual depth as they eat the bread and drink the cup in remembrance of their Lord!

A dead issue?

DOVER, Del.—The Baptist Unity Conference scheduled for July 15-22, at Green Lake, Wis., has been cancelled. The Baptist Unity Movement, which was sponsoring the conference, announced that the number of registrations coming in did not warrant continued plans for it. Registrations will be returned to those who have registered.

net earnings last year of \$8,188,000, in the board's 76th annual report to the Southern Baptist Convention.

Most of the net earnings, \$5,862,000, was used for education and service programs designed to help Southern Baptist churches.

The detailed report, which included both a 28-page printed report and an oral address by the board's top executive, was presented by James L. Sullivan of Nashville, executive secretary-treasurer.

The written report, which summarized the board's operations for the past fiscal year, disclosed that total gross sales and other income reached \$32,254,000 last year, an increase of \$1.5 million over the preceding years. (BP)

SS Board nets \$8 million

The Sunday School Board of the Southern Baptist Convention reported

MIAMI BEACH—Baptist state papers were saluted as important recorders of Baptist history by the SBC Historical Commission in its annual report to the Southern-Baptist Convention here (Thursday).

"Every week the editors of Baptist state papers fill their pages with accounts and comments about actions and activities of Baptists across the nation," said Davis C. Woolley, executive secretary of the SBC Historical Commission, Nashville.

At the same time history students and scholars are busily searching the pages of state papers and scanning reels of microfilm for information about what was said and recorded by Baptists a hundred years ago, Wooley said.

"Today's scholars are more interested in what the editors had to say about the social climate of the Baptist churches and institutions, than in what their membership enrollment was, or how close the Convention's vote was on an issue," Woolley indicated.

In presenting the commission's annual report he called attention to the indexing of Baptist state papers being encouraged by the commission, and said that this index would be of great assistance to researchers in years to come. Indexing is one of the commission's projects in the utilization program assigned to them by the Convention. (BP)

Extension education

MIAMI BEACH—The Southern Baptist Convention was told here that 4,231 Baptists received off-campus seminary education through extension and correspondence courses last year.

Enrollment in the extension and correspondence exceeded even the number of regular students enrolled in on-campus courses at the six SBC seminaries, said Ralph A. Herring of Nashville, director of the Seminary Extension Department of the six SBC seminaries.

In the Seminary Extension Department's annual report to the convention, Herring said that the extension and correspondence courses "offer the same kind of instruction that is given in their [the six seminaries] classrooms, scaled to fit an adult education format, and available to thousands who could never enroll in any seminary."

Many Baptists pastors and church leaders simply cannot afford to go to seminary, Herring said. But they can afford the \$8 per course tuition charged by the Seminary Extension Department.

Most of the 4,231 students enrolled in the Extension Department's program are enrolled through extension centers, Herring said. Of the 4,231 total, 3,470 were enrolled last year in the extension center programs. (BP)

Your state convention at work

GA Camp Corner

GUESTS FIRST WEEK

Can we? We can!

Can we expect a church to fulfill its task as Paul stated in Ephesians 4:12: "that churches might be properly equipped for their service, that the whole body might be built up until the time comes when. . . We arrive at real maturity." (Phillips) WE CAN!

But CAN WE. . . with rapid turnover of leadership? In one church 75% of the Training Union workers elected this year never served before in these places. Twenty-five churches in one association sent in a list of Training Union directors for the new year. Eighteen had not served before.

CAN WE. . . with a lack of understanding of the worker as to his responsibility? How many of your leaders have studied their age-group manuals? In one church of 600 members, fewer than 20 members had a recording of studying their age-group manuals.

CAN WE. . . with the lack of a fully staffed organization? Is your organization filled with leadership "gaps"?

CAN WE. . . with inadequate planning? 114 churches replied to a planning survey. Only 31 had any type of planning.

YES, WE CAN. . . with workers who have "stickability." Long tenure of service results when one feels he is where God wants him to serve and when he loves the age-group with whom he works.

WE CAN. . . when we train our leaders. We need to let the leader know what is expected of him and the help and materials he can expect from us.

WE CAN. . . when we plan. A church needs to set a time for planning like a person needs to set a time for eating.

WE CAN. . . with a full corp of leaders who understand their task and the tasks of the church.

YES, WE CAN expect a church to fulfill its tasks according to Ephesians 4:12.—James A. Griffin, Associate

Missionaries will be featured at each of the five Girls' Auxiliary Camps to be held at Paron July 3-8, July 10-15, July 17-22, July 24-29, July 31-Aug. 5. The following are among those scheduled for the first week:

"I love being a missionary!" exclaimed Miss Anita Coleman in summing up her experiences in Japan where she teaches English in Seinan Gakuin Baptist Mission.



In addition to her many duties as missionary home-maker in the bush of Rhodesia, Mrs. Marion G. Fray teaches one of their sons, directs Bible and literacy classes for the people, edits Sunday School literature, and helps plan meetings for Rhodesian Baptist women. The older Fray children go to a boarding school 250 miles from home.



A nurse by profession, but a missionary at heart, Mrs. Robert Bellinger is school nurse at Ricks Institute, Baptist primary and secondary school in Liberia, where her husband is the business manager and Bible Teacher.



Miss Mary Frank Kirkpatrick is a missionary first . . . the first full-time Baptist student worker in Nigeria. She works with Baptist young people in each of Nigeria's five universities and in other professional and secondary schools. She also directs the Baptist Centre in Ibadan.



Registrations for all camps are being received now. Write State WMU Office, 310 Baptist Bldg., 401 W. Capitol, Little Rock 72201 for details.

Parliamentary procedure

Motion to adjourn

This motion is designed to enable an assembly to adjourn at any time it may desire to do so.

To make this motion one will secure the floor and say, "Mr. President, I move that we adjourn." If anything else is included in the motion except the simple proposition to adjourn it loses its privileged status and becomes a main motion, and is subject to the rules governing main motions.

The motion requires a second. It cannot be amended and is not debatable since it is a preemptory action that is intended. The chair will say, "It is moved to adjourn," and proceed immediately to take a vote on the motion.

If it is decided in the affirmative the body must be declared adjourned. It is not going to adjourn but by an affirmative vote is adjourned. If decided in the negative, business proceeds as though the motion had not been made. It can be renewed after any business or debate

has intervened. For this reason a negative vote to adjourn cannot be reconsidered.

This motion is inferior to the motion to fix a time to which to adjourn. It can be sidetracked by that motion. The motion to adjourn is not in order when the motion to fix the time to which to adjourn is pending; nor when a member has the floor; nor when a vote is being verified; nor when a vote is being taken.

When the motion to adjourn has been decided in the affirmative, it is customary that announcements may be made, and in religious bodies a closing prayer or benediction. If provision has been made for reassembly, the body stands adjourned until the time fixed. When the body reconvenes, the business pending at the time of adjournment will be first in order of consideration. It is taken up exactly where it was before adjournment. If one yields the floor in order that he the motion to adjourn may be made, he has the floor when the body reconvenes.

When no time for reassembly has been fixed, the body stands adjourned

Used Church Furniture

Very good pine auditorium furniture stained light oak. Pulpit \$20, 2 flower stands @ \$15, Pews \$3.50 per ft., 20 8 ft., 1 19 ft., 1 22 ft., 2 4 ft.

Call or write:

Pastor Herman D. Voegele Jr., 1412 Park Dr., Camden, Ark. Phone TE 6-6511.

sine die, i.e., without any time for re-assembly. This amounts practically to a dissolution of the body. Thus, if a motion to adjourn is pending with no time fixed for reassembly, someone should offer a motion that when the body adjourns it adjourn to meet at a specified time. This will take precedence over the motion to adjourn. If no one offers this motion, the chair may call attention to the fact that no provision has been made for reassembly.

Motion for a recess

There are occasions when there may arise a desire for an intermission such as occurred at the meeting of the convention at El Dorado. For this purpose we have a motion for a recess. This motion is strictly a motion to adjourn to a time definite. However, "if a body desires to take a short recess, rather than continue to the appointed time of adjournment, it ought to be able to do so as speedily as possible. Hence, the motion for a recess has come to be one of the highly privileged motions" (Kerfoot, pp. 93-94).

To make this motion one will secure the floor and say: "I move that the body take a recess." He should state the time. A second is required and the motion may be amended as to time. It is not debatable.

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



SUMMER APPROVED MUSIC WORKERS—Miss Patricia Higgs (left) music professor at Southern College, Walnut Ridge and Miss Janice Sheffield (right), a second-year student in the School of Church Music at Southwestern Seminary, Ft. Worth, will be teaching in churches and associations throughout the summer in week long schools of music. Miss Higgs is a native of Kentucky, a graduate of Georgetown and Southern Seminary, and majors in piano. Miss Sheffield, a Floridian, is a graduate of Florida State University and is a vocal major. These workers are employed by the Church Music Department of the Arkansas Convention and made available to churches upon request. A few dates for the summer of 1967 are still open, and we will be glad to furnish one of these fine musicians and Christian young women if you will contact our office at 401 West Capitol Avenue, Little Rock, 72201.—Eleanor A. Harwell, Associate.

Beacon lights of Baptist history

The American Baptist Home Mission Society

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

The American Baptist Home Mission Society was formed in New York, April 27, 1872. This was the first cooperative-denominational effort in this work. Heretofore, missions had been carried on by various societies formed by churches, cities or interested parties. This type work had gone on for a third of a century preceding the organization of this society.

Foreign missions had caught the attention of American Baptists when William Carey went out to India. This work was the purpose of the Triennial Convention organized in 1814. Though the need for home missions was seen the convention soon found all its energies turned to foreign missions.

Jonathan Going, pastor in Worcester, Mass., interested in foreign missions ministerial education, reform movements and Sunday schools became interested in missions closer home. He took a leave of his pastorate and made a trip through the western states in 1831. He returned with keen interest in what he saw. As a result of his report to the Massachusetts Missionary Society, steps were made to enlarge domestic missions. A deputation, of which Mr. Going was a member, was appointed to meet with a like number from the New York Missionary Society. As a result a provisional committee was formed and a general meeting called at which the American Missionary Society was formed in 1832.

Mr. Going was elected corresponding secretary of this new society which position he held for five years.

At the first meeting it was proposed that the work of the society should be limited to the United States. But it was not long until the society adopted North America for its field. Soon its slogan read "North America for Christ." As early as 1836 the Society's attention was called to Texas and Mexico, Texas then being an independent republic. Missionary work in Mexico, however, was not inaugurated until 1862.

Baptist beliefs

Approved unto God

BY HERSCHEL H. HOBBS

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

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Timothy 2:15).

This is the famous Baptist Training Union text. It is fitting to recall it in the season of school graduations. As you have received the final approval of those who have taught you in school, so you should seek to be "approved unto God."

Note that Paul says, "Study." Actually the Greek word so rendered means "to give diligence." And this to the end that you "shew thyself approved unto God." The word translated "shew" is an infinitive form of the verb meaning "to present" (cf. Col. 1:22, 28). So you should present yourself as one who has God's approval. Only as you do this with a whole heart can this be true. But you are to present yourself as a "workman." It is not sufficient that you are informed. You must use the information in being a better servant of God. And a workman who is not ashamed. This carries the idea of one who is not a disappointment to God.

That the apostle is thinking of spiritual service is seen in "rightly dividing the word of truth." "Rightly dividing" means "cutting straight." As a tentmaker Paul knew what it was to have sharp scissors which cut cloth without leaving jagged edges. And this cutting straight is with respect to "the word of truth" or God's Word. So along with study in academic courses the Christian should be a student of the Scriptures. Too many are informed about everything else, but are grossly ignorant of the Bible.

A man can cut down a tree with a dull axe. But he can do it better and more quickly with a sharp one. So God can use a dull mind or person. However, He can do so much better a job with one whose mental and spiritual scissors are sharpened.

There is no right kind of academic knowledge which cannot be used in God's service. We should endeavor not merely to make a living, but to make a life. And this can be done properly only as we give diligence to present ourselves to God as dedicated and trained workmen.

The bookshelf

Living in Kingdom Come, by Vance Havner, Revell, 1967, \$2.95

True to his well-established wit, style, and dedication, Vance Havner uses his space in this new book to spell out the meaning of Christian discipleship in our day.

Here are a few Havner samples from the book:

"When God has prospered a man's way, he had better be on his way!"

Speaking of his early ministry, when for a while, he was "enamored of the liberal approach" and "preached some popular sermons that convicted nobody": "The unbelievers liked my preaching and I had a good crowd, but many of them died unsaved under my ministry."

"Society is being collectivized into a faceless mass and the big word is 'conformity.'"

Jehovah's Witnesses and What They Believe, by Stan Thomas, Zondervan, 1967, \$3.95.

Mr. Thomas, a former member of the Jehovah's Witnesses sect, gives an "inside" view covering the full spectrum of Watch Tower belief and practice, rather than concentrating on one or two aspects of the movement.

His aim, frankly, is to equip Christians to witness to Jehovah's Witnesses, rather than merely to condemn them.

Adventurers with God . . . Scientists Who Are Christians, by James C. Hefley, Zondervan, 1967, \$2.50

Author Hefley, a native of Ohio, grew up in the Arkansas Ozarks and attended Arkansas Tech. He received the B. D. degree from New Orleans Seminary and was pastor of Baptist churches in Arkansas, Louisiana and Illinois. For sometime he was an editor on the staff of the David C. Cook Publishing Company. He is now a free-lance writer traveling extensively in an interviewing ministry, meeting with Christians in many professions.

This book is made up of interviews of noted scientists in many different fields.



Miss. Helen Young (left) and a beginner Sunday School worker

Book featured in study course

The Sunday School Builder has been featuring a book in Category 17 in Church Study Course from time to time. The month of June is on Sunday School Work with Four's and Five's by Helen Young.

This June issue contains procedures and questions for individual study of this book on the administration of a beginner Sunday School department. Credit will be given in the Church Study Course when requirements listed in the book are met. Individual study of Sunday School Work with Four's and Fives

is not limited to beginner workers and Sunday School superintendents. "Pastors, ministers of education and parents of beginners may also profit from this study," said Miss Young, who is consultant in beginner work in the Sunday School Board's Sunday School department.

You will find these questions listed on page 15 of the June Sunday School Builder.—Mary Emma Humphrey, Elementary Director, Sunday School Department



ROACHDALE COMPLETED—More than 20 members of Lonoke Church attended dedication services May 20-21 for the church it has assisted, Roachdale, Ind., Church. Pastor Homer Cochran (right), former deacon of Lonoke Church, shows his new building to J.T. Harvill (left), former Lonoke pastor now missionary to Mexico, and to Eugene Ryan, (center), present Lonoke pastor.



A real live missionary

Two or three years ago, at the close of a Royal Ambassador Camp, when a mother came to get her son he greeted her with the statement, "Mother, I met and talked to a real live missionary." This was an unforgettable experience for this young boy. Needless to say, his ideas, concept and respect for missions and missionaries was greatly enhanced. Through the years he will be impressed by his experience in sharing a week in camp with a missionary.



HARRISON PIKE

Pictured is Rev. Harrison Pike, a real live missionary, who will be attending Royal Ambassador Camp this year. He serves in the great country of Brazil. Mr. Pike is stationed in the city of Victoria, and serves as executive secretary of the Executive Board of the Baptist Convention in the state of Espirito Santo. The Convention includes 140 churches and 200 missions and preaching points. During his stay in Royal Ambassador Camp Mr. Pike will be sharing with the boys some things pertaining to his work and also answering questions that the boys may have regarding life and the needs of people in Brazil. This is a rare opportunity for boys to spend a week with a missionary and learn firsthand about mission work and something of our neighbors in South America.

Each week of Royal Ambassador Camp will feature a missionary. Other missionaries to attend camp will be Rev. Marion "Bud" Fray and Dr. John Abernathy.

It isn't too late to get in on one of the weeks of camps. The first camp will begin June 5, and will be for Royal Ambassador age boys 9-17. The weeks of June 12 and June 19 will be for Cru-

Receives honorary degree

GREENVILLE, S. C.—Furman University will confer honorary degrees upon three of its alumni at Commencement ceremonies here June 4.

Receiving the degree Doctor of Divinity will be the Archie Harold Cole of Columbia. Herman Warden Lay of Dallas, Texas, and Thomas Henry Ulmer of Cameron will receive the degree Doctor of Laws.

Mr. Cole is assistant general secretary-treasurer of the South Carolina Baptist Convention.

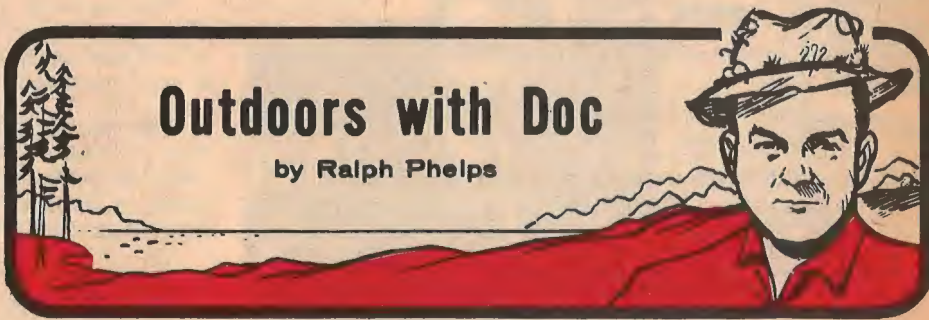
Mr. Lay is chairman of the board of Pepsico, Inc., and chairman of the Furman Advisory Council.

Mr. Ulmer, now retired, was superintendent of the Hartsville Area Schools for 16 years until 1966.

sader-Pioneer age boys. The last week, June 24-30, will be for all ages. Reservations have been made for all the weeks but there is still room for more boys. Make reservations now for a week of fun, inspiration, and mission infor-

mation.

Information and camp registration forms have been mailed to all counselors and pastors. See them or write to the Brotherhood Department, Baptist Building, Little Rock, 72201—C. H. Seaton



Operation Search and Destroy

At the risk of destroying a long-standing, hard-earned reputation of being a generally unsuccessful fisherman, Doc must report on a recent expedition to Lake Ouachita.

The whole deal was planned as Operation Search and Destroy—a search for sanity and an attempt to destroy ulcers. Participants in the overnight mission to the Ouachita quonset hut in the Little Fir area of the big lake were Dr. R. L. South and Tony Zini of North Little Rock; James Orr, Horace Pruitt, Wimpy Hendricks and Doc of Arkadelphia.

What with various responsibilities, including funerals, the crew was not fully assembled at the lake until 6 p.m. Quite logically, we felt that, since an army travels on its stomach, we should probe the larder before initiating any other action. Broiled steaks, french fries and tossed salad were as good as any available in a restaurant with high prices and low lights.

In dividing into two fishing teams, we decided to put Zini with Wimpy since he was the only member of the party who hadn't heard Wimp's endless stories. Pruitt was assigned to their boat to man the bilge pump.

South, Orr and I headed in the opposite direction so we couldn't hear the stories across the waters. On the very first cast across a rocky point, I had a good strike on the blue plastic worm but blew the opportunity, probably because I was unduly anxious to be the first to boat a bass. Orr missed one also, then I caught two in quick succession. Between sundown and dark we had a lot of pickups of worms and caught enough fish to keep it interesting. When we finally quit shortly after dark (that's about midnight, by this new daylight savings time), we had eight nice bass in the ice box and several good stories about the ones that got away.

The best bass caught that first night was one South landed while fishing a submerged island. It (fish, not island) weighed a little over four pounds, and in process of landing the battler the Reverend paid eloquent tribute to a reel which was not functioning properly.

About the time our team got to sleep, the other bunch came back. They had caught six bass, unlimited malarkey and a fine mist of tobacco juice which Zini had propelled into the wind.

After bacon, eggs, biscuits, jelly and coffee the next morning we started again. Our boat spent most of the morning hunting bream, since a year ago on this date we had caught a big sackful of extra-large bluegills. We never did find a bed but managed to pick up one or two in a spot. The fact that the lake is much higher than it was a year ago probably has caused the bream to move their spawning grounds. Culling our catch, we kept 27 big bream, I caught a four-pound largemouth bass while fishing a bright-orange plastic worm.

The second boat had bass-fished and brought in a large string of blacks.

Since four of us had to be back in our home towns for mid-afternoon appointments we quit at noon and left Wimpy and Pruitt to add to the catch that afternoon. They responded by boating 11 more good bass, bringing the party's total catch to 34 bass and something like 40 bream. It was a great trip and one Zini will certainly never forget.



Graham Lange traces the route of a French train on which he was taken prisoner and almost shot in a firing squad during World War II.

Southwestern student once faced firing squad

BY BILLY KEITH

FOR THE BAPTIST PRESS

FORT WORTH—Graham Lange from Austria may well hold the distinction of being the only student at a Southern Baptist seminary ever to have faced a firing squad and lived to tell about it.

"After World War II on a train carrying French P.O.W.'s (prisoners of war) back to their country," Lange related, "I was taken by investigators of the French Regeme Bureau (Intelligence Service) for a French deserter who had joined the German S. S."

The French, still smarting from the holocaust of world war, prepared a hasty firing squad and led Lange, with several others, out beside the train for execution.

"I was saved by an amazing coincidence," he recalled.

"In the train transporting 1,200 prisoners from all over Germany was one who had been stationed in the village where I lived during the war. He recognized me and spoke for me in a most passionate way, and I was released."

The fear of that experience was the last cruel wound the war inflicted on then 17-year-old Lange, who had endured years of bombings, slave-labor camps, and whippings at the hands of the German conquerors of Europe. For years he had been separated from his parents.

When released by the French authorities he went to Britain where he joined the Merchant Marines.

After several months at sea he learned that his parents had been killed in an airplane crash in Czechoslovakia. He felt completely alone, left the navy and wandered hopelessly.

"In this most desperate situation, when I was absolutely at the end of my tether, God came into my life," he said. "A young man just spoke to me on the street and asked me home for tea."

He continued, "A strange atmosphere pervaded that home. From sincere lips I heard for the first time in my life the gospel of Jesus Christ.

"The seed which was sown lay for quite a time before finding the soil soft and moist enough for it to grow. I fought hard against God's love. But in the end He won and Graham Lange surrendered." That was in 1947.

Before long he wanted to preach. He began a course of study which eventually led him to the International Baptist Theological Seminary, Ruschikon, Zurich, Switzerland.

He longed to return to Austria where Baptists number only 700. So with his wife, Jayne, the daughter of the man who led him to the Lord, he went to the coal mining area of Ampflwang and established a flourishing Baptist church.

In November 1966 he attended the World Congress on Evangelism in Berlin. He met Professor Cal Guy of Southwestern Seminary and shared his dream for Austria. Guy suggested he come to Southwestern for study.

After placing two children, Yolanda, 17, and Martin, 13, in the Immanuel Grammar School in Swansea, South Wales, Mr. and Mrs. Lange and their son, Robin, 7, came to Fort Worth to begin his studies in January.

Lange says a training school is needed in Austria because theological training is not now available anywhere in Austria.

Commenting on current trends in evangelism in Austria, he said, hopefully, "We could be on the brink of a new day in evangelism."

"Since the Reformation, Austria has never had a religious awakening," he added.

Lange hopes to return to Austria in an effort to play a part in bringing about a religious awakening there. Meanwhile, he continues his studies at the seminary and preaches at every opportunity.

He hopes he will never have to face another firing squad, even though he says now he is willing to die, even to face a firing squad, for the God he loves.

If he ever does face another firing squad, Lange knows he'll be ready next time to meet the God he believes saved him from death so he could preach the Gospel.

ARKANSAS BSU SUMMER MISSIONARIES



TEDDY KEEN, A & M,
N. DAKOTA



MARTHA MULLENNIX, U of A,
NEW ORLEANS



GARY THRAIKILL, U of A,
KENTUCKY



DONNA ST. CLAIR, SBC,
ARKANSAS



JAMES LOCKHART, A & M,
ALASKA



GAYLA GOODSON, ASU,
TEXAS



BARBARA CHAFIN, SCA,
HAWAII



GARY CLARK, ASU,
SEATTLE



MARILYN BULLOCK
SPARKS SCHOOL OF NURSING
ARKANSAS



BILLY CRUMPLER, OBU,
AUSTRIA



MELBA HARRIS, ASU,
ALASKA



DAN ROBINSON, TECH,
SEATTLE



MARILYN McATEE, OBU,
SEATTLE



GARY HAYDEN, U of A,
MASS.



MARILYN CARTER, ASU,
CALIF.



ELIZABETH TOWLES, ASU,
SEATTLE



DIANA BEARD, HSC,
SEATTLE



RANDY LEE, U of A,
TRINIDAD

How were
flowers
named?

THE GOLDEN VOYAGE

PART I

BY PETER MUSSATTI

BY THELMA C. CARTER

One of the boldest and most daring sea voyages in the annals of modern man was undertaken by Sir Francis Drake in the year 1578.

This intrepid sea captain challenged the might of the Spanish Navy. A favorite of Queen Elizabeth I of England, he obtained secret permission from her to hunt down the Spanish galleons and take them as prizes.

Although England at this time was at peace with Spain, it was an uneasy peace. Queen Elizabeth was not above harassing the forces of the Spanish king wherever and whenever she could. The voyage that Drake proposed fitted well into her plans. If Drake were captured, she could deny that he acted with her sanction. If the voyage proved a success, the royal treasury would reap a harvest of Spanish silver and gold. One can imagine the anticipation this strong and forceful English queen must have felt as Sir Francis Drake slipped down the Thames River and into the ocean sea.

In the beginning, Drake sailed with three ships. His flagship was the largest of the three and was called the *Golden Hind*. Together, the three made a formidable force.

Drake had evolved a daring plan for attacking the Spanish. He had vowed everlasting enmity toward the forces of Spain. As an observer and a recipient of harsh and cruel treatment at the hands of the Spaniards, he had never forgiven them.

Now he meant to cross the Atlantic and fall upon the unsuspecting galleons in the Pacific. He meant also to attack and ravish Spanish colonies. He was sure the Spanish would be completely surprised by such a bold stroke. They thought he would never dare to sail into the Pacific Ocean—the ocean the Spanish called their own.

Ignoring the coast of Spain, Captain Drake set a course south and west. He sailed ever deeper into southern waters, waiting until he had a straight westerly run from the Atlantic Ocean to the Pacific Ocean.

As one day followed another and the monotony of the voyage grew ever more pressing, there was increased grumbling among the men. Many did not want to sail around Cape Horn. Finally, griping became so prevalent that Drake was forced to act. He singled out the festering source and made an example of the unwilling man. There was no more griping heard after that. When Drake felt his ships had gone far enough south, he turned them west.

The seas were dark and foreboding. As the winds increased and the sky darkened, the three little ships became separated. One was blown into the Pacific Ocean to sink without a trace. One ship put back the way it had come and eventually returned to England. The *Golden Hind* was alone at sea.

(CONTINUED NEXT WEEK)

(Sunday School Board Syndicate, all rights reserved)



Have you wondered how flowers were named, who named them, and why?

Who gave the beautiful cuplike flower the name "tulip"?

Naturalists tell us that many familiar flowers have strange beginnings and very interesting histories. For instance, the brightly colored, velvety tulip got its name from the Turkish people. Because the cuplike flower looked like a turban, a tight-fitting wraparound hat or cap which the men wore, the flower was given the Turkish name for turban which was *tulbend*. With the passing of years, the Turkish word *tulbend* finally became "tulip" in English, which meant the "upside-down turban."

Ancient people gave the pink, white, and purple asters their name. Because the fringed blossoms looked like little stars, they were given the name "aster." The word "aster" is the pure Latin word meaning star.

The ancient Romans gave the stately pink, white, red, blue, and yellow gladioli their name because of the brilliant spikes of flowers and the sharply point-

ed leaves. These points reminded the Romans of the *gladius* or sword which the gladiators carried in the arena to fight the wild animals.

The dandelion, which we find in our yards in early springtime, was given its name because its sharp leaf resembles a lion's tooth. A French poet named the plant *dent de lion*, meaning the tooth of the lion.

The perfumed lilac was named for its color. The Persians named it *nilak* meaning bluish. In Arabic it was called *laylak*. As the years passed, *laylak* became "lilac."

We have only to see the blossoms and foliage of some desert plants to know why they have been given the names: fairy needles, bunny ears, baby toes, calico hearts, and boxing gloves.

The family of God

BY L. H. COLEMAN, PASTOR

IMMANUEL CHURCH, PINE BLUFF

Life and Work

June 4.

Ephesians 2:11-22

In today's lesson Paul continues his discussion of the unity of the church. The Jewish and Gentile believers are one in Christ Jesus. Paul wanted the Jewish believers to have the right attitude toward the Gentile believers and vice versa. Each should regard the other as brothers in Christ.

I. Gentiles without Christ vs. 11, 12

1. The uncircumcision v. 11

The word ye refers to Gentiles. The Jews referred rather contemptuously to the Gentiles as the uncircumcision. The greatest theological conflict in the early church during the first century was the Judaizers' insistence that a Gentile must submit to circumcision under the Abrahamic covenant and keep the Mosaic law (in short to first become a Jew) prior to becoming a Christian. Paul's writings make the point crystal clear that all stand in the same need of salvation in Christ. Paul insists that all stand in need of faith in Christ and that all are one in Christ. There could not be a Gentile church and a Jewish church but one church.

2. Aliens and strangers v. 12a

Paul uses two key words in describing the plight of the Gentiles; they were aliens and strangers. The Gentiles did not have the benefit of the glorious Jewish heritage as described in the Old Testament. In the Old Testament the Jewish were a covenant, holy, and separated people. The Hebrews gave to the world the promised Messiah, Jesus Christ. The Gentiles were "alienated" from this relationship or fellowship. The Gentiles were "shut out" from this Israelite commonwealth.

The word "strangers" is extremely descriptive of the Gentiles. Up until the time of Christ they had had no part in what the Abrahamic covenant provided. Also they were unaware of the meaning, message, implications and significance of all Old Testament covenants.

3. Hopeless and helpless v. 12b

The forlorn plight of the Gentiles was one of being Christless, hopeless, and helpless. The Gentiles were without hope and without God in the world. Think of the tremendous void and vacuum Christ filled when they became believers!

II. The unity in Christ the peacemaker vs. 13-18

1. The blood of Christ v. 13

The "apostle to the Gentiles" now turns to the Gentiles' hope of redemption. Although the Gentiles historically

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.

were far away from salvation, the blood of Christ could cleanse them from their sins as quickly and readily as any Jew (Cf. I John 1:7; I Peter 1:18, 19; Romans 5:9).

2. Christ the peacemaker vs. 14-17

For all believers Christ is our peace. Christ is the author, provider, sustainer, and cause of peace in the human heart. Regardless of heritage or background Christ alone can calm the storm in one's heart. He who spoke peace to the troubled sea can provide the serenity of soul which is beyond comprehension. This peace is of such magnitude that the world cannot give such nor take it away from the believer. The words for he in



... The Senate ethics committee is under increasing pressure to recommend rules requiring all senators to disclose information about their incomes, assets, and liabilities. Some Washington observers predict that such a disclosure bill would pass in the Senate because of public pressure which resulted from recent scandals.

... One of General William C. Westmoreland's little noted statements during his recent U. S. visit was made to the South Carolina Legislature, his home state: "I say this to the people of my native state and to the people of my country that the performance of the Negro serviceman has been particularly inspirational to me."

... The President's Crime Commission estimates that as many as one million abortions are performed each year in the U. S., but only 8,000 to 10,000 are legal and conducted in hospital settings. It recommended as one approach that abortions be legalized in cases in which the mother's mental or physical health may be damaged, the child might be born with serious mental or physical defects, or in cases in which the pregnancy results from rape, incest, "or other felonious intercourse."

the original language indicate "he and no other."

Christ has broken down the barriers which kept apart the Jew and Gentile (v. 14). The word enmity (v. 15) refers to the feeling of bitter, mutual hostility which long existed between the Jews and Gentiles. One new man (v. 15) carries with it the same idea as a new creation (not 'creature') in Christ Jesus (Cf. II Corin. 5:17). Sinful man is reconciled (restored to favor with) to a holy God.

3. Access to the Father v. 18

No greater privilege is accorded the Christian than the right of access to God the Father. This idea was a battlecry during the Protestant Reformation. The word access carries with it, among other things, the thought of the introduction of a person into the presence of a king. It is a priceless privilege to have the right to go to majesty, when you desire such an audience. We as Christians have the right to break in upon the King of Kings and disturb him by bringing to Him our troubles, burdens, problems, and sorrow. Through Jesus the door is always open to God for Jew and Gentile alike.

III. The household of God vs. 19-22

Paul encourages confidence among the Gentiles by informing them that they are full members of the family of God. They are not orphans or step-children but at home with God. They are first class citizens of the kingdom of God.

The church of Jesus Christ was never intended to be an exclusive clique for one certain class or segment of society. Christ had the same welcome, love and place of honor for the Gentile as for the Jew.

Paul also uses the analogy of a building. Christ is the chief cornerstone. It is the cornerstone which holds everything together. The building is composed of the living stones of all those who believe in Christ. Each part of the building is fitted into Christ.

CONCLUSION

This lesson has strong overtones and implications for us today. The author is not advocating integration but a statement is in order that God is not necessarily a white American. The Beginners are correct when they sing

"Red and yellow, black and white.
They are precious in his sight;
Jesus loves the little children of the world."

Saul's transformed life

By RALPH A. PHELPS JR.
PRESIDENT, OUACHITA UNIVERSITY

International

June 4

Acts 9:19b-31

If Cassius Clay should suddenly turn up as an Army recruiter, the public would be no more surprised than the believers were when Saul of Tarsus began preaching Jesus Christ.

When first noticed in the New Testament account, Saul was giving his approval to the murder of Stephen. The brilliant young rabbi, who had studied under the renowned Gamaliel, had demonstrated extreme aggressiveness in trying to stamp out the struggling little group of Christians. In fact, he had gone to the high priest and begged him for letters to the synagogues in Damascus so that if he should find there any followers of the Way, whether men or women, he could bring them back to Jerusalem as prisoners. In vivid language Luke says that Saul was "breathing out threatenings and slaughter against the disciples of the Lord."

On the road to Damascus Saul was confronted by the resurrected Christ and was struck blind for three days. Led into Damascus, he stayed at a house in Straight Street until Ananias, a disciple, was sent by the Lord to lay his hands on the persecutor. Immediately Saul regained his sight, was baptized, took food, and regained his strength. It is at this point that today's lesson begins.

I. Powerful preaching, vv. 19, 20

For some time Saul stayed with the disciples at Damascus. No doubt there were some who were more than a little dubious about letting this man into their inner circle; it was somewhat like a flock of lambs letting a lobó wolf move in with them! Their acceptance of him is a moving example of Christian graciousness.

Saul pitched headway into the business of proclaiming Christ and was at once as zealous in supporting him as he had been anxious to blot out his memory a few days before. "He proclaimed Jesus in the synagogues, declaring that he is the Son of God." It is probably a masterpiece of understatement when the scripture declares, "And all who heard him were amazed."

Dr. Frank Staggs writes, "It is important to observe that at this point in Damascus, as at Jerusalem, the disciples worshipped in the synagogues and at this point Jesus could be preached in the synagogues as the Son of God and the Christ."

The Outlines of the International Bible Lessons for Christian Teaching, Uniform Series, are copyrighted by the International Council of Religious Education. Used by permission.

II. Understandable amazement, vv. 21, 22

As Saul spoke, "all his hearers were staggered and kept saying, 'Isn't this the man who so bitterly persecuted those who called on the name in Jerusalem, and came down here with the sole object of taking back all such people as prisoners before the chief priests?'" (Phillips' Tr.)

Apparently those who were amazed were unbelieving Jews. Saul grew more and more forceful and silenced the Jews of Damascus with his cogent proofs that Jesus was the Messiah.

III. Murderous plot, vv. 23-25

Unable to answer arguments, men again planned to solve their problems with violence. They hatched a plot to kill Saul and watched the gates night and day for him. However, his "intelligence" brought word of the plan; and one night a group of his converts engineered his escape by lowering him in a basket over the city wall.

Saul was not ready to join Stephen in martyrdom. On this occasion, at least, he followed the axiom, "He who runs away lives to fight another day."

IV. Reasonable doubt, v. 26

When Saul reached Jerusalem, he tried to join the body of disciples there; but they were all afraid of him, because they did not believe he was really a convert. They had good reason for their doubt, for they had not seen him as Saul, the Christian preacher, but remembered him as Saul, the angry young rabbi.

Let us be too harsh in our judgment on the disciples for this reaction, let's take an imaginary analogous situation. Suppose that on the eve of the Arkansas-Texas football game, the Texas quarterback came to the hotel where the Razorbacks were staying and announced to Coach Broyles that he was joining his team and would do his best the next day to wallop the daylights out of the Longhorns. Would every player and coach immediately believe him, hug his neck, and call him Brother Hog? Hardly!

V. Brotherly acceptance, vv. 27-31

Thanks to the intervention of Barnabas, who was an influential member of the Jerusalem circle of believers, Saul was finally accepted. The text says that "Barnabas took him by the hand and introduced him to the apostles . . ." We cannot help but wonder what the course of early Christianity might have been if a man like Barnabas had not stuck his

neck out far enough to befriend and espouse the cause of a despised man like Saul. Ultimately, what Barnabas befriended on this occasion was the whole Christian movement, for Saul (who was to be known as Paul) was to become the foremost missionary and theologian of Christianity's entire history.

Barnabas explained to the followers how Saul had been converted and how he had "spoken in Damascus with the utmost boldness in the name of Jesus." Upon this endorsement, Saul was accepted fully by the group, joining them in all their activities and preaching fearlessly in the name of the Lord.

Just how fully the group had accepted him is revealed in their defending him, by helping him get out of town. Because of his sharp clashes with Greek-speaking Jews, Saul was again the proposed victim of a murder plot. Learning of this, the brethren escorted Saul to Caesarea, a port city, from which he departed for Tarsus.

Verse 31 says that at about this time the church throughout Judea, Galilee, and Samaria experienced an era of peace, free from the terrible persecutions it had experienced starting with the death of Stephen. Luke does not explain what the cause for this peaceful interim was, but some scholars believe that it was the result of the edict of the crazy Roman emperor, Caligula, that his image be set up in the temple. This upset the Jews so much that they forgot to heckle the Christians for awhile.

WOULD YOU LIKE A THEOLOGICAL EDUCATION?



The Extension Department
of
Southern Baptist Seminaries
offers
Certificates
in

- Pastoral Training
- Religious Education
- Christian Life Development

For further information write:

Seminary Extension Dept.

P. O. Box 1414

Nashville, Tenn. 37202

When some people turn from a life of great wickedness to a life of godliness, there are many who will still not accept their conversion as a fact even though several years of evidence are available that they have been transformed by the power of Christ. Fortunately, God is far readier to forgive us than are some men.

INDEX

A—Americanism: I am an American (E) p8; Arkansas Baptist Medical Center: Meet Margaret William, candystriper p5; 32 continue nurses training p9; Ashley Association's new workers p9

B—Bailey, Doyne to Morrilton p9; Baptist Beliefs: Approved unto God p15; Baptist Life: How should we observe the Lord's Supper p18; Baptist Student Union: Summer missionaries p19; Beacon Lights: American Baptist Home Mission Society p15; Blytheville First: Extension party p11; Bookshelf p16

C—Caroline Association calls pastors p8; Cart J. L. dies p10; Children's Nook p20; Chile: Layment from Arkansas preach p9; Cooper, Lawre J. dies p10; Corning: Calvary dedicates building p11; Cover story p4

E—Evangelism: Serious need p5
F—Ferndale: Pleasant Grove marks 115 years p11; Ft. Smith: Oak Cliff dedicates hall, chimers p11

G—Glorieta bus (letter) p4; God a beggar (letter) p4; Gray, Elmer L. takes S. S. post p10

K—King, Mrs. Stella M. dies p11

L—Lange, Graham: Once faced firing squad p18
M—McKee, Robert L. celebrates anniversary p10; Malvern First: GA's hold service p11; Ministry: On committee visits (letter) p4; Mt. Zion Association to enlarge camp p8

O—Ouachita Baptist University: Awards p9; Athletes honored p8; Four on all-AIC p8; Journalists chosen p8; Singers at Convention p11; Outdoors with Doc: Operation Search and destroy p17; Owen, Hugh honored by association p9

P—Parliamentary Procedure: Motion to adjourn pp14-15; Peace (E) p8; Pleitz, James: New Baptist award (PS) p2; Porter, J. Arthur dies p10

R—Radio-TV: Baptist Hour for June p4; Revivals p11; Rhoads, Rodger on semi-pro team p10; Riley, Bob C. to conference p10; Roachdale, Inc., church completed p8

S—Sanders, Paul to Pine Bluff p10; Saucedo, Jim in tennis tournament p10; Southern College: Cover (letter) p4; Southern Seminary: Arkansas graduates p8

Z—Zeltner James R. to Ft. Smith p10

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

The preacher poet

SINCERITY AND SANITY

Sincerity is purity,
No foreign matter there.
It measures to a standard
In single or in pair.
Tho' noted for it's quality,
Someone is oft misled
For one can be at heart sincere
And bad wrong in his head.
Remember Paul was full sincere
When persecuting saints.
He had to change his attitude
As to God's covenants.
O, be sincere! And, too, be wise!
Give God a chance to reign.
Align with him to live and grow
His realm of peace to gain.

W. B. O'Neal

A Smile or Two

For emergencies

There is a story of a farmer who was busy trimming wicks and filling his lamps with kerosene one day when a stranger stopped to ask for a drink of water. They got into a conversation and the stranger said he was surprised to see that the farmer still used kerosene lamps when rural electrification was available.

"Don't you want it?" he asked.

"Oh," the farmer replied, "we've GOT it in case we ever need it, but so far we haven't had to use it because we've never run out of kerosene."

Ambition

Young chap to friend: "He just doesn't plan for the future at all. He's getting married next month and hasn't even found her a job."

What's that again?

Mother's Day sermon subjects, morning and evening, of C. R. Pierce Jr., pastor, Grace Church, Ashville, N. C.:

"Things Our Mothers Taught Us"

"Other Enemies of the Home"

No deal!

Axel—They say that when two people live together they grow to look like each other.

Ilene—In that case you can consider my refusal final.

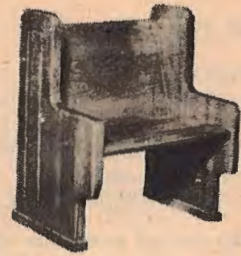
Fan mail

An unsolicited testimonial from an ardent golfer to a hosiery manufacturer: "Fifteen minutes after putting on a pair of your socks, I made a hole in one."

Paradise found

Milton was asked by a friend whether he would instruct his daughters in the different languages; to which he replied, "No, sir; one tongue is sufficient for a woman."

CHURCH FURNITURE



At
A
Price

Any Church Can Afford

WAGONER BROTHERS
MANUFACTURING CO.

Write or Call
Phone OR 5-2468
BOONEVILLE, ARKANSAS

Attendance Report

May 21, 1967

Church	Sunday School	Training Union	Ch. Addns.
Alexander First	61	38	
Ashdown Hicks First	27	32	
Berryville Freeman Heights	133	51	
Camden			
Cullendale First	346	115	2
First	410	147	1
Crossett			
First	401		
Mt. Olive	178		
E) Dorado			
East Main	259	108	
Ebenezer	129	65	
First	643	424	1
Immanuel	485	188	1
Forrest City First	586		4
Ft. Smith Towson Ave.	146	85	1
Gentry First	200	89	
Greenwood First	216	127	
Harrison			
Eagle Heights	225	78	
Northvale	140		
Hope First	485	107	8
Jacksonville Marshall Rd.	273	176	9
Jonesboro			
Central	556	224	19
Nettleton	273	138	
Lavaca	220	111	5
Little Rock			
Immanuel	1,101	441	1
Life Line	460	116	1
Rosedale	289	107	
Magnolia Central	656	317	
Manila First	152	58	
Marked Tree Neiswander	104	62	
Monticello			
First	312	114	1
Second	195	106	
North Little Rock			
Baring Cross	542	162	
Southside	19		
Calvary	393	169	1
Harmony	55	46	
Levy	443	157	8
Park Hill	798	219	
Indian Hills	100	42	
Sixteenth Street	41	39	
Sylvan Hills First	244	76	
Paragould First	480	163	
Pine Bluff			
Centennial	217	96	
Second	218	85	1
South Side	624	129	
Tucker	22	20	
Watson Chapel	191	92	1
Springdale			
Berry Street	112	59	2
Elmdale	322	105	2
First	394	99	
Oak Grove	61	29	
Texarkana Beech Street	485	110	4
Community	16		
Van Buren			
First	364	116	
Second	78	63	
Vaaidervoort First	49	25	
Ward Cocklebur	35	20	
Warren			
First	385	108	2
Southside	46	50	
Immanuel	185	68	
West Memphis			
Calvary	282	121	
Ingram Blvd.	299	108	3

In the world of religion

Assess sex revolt

NEW ORLEANS—Effects of the “sexual revolution” in the United States were discussed at a symposium conducted here by the Louisiana State Medical Society. Discussion was led by two physicians and three religious leaders.

Evidence of the sexual revolution may be seen “everywhere—in the miniskirt, topless dancers, nudity in movies, and vulgarity or earthiness in novels,” declared Dr. Philip J. Krupp Jr., a Roman Catholic who is president of the New Orleans Gynecological and Obstetrical Society.

By inference and suggestion young adults are told that “sex is fun” and that it is “safe” because of the contraceptive pill, he said. Since the pill is widely discussed and strongly favored by many, a sense of freedom from moral restraints has developed, he held.

“But from purely a medical view,” Dr. Krupp warned, “casual sex in many aspects is not safe at all, and if not safe it certainly is not fun.”

“One of the more important reasons it is not safe,” he continued, “is the sudden increase in venereal disease that occurred with a relaxation of moral safeguards.”

Syphilis alone causes 120,000 new infections annually in the U. S., Dr. Krupp asserted, and there is a huge number of new gonorrhea cases each year.—(EP)

War costs \$3.8 billion

WASHINGTON, D.C.—Fiscal planners for the year starting July 1 estimate that the Defense Department of the United States will spend \$21.8 billion during the next 12 months to wage war in Vietnam. The same war cost \$9.4 billion in fiscal 1966 and it reportedly will have cost \$19.5 billion at the close of this year which ends June 30.—(EP)

To shape thought?

CHICAGO—Modern technology must be used to shape and control human thought and feeling, one of the world's leading physiologists told a meeting of 150 scientific, academic and religious leaders here.

Dr. Jose Manuel Rodriguez Delgado, Spanish-born professor of physiology at Yale University School of Medicine, issued his plea at the first National Consultation of Technology and Human Values, sponsored by the National Council of Churches here.

One good reason for extending the power of technology into the mind, Dr. Delgado said, “should be the liberation

of man from some undesirable ancestral instincts,” such as the “tendency to retaliate to a threat with physical violence—which had an adaptive function when survival depended on physical power but could be dangerous in present civilized life where reason should prevail over instinctive reactions.”—(EP)

95% mythology?

NEW YORK—A new eschatology which considers traditional views of heaven and hell “about 95 per cent mythology,” and defines them instead as “states of mind and modes of being that begin here on earth” is set forth in a magazine symposium of noted theologians.

Notre Dame's Biblical Scholar John McKenzie is quoted in Time as believing that “except among some fundamentalists, the concept of a three-tier universe with heaven above, hell below and mankind in the middle struggling for divine judgment is recognized as a complete distortion of God's cryptic revelation on eternity.”

Agreeing that the Old Testament has little to say about life after death, Reform Rabbi Richard Lehrman of Atlanta says, “You make it or break it right here.”

Stanford University's Protestant Dean of the Chapel B. Davie Napier believes that God and man are cheapened by the idea that good behavior can buy “a good berth “in the afterlife,” Time continues. As for hell, to condemn even an unrepentant Hitler to eternal suffering “makes out of God.”

“In sum,” says Harvard's Harvey Cox, “the process of salvation and damnation takes place on earth—not somewhere ‘out there.’”

Adding another view is Acting Dean Lloyd Kalland of Gordon Divinity School in Wenham, Mass., whom Time quotes as saying: “Hell is estrangement, isolation, despair. Man, a social being, is removed from all that gives meaning and satisfaction.

“The Gospel,” says Dr. Edward Craig Hobbs of Berkeley's Graduate Theological Union, “offers a message for this life. If, by some chance, we should discover ourselves still conscious after death, we will probably receive a new set of instructions.” (EP)

Ban 'segregated blood'

WASHINGTON, D. C.—All U. S. hospitals now enjoying federal aid must desegregate their blood supplies, according to an order by the Public Health Service here.

Administrators who refuse will face an early cutoff of federal money, according to Robert M. Nash, PHS spokesman. (EP)

Testament best seller

NEW YORK—Today's English Version, a paperback New Testament published by the American Bible Society and sold for a quarter, has become a runaway best seller.

More than two million copies of the new TEV have been sold in the past six months.

Its title is: “Good news for modern man,” and its text is based on a Greek text published by the Bible Society last year after 10 years of research by British, Dutch and German scholars.

A Californian of means purchased 40,000 copies of TEV and arranged for them to be sent to the troops in Viet Nam as a special gift. Later he purchased thousands more and distributed them personally throughout the areas of Los Angeles where race rioting occurred the year before. (EP)

'Full-blooded pacifist'

NEW CASTLE, Australia—Anglican Archbishop, George Appleton, of Perth told a meeting of clergymen here that the mounting horrors of the Vietnam war had made him a “full-blooded pacifist” and that he had been “shocked” into this attitude by the “frightening increase” of the war during past months.

Addressing 50 clergymen at an inter-denominational Conference on Vietnam, he said “an estimated one million children have been killed, injured or burned with napalm in this war” and that he was unashamedly opposed to Australian participation in the war.

“Is the ferment in Asia truly Communist-inspired or is it a more nationalistic ferment for social justice?” he asked the clerics. (EP)

Are You Moving?

Please give us your new address before you move! Attach the address label from your paper to a postcard, add your new address including the zip code, and mail the card to us.

401 West Capitol Ave. Little Rock, Ark. 72201
Arkansas Baptist Newsmagazine