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August 17, 1967

Arkansas Baptist State Convention

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# *Arkansas Baptist*

*newsmagazine*

AUGUST 17, 1967

# IN THIS ISSUE:

## From Bunker Hill

Folks, this here's Clabe Hankins comin' to you from down on Bunker. The Editor is still sort of under the weather and has asked me to fill in fer him this week.

Ain't had much Xperience at this sort of thing, but my wife Sal says from the usual run of stuff she sees in this colyum Xperience don't seem to make no difference nohow. Speakin' of bein' under the weather, a fellow ain't never quite the same after a sick spell. He ain't likely to be any brighter than he was before he got sick—most of us air mighty lucky if we can jist get back like we used to be, in this regard—but a feller is likely to be a little kinder and a little more sympathetic. At least till the doctor bills begins to come in.



Ain't nothin' like a bad sick spell to impress on a feller that all of his leases is temporary.

Even with hospitalization and Social Security there ain't much real SEcurity without dependin' on th' Lord.

See by the papers that some of the Xpurts air sayin' now that hippies is caused by combinations of dominant ma's and weak pa's.

The real trouble might be that too many dads shave with safety or E-lectric razors and no longer have razor straps handy.

There jist ain't no easy, painless way to bring up kids. If they air allowed to grow up self-centered and irresponsible they ain't goin' to be very good material for anything but hippies. Jellyfish just don't grow backbones.

Wönder why th' President is callin' his proposed tax increase "sur." Reckon he's jist tryin' to be perlite. Brother Jim Simpkins says he ain't goin' to pay it. He don't b'lieve in mixin' polyticks an' RELigion.

If there ain't something done to stop the riots in the big towns Sal and me's afeared there may be a boom in real estate up here at th' forks of th' creek. We like our elbow room.

Ever'body has been awful busy up here at th' forks of th' crick since th' weather change. They're tryin' to do all th' things they've thrtatened to do on "a cold day in August."

yers trooly,

*Clabe Hankins*

SOUTHERN Baptists do not need any new organizations—they just need to make better use of the organizations they already have! This great truth is revealed in a survey of the scope of Brotherhood by C. H. Seaton. His findings are on page 15. The Editor comments on page 3.

\* \* \*

A RECENT article by Norman B. Rohrer entitled "Let's Fight the High Cost of Dying!" has brought a response from our readers. From a funeral home serving Dermott and Lake Village comes a word picture of the other side of the story. It's found on page 4.

\* \* \*

CRUSADE of the Americas—a giant effort by Baptists to culminate in 1969. This was the topic at a recent meeting in Louisville. The story, with vivid illustrations, is on pages 6 and 7.

\* \* \*

AN end to American participation in Vietnam is called for by the Editor. See the lead editorial on page 3.

\* \* \*

A DREAM come true—that's what the Bob McKees of North Little Rock found when Park Hill Church as an anniversary present sent them abroad. He serves the church as minister of education. The story and picture are on page 5.

\* \* \*

FROM the Baptist Press comes a story that the State Mission Board of the Maryland Baptist Convention has turned down a request from Maryland Baptist College to conduct a fund campaign. The board suggests that the trustees consider several alternatives, including severing ties with the convention. See page 12.

\* \* \*

YOUNG people, members of Baptist Student Unions around the state, make up an outstanding singing group with an effective message for their contemporaries. The MIL Singers are the subject of our cover story, pages 18-19.

## Arkansas Baptist

newsmagazine

August 17, 1967

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

## Let's get out

THE Ky regime in South Vietnam has thoroughly discredited itself in its strong-handed manipulation of the impending national election. It is obvious that the present military dictatorship in South Vietnam has no intention of permitting the people to have a fair and open election.

So, we can thank Ky and Company for further opening the eyes of Congress and the American people to the utter futility of our continuing to pursue a war for liberation of a people so completely dominated by military junta as are the South Vietnamese.

It is hard to realize that the number of American troops in South Vietnam has spiralled from the 20,000 when President Johnson was elected on a promise to seek no wider war to the 450,000 men who are there today. And now the call is for more and more men and materials.

We agree with the President that our men who have been sent to the battlefields "shall never lack all the help, all the arms and all the equipment essential for their mission and for their very lives." We agree with a recent *New York Times* editorial which declared it to be "unthinkable" that concern over higher taxes "deprive men ordered into combat of needed support."

As the *Times* editorial (re-printed Aug. 12 in the *Arkansas Gazette*) states:

"Our quarrel is with the concept that expanding the scale of warfare brings the United States closer to attainment of its war goals. Indeed, it becomes increasingly questionable that anyone in Washington is at all clear on what it is this country is seeking to achieve in Vietnam.

\* \* \*

"Is it not time to recognize that such large-scale infusion of military manpower merely mires the United States more irretrievably in a massive ground war on the Continent of Asia—a war in which there can be no victory and in which the steady growth in casualties and cost reduces the prospect of ever achieving a negotiated peace on terms that any government could accept without accomplishing its own downfall?"

We understand that the United Nations has been sitting this conflict out for the simple reason that it has not been invited by the South Vietnamese government to come in. It would seem to us that the United States is in a unique position to say to Ky and his associates, "Submit your quarrel to the United Nations for arbitration." If Ky will not listen to this, let's move out and let him have it.

Any commitment we may have had in this fight has been met a thousand times over. There may have been a time when the big question for us was how to get out and save face. If that time ever was, it does not exist today. The question now is how can we save our soul if we stay in.

## Over-organized?

ARE Southern Baptists over-organized?

This is a topic that continues to be discussed as church people flit from one meeting to another.

Interestingly enough, those more inclined to conclude that we have too many organizations and, therefore, too many meetings to attend, are usually found among the part-time attenders, not so much among those who "are there every time the church door is open."

Organizations can be a load or a lift, depending on many things. At their best, they are open doors for achievements which could not be achieved at all, or not as well, without the organizations.

It is hard to realize that Baptist churches have come into their multi-organization pattern just within the last 80 to 90 years. Until then there were no Sunday Schools, no Training Unions, no WMU's, no Brotherhoods, no music ministry. Just the church, with its pastor, deacons, and people.

Today the Sunday School is an open door for reaching people for Bible study and evangelism. The Training Union trains in church membership, including emphasis on church history, Baptist doctrine, church polity, Christian witness, etc. The WMU and the Brotherhood organizations give the people of the churches opportunities for keeping posted on Baptist missions around the world and for personal involvement in missions.

C. H. Seaton, in a survey of the scope of Brotherhood, in the Your State Convention at Work division of this issue, drives home a great truth: Southern Baptists do not need any new organizations, they just need to make better use of the organizations they already have!

For those who try to avoid personal involvement, the church organizations are more burdensome than helpful. For those who are already involved in the "more abundant" living of the dedicated Christian, the organizations are doors of real opportunity.

## Trigger unhappiness

ISSUING orders to the police to "kill as many as you can in the first five minutes" of looting, as North Little Rock's Mayor Casey Laman says he has ordered, may strike a responsive chord in the hearts of law abiding citizens fed up on current lawlessness. But it is not likely to provide any easy solution to a nasty situation.

For one thing, police, as some of them involved in the recent Detroit riots have learned first hand, are not immune to being brought into court themselves to face charges of murder.

The remedy must be better than the disease, or it is no remedy. The security a society would gain by licensing its police to become judge, jury and executioner all in one, is no security worthy of the name.

The shooting of people by police for the sole purpose of protecting property is not yet law in our land. We must find some answers to the utter disregard for law and order that is reflected in a national crime rate that is outstripping our population growth by 7 to 1. But the answer is not a gestapo.

## 'High cost of dying'

In reference to the article "Let's Fight the High Cost of Dying!", we wondered if you would print this view so that your readers might have the benefit of hearing both sides of the case.

Before going into any case of Funeral Directors or the Profession as a whole, let me admit that not all funeral directors are saints or even honest, any more than all ministers are moral, or lawyers ethical or Doctors free of malpractice. There are, unfortunately, men without morals in every profession. However, there are Less funeral directors losing their licenses annually than there are doctors, lawyers, or ministers. Even so the latter, on the whole, have the better reputation in the community.

Part of the reason, of course, is the less frequent contact a family has with funeral directors, than it does with other professions. As a result of the willingness to believe the worst of us, there are periodically, attacks upon the funeral profession. An example, being your article published in the July 27th edition of the Arkansas Baptist.

The first attack made by Norman B. Rohrer was that families put themselves "in Hock" over the last remains. Actually, Mr. Rohrer was not criticizing the Funeral Directors, but the family who made the decision on the sum they wished to expend on that particular funeral of someone near and dear to them.

Any person with a grain of common sense should realize that it would be economically suicidal for any funeral director to take advantage of the bereaved. If he were to overcharge, how would he collect his money? And what would that overcharged client have to say about his service three weeks after the funeral? About two or three such dissatisfied people and his career as a funeral director would be finished. But if you examine the records, you will find many funeral establishments that have been serving their people for three generations or more, always to the complete satisfaction of their clients. How could they have survived that length of time if they had taken advantage of people in distress?

Those who advocate funerals that will save the most money, need look no farther than Dachau where thousands of inexpensive funerals were meted out to helpless Jews; to numberless other areas of Germany during World War II, and areas of Communist domination since then where both Christians and Jews were buried with all the tender-

ness of an automobile assembly line. How callous can we become to human identity? Have we lost all regard for the temple of the Holy Spirit? Don't we say that the body is the handiwork of the Lord?

If clergymen are going to take off on a crusade against the spending of large sums of money on church related activities such as funerals, why are they so completely silent regarding the expenses of many of our modern day weddings? If it is so horrible to spend from five hundred to a thousand dollars on a funeral, then why is it so acceptable to spend from one to ten thousand on a wedding in our churches, followed on occasion by a drunken brawl that is, for refinement's sake, called a reception?

I can find no place in Scripture that tells me that I should completely disregard the body of the deceased even though we know that as such, this body has no present or future value. However, it does still have a value to those who knew it and loved it. We can talk until we are blue in the face about our having really loved the personality, but we humans are still prone to attach the personality to a container—and we loved the container.

Mr. Rohrer asked the question "Why is the passageway to eternity so cluttered with costly tradition?" Would he also attack with equal justice the tradition of stained glass windows, 100 thousand dollar organs, wall-to-wall carpeting, costly alters and all the other things that go to make up the modern church or would he advocate open air assembly for worship, plain wooden benches in stark shells of churches? After all, are these costly traditions necessary for "Devout worship?" Yet we know church attendance would suffer severely without these costly traditions.

Ever since the publication of Jessica Mitford's "The American Way of Death," there seems to be a rash of "me too's" trying their best to get on the bandwagon, and now this stampede has slopped over into Christian clergy. Needless to say, we must all admit that there are abuses in the funeral industry and some that are pretty unspeakable. But to try and tar every funeral director with the same brush is not unkind; it is downright unChristian.

Mr. Rohrer stated he called his life insurance agent for advice in planning his funeral. I wonder, would he call his groceryman for advice in planning the

expense of his first child and state "that does it! I will deliver this child myself. My wife will not be forced into an expensive choice at a time of great travail?"

As for donations to "living memorials" in lieu of flowers, it should be known that all worthy charitable organizations have found that when donations to their causes are requested in "lieu" the return is infinitesimal, and they, too, have come to frown upon this practice. And this makes sense. You can't stifle emotion and kindly thoughts in one place and expect them to thrive in another. It's against human nature! These "living memorials" would fare much better if people were encouraged to give flowers as well as contributing to their favorite charities, the aim being to keep the flame of kindness and Christian charity alive in all our hearts. In any case, what right has anyone to suggest where or how a sympathetic friend's kindly act should be directed?

Let's close by reiterating that every funeral director in this country is always ready and willing to serve the public in exactly the way it wishes to be served! What more can funeral directors do?—Mrs. Dorothy E. Thompson, President, Downey Funeral Home, Inc.; C. Richard Brown, Secretary, Downey Funeral Home, Inc.; Charles M. Pearson, Mgr. and Funeral Director, Dermott-Lake Village

## 'Our Baptist image'

I noticed with gratitude that you hit the tobacco problem again. But, did you notice that on page five of the same issue you did as many do today? Take a look at the picture you used for the article on "Our Baptist Image." You used a picture to head the article and it had two men smoking pipes in it. Indeed we must be "wise as serpents" lest the enemy get an advantage of us. Right?

But the article on our image had some more subtle things in it than the picture. Some questions can be asked:

Has the man done research on our witnessing to find that it is only to a boy cornered by three men?

Has the American Baptist Convention relinquished its ties with the National Council of Churches?

Has the American Baptist Convention Director of Evangelism changed his liberal views on Christ and Christianity? Was his opposition to revivalism, crusades, and the New Testament concept of conversion not a real part of his Convention's decision to not entering the Crusade of the Americas?

Is it consistent to believe that the Holy Spirit would lead all Baptist bodies of the western hemisphere to enter into

a great effort to win people to Christ and lead the American Baptist Convention to do otherwise?

Indeed, is the Negro problem limited to the South? Does anyone remember Watts, Detroit, Cambridge, New York, etc?

And does anyone recall the statistics which show the rapid declining numbers of Northern (American) Baptists while Southern Baptists have continued to advance?

It all sounds like sour grapes to Christians who believe that the doctrines and truths of the Book haven't changed yet. Second Stanza—They won't change but man should change to conform to them. —Jerry Don Abernathy, Pastor, First Baptist Church, Crossett, Arkansas

## From California way

I do hear good sermons per TV and radio but can't make it to religious services any more; am an old crippled WW I vet. and have arthritis in back and hips but I can now study a lot;



Mr. McKee and part of his welcoming throng

## McKees return from trip

Mr. and Mrs. Bob McKee and daughters, Robin and Katy, had their dreams become a reality this summer.

Mr. McKee, minister of education at Park Hill Church, North Little Rock, observed his 15th anniversary with the church in May. A committee was set up to work on a European trip fund for the McKee family as an anniversary present. Members of the church contributed to the fund until it was completed in July.

The McKees' trip began when they flew by jet from Little Rock to New

York the morning of July 20 and on to London later that afternoon. Their European tour took them into seven countries in two weeks. Included in their itinerary were London, Amsterdam, Munich, Innsbruck, Rome, Lucerne and Paris.

Their homecoming was conducted by the youth of the church. A ten-piece brass band greeted them as they stepped from the plane and banners were waved while everyone cheered. Mrs. McKee was presented with a bouquet of long-stem red roses.

have books in three volumes on Religions of the World. Very interesting to read and study but the lovely precepts of Jesus cannot be rivaled; H's Sermon on the Mount is full of jewels.

Keep up your excellent Editorials. —F. A. Woodward, M. D. Healdsburg, Calif.

## One in Christ

This laylady is writing to tell you of something wonderful that happened in our church recently. Our neighbor Methodist minister asked to use our baptistry. We said yes and would he preach that evening?

He did preach—simply and beautifully—and the Methodist congregation and our Baptist congregation worshipped together as Christians. They want to keep on being Methodists, and we want to keep on being Baptists—but all of us following Christ as our Savior.

As a Baptist Christian laylady, how good it is to have a variety of Christian neighbors! —Laura Belle Purvis 13 Belle Meade, Little Rock, Ark.

## Seek Fred Prince

Highland Hills Baptist Church, formerly Eastview Baptist Church, Texarkana, Arkansas would like to secure the address of Fred Prince, former Music Education Director. He attended Ouachita college and his home address at that time was El Dorado, Ark.

If anyone knows his address or how we may secure it please write: Mrs. G.W. Moore, Rt. 4, Box 267, Texarkana, Arkansas, 75501.

## Deaths

J. GUY BELEW, 60, North Little Rock, retired real estate salesman, Aug. 7.

A native of Little Rock, he had been a resident of North Little Rock for more than 20 years. He was a member of Park Hill Church, the Little Rock Real Estate Board and the Downtown Lions Club.

REV. W. W. ENETE, 73, emeritus Southern Baptist missionary to South Brazil, Aug. 6, in a Ft. Worth, Tex., hospital where he had been since May.

For 25 years before his retirement in 1958 Mr. Enete served as an evangelist, traveling in Brazil to preach in open squares of interior towns, churches large and small, and in numerous schools. A ventriloquist, he used his dummy, Sammy, religious recordings and films, and instrumental music to draw large crowds.

Mrs. Enete may be addressed, c/o Angus Armstrong, 4312 Calmont, Ft. Worth, Tex., 76100.

TROY P. BRADLEY, 51, Little Rock, vocational teacher for the Arkansas School for the Deaf, Aug. 6.

A native of Conton, he was a graduate of the School for the Deaf and had taught there for 26 years. He was a member of First Church.

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# Hemisphere Baptist meeting promotes . . . . plans . . . . prays . . . .

Dr. Rubens Lopes, Brazilian Baptist leader now serving as president of the central coordinating committee of the giant Crusade of the Americas, hemispheric evangelistic effort to culminate in 1969, sat in a television studio in Louisville, Ky., with his interviewer, awaiting their appearance on the air. While waiting, they watched a newscast on the racial riots in Detroit (it was the week of July 24-28).

"Why have a Crusade of the Americas?" the interviewer asked.

"Detroit," answered Lopes without taking his eyes off the screen. "Without Christ there is no hope." (The Crusade slogan is "Christ, the Only Hope.")

The Brazilian and about 75 other Baptist officials and visitors were on the campus of Southern Seminary for the annual meeting of the central coordinating committee.

Later in the week the assembly of Baptists from approximately 30 countries, meeting primarily to shore up their gigantic organization and to share ideas and promotional materials, became part of the answer to the interviewer's question.

When Rev. William H. Bell joined the group to officially represent the National Baptist Convention, U. S. A., Inc. (one of several Negro Baptist bodies participating in the Crusade), Dr. Lopes spontaneously asked him to bring his choir and other members of his church (Calvary Baptist, Louisville) for an evening of singing and of praying for strife-torn Detroit and other cities of the United States which have been involved in violence.

That evening's meeting began with the entire group singing (in four languages) the Crusade hymn, "Christ Is the Only Hope," and ended with blacks and whites on their knees. The blacks prayed for the whites and the whites prayed for the blacks, asking God's forgiveness and pleading for courage and determination to serve as individual instruments of God's forgiveness and love in the world.

(Rev. Fon H. Scofield Jr., of the Southern Baptist Foreign Mission Board and the only person not on his knees for the prayer session, tried to get some photographs of Negroes praying and of whites praying, but he gave up that idea. "When people are on their knees they are all alike," he said. He just took pictures of people praying.)

"God, give us thy love, the only answer to hate," one prayed. "Lord, we don't want white power or black power, but thy power," another pleaded:

When the Baptists of all shades arose from their knees, Dr. Lopes said: "This is the Crusade of the Americas. The day when white and colored are united in Jesus Christ is on God's calendar."

The Crusade of the Americas is a collective evangelistic



thrust which was proposed by Dr. Lopes in 1965 when a nationwide evangelistic effort in Brazil was at its summit. At that time he was president of the Brazilian Baptist Convention.

The central coordinating committee is made up of representatives from the participating Baptist bodies. The committee, which elects its own officers, has a smaller administrative or executive group within its membership which is called the directory council.

This council creates such subcommittees as are necessary. It has divided the western hemisphere into six regions for purposes of convenience in doing its work.

The six regional coordinators are Dr. W. Wayne Dehoney, United States and Canada; Rev. Ervin E. Hastey, Mexico and Central America; Rev. Dottson L. Mills, Caribbean area; Rev. Manuel A. Calderon, northern South America; Rev. Samuel Libert, southern South America; and Rev. A. Amelio Giannetta, Brazil. Rev. H. Earl Peacock is general coordinator. There are also national coordinators.

The purposes of the Crusade, as set forth at last year's meeting of the central coordinating committee, are (1) a deepening of the spiritual life within churches, homes, and individual Christians, (2) the evangelizing of the American continents, and (3) the establishing of moral and spiritual bases for the betterment of mankind's economic, social, and physical welfare.

Dr. Frank K. Means, secretary for Latin America for the Southern Baptist Foreign Mission Board and chairman of the subcommittee on spiritual preparation (this year the crusade

emphasis is on spiritual preparation), made a plea for a sense of perspective. "Any worthwhile task has many problems," he reminded. "In the midst of the multiplicity of problems it is possible to lose our way by seeing only the problems. We must project our vision over the problems.

"The question for us is what are the potentials wrapped up in this Crusade for God and man. God has given the prescription for his blessing in 2 Chronicles 7:14 and Matthew 7:7."

In this year's meeting in Louisville the central coordinating committee approved a laymen's evangelistic congress to be held in Rio de Janeiro, Brazil, July 15-21, 1968. Owen Cooper, Baptist layman of Yazoo City, Miss., and chairman of the committee on lay involvement, presented an extensive report suggesting ideas and activities for involving individual church members in the Crusade.

His committee provoked comments from representatives of a number of national Baptist conventions. One of these, Pastor Luis Quilo, of Guatemala, insisted that women are also lay members of the churches. And he told of one of the projects of the women of his church. One week they witness of Jesus Christ as Saviour and Lord to their beauty operators; then the next week they change beauty parlors so as to witness to other operators.

Pastor Jaime Goytia, of Cochabamba, Bolivia, reported that Bolivian Baptists have 60 churches and 218 preaching places, with only 40 pastors. The gospel is proclaimed in each of these 278 preaching stations each Sunday. Laymen and deacons do the preaching where there is no minister.

Mr. Cooper's natural wit asserted itself as he commented, "I don't know if you have a good situation or a bad situation, but we want lay people involved in this Crusade." Referring to Acts 8, he had introduced his report by saying that laymen carried out the "first great simultaneous evangelistic crusade." He quipped: "Having not studied theology, I am not bound by it."

The regional coordinators reported on activities and plans in the countries under their direction, committees reported, motions were made and rejected or adopted by members of the central coordinating committee.

Sessions began early in the mornings, early in the afternoons, and early in the evenings. Evening meetings were long, one lasting until 11:10 p.m. (One representative was heard to say that his eardrums had corns on them.)

Business, reports, and comments spoken in English were translated in Portuguese or Spanish, and words spoken in Portuguese and Spanish were translated in English. Those with only the French language did the best they could.

Weighty matters were lightened by the delightful humor of Dr. Lopes. Mundane business was made spiritual by this man whose actions and words reflect God's love for persons.

At some time during the meeting most of the men got the Brazilian *abraco* from the president—the few women only a handshake (that's the U. S. way of greeting, he smiled shyly).

Among the many moments of deep feeling, perhaps the greatest was in the recognition of a local Negro Baptist leader who joined the group just when the news indicated that racial violence in Detroit was at its worst. Dr. Lopes gave him the usual *abraco* and then the quiet missionary translator (from the U. S. Deep South) left his post for a moment to give the man his Spanish version of the Brazilian embrace.

"The Crusade is more a movement than an event," Dr. Means has said. "Thus, it cannot be confined to 1969. It is already in motion."



*The president, the general coordinator, and the six regional coordinators of the Crusade of the Americas got together for a conference during a break in the annual meeting of the central coordinating committee in Louisville, Ky., July 24-28. They are (left to right) Rev. Dottson L. Mills, Caribbean area; Rev. Ervin E. Hastey, Mexico and Central America; Dr. W. Wayne Dehoney, the United States and Canada; Dr. Rubens Lopes, president; Rev. H. Earl Peacock, general coordinator; Rev. Samuel Libert, southern South America; Rev. Manuel A. Calderon, northern South America; and Rev. A. Amelio Giannetta, Brazil.*



*Dr. Lopes (right) gives Dr. Baker J. Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, the Brazilian *abraco* (embrace).*



# Arkansas all over

## Ft. Smith First calls Dr. Bennett

Dr. William L. Bennett has accepted the pastorate of First Church, Ft. Smith.



WILLIAM L. BENNETT

Dr. Bennett is a native of North Carolina. He received his B. A. degree from Wake Forest College, his B. D. and M. A. from Duke University, where he worked one year on his Ph. D., and his Th.D. from New Orleans Seminary in 1965. Dr. Bennett will be coming to Ft. Smith from Memphis, where he has served as pastor of Speedway Terrace Church since 1963. Prior to that he pastored churches in Durham and Greensboro, N. C. He has served on several committees on local and state levels among Baptist circles in North Carolina and Tennessee. He is author of the book *Trumpet of the Lord*, which was published in 1959.

Dr. Bennett is married to the former Miss Doris Palmer, who has an A. B. degree from the University of Tennessee, and an M.R.E. from Southern Seminary. The Bennetts have three sons, Bill, 12; Philip, 10, and David, 6.

Dr. Bennett will assume his duties as pastor the week of Aug. 27. The congregation hopes to move into the new sanctuary, now nearing completion, within the next few months.

## Help provided for disadvantaged children

Disadvantaged children in 67 Arkansas counties got an extra educational boost this summer when 123,754 of them enrolled in remedial and enrichment programs provided under Title I of the Elementary and Secondary Education Act.

Federal funds amounting to \$1,584,381 were spent on the summer program, which were held in 173 districts. All of the youngsters were enrolled in public schools except for 929 in non-public schools and 389 who were not enrolled in any school. Some of the latter children were dropouts who had not been attending during the regular year but who were pulled back into the special summer program and who, school officials hope, will remain for the regular program in September.

Most of the summer schools offered general remedial programs but 37 districts offered language arts programs; 16 offered kindergarten and pre-school;



**MARIANNA GROUP IN CALIFORNIA**—the youth choir of First Church, Marianna, stand in front of Central Baptist Church, Bakersfield, Calif., where they gave a concert. The choir made a 6,000-mile western choir tour with the first stop in First Baptist Church, Colorado Springs, Col., where they sang twice. The high point of the trip was a youth retreat in Yellowstone National Park. The group visited the resort areas of Sun Valley, Id., and Crater Lake, Ore., camped in the Redwood National Forest, spent one night at Golden Gate Seminary, San Francisco, Wayside Southern Baptist Church, Bakersfield, Calif., visited Disneyland, and gave a concert in Royal Palms Baptist Church, Phoenix, Ariz. The choir was on the road for 16 days. Next year the choir and youth plan a trip to Switzerland for the Baptist World Youth Congress. Glenn Morrison, minister of music for the church will conduct a combined youth choir in Europe. Adults on the trip were Pastor and Mrs. Lewis Clarks, Deacon and Mrs. Paul Woodward, and Mr. and Mrs. Glenn Morrison. A total of 38 made the trip in the new church bus purchased in January.

18, recreation programs; 13 guidance and social programs; 11, library centers; eight, cultural programs; and six, vocational programs.

Six pre-school programs were operated cooperatively with Headstart. This included those at Magnet Cove, Malvern, Oil Trough, Lynn, Scranton, and Benton. Others, conducted independently, were those at Crossett, Woodlawn, Sparkman, Desha-Drew, Charleston, England, Texarkana, Central at Common, Ft. Smith, and McRae. A total of \$68,880 was spent on the kindergarten

and pre-school programs in Arkansas in Title I funds.

## Pastors move

Thurlo Lee has resigned a nine-year pastorate at Westside, Mississippi County Association, to begin a new work in the mountain area near Mt. View.

Other changes in the association include Dennis Dodson, Mt. Eden, Ky., to Leachville First, and Martin Sifford, Puxico, Mo., to Trinity. (AB)

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## Evangelistic thrust

Independence Association recently completed a concerted evangelistic thrust opened with a mass rally of all 70 churches. Gerald Martin, president, Southern Baptist Pastor's Conference and pastor of Poplar Avenue Church, Memphis, was the speaker.

The conference introduced a soul-winning workshop where 300 volunteers registered. Average attendance for the five nights was 232. Coy Sims, evangelist and founder of the Personal Evangelism Association, was the workshop leader. A week after the workshop, the churches held simultaneous pastor-led revivals resulting in more additions than any other week in associational history, according to Dr. J. Everett Sneed, missionary. T. R. Coulter Jr. is chairman of Evangelism.

Mr. Sims may be reached at Box 90, East Detroit, Mich., 48021, for church or associational revivals.

## Revivals

**Strawfloor Church, Mt. Zion Association,** in progress through Aug. 20; Paul Kirkendall, evangelist; Carl Fielder, song leader; James Holcomb, pastor.

**El Dorado Caledonia, July 31-Aug. 6;** Dale Bowen, BSU director, Eastern Oklahoma State College, evangelist; Sam Whitlow, music and education director, Westside, El Dorado, singer; 1 by profession of faith; 1 by letter; 10 rededications; Hugh Nelson, pastor.

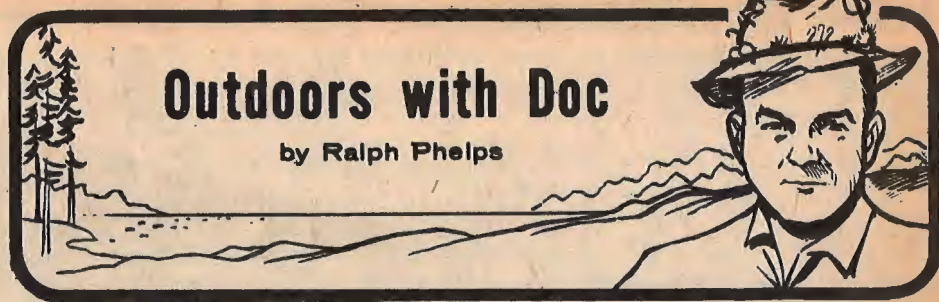
**Pleasant Plains Church, Independence Association, July 23-31;** James Threet, pastor, evangelist; David Latta, song leader; 9 for baptism, 1 for special service.

**Crossett Mt. Olive, Aug. 2-6, youth revival;** Ouachita team: Roy Parker, evangelist; Stanley Owen, song leader; Francis Scott, organist; Amelia Carter, pianist; 3 by profession of faith; 3 by letter; Kenneth R. Everett, pastor.

**Savannah, Tenn., Hardin County tent revival, July 2-14;** Billy Walker, Walnut Ridge, evangelist; 41 professions of faith; 68 rededications; 2 for full time Christian service; W. Wayne Allen, pastor, Calvary Church, Waynesboro, general chairman.

**North Little Rock Amboy, Aug. 20-27;** Harvey Elledge, pastor, Lakewood Church, Oklahoma City, and former pastor of Baring Cross, evangelist; John Baw, church music director, song leader; Arnold Teal, pastor.

**Van Buren First, July 16-23;** L. E. Lawson, pastor, Littleton, Colo., Church, evangelist; Harold Biggs, minister of music and education, First Church, Van Buren, music director; 9 professions of faith; 5 by letter; 5 surrendering for special service; Bruce Cushman, pastor.



## Outdoors with Doc

by Ralph Phelps

## Five hundred miles for a waterhaul

Doc has proved, beyond the shadow of doubt, that he doesn't have to go to a nearby lake or stream in order to fail to catch any fish. He can travel over 500 miles and have a waterhaul!

Recently while in Mobile, Ala., for a four-day Christian Life emphasis, he had a chance to go deep-sea fishing out of Dauphin Island and, since he is Doc, jumped at the invite. For once, all factors seemed to point to an excellent catch. The water of the Gulf of Mexico seemed in excellent condition, and the men who organized the trip were well qualified as fishing experts.

Ramrods of the outing were Jack Gaines and Jack Wilson of Dauphin Island. Gaines is a marine biologist, and he and Wilson are partners in a shrimp boat which plies the Gulf. Wilson owns the fishing craft we were on—a 17-foot beauty with twin 160-horsepower inboard-outboard engines capable of propelling the boat at 55 miles per hour. Also aboard was Dr. Victor Oliver, head of the Ouachita biology department and an old hand at Dauphin Island fishing.

To be sure the party got into good fishing waters, the skipper took us 25 miles out in the Gulf and trolled a rocky shelf 90-100 feet deep, according to the electronic depth-finder. Four trolling rigs were out at all times, with a variety of baits employed. The anglers were to rotate in the fighting chair. Expectancy was high.

Action started slowly—and then slowed down. At the end of half a day of trolling, we called it quits after landing a total of five fish, three bonito and two king mackerel. Doc landed a six-pound bonito and a ten-pound king, both putting up a good scrap but hardly warranting investment in a taxidermist's fee.

For whatever comfort there was in it, the charter boats to which Wilson talked on the radio weren't having any luck either. The reports were reminiscent of the old story about the preacher who read the miserable Sunday School attendance report to his congregation and then sighed, "But we can be thankful the Methodists are not doing any better."

Since the wind was rising and thunderheads were building up, we decided to head for port. Jack's boat leaped from wave to wave like a playful dolphin, and each time the keel and the ocean met enthusiastically Doc was reminded of a high-school initiation he once suffered through. He didn't get sea sick, but he wasn't about to plop down in a hard chair for several days.

The fishing wasn't much, but the fellowship was good and the boat ride terrific. It was also comforting to find that the experts have a bad day occasionally.

## Geren to return

According to a reliable source, a noted Arkansas native, Dr. Paul Geren of the American Embassy in Libya, is headed back home.

Dr. Geren is reported to have accepted a position in the School of Business at the University of Arkansas, Fayetteville, where he will teach economics.

Dr. Geren is a native of El Dorado, where his late father was pastor of Second Church.

Dr. Geren served in the Burma Theater during World War II and out of

his experiences there wrote the Harper's best seller *Burma Dairy*. He is also the author of *Christianity and Communism*, published by Broadman Press.

Dr. Geren is a former vice president of Baylor University and has held several high positions in the State Department.

The Geren family was evacuated from Libya recently and are presently located at East Point, Ga., where Rev. William Geren is pastor.

Dr. and Mrs. Geren have three daughters, two in college and one in high school. The Gerens are scheduled to move to Fayetteville in September.



**YOUTH CHOIR TRIP**—The Youth Choir of South Side Church, Pine Bluff, has just returned from its sixth annual tour that took the 60 singers into four states. The choir, under the direction of Richard Smith, sang a variety of music from Palistrina to Negro spirituals. Within the group is a girls ensemble, boys ensemble, boys quartet, and a select group of 16 voices called the "So-Si Singers."

Sacred concerts were sung in the following churches: Geyer Springs Church, Little Rock; First Church, West Plains, Mo.; First Church, Ferguson, Mo.; University Church, Carbondale, Ill.; and the Union Avenue Church, Memphis, Tenn. The choir also made two appearances on KATV and

sang a concert at South Side Church prior to the tour.

In addition to church concerts, the choir gave short impromptu performances at Mammoth Springs, Ft. Leonard Wood, Meramec Caverns, and the Arch of St. Louis. They toured and sang in St. Louis at the McConnell Planetarium auditorium, Gaslight Square, the Old Man River steam boat, Munny Theater, and the Missouri Botanical Gardens.

The touring choir of 60 was chosen from a membership of 90 on the basis of attendance, attitude, and musical ability. Chaperones were Mr. and Mrs. Richard Smith and Mr. and Mrs. Dick Carson.



**LONG DISANCE SPEAKER**—Dr. Grover F. Tyner Jr. (seated), Southern Baptist missionary to the Philippines, speaks to a mother-daughter banquet at Hickory Grove Baptist Church, Charlotte, N. C., courtesy of the communications detachment at the U. S. Air Force base at Baguio, Philippines. Dr. Tyner is Protestant chaplain at the base. Standing are (left) Staff Sergeant Bill Bott, who made the shortwave radio contact for Dr. Tyner, and Technical Sergeant John T. Sweeney.

## Changes name, location

Eastview Church, Texarkana, held its first Sunday worship services July 30 in its new building in the Highland Hills Addition. The name of the church has been changed to Highland Hills Church.

The new building provides an auditorium and educational space. Central heat and air-conditioning were installed. John Holston is pastor. (AB)

## Strawfloor remodels

Strawfloor Church, Mt. Zion Association, is beginning a remodeling program. When completed, the church will have a complete new front, including a vestibule, a pastor's study and a cry room.

## Youth as missionaries

From Beech Street Church, Texarkana, where Milton DuPriest is pastor, 22 selected voices from the 45 voice youth choir went to Columbus, O., to help with a revival at Salem Baptist Church Aug. 6-13. This is the first of such missionary trips under the direction of Bill McGibney, Beech Street's minister of music and youth.

The Choir visited prospects and rehearsed in the mornings, had recreation in the afternoon, and sang for evening services. Five adults from the church helped in the supervision of the trip and the visitation at Salem Church.

## To honor Mrs. Jacks

Mrs. Louis Lane Jacks, Sparkman, will be honored Aug. 20 at 8 p.m. at Sparkman First Church for her service in the church, school and community.

Mrs. Jacks came to Sparkman as a bride in 1917. She is the daughter of the late Dr. W. M. Moore and Mrs. Moore of Arkadelphia. Mrs. Jacks is a graduate of Ouachita College (now University) with a major in music. She has taught music for the last 50 years, and has been pianist or organist for the same length of time.

The first Sunday she was in Sparkman she attended services at First Church. She accepted the invitation to play the piano at that service and has been playing either the piano or the organ ever since.

She has taught in every department in the Sunday School. She has been a member of the Women's Missionary Union for the last 50 years. She also served for many years as Girls Auxiliary and Young Women's Auxiliary counselor.

Mrs. Jacks has been a member of the Arkansas and National Music Teachers Association for 30 years. In 1959 she was given the Sparkman High School Outstanding Alumnus Award. In 1964 she was given a life membership in the P. T. A. of Sparkman High School. She is also a member of the Rho chapter of Delta Kappa Gamma.

All friends and former music pupils are invited to attend the program and the reception following.

## Accepts student work

Raymond Meador has resigned as youth director of Life Line Church, Little Rock, to accept work in a pioneer mission area as Baptist Student Union Director at the University of Colorado. His resignation becomes effective Aug. 13.

## Courson at Wilmar

Bobby Courson began his duties as pastor of First Church, Wilmar, Aug. 1. A native of Crossett, he is a graduate of Southern Baptist College and attended Ouachita University.

Mrs. Courson is the former Miss Sylvia Carpenter, daughter of Mr. and Mrs. Verne E. Carpenter, Hamburg. They have one son, Alan Dewayne, born July 7.

Mr. Courson has been in the ministry since 1962 and has served as pastor of Jarvis Chapel, Crossett, and Morrison Chapel, North Little Rock.



MRS. LOUIS LANE JACKS



ROBERT DUNCAN

## Heads Union University

JACKSON, Tenn.—Robert E. Craig, president of Southwest Baptist College in Bolivar, Mo., for the past six years has been elected the 17th president of Union University here.

The 40-year-old educator is also a former academic dean of California Baptist College, Riverside, Calif., where he served from 1958 until 1961, when he became president of the Missouri Baptist school.

Craig is a graduate of East Texas Baptist College, Marshall, Tex., and holds the doctorate in administration from North Texas State University, Denton, Tex.

He served in various capacities as a public school teacher, coach, high school principal, and school superintendent in Gillham, Ark., and at Hawkins, Grand Prairie, and Irving, Tex.

After receiving his doctorate he was chairman of the teacher education division and director of the demonstration school at the University of Corpus Christi, another Baptist school, in Corpus Christi, Tex.

An active Baptist layman, Craig has been a deacon and president of the Baptist Brotherhood at his church. (BP)

## Honored on birthday

Members of North Little Rock Harmony Church set aside Aug. 13 for a dinner honoring Jesse Martin on his birthday. He is the oldest deacon of the church. Singing was enjoyed after lunch.



BOBBY COURSON



NOLAN HOWINGTON

## Robert Duncan ordained

Robert Duncan was ordained to the ministry July 23, at First Church, Des Arc.

Ernest Banton, pastor, served as moderator of the ordination council, composed of 15 members. Charles Chesser Jr., pastor of First Church, Carlisle, brought the ordination message. J. M. James, associational missionary, Lonoke, questioned the candidate. Eugene Ryan, pastor, Lonoke Church, led the prayer. The pastor presented the Bible to the candidate.

Mr. Duncan is the pastor of Cross Roads Church. He graduated from Ouachita University in May, and plans to enter Southwestern Seminary this fall.

## Joins seminary staff

FT. WORTH—Evelyn Marney Phillips has been elected assistant professor of church music education at Southwestern Seminary here.

She taught music at Southwestern Seminary from 1948 to 1952. Mrs. Phillips and her husband, the late Dwight Phillips, served various churches in the music ministry. For eight years she was director of children's choirs at First Church, Texarkana, Tex. For seven years she served in a similar position with First Church, Decatur, Ga. (BP) Ga. (BP)

## Guyton named dean

JEFFERSON CITY, TENN.—Dr. Walter R. Guyton, of the University of Alabama, has been named academic dean at Carson-Newman College here.

He will fill the post formerly held by Dr. Joseph N. Ernest Jr., who recently became vice-president of William Carey College, Hattiesburg, Miss.

## Returns to pastorate

LOUISVILLE—Nolan P. Howington, professor of Christian ethics at Southern Seminary here for the past ten years, has resigned to return to a former pastorate at South Knoxville Church, Knoxville, Tenn. He was pastor of the church from 1951 to 1953. Later he was pastor of First Church, Little Rock, Ark., just prior to joining the seminary faculty. His move is an expression of faith in the role of the local pastor and the task of the church in contemporary society, he told his seminary colleagues.

“The possibility of leading a church to attempt new or revised forms of ministry to a total community and the whole man intrigues me,” Howington continued. (BP)

# Your state convention at work

## Maryland Board suggests severed ties with college

LUTHERVILLE, Md.—The State Mission Board of the Maryland Baptist Convention turned down a request from Maryland Baptist College to conduct a \$5 million fund campaign, suggesting that the school's trustees consider three alternatives, including severing ties with the convention.

The convention board's executive committee recommended that the \$5 million fund drive for the embryonic school at Walkersville, Md., be denied because it is "not financially feasible."

Instead, the State Mission Board asked the college's board of trustees to consider three alternatives:

1. Re-evaluate the entire approach of the college as a two-year or four-year institution on the basis of the convention's previous actions and present circumstance.

2. Consider the possibility of severing the ties between the school and the convention, allowing it to become an independent, private college free to accept federal aid if it so chooses.

3. Consider an affiliate status with the convention, receiving some support from the convention but not being an institution of the convention, similar to the approach of either William Jewell College in Liberty, Mo., or Stetson University, DeLand, Fla.

The decision on which of the three alternatives to accept would be left entirely to the school's board of trustees, which later would make recommendations back to the State Mission Board and on to the Baptist Convention of Maryland.

Board members and observers in Maryland said the issue was extremely complex, and it is almost impossible to outline briefly the factors involved in the decision.

Adequate financial support of the school appeared to be one of the key points in the discussions.

Under the present charter of the school, the proposed Maryland Baptist College could not accept federal funds. Releasing the school to become a private institution would open that avenue of support.

The board, however, did not recommend that the school's trustees consider an alternative suggested in a 71-page document entitled "Analyses and Proposals" which would give the school permission to accept federal funds and remain a Maryland Baptist institution.

The first alternative proposed by the college was that the convention provide

the needed financial support for the school, including the \$5 million fund campaign over a five year period.

The proposal called for the convention to allocate \$250,000 to launch the capital funds campaign, with that amount coming from the annual increase in Cooperative Program gifts of Baptist churches to the state convention.

In the past few years, the budget has increased by five per cent, or about \$250,000 per year, and the college was requesting all of this \$250,000 increase. In addition, the college was requesting an annual allocation of \$60,000 from the state Baptist budget.

Also requested was permission for the college to seek loans, with convention backing in case of default.

The State Mission Board, however, turned down all of the requests, saying it is not financially feasible.

In a front page editorial in the Maryland Baptist, editor R. G. Puckett called the decision "right but regrettable."

"There is no cause for rejoicing in the action of the State Mission Board," the editorial said. "Neither is there any question about the rightness of the decision.

"Let it be clearly understood that the college as envisioned by President C. Eugene Kratz is the kind of institution Maryland Baptists ought to have. Dr. Kratz speaks eloquently and convincingly of the need for a school that has Christian responsibility with academic respectability.

## SBC missions gifts \$33 million

NASHVILLE—Contributions to Southern Baptist Convention world mission causes passed the \$33 million mark during July, an increase of nearly \$1.8 million over contributions for the same seven-month period last year.

The \$33,357,103 total includes \$14,659,527 in undesignated contributions through the Southern Baptist Cooperative Program unified budget plan, and an additional \$18,697,486 in designated contributions to specific Baptist mission causes.

The \$14.6 million in Cooperative Program gifts was up by \$1,073,976 or 7.91 per cent over the Cooperative Program

"We agree completely," said the editorial, "but the hard facts of life are that Maryland Baptists cannot now or in the foreseeable future afford this kind of school. Nor can we afford anything less," concluded the editorial. (BP)

## Receives doctorate

Jerry B. Gaultney, Southern Baptist missionary to Nigeria, received the doctor of philosophy degree in microbiology from Louisiana State University, Baton Rouge, Aug. 9. He has been studying in the LSU Medical Center in New Orleans while on extended furlough.

Dr. Gaultney directs the laboratory of Eku (Nigeria) Baptist Hospital, where he has served since missionary appointment 14 years ago. His work there includes training laboratory technicians in a course recognized by the medical department of the Nigerian government.

## Danish editor retires

Johannes Norgaard, 74, who has edited the Danish Baptist weekly newspaper among many other services rendered his denomination, is giving up the editorship by the end of this year.

Now living in Copenhagen, Norgaard is widely known in his own country, in Europe, and around the world for the tasks he has undertaken for Baptists and for interdenominational causes. Until a short time ago, he was director of the Danish Baptist Theological Seminary in Tollose, a rural community 40 miles from Copenhagen. He served the seminary for over two decades. (EBPS)

contributions for the first seven months of last year.

Designations were up \$719,570 or 4 per cent over the \$17.9 million designated last year.

During the month of July, a total of \$2,066,571 was contributed through the Cooperative Program, and an additional \$450,595 was given to designated causes.

Of the \$33.3 million contributed so far in 1967, a total of \$21.7 million has supported the Southern Baptist Foreign Mission Board, and \$7 million has gone to the SBC Home Mission Board (BP)

## California crusade draws Texas support

GLORIETA, N. M.—Texans responded to a California Baptist invitation during a joint meeting at Glorieta Assembly.

State convention and associational and area mission personnel from the two states met at the beginning of Home Mission Week to discuss "Encounter-California," a state-wide evangelistic crusade effort planned for the spring of 1968.

Issuing the call, "Come over and help us," California Baptist Executive Secretary Robert Hughes said, "There are more lost people in the state of California than the total population of the state of Texas."

In response, Charles McLaughem, state missions secretary for the Baptist General Convention of Texas, said, "We are ready to roll up our sleeves and help you do what God has led you to do."

McLaughlin said the 15-member state missions commission had expressed its willingness for the Texas Baptist evangelism staff, insofar as schedule will permit to work with the California staff in planning the crusade effort.

The plan calls for staff members from Texas to work with California Convention staff members in planning the adaptation of techniques used this year in "Encounter" crusades at Odessa, Texas and Dayton, Ohio. Staffing of central crusades and training of personnel will be coordinated by the Texas Convention staff. (BP)

## \$1 million budget voted by Ohio

COLUMBUS, Ohio—The Executive Board of the State Convention of Baptists in Ohio, named a new Training Union department secretary and voted to recommend a \$1.1 million budget for 1968 to the state convention in November.

Elected Training Union secretary was Raymond Langlois, area superintendent of Baptist missions in Cleveland and North East Ohio.

The budget, which totals \$1,102,601, would provide \$718,726 for state Baptist work and \$353,875 for Southern Baptist Convention causes, divided 33 per cent to world causes and 67 per cent to state causes, increasing by one per cent the amount to SBC causes.

The budget is \$9,000 less than the recommended budget last year, but Baptist officials pointed out that the 1967 budget included a special \$25,000 allocation to an evangelistic effort in Dayton, which will not be repeated in 1968. (BP)



**BAPTISTS PARADE FLAGS:** During a Baptist World Fellowship Convocation in Nashville, more than 5,000 white and Negro Baptists of four different denominational groups watched as Baptist youth participated in a colorful "March of the Nations" flag parade, displaying flags of 80 nations in the world where Baptists are affiliated with the Baptist World Alliance. The convocation was held just prior to the alliance's Executive Committee meeting in Nashville. (BP) Photo by Fon Scofield

## Baptist beliefs

# Blessed the persecuted

BY HERSCHEL H. HOBBS

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

NINTH IN SERIES ON BEATITUDES

*"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.*

*"Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake.*

*"Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." (Matt. 5:10-12).*

All of the qualities expressed in Matthew 5: 3-9 call for the separated life. A life separated from the world can expect to receive the world's hatred (cf. Jn. 15: 18-19). But when such an one is persecuted he is to rejoice. For that very experience is evidence that he is a citizen of the kingdom of heaven (v. 10).

However, this does not mean that the Christian should court martyrdom. But in the course of living for Christ he will receive opposition from the realm of evil. He should be certain, however, that the world's reviling, persecution, and evil speaking against him is "falsely" or unjustified. When he suffers it should be as a Christian (cf. 1 Pet. 2:11f.; 3:14ff.). It should be "for my sake," said Jesus (v. 11).

In such an hour the Christian is to "rejoice, and be exceeding glad" (v. 12). Rather than complain he should shout for joy that he is privileged to suffer for Christ. He will also be glorified with Him (cf. Rom. 8:17). His reward is from God, not from men. It is awarded in heaven, not on earth. And when the Christian suffers the world's hate, he is in good company, that of the prophets, but, most of all, that of Jesus.

So Jesus summed up the whole of the kingdom citizen's experience: grace, conviction, repentance, faith, sanctification, Christian service, communion, missions, and joy. All of these he gathered up in the word *blessed*. For because he is a citizen of the kingdom of heaven, in Christ he possesses all that is necessary to live the rich, complete life.

## Who should partake of the Lord's Supper?

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

After looking at the meaning of the Lord's Supper, the manner of its observance, and the unity of Christ's body which the one loaf and the one cup symbolize, it is somewhat easier to deal with the most controversial question of all: Who should partake of the Lord's Supper?

This symbol of Christian unity has become a battleground of disunity. Even Baptists, who found many things on which they could agree, have never agreed on this. There have been various shades of "open" and "close" communion and many adaptations in between.

Some Baptists insist that only members of the Baptist denomination may partake. This is an obvious misapplication of the New Testament. There were no denominations in the New Testament, Baptist or any other. They were simply Christians, and all Christians were commanded to observe the Supper in remembrance of their Lord.

Other Baptists insist that only the members of a particular local congregation may partake; but, again, this violates the New Testament at several points. In the first place, many members of the local congregation may not even be truly regenerated. Membership in the local church does not guarantee their salvation! Furthermore, they may be out of fellowship or fomenting division in the church; and Paul says that when such people partook of the Lord's Supper, God punished them with sickness and death (I Cor. 11:17-30)! And, besides all that, Paul, Barnabas, Silas, and many others apparently partook of the Lord's Supper in different local congregations all over the Mediterranean world. The early Christians in Acts were "breaking bread" (the Lord's Supper) "from house to house," and there was not a house in all of Jerusalem which would have held the more than 3,000 of them! It is obvious that groups of Christians were gathering from house to house and carrying out their Lord's command to "do this in remembrance of him." They were partaking of the Lord's Supper in many different groups and places.

Still other Baptists, desiring to be open, have taken the position that any member of a recognized Christian communion may be invited to partake. Some have restricted this sharply by requiring that they be scripturally baptized (that is, believer's baptism by immersion) and are thereby "close" on baptism and "open" on the Supper. These are probably the most dangerous positions of all because they make a formal rite and an institutional membership the basis of participation in the Lord's Supper.

In the book of Acts, the practice is quite clear—those who believed and were baptized—who continued steadfastly in the apostles' doctrine and fellowship were expressing their actual participation in the Christian community by the "breaking of the bread":

- (1) Those who gladly received the word (the gospel which Peter preached) were baptized (Acts 2:41).
- (2) To the 120 souls in the Upper Room (Acts 1:13-15), there were added by this baptism about 3,000 souls (Acts 2:41), meeting from house to house (Acts 2:46).
- (3) *These continued steadfastly in the apostles' doctrine (teaching) and fellowship....AND IN BREAKING OF BREAD! (Acts 2:42).*

Paul adds that we are "not to eat" with a so-called "brother" who is practicing flagrant immorality (I Cor. 5:11). He is warning the congregation at Corinth to discipline the "brother" by exclusion from the Lord's table. Such a man is violating both the apostolic teaching and fellowship, even though he was probably a baptized believer. Paul also adds that a "man must examine himself" (I Cor. 11:28), combining personal self-discipline with the discipline of the congregation.

Any requirement which goes beyond these is adding to the words of the New Testament; and any practice which ignores these is flouting the New Testament. Either violation risks the severe condemnation of the Lord (I Cor. 11:27-34).

GLORIETA, N.M.—A major jump in church loan limits and the availability of \$3 million for new loans was announced here by the division of church loans of the Southern Baptist Home Mission Board.

The agency presently has more than \$18 million of loans in force, and has played a significant role in the recent national expansion of the Southern Baptist Convention through the establishment and financing of new churches.

This expansion in the past 20 years has seen churches established in every state.

Loans on sites for churches were raised from \$15,000 to \$30,000, and the total loans on land and/or buildings were raised from \$50,000 to \$75,000.

Robert Kilgore of Atlanta, director of the board's loans division, indicated a life insurance firm in Dallas has made available the \$3 million for church financing.

He said the loans division would place funds in escrow as a guarantee against any losses the insurance company might possibly have. These guarantee funds will be 10 per cent of the amount loaned. (BP)

### ABC annual meeting

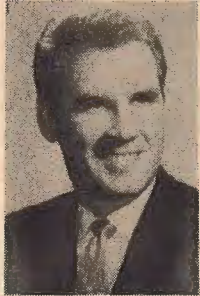
BOSTON, Mass.—The 61st Annual Meeting of the American Baptist Convention will be held in the War Memorial Center, here May 29-June 2, 1968. Sponsoring bodies are the Massachusetts Baptist Convention, the Rev. Dr. Paul L. Sturges, executive secretary, and the Boston Baptist City Mission Society, the Rev. Dr. Orlando L. Tibbetts, executive minister. The Rev. Dr. Robert C. Campbell, California Baptist Theological Seminary, Covina, Calif., is chairman of the convention program committee and Mr. Evan Bailey, of Scituate, Mass., is chairman of the local arrangements committee. (ABNS)

### Christian exhibit crowded

MONTREAL, Canada—The first world's fair pavilion in history in which Protestants, Roman Catholics, and Eastern Orthodox have cooperated has been drawing crowds more than twice the number expected. Designed for 6,000, more than 20,000 visitors were accommodated on a single Sunday. The photographic exhibit has drawn comments from "tremendous" to "horrid." But the commonest adjective is "different," with young people for the most part enthusiastic, while older viewer are often bewildered or disappointed. (ABNS)

## Area Evangelism Conferences set

John Bisagno, pastor, First Southern Baptist Church, Del City, Okla., will be the featured speaker for the Area Evangelism Conferences, Sept. 11-15 at 7:30 p.m. His church baptized 324 in 1966 and led the Southern Baptist Convention Sunday afternoon (2:30-4:00), Sept. 10, at First Church, Warren, J. T. Elliff will speak on "Bible



Basis for Evangelism." Jesse S. Reed will speak on "Our Supreme Purpose" and Dr. S. A. Whitlow will bring the closing message on "A New Testament Example."

Other conferences scheduled are: Sept. 11, First Church, Jonesboro; Sept. 12, First Church, Forrest City; Sept. 13, First Church, Mountain Home; Sept. 14, First Church, Ft. Smith; Sept. 15, First Church, Hope.

The programs are designed to reach people who are too far from Little Rock to conveniently attend the annual State-Wide Evangelism Conference in January. The following associations will probably not be interested in the conferences: Pulaski, North Pulaski, Conway-Perry, Central, Calvary, Caroline, Harmony, Buckville and Faulkner.

We hope to help our pastors in getting their people involved in personal witnessing.

Each night Mr. Elliff and Dr. Whitlow will speak and Mr. Bisagno will close the conference with a message on "How We Do It."—Jesse S. Reed, Director of Evangelism

## Recognize missionaries

GLORIETA, N. M.—Home Mission Board directors, acting in a meeting at Southern Assembly here in August, appointed 10 new missionaries, including three couples to work with language groups.

The new appointees are: Mr. and Mrs. Jarvis M. Hearn, Mr. and Mrs. Earl V. Jackson and Mr. and Mrs. John Arnold Jr., language missions; Edd L. Brown, D. E. Strahan and James E. Norman, metropolitan missions; and Jerry M. Chance, work with National Baptists.

Two appointments made in July were not announced until the Glorieta meeting: Aron Isaiah Jones, work with National Baptists, and Larry J. Patterson,

## Brotherhood meeting needs

From the beginning of civilization men and boys have felt the need for organizations or clubs as outlets for expression of ideas and to motivate actions in various fields of endeavor.

The need for distinctive organizations for men and boys in the realm of religion has been realized through many years. Every major denomination and religious sect throughout the world today has one or more such organization.

In almost every instance the organization is designed to train, motivate, and provide outlets for participating in the work and actions of the church and denomination, and for the furtherance of its beliefs and teachings and reaching new converts and for fellowship within the group.

Southern Baptists have met the need through church affiliated and orientated organizations. The organizations have been known by various names.

In 1907, the Baptist Layman's Missionary movement was organized at a meeting of the Southern Baptist Convention in Richmond. This organization later became the Baptist Brotherhood Commission.

In 1908, under the guidance of Woman's Missionary Union, the organization of Royal Ambassadors for boys was formed. In 1954, Royal Ambassador work was transferred to the Brotherhood Commission. In 1965, at the meeting of the convention in Dallas, the task of missionary education and involvement of Baptist men, Baptist young men and Baptist boys was assigned to the Brotherhood Commission.

So the Brotherhood organization now includes more than just groups of men in Baptist churches; now it involves all of the male members of the churches nine years of age and up.

The unit for Baptist men includes males 25 years of age and up. The program of missionary education and involvement provides opportunity for men to learn about and participate in every phase of Baptist life.

The same opportunities are provided for young men 18 through 24 years of age through the Baptist Young Men's Unit.

Royal Ambassadors provide opportunities for missionary education and involvement for boys 9 through 17 years of age. The Royal Ambassador organization is designed to assist boys in their spiritual, mental, physical and social growth and development; in preparing for places of leadership and service in their church and denomination; to lead them to seek God's will for their lives and to be good ambassadors for Christ in whatever vocations they may be led to follow.

As it is now designed to function, Brotherhood units can and will meet the needs for a distinctive organization for Baptist men and boys, including learning and expressing ideas, participating in every phase of church and denominational activities and fellowship with others.

God has not only given Baptists a challenge and opportunity but has guided in preparing and presenting methods, means and materials. He now waits for churches and men to make use of them.

pioneer missions.

The Hearn's will be working with the deaf in Illinois, Minnesota and Wisconsin.

The Jacksons, native South Carolinians, will be going to the Ft. Hall Baptist Mission at Blackfoot, Idaho, as missionaries to the Indians.

The Arnolds will attend language school at the Mexican Baptist Bible Institute in San Antonio, Tex., before receiving an assignment to a particular field to work with Spanish-speaking

people.

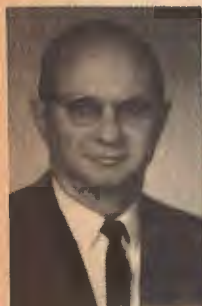
The three metropolitan missions appointees all were named superintendents of missions—Brown to North Bay and Redwood Empire Association in California, Strahan to East Central Association in Champaign, Ill., and Norman to South Zone, Chicago (Ill.) Southern Baptist Association.

Chance and Jones were appointed teacher-missionaries at Florida A&M University in Tallahassee and Mississippi Seminary in Jackson, respectively. (BP)



**'How to Do It' Workshop**  
**Park Hill Church**  
**North Little Rock**  
**Oct. 27 10 a.m. - 3:30 p.m.**

Attention, Ministers of Education! You are invited to a special conference at the State Workshop on "How to conduct a one-worker enlargement campaign." You will have a detailed study for four hours on that one subject, led by Norman Hodges of the Sunday School Board. Then from the list of trained ministers of education (and our DRs and a few pastors) the Training Union Department will select a group of men whom we will invite to assist us in association-wide one-worker campaigns during 1968 and following years. Those who assist the Training Union Department will receive expenses and honorarium.



**NORMAN HODGES**

Remember—there will be separate workshops on Oct. 27 for each department, nursery through general officers. It's the BIG meeting of the year!—Ralph W. Davis.

**Wounded aided at Gaza**

The Baptist hospital in Gaza, which has remained open throughout the Near East crisis, treated more than 200 wounded and performed about 180 surgical operations in the two and a half weeks following the outbreak of war on June 5, reports Merrill D. Moore Jr., Southern Baptist Convention missionary doctor there.

**Dr. Moore and Dr. David C. Dorr stayed in Gaza to keep the hospital functioning when other missionaries were evacuated in late May.**

"The people appreciated our presence and help," writes Dr. Moore. "At one time we had about 140 patients, 250 refugees seeking shelter and food, plus some 65 or 70 employees. The nurses and other employees did a marvelous job in the emergency. Even when mortars were hitting quite close by, nurses in the operating room worked as calmly as if it were an ordinary day." (EBPS)

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**The bookshelf**

**The Letters of Pfc. Richard E. Marks, USMC, Lippincott, 1967, \$3.95**

Richard E. Marks was an 18-year-old Jewish youth when he joined the United States Marines. He was 19 when he was killed in combat near an extreme forward outpost north of Da Nang, Vietnam.

This is a selection from the letters he wrote to his mother and other members of the family from Nov. 14, 1964, when he entered boot training at Parris Island, to Feb. 11, 1966, three days before he died.

The letters, in the Marine's own spelling and punctuation, take the reader into the intimate experiences of those men who have dedicated their lives to fight for the security of their homeland.

**Herod, Profile of a Tyrant, by Samuel Sandmel, Lippincott, 1967, \$5.95**

In this biography of a man and his time, Dr. Sandmel has recreated the wild and dangerous court of Herod, renegade King of the Jews. Herod is revealed to readers of the New Testament as the King to whom the wise men came and as the one who ordered the slaughter of the Innocents of Bethlehem. But to the Romans, he was regarded as a competent and reliable "client king." To his family he was alternately a devoted father and a dangerous murderer.

**Fighting Chance, by John Ridgeway and Chay Blyth, Lippincott, 1967, \$4.95**

This is the story of two young British paratroopers and their experiences of going across the Atlantic Ocean from Cape Cod in 92 days, beginning June 4, 1966. They made the trip in their 20-foot open boat named English Rose, III. With neither sail nor engine to aid them, they had to rely upon their courage and their cunning against the overwhelming power and caprice of the elements.

**The Vietnam War: Christian Perspective, edited by Michael P. Hamilton, Cannon, Washington Cathedral, Eerdmans, 1967, \$3.50 (Paper edition, 65 cents)**

No war in recent history has given rise to the diversity of opinion, or so tried the collective conscience of the free world, as has this continuing conflict in a distant, little-known land. It is to the ethical and moral problems raised by individuals and national involvement in Vietnam that a number of prominent scholars and theologians address themselves in this selection of essays.

Most of the contributions included here were originally presented at the National Cathedral in Washington, D. C., and represent a broad range of opinion.

**Interview with conqueror of Jerusalem**

In an interview with Colonel Mordecai Gour, the young Israeli who led his troops into Old Jerusalem, he said that never in history had a conquering army entered a captured city the way the Israeli army entered the Jordanian section of Jerusalem.

Speaking to a group of denominational press reporters at the Church Center at the United Nations, the young, auburn-haired, professional paratrooper stressed the humanitarian aspects of his march to the holy places in Old Jerusalem which was entered after only 26 to 28 hours of fighting.

The Colonel reported that the Israeli troops brought tons of milk powder for the children, offered rides to many Arabs who were returning to their homes, and provided water in containers for the people in the city.

The population was assured their safety provided they did not resist and were allowed to remain in their homes. He indicated that numbers of Israeli soldiers were eager to kneel at the wailing wall, one of the Jewish holy places.

According to the military leader, only three shots were fired as they entered the old section of Jerusalem and four Israeli soldiers were killed. He reported that there was no evidence of misuse of holy buildings as arsenals.

Colonel Gour, who has fought the Arabs three times, was flown to New York to act as military adviser to the Israeli delegation during the special session of the General Assembly of the United Nations on the Middle Eastern Crisis.

Mr. Gour, 37, is a Sabra, one who was born in Palestine. His parents migrated to Palestine from the Ukraine in 1912. (American Baptist News Service)

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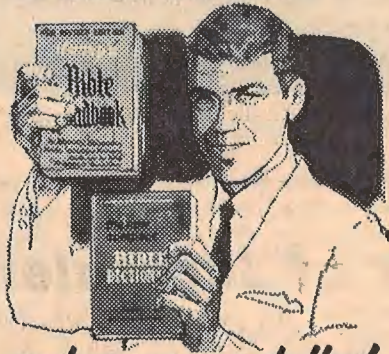
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Beacon lights of Baptist history

# Mr. Rice's travels

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

One reason for the rapid growth of missionary endeavor after the formation of the Triennial Convention in 1814 was the personal appearances of Luther Rice. He had returned from Burma in behalf of Adoniram Judson who had gone out as a Congregational missionary and changed to the Baptist view. To help Baptists know about their new missionary and his work Rice travelled extensively.

The people were anxious to see one fresh from the foreign field. Rice was just as anxious to see the people. His native eloquence, affable manners, and attentiveness made him a distinguished favorite with old and young alike. Whether it was in an associational meeting, church service or around the fireside in the home the young missionary was welcome in those early years. Foreign missions was his theme. The mission board sent him out to "excite the public more generally." This, he did effectively.

Rice was of robust frame and of vigorous powers. Such a constitution enabled him to perform the herculean tasks that travel of that day demanded. At that time railroads were unknown, steamboats were comparatively few, and stagecoaches were expensive and uncomfortable. Rice's favorite mode of travel was horseback or in a one horse two-wheel gig. Roads were little more than paths in many places. Toll gates, bridges, and ferries were costly.

As a general agent of the mission board he received eight dollars a week.

Rice's diary is filled with accounts of these journeys. Many were trying experiences. In a letter to his brother he tells of getting lost in the woods one night. The road, little more than a trail, ran through the woods. But such difficulties were a daily part of his work.

On another occasion he said, "...412 miles this week. Three nights rode all night... one of these in much comfort... probably slept not more than 10 hours in six days and nights. My coming to this association appears to have been important."

He was too big in spirit to answer those who asked him, if he was so interested in Burma, why didn't he return to his friend Judson instead of enjoying the comforts of life here.

## Negro pastor commends Baptist racial progress

GLORIETA, N. M.—A California Negro pastor here commended Southern Baptists for their progress in crossing racial barriers.

The commendation came from S. M. Lockridge of San Diego, the first Negro minister ever to serve as an assembly pastor during a Southern Baptist conference.

"I might have had bricks and bottles in my hands these past few months had I not had the experience of an education at Southwestern Seminary and other contacts with Southern Baptists," he said.

Lockridge suggested in an interview that more opportunities be found for the races to do things together, "so we can find out that the other fellow is an individual, too."

He preached here during Home Mission Week at the Glorieta Assembly, a week which recorded a record registration of more than 3,000. Assembly officials said they were unable to accom-

modate another 2,000 requests.

The pastor of the 1900-member Calvary Baptist Church in San Diego said he saw a growing trend toward unity between Southern and National Baptists.

"We are now accepting each other for what the other is, not looking at white or black," he added.

He has been a close observer since 1951, the year he and another Negro minister were accepted at the Southern Seminary as the first of their race to study there.

"I see a trend toward more dual alignment of churches with both groups in the immediate future, and eventually (though not for a long time) a possible uniting of the two groups," he said.

A recognized leader in the Negro religious community, Lockridge serves as statistician for the National Baptist District Association, and as dean of the Sunday School Congress for the California Baptist State Convention. (BP)

# The MIL singers . . . .

## 'just plain ole Joes'

BY GRACIE HATFIELD HILTON



(Left to right) Lealon Worrell, Becky Casteel, Mickey Anders, Jerry Blaylock, Jannette Thompson, Danny McCauley.

"We're just plain ole Joes, run-of-the MIL," quipped a sandy-haired collegian who looks anything but a missionary. And he is not. Neither is he an evangelist. Or a counselor. Or a performer.

He is a little of all four.

He is a member of the MIL Singers, a folk singing group sponsored by the Student Department of the Arkansas State Convention made up of six Arkansas Baptist college students who attempt to reach people—particularly young people—by presenting "the usual gospel in an unusual manner."

Through a program of folk and pop music, dramatic presentation, group activity and discussion and audio-visual aids, the MIL ("Meaning in Life") Singers are conducting a series of programs and activities in more than ten churches this summer.

Presentations vary in composition—most couple songs with a monologue—and all are dubbed "sermons." The sermons are different not only in technique but in approach.

"..when the MIL Singers present their sermons, they discard the pious tones and the religious cliches," the program says. Instead, they present the gospel in today's sounds in pop and folk

music. They employ such instruments as guitars, bongoes, castanets, morocco, tambourine, melodica—even hammers and boards. "For this reason the MIL Singers are called unorthodox."

Herein lies their only problem. It has taken several church members a while to adjust to the toe-tapping, finger-snapping, guitar-strumming, sweatshirt-clad group standing before them in the sanctuary. But the singers are quick to point out that they are not performers. They often use the phrase "run-of-the-MIL" to stress this fact. But they are just as quick to point out that they are not ministers, either.

"We don't like to be advertised as a youth revival," Leader Jerry Blaylock says. Indeed, invitations are extended only at the regular Sunday services.

Dr. Tom Logue, State BSU director, discussed the possibility of such a group at the annual Directors' Workshop, where Arkansas BSU directors had long grappled with the problem of selling high school students on the BSU program available to them on their future college campus. Another group later gave it consideration, the Summer Missions Committee, where Director Dick Bumpass gave the proposed group its "MIL" name. The Operating Committee of the Executive Board was next to consider the idea, and \$2,000 were earmarked for the project. But before all of this, Logue had been brainstorming the idea with junior medical student Jerry Blaylock. "We were really born,"



Danny McCauley, Jerry Blaylock

Logue is frank to say, "when Jerry bought the idea emotionally. He had written theme interpretations for state meetings, had run a coffee house in a BSU Center, and knew BSU inside and out. He was our man, and we both knew it."

With the \$2,000 start toward salaries and traveling expenses, Logue and Blaylock began selecting the other five students, all of whom represent different colleges, for the summer venture.

The background of the MIL Singers is varied. Blaylock is the only medical student in the group. Danny McCauley, a graduate student at the University of Arkansas was a basketball 'starter' at Arkansas A & M; his home town is Pine Bluff. Lealon Worrell of North Little Rock is a political science major at Arkansas Polytechnic College and plans to enter law school upon graduation. Becky Casteel of Pine Bluff is a speech and drama major at Henderson State College; she plans to do graduate work and later teach drama in high school. Jannette Thompson of Rector is studying to be a guidance counselor at Southern Baptist College. Mickey Anders of Crossett is a speech and drama major at the University of Arkansas.

Blaylock wrote the script for the main presentation, "Christ Our Contemporary," as well as the monologues and several songs. He also wrote the words to a number of other songs.

"He did all of this while he was still in school at the Med Center," Dr. Logue said. "Some of these doctors (in MIL audiences) just can't believe he did it—timewise." Blaylock lost eight pounds the first 48 hours of practice. "We really were six different people until prayer the third night. Then we became one," he says.

Young people tend to confide in the Singers. "Maybe it's because we're not 'preacher boys,'" one said.

## The Cover



Lealon Worrell



Becky Casteel

"...We're careful not to judge—we don't have all the answers," Blaylock said. "Our biggest asset—we don't SAY it so much as we LIVE the impression."

And they all dislike the negative approach. "We don't tell them (the young people they work with) NOT to do anything... it's not what you don't do, it's what you DO." Another asset is their compatability. "One pastor told us our love for each other was contagious."

Although the Singers often sandwich in a "one night stand" between regular engagements, they feel that they are most effective when they work with a group several days.

"Christ Our Contemporary," the life of Christ through a medley of folk and pop music, "is the best thing we do," Blaylock said. Although the youth of the church assist in this 50-minute presentation, they never hear the program in its entirety during practice.

"The response of the congregation never ceases to amaze us," Blaylock said. Spending nearly a week with a group of people causes an emotional buildup, he explained. "A rapport catches on fast."

The Singers have a busy schedule. Few have been at home more than once since they started traveling in mid-June, after Med School finals were over.

A "regular" engagement begins on Wednesday evening and continues through Sunday evening. The opening

service is brief—a solo, "What's It All About, Alfie?" and an appropriate dialogue to focus attention on the theme. The "it" in "What's It All About, Alfie" is life.

Other presentations, or "sermons," are geared for youth appeal with a different approach. Typical are "Happiness is..." and "Downtown," a slide presentation of poverty in urban areas of the world, accompanied by the modern tune of that name. Breaks and recreation periods are aptly tagged, "Lunch with the Bunch," "Operation You All Come" (visitation), "The Big Thaw" ("getting to know you"), "The Pause That Refreshes," "All By Myself" (private meditation), "Time on My Hands"...

"These Boots are Made for Walkin'," is the label for the first activity of "A Day Away" when the Singers, Intermediates and Young people hike to a selected place about five miles away for an afternoon and evening of recreation, discussion and practice for the Sunday night presentation of "Christ Our Contemporary."

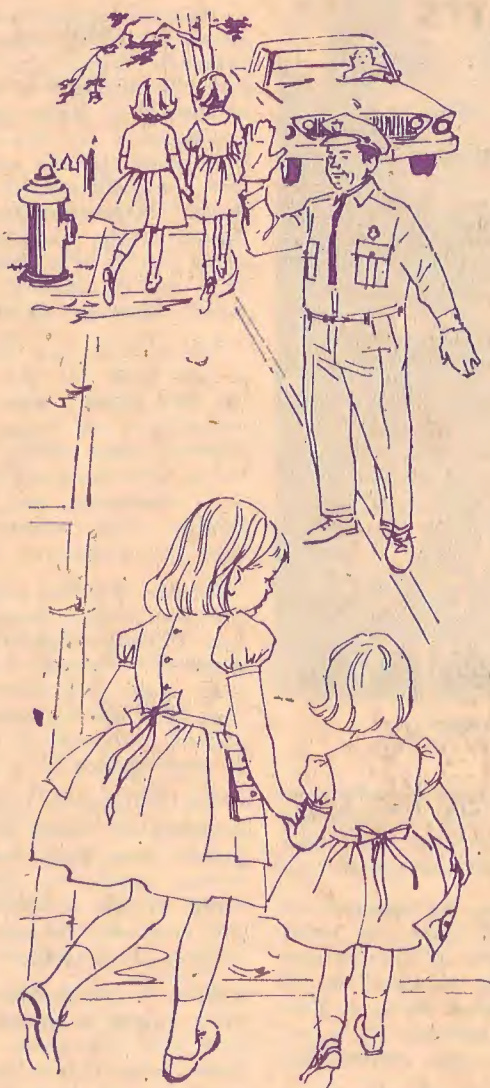
Regular summer engagements include churches in Little Rock, Pine Bluff, Warren, Conway, Fordyce, West Helena, Brinkley, Piggott, Pocahontas, Jonesboro, Hope and Springdale. In August they will perform before a 2,000 college student conference at Glorieta Assembly in New Mexico.

The decision to appear in additional churches on "days off" is based on a group vote. Each member receives a weekly salary of \$50, partially provided by the convention allotment for the program and partially by love offerings from sponsoring churches.

What is the future of the MIL Singers? Taking a day at a time, they are now only concerned with doing their best today. In a few weeks the six students will again be on six scattered campuses, but one senses they will never be the same again, nor will the young people where they have worked.



Jeannette Thompson



# SALUTE TO FRIEND COP

BY WELDON D. WOODSON

"Slow down, a cop's following us!"

We have all heard that said when the driver was exceeding the speed limit. At such times, persons are apt to dislike policemen. But they shouldn't. These men with the badge are constantly risking their own lives to save our lives and protect our property.

They also perform many helpful deeds outside of their line of duty. Here are some examples:

In St. Louis, Missouri, patrolman Raymond Boubek was riding in a patrol car with his partner, probationary officer Wolf C. Hotchman, when they came upon a blazing apartment building. After they radioed for the fire department, they turned their attention to the people trapped inside the structure.

The flames and smoke prevented them from getting inside. So they told the people to jump. They stood about three feet apart and caught the people between them. They caught nine persons.

A woman lay dying in West Side Hospital at Taft, California. There was a possibility that she could be saved if she could, within a matter of minutes, have a certain type of blood from the Community Blood Bank in Bakersfield, forty-five miles away.

Highway patrolman William Ellis in Bakersfield took the call from the blood bank, picked up the blood, and raced toward Taft. Highway patrolman A. Edwards, meanwhile, had started from Taft. The blood was transferred at their meeting point. Edwards dashed with it to the hospital, in time to save the woman's life.

A final illustration of how policemen befriend those in need concerns Walter Lynch of Quincy, Massachusetts. Officer Lynch, off duty, was driving by a home when he heard a woman scream. Her fifteen-month-old daughter, Sandra Nowe, had fallen into a well.

Two men lowered policeman Lynch, headfirst, into the well. He grabbed Sandra as water swirled around her shoulders.

## The Spirit's varied gifts

BY C. W. BROCKWELL JR., PASTOR

GRAVES MEMORIAL CHURCH, NORTH LITTLE ROCK

Life and Work

August 20

I Corinthians 12

A little girl explained her mother's love like this: "Mommy loves Johnny the best because he is the oldest. She loves Ann the best because she has pretty brown eyes. She loves Jimmy the best because he is not very well. And, she loves me the best, because I'm the smallest." God also loves each person "best." He gave to each one different and various gifts. This does not mean at all that any Christian is in a competition race with others, but that each should "covet earnestly the best gifts."

### The gift of someone else

Our world is not void of people with many talents and abilities. The same spirit is still bestowing his many gifts. The problem does not always seem to be whether one can recognize his gifts and use them—but, whether he would rather have another's gifts to use. This secular and physical unrest seems to show up often in the spiritual realm. Many Christians long to find contentment in another's shoes.

### The best gift, time and place

Since God gives to each Christian as he chooses, he has the right to expect each to fit into God's own timing and place. There is no difficulty in recognizing the value of each person. The problem comes in fitting the gifts, time and places into God's plan. Many times we do not seem to discern what is for our "profit." We, ourselves, get in the way of God's plan.

The best gift for some may be to speak words of wisdom or knowledge. To others it might be the wonderful works of faith or healing or miracles. This does not, however, give any of these the right to feel superior to those with prophetic insight of divine will and purpose, or spiritual discernment, or various kinds of unknown tongues and their interpretation. Each is to use his gift as one in Christ at the right time and in the right place. This carries out Christ's will and purpose.

### There's room for all

Someone once said, "There's plenty of room at the top, but there is no place to sit down." This is very true in God's work. The church belongs to him. There is a place for every individual with his own gift in every given place. God also has enough individuals to take care of his work. They just need to find their place (through prayer, aid of Holy

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.

Spirit and perhaps human encouragement) and use their gifts.

Wouldn't that be great in any local church? Just imagine every local Christian in his place, at the right time, performing the task the Spirit gave particularly to him. It could happen if this lesson were completely understood and practiced.



...Despite myths to the contrary, barely one out of 146 people on welfare is actually employable, according to a new White House study. Of a total of 7.3 million Americans on relief, 2.1 million are over 65; 700,000 are blind or severely handicapped; 3.5 million are children; 90,000 are their mothers, and 150,000 their fathers. Of the fathers, fully two-thirds are incapable "of being given job skills and training that will make them self-sufficient." This leaves roughly 5,000 relief receivers in the entire country who can leave welfare roles and go to work.

..."Fed up with sex!" is the mood of a growing segment of motion picture goers, according to many theatre owners attending the North Central Association of Theatre Owners, meeting recently in Minneapolis (reported in Variety.) In his address to the body, President Ray Vonderhaar stated: "Since 'Virginia Woolf' we have had a whole run of other 'sequels' trying to top sex with sex. So saturated is the market with this type of film that the small town theatre finds itself bereft of product and the public is rebellious."

### By way of action

Having studied this lesson, I will: (check)

- 1. Earnestly seek to know the gift (or gifts) the Spirit gave me.
- 2. Work together with others where God has placed me to serve.
- 3. Seek to fit into God's timing and place and not my own.
- 4. Pray for the church nominating committee that each church member might be in the right place at the right time this coming church year.

### The preacher poet

## Envy

—W. B. O'Neal

Envy wears a face of frowns,  
Cultivates a field of hate,  
Revels in another's faults,  
Growls because of his poor state.

Envy drinks a bitter draught  
And spews the stuff through  
spiteful word,  
Should anyone attempt to calm  
The fervor in his heart so stirred.

Envy buys himself a place  
Of constant, painful sleeplessness,  
With horror, through his working  
hours,  
The price of his own restlessness.

To such, indeed, our God would  
say,  
"Thou shalt not envy—not at  
all—

The world is thine to overcome,  
And in thy failure is thy fall."

### ABC adopts new symbol

PITTSBURGH, Pa.—The General Council of the American Baptist Convention in May adopted an official American Baptist symbol. Conceived by a layman, William Dowdell, a member of Central Baptist Church, Wayne, Pa., it suggests a cross in purple superimposed over the world in gold with the words "American Baptist Convention" in purple placed in an arc below. (ABNS)

# Paul and Ephesus

BY RALPH A. PHELPS JR.  
PRESIDENT, OUACHITA UNIVERSITY

International

August 20

Acts 19:23-28, 35-39

Asked why his committee had nominated a certain man for a key denominational post, the chairman replied that it was because the fellow was non-controversial and had never been on either side in any debated question. If these are the criteria to be used in selecting leaders then if the Apostle Paul were suddenly reincarnated he would not have a chance at a church job. Whatever else this missionary-evangelist was, he was violently and consistently controversial. He attracted hubbub the way an uncovered cream pie attracts flies at a church picnic.

At Ephesus Paul became involved in a king-sized rhubarb that threatened to immerse the whole city in a riot. That he came close to losing his life is seen in his words in 1 Corinthians 15:30f: "Why am I in peril every hour? ... I die every day! ... I fought with beasts at Ephesus."

Ephesus, where Paul stayed after sending Timothy and Erastus into Macedonia, was a large seaport in the Roman province of Asia. The city was noted for its large theater which seated 24,000 and for the famous Temple of Diana (or Artemis, as the goddess was also called), the latter structure being one of the seven wonders of the ancient world. Ephesus was both a commercial and religious center, and it is understandable why Paul spent approximately three years of his ministry here.

## I. A going business.

Since pilgrims came from far and wide to worship the pagan goddess Diana, a group of enterprising business men enjoyed a thriving business built on making and selling religious relics. These were probably miniature replicas of the famous temple and of the voluptuous goddess in whose honor it had been erected. The people who bought these images may have thought that they possessed some magical power.

Among the entrepreneurs was one Demetrius, a silversmith "who provided a great deal of employment for the craftsmen." They had a good thing going, and when Paul hit them in the

\*The text of the International Bible Lessons for Christian Teaching Uniform Series, is copyrighted by the International Council of Religious Education. Used by permission.

pocketbook he touched an extremely tender spot.

## II. A bitter attack.

Calling a meeting of his fellow craftsmen and of the men in allied trades, Demetrius addressed them, "Men, you know that our high standard of living depends on this industry. And you see and hear how this fellow Paul with his propaganda has perverted crowds of people, not only at Ephesus but also in practically the whole province of Asia. He is telling them that gods made with human hands are not gods at all. There is danger for us here; it is not only that our line of business will be discredited, but also that the sanctuary of the great goddess Diana will cease to command respect; and then it will not be long before she who is worshipped by all Asia and the civilized world is brought down from her divine pre-eminence." (Acts 19:25-27, N.E.B.)

It should be noted that his concern was first for business and second for religion. This is often the order of men's concern! And like the Ephesians, men still pretend pious concern for deity when in reality they are concerned with preserving certain profitable social practices or structures.

When the people heard Demetrius' words, they were roused to fury and shouted, "Great is Diana of the Ephesians!" The religious cheer leaders in the crowd must have been effective, for this chant was continued for two hours (v. 24) and posed a real problem for the town official who was trying to quiet the crowd.

The whole city was in confusion, and two of Paul's travelling companions, Gaius and Aristarchus, were seized and pushed into the theater. Paul wanted to wade in and defend himself and his friends before the mob, but wise heads restrained him.

While Demetrius' attack was calculated to precipitate just the kind of near-riot it did, the man stated two

truths: (1) Paul had influenced a great many people away from paganism and (2) his preaching would ultimately ruin their business. Even an enemy of God's work can state the truth occasionally.

## III. A rational defense.

The unnamed town clerk at Ephesus must have been a wise man, for he managed to inject a bit of reason into mob hysteria. His psychology is masterful.

First, he agrees with them that Diana is just as important as they say and that Ephesus is her temple-warden and the location of a stone symbol that was supposed to have fallen from the sky.

Second, he points out that since the facts about Diana's greatness are (to them) indisputable, there is nothing smart about getting involved in some rash course of action which they might later regret.

Third, he indicates that the two men who had been dragged before the group had not "knocked" Diana or committed any blasphemy in regard to her. In effect, he says, "You have the wrong pig by the snout!" Paul was the proper object of their wrath, but he wasn't even present in the theater.

Fourth, he reminds them that the courts and magistrates are available to Demetrius and his party. If they feel action is in order, they should resort to these and not take the administration of justice into their own hands. They also have recourse to the "regular assembly" if further action is deemed necessary.

Fifth, he pointed out that they are already perilously close to being charged with rioting, "there being no cause that we can give to justify this commotion." In the eyes of Rome rioting was about as serious an offense as a people could commit.

With this advice, therefore, that they "cool it," the official dismissed the crowd. Fortunately, they obeyed.

It was Paul's good fortune that there was a layman in Ephesus who stood for justice, who had the "moxie" to outwit the mob, and who had the courage to stand up for what was right in spite of the pressures of the business community. He was the right man in the right place at the right time.

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# A Smile or Two

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## PROCLAMATION AND WITNESS

### Attendance Report

August 6, 1967

Church	Sunday School	Training Union	Ch. Adns.
Ashdown Hicks First	46	47	
Berryville Freeman Hgts.	148	44	
Blytheville New Liberty	103	39	
Camden First	466	187	
Charleston North Side	73	66	7
Crosssett			
First	483	151	
Mt. Olive	245	126	6
Diaz	187	107	5
El Dorado			
Caledonia	45	38	2
First	648	417	
Immanuel	368	149	4
Forrest City First	423	115	
Gentry First	163	78	
Greenwood First	285	182	
Harrison			
Eagle Hgts.	214	63	
Hope First	433	113	
Jacksonville			
Bayou Meto	123	87	
First	459	163	4
Marshall Road	270	181	
Jonesboro			
Central	429	162	2
Nettleton	258	109	
Little Rock			
Crystal Hill	147	92	
Gaines St.	404	184	6
Geyer Springs First	431	140	3
Immanuel	1012	347	5
Life Line	403	95	
Magnolia Central	556	201	1
Manila First	184	64	4
Marked Tree Neiswander	125	79	
Monticello			
First	299	99	
Second	203	115	
North Little Rock			
Baring Cross	581	145	
Southside	29	19	
Calvary	377	154	
Harmony	62	50	
Levy	490	166	2
Park Hill	801	264	5
Sixteenth Street	41	29	
Sylvan Hills First	256	81	
Pine Bluff			
Second	205	67	
South Side	699	201	
Tucker	30		
East Side	47	30	
Rogers First	471	197	
Springdale			
Berry St.	104	53	1
Elmdale	265	86	1
First	333	92	5
Oak Grove	77	26	8
Van Buren			
First	421	222	16
Second	69	37	
Vandervoort First	47	24	
Walnut Ridge First	262	79	1
Ward Cocklebur	47	40	
Warren			
First	477	128	4
Southside	78	68	
Immanuel	282	56	
West Memphis			
Calvary	278	127	
Ingram Blvd.	298	132	2

### Mull over this one

Two little girls were playing, one pretending that she wanted to rent the other's playhouse.

"Have you any parents?" the playhouse owner asked.

"Yes, two," was the reply.

"I'm sorry," the small landlady said, "but I never rent to children with parents. They're so noisy and destructive."

### Too soon to tell

Said one fellow to another, "My wife has been talking for two straight days."

"What is she talking about?"

"She didn't say."

### At the bar

First Lawyer: "You are a low down cheat."

Second Lawyer: "You are an unmitigated liar."

Judge (rapping): "Now that the attorneys have identified each other we shall proceed with the case."

### A pun my word

"Is Sally really a blonde?"

"Well if she is, it's purely peroxidental."

### One of yours?

"Thirty-five hamburgers, please," ordered the teenager.

"How many?" asked the man at the counter.

"Thirty-five," repeated the teenager. "But don't worry! I'm not going to eat them all myself, I have four friends outside."

### Duffer

A golfer hit a new ball into the lake, another new ball out of bounds onto a highway, and another new ball into the woods.

"Why don't you use an old ball?" said the caddy.

Replied the golfer sadly, "I've never had an old ball."

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## Senate acts quickly on emergency food bill

WASHINGTON—The U. S. Senate has hastily passed a bill to provide food and medical services on an emergency basis "to prevent human suffering or loss of life."

The unanimous action was a quick response to reports that there are people in the United States who simply do not have enough to eat and cannot get the medical attention they need.

The measure calls for emergency funds of \$75 million over the next two years and authorizes the secretaries of Agriculture and Health, Education, and Welfare (HEW) to work with the governors of the particular states to take immediate action to prevent starvation and suffering.

In addition, the bill calls for a comprehensive study to locate and examine the serious food and health problems reported to exist throughout the nation. This report, due in six months, will in no way delay action on immediate needs.

The bill has been sent to the House of Representatives where it is expected to receive immediate attention.

Sen. John Stennis (D., Miss.), chief sponsor of the bill, received high praise from his fellow Senators for the quick action of the humanitarian bill. The Senate itself was praised because the bill "demonstrates what the Senate can do when it wants to pass legislation quickly."

Earlier this summer a Senate subcommittee held hearings on the problem of hunger in America. During the hearings a group of doctors reported finding "mass malnutrition" and conditions of "starvation" in some parts of the country, and particularly in Mississippi where their study was concentrated.

Administration officials were criticized during the hearings for not taking sufficient emergency action to relieve the desperate conditions described by the doctors and confirmed by members of the subcommittee who had also visited poverty-stricken areas in the Mississippi Delta.

The Emergency Food Bill will give the secretaries of Agriculture and HEW the necessary authority to act on an emergency basis. The bill will not be an encroachment nor a substitute for the existing government food programs.

In addition to providing food and medical care, the bill will help pay the

administrative costs of deputizing private doctors to go on a voluntary basis to the areas of greatest need.

It will also help accelerate the implementation of new programs to bring organized medical care to areas where service is now non-existent.

Sen. Robert Kennedy (D., N. Y.) told the Senate that we know enough now to be certain that in this great, rich land of ours, we have a national hunger problem.

Kennedy told the Senate that in the last four months he had seen "migrant children in California, Indian children in Utah and Arizona, Negro children, in Washington, D. C., and in New York City—all of whom have one tragic thing in common—they do not have enough to eat.

"To some of these children," he continued, "meat and milk are a rarity. In some of these places, two meals a day are a luxury. For too many, in short, one meal a day of rice or beans or grits is the rule." (BP)

## Russian Baptists celebrate Aug. 18-28

Aug. 18-28 has been set by Russian Baptists for their centennial celebration, in tracing their beginnings to Aug. 20, 1867, in Tbilisi, Georgia.

The date, being several months earlier than expected by most Baptists in the West, catches some off guard who might have been able to attend at another time. One representative each from the Baptist World Alliance, the European Baptist Federation, and certain national groups of Baptists will probably be invited, European Baptist Press Service was advised.

Perhaps the early date for the Baptist celebration is to allow an interval of time to elapse between that religious event and the 50th anniversary of the Communist revolution, planned a few months later on.

The first officially known Russian to be baptized was a 27-year-old merchant named Nikita Voronin. He had been by background a Molokan, which was a sect of dissenters from the Orthodox Church. Voronin studied the Bible to comprehend the meaning of baptism, the Lord's Supper, and other spiritual matters.

Unable to find satisfying answers without assistance, Voronin turned to Martin Kalvaitis, a Lithuanian living in Tbilisi, who had been baptized in a Baptist church in East Prussia in 1858. Voronin was baptized at night in the Kura River near Tbilisi (sometimes known also as Tiflis).

Two years later, in 1869, a baptism in the Ukraine led to the beginnings of Baptist life in another area of Russia. Baptists of these two areas spread and in 1884 became the Baptist Union of Russia.

In the north, in what is now Leningrad, a group which was essentially Baptist originated in the mid-1870's, calling themselves after formal organization in 1909 "the Evangelical Christian Union." The Baptist union and the Evangelical Christian union came together in 1944 as the All Union Council of Evangelical Christians Baptists.

During the 10-day celebration in August, there is some likelihood Baptists may pay a visit to the area of the country where Nikita Voronin was baptized in 1867. (EBPS)

## Team for literacy

ATLANTA—An overseas evangelism-literacy project has been arranged between the (John) Haggai Evangelistic Association here and directors of Laubach Literacy, Inc. of Syracuse, N. Y.

The teachers will precede the evangelists seeking to teach the people to read, and the evangelists will follow through with evangelistic campaigns and materials to read. (EP)

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