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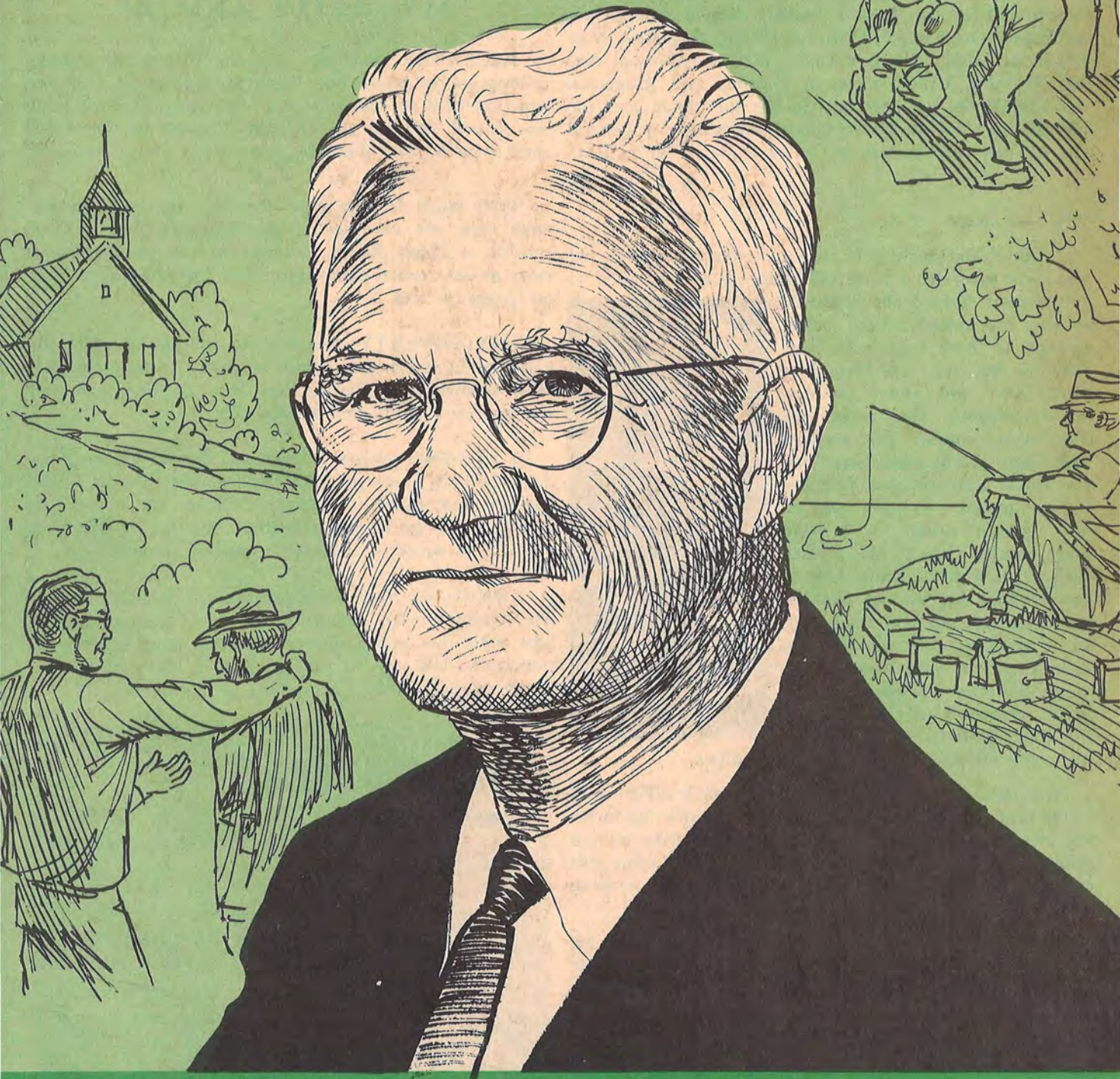
Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine JUNE 15, 1967



'Everyone's Grandfather,' Page 5

Clabe spotlighted

SOME rays of the Southern Baptist spotlight have penetrated into the remoteness of Bunker Hill and illuminated a rather unlikely prospect for notoriety — our old friend Clabe Hankins. A letter Clabe wrote last fall to Phillip B. Harris, secretary of the Training Union department of the Baptist Sunday School Board, was published recently in *Training Union Magazine*. Now this letter, with a photo of Clabe, is to be exhibited during Training Union weeks at Glorieta and Ridgecrest this spring. So, we are reproducing the letter and the likeness here, for the edification of our readers in general and of Clabe and his wife Sal in particular. Here's Clabe:

Nov. 1, 1966

"Deer mr. haris

"Editur McDonald give us yore letter today when we was in to town fer a little fall shoppin. we aint used to gettin mail direk from Nashville so you can emagine how proud we was to here from you. Now that sal has read all them nice things you said about me and my testimonies shes actin like shes actual proud she married me. I can tell by yore letter that you think I am on yore side but I aint to sure. some ways th new trainin union is a heap more trouble than th old. it used to be that a feller didnt haft to worry about studyin his part. he could jist get up and read outn his quarterly after he got to trainin union. now there is so much Scriptur to read and So many reforences to run that you jist about haft to study yore Bible some everday to be ready fer sunday.



"Sal says its jist as well that we are studyin next weeks sunday school lesson as a part of trainin union fer she says how else could we ever find time with all the milkin and feedin the hogs and sich. is this what you call cordination? Im fer it. We may even haft to have some more of it.

"After that lesson we had last sunday on tools fer Bible study some of us are beginnin to see how our preacher preaches all them good sermons. It aint that hes so smart, he jist knows how to study his Bible.

"Now that all us old heads out here at th forks of th creek have got strung out on the new trainin union we've got something to talk about besides crops, polyticks, and th weather.

"Keep up th good work and come to see us sometime. We might put you on th program.

"How much does one of them concordances cost? Sal and me is learnin how to use all them fancy helps in

th front and back of her new teachers refrence bible. We even look places up on the maps.—Clabe Hankins"

Thanks, Clabe, and hearty congratulations.

Erwin L. McDonald

IN THIS ISSUE:

RECENTLY concluded was the fiftieth anniversary celebration of South Side Church, Pine Bluff. In conjunction with the observance a 185-page paperback book was issued relating the church's history. In the Bookshelf, page 4, the volume by Vernon E. Guess is reviewed.

* * *

TOO much for one issue—that was our problem last week with our coverage of the Southern Baptist Convention at Miami Beach. So today we have the continued story of our annual Convention. See "More from Miami" on pages 6 and 7.

* * *

ANTI-POVERTY efforts in the mountains of North Carolina have brought words of praise from Evangelist Billy Graham. The Baptist Press story of his remarks on the war on poverty are on page 12.

* * *

A STRONG protest is registered by the Editor, page 3, to methods employed by Pulaski County Sheriff Frank Mackey and others to garner evidence for a case in court against an alleged prostitute. In another editorial, the way to peace in the Middle East is recommended.

* * *

ARKANSAS Baptist Newsmagazine's staff, as well as the judges for its Father of the Year Contest, fell in love with this year's winner although none know him personally. His story is told on page 5, the story of Ray Owen of El Dorado, "everyone's grandfather."

Arkansas Baptist

newsmagazine

June 15, 1967
Volume 66, Number 24

Editor, ERWIN L. McDONALD, Litt. D.
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Opinions expressed in editorials and signed articles are those of the writer. Member of Southern Baptist Press Association, Associated Church Press, Evangelical Press Association.

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

The way to peace

ISRAEL'S victory in lightning blitz over her Arabic adversaries is surprisingly like some of the victories of the Israelites as recorded in the Old Testament.

The Israelis this time, while greatly outnumbered by the opposing hosts, were not nearly so outnumbered as were Gideon and his 300 valiant followers at ancient Jericho. And the implements of war the Israelites currently carry apparently call for much less faith than did the trumpets and torches with which Gideon and his men were armed in their assault on the famous walled city. But against the setting of modern international involvements, the Israeli victory is about as remarkable as the fall of Jericho.

In the latest Arab-Israel war—the third in 19 years—both sides claim to be in the right and on God's side, and each vehemently contends that the other side is the aggressor. The Arabs base their claims on the very presence of the people of Israel on land which, they contend, was unrightly wrested from them by the great Jewish migration of the 1940's. The modern Israelites, on the other hand, point to ancient times for their title claims to the land.

Regardless of which side is right in the wrangle, the sympathies of the free world are overwhelmingly back of Israel in the present instance. The Arabs, with armed forces greatly outnumbering those of Israel, had drawn up all along the Israel borders with the avowed purpose of blotting Israel off the face of the earth. In such a confrontation the Israelis did the only thing they could do, unleashing their total military thrust against the enemy.

While we are happy that Israel has now secured for herself at least a reprieve from the destruction that has been promised her by the Arabs, we regret the tragic loss of life and the incalculable destruction of property on both sides. But the greatest regret of all is that the wholesale bloodshed, far from bringing peace has doubtless poured oil on the fires of hatred in the hearts of Jews and Arabs alike. There is no basis for hope that these enemies from ancient times, now that one is the victor and the other the vanquished, are going to be forgetting and forgiving and "living happily ever after."

The military strategy that has worked for the Israelites from Old Testament days still works, it seems, on battlefields. But the patterns for real and lasting peace are more clearly drawn in the New Testament. They are found, by all who will accept them, in the precepts and examples of Jesus Christ and by the miraculous change he alone can bring in the hearts of men.

The way to peace is the same as it has been from the beginning. In trite and simple language it involves loving God with all of one's heart and soul and loving one's neighbor—every human being—as oneself. But the

tragedy is that so many people think all of this is humanly possible. It is not. Only as God through Christ changes the human heart through the experience of the new birth can one have within himself the peace of God—"a peace that passes understanding." And having this peace, we become ambassadors for Christ, with the message and ministry of reconciliation for all people.

Officers' image

RECENTLY in these columns we were happy to commend Pulaski County Sheriff Frank Mackey and other law enforcement officers for solving the murders of two mothers and two children. Now we feel impelled to register a strong protest over methods used by Sheriff Mackey and others to garner evidence for a case in court against an alleged prostitute.

According to a report in the daily press of June 9, an employee of the State Police testified that by arrangement with the Pulaski County sheriff's office he went to an address on the New Benton Highway and had sexual relations with a woman whom he paid \$20.

The State Police employee is then reported to have gone to a deputy sheriff "who was waiting near the building" and to have reported what had happened. The deputy then moved in and arrested the woman in question, along with another woman.

According to the deputy making the arrest, Sheriff Mackey furnished the \$20 "for the investigation" and the State Police officer's help was enlisted "because he was unmarried."

We recognize that one of the most difficult aspects of a law enforcement officer's assignment is getting evidence that will stand up in court. But setting some one up to commit a crime or immorality in order to apprehend an offender strikes us as going too far beyond the call of duty and in the wrong direction. Such a practice is particularly deplorable when the licensed law breaker is one sworn to enforce the law.

Following less sensational methods of getting the evidence may result in some lawbreakers going free. But in the long run, respect of the police themselves for the law is one of the greatest contributions they can make toward encouraging law observance by the public. And this way lies the building and sustaining of the public image law enforcement officers so desperately need across the land.

* * *

MOST readers of Baptist state papers are housewives or professional, technical persons, according to a recent survey by the Research and Statistics Department of the Sunday School Board of the Southern Baptist Convention. The survey showed that one in each five readers files the papers for future reference and that the readers generally are in favor of the papers carrying a "Letters-to-the-Editor" department.

The African Crusade

Recently in a letter to the editor a note was sounded which needs clarification. This was a reference to the cancellation of the South African Crusade. The letter was to the effect that the Evangelism Department of the Home Mission Board should not get involved in evangelism on the foreign fields, nor should the Foreign Mission Board get involved in America.

(1) The Foreign Mission Board is involved in America. The Crusade of the Americas is an example.

(2) We only have one Evangelism Department and it is normal practice for it to coordinate evangelistic crusades for the Foreign Mission Board. Thank God the two Boards work together.

Also, the South African Crusade is going to continue. It would not be fair for it to be cancelled after three years of planning, thousands of dollars of expense and prayers and efforts for the Crusade. Therefore, many of us who have been asked by the South African Baptist Union and financed by our gracious churches are going in September of this year to assist those good people in this urgent crusade covering South Africa.

We urge the people to pray that God will grant us wisdom in preaching the Gospel of Jesus Christ. We ask that you pray that Holy Spirit power will undergird our preaching, witnessing and living among the people of South Africa and we urge that you pray for evangelism around the world.—Jerry Don Abernathy, Pastor, First Baptist Church, Crossett, Ark.

The bookshelf

The First Fifty Years, South Side Baptist Church, Pine Bluff, by Vernon E. Guess

As a part of the celebration recently of the 50th anniversary of South Side Church, Pine Bluff, the church published a 185-page paperback history. Author of the book, Vernon E. Guess, is an active laymen of the South Side membership, a graduate of Arkansas State Teachers College (now State College of Arkansas), and an executive of Arkansas Power and Light Company. This is his first book and he has turned in a good performance.

The South Side story is an inspiring account of a people who passed up many an opportunity to become discouraged and quit, and who held on to see the tides turn time after time in their favor. To cite one example of the tenacity of the church, it refused to die, during the depression of the 1930's, even though its annual receipts fell to

The quality of kingdom citizens

BY HERSCHEL H. HOBBS

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

(FIRST IN A SERIES ON THE BEATITUDES)

"And he . . . taught them, saying, Blessed . . ." (Matthew 5:23).

The sermon on the Mount may be called "The Constitution of the Kingdom of God." In it Jesus taught both the quality and the conduct which should characterize the Kingdom citizen. He begins by setting forth the eight qualities which are found in such a citizen. He did not describe eight different types of people, but the abiding and progressive condition in one person in eight different types of experiences. Each of these will be set forth in succeeding articles. The overall quality of these Jesus describes as a state of *blessedness* or *happiness*.

Note that each of the Beatitudes begins with the word "blessed" (used twice in the eighth). The Greek word is *makarios*. And since the verb "are" is in italics, this means that it is not in the Greek text. So "blessed" is an absolute expression; it is an unchangeable condition.

Unfortunately there is no one English word which fully translates this Greek word. Some render it as "happy." But "happy" suggests a condition governed by *happenings*. So it would be a changing state. "Blessedness" is infinitely higher than "happiness." Perhaps in our thought patterns "blessed" has come to be associated more closely with its meaning. The word "Beatitude" comes from the Latin *beatus*, and more nearly approximates the meaning than any other idea.

Barclay makes a helpful suggestion as to the current meaning (first century) of *makarios*. He points out that *he makaria* (feminine form) was used to describe Cyprus as *The Happy or Blessed Isle*. According to the ancients it was so beautiful and fertile that one needed to go nowhere else. For there one could find everything necessary for living a rich, full, complete life.

So may we not see in Jesus' use of this word the thought that the kingdom citizen (Christian) has within himself all that is necessary for the abundant life. His life is full and complete "in Christ" regardless of outward circumstances. Thus Jesus' use of *makarios* is suggestive of His words, "My peace I give unto you: not as the world giveth, give I unto you" (Jn. 14:27).

Of course, the Christian is not sufficient within himself alone. He is sufficient because of the cleansing and ruling presence of Christ in his life through the Holy Spirit. In subsequent articles in this series we shall see each Beatitude as expressive of a progressive experience. The former four deal with the Christian's relation to God; the latter four deal with his relation to other men.

\$3,500 and the interest on its indebtedness was running \$1,000 a month. Today the church has nearly 2,000 members and its annual receipts (for 1966) reach \$162,962. Church property is valued at \$712,086. Tal Bonham is pastor.

It's a Great Life, Don't Miss It, by Joe T. Odle, Christ for the World Publishers, Orlando, Fla., 1967, paperback

The author is editor of *The Baptist Record*, official organ of the Mississippi Baptist State Convention, and a former Baptist pastor. He provides here a helpful and challenging presentation of salvation as found in the Scriptures. The book is written in language easily understood by the average reader. It is profitable reading material for the Christian who takes seriously his obligation to witness for Christ, and for the lost person seeking to know how to be saved. It takes its title from the last chapter of the book, a chapter based on Hebrews 2:1-3.

We understand that his book was a heavy seller at the recent Southern Baptist Convention in Miami Beach and that it will soon be available through the Baptist Book Stores.

The Eternal Kingdom, A History of the Church, by F. W. Mattox, Gospel Light Publishing Company, Delight, Ark., 1961, \$4

The original manuscript was prepared by Dr. F. W. Mattox, president of Lubbock Christian College, and was subsequently revised and expanded by John McRay, of the Department of Church History, Harding College. It is one of the books recommended for collateral reading for the Conference on the Concept of the Believers Church, to be held at Southern Baptist Seminary, Louisville, June 26-30.

Dr. Mattox sets as his task reflecting "the true nature of undenominationalism" as seen in its historical setting found in the Bible.

'Everyone's grandfather'

is Baptist

Father of the Year

BY BETTY WOODS

'Salesman for the Lord'

'Ready sense of humor'

'Fisher of men'

The Cover

Arkansas Baptist
newsmagazine



—Portrait by George Fisher

A fisherman of men and of fish has been selected by the Arkansas Baptist Newsmagazine panel of judges as Arkansas Baptist Father of the Year. He is 74-year-old Ray Owen, a member of East Main Church, El Dorado.

Editor Erwin L. McDonald of the Newsmagazine will confer the Father of the year honor on Mr. Owen at morning services June 18 at East Side Church in El Dorado and will deliver the morning sermon.

In her letter of nomination for her fellow church member, Mrs. Raymond E. West describes Mr. Owen as "everyone's grandfather." He always has time for children, anybody's children, she writes. They seem to adopt him on sight and many call him, "Papaw."

Mr. Owen has four children of his own, eleven grandchildren and a great grandchild.

"Fishing for men is Brother Ray's business, but fishing for fish is his pleasure," Mrs. West says. When a stroke of paralysis brought him down, it was hard for him to hold a fishing pole. Being A Rube Goldberg inventor at heart, he thought up remedies to his situation, including a crude fishingpole holder.

Walter Ray Owen was born in Annonover in Cleveland County and received his education in one-room school houses in Cleveland and Dallas Counties. When he was 13 the family moved to Holly Springs, where he met his sweetheart,

Ola Crownover, a Methodist, in a Sunday School class. They were married in 1915. The couple attended, with the children, both Methodist and Baptist services on Sunday. When he was 23, Ray, a farmer, was ordained a deacon in Holly Springs Baptist Church. Later he accepted a job as an automobile salesman in Sparkman, and it was there that Ola, too, became a Baptist, joining New Hope Church.

Camden and a position with a music company drew him and his family in 1926. The Owens lived in Arkadelphia, too, before 1931, when they moved to El Dorado. Later, he went into the furniture and antique business and continued until his retirement in 1951.

While in the furniture business, he made many buying trips to Chicago, where he found the opportunity to do Gideon work among the derelicts of skid row. He still travels when he can for the Gideons, and has distributed an estimated 40,000 New Testaments. Brother Ray has given Testaments to every child in Ashley County who has attended the fifth through the twelfth grades in the last 20 years.

On the home field, as a member First Church, El Dorado, Brother Ray was chairman of the local missions committee which established two thriving Baptist churches in the community, Marrable Hill and East Main. When East Main was organized in 1931, Mr. and Mrs. Owen became charter members. He has taught the Progressive Men's Bible Class since that time.

The Owens' children are: Phil, owner of a radio service company in El Dorado and a deacon in First Church; Melva, Mrs. Hugh Melton, receptionist in a doctor's office, and primary superintendent of the Northside Baptist Church Sunday School in Lovington, N. M.; Margie Ola, Mrs. James Hanna, a graduate of Baylor University and Central College, with a master's degree from Northwestern, and an English teacher at Lafayette, La.; and Mary Jo, Mrs. George Crosley, an active member of First Baptist Church, Muscatine, Ia.

Mrs. West describes her nominee as the most unforgettable character she has ever known, with a ready sense of humor.

When Brother Ray goes fishing, she says, he packs as though he's going on a safari. She asked him one day, "Brother Ray, why do you take all those buckets, ropes, cans, bottles and jugs? Anyone would think you are a moonshiner."

His reply was, "Well, I'll tell you—if I ever need them, I'll be ready!" One of his children describes him thus:

"Daddy was a salesman, a very good one. He could meet anyone and look him in the eye and respect what the other man believed in, but yet that person knew that Ray Owen was a Baptist. I think he's been a pretty good salesman for the Lord."

Seeks greater cooperation

A Georgia pastor's motion that a committee be appointed "to discover possible areas of cooperation between the SEC and other evangelical groups with particular reference to witness and evangelism" was referred to the Executive Committee for study and report, on the final day of the convention in Miami Beach.

Alastair C. Walker of Griffin, Ga., had included in his motion an instruction "that no thought be given to organic union."

"We need to capitalize on the spirit infused by the World Conference on Evangelism held in West Berlin last year," Walker said in explaining his motion. "It was led by Billy Graham, a prominent Southern Baptist, and attended by many other leaders of this convention.

"Southern Baptists have been accused of not cooperating with anybody. Forty million Christians in the world believe in salvation by grace through faith, plus nothing, yet oppose existing ecumenical structures. They are waiting for Southern Baptists to light the fuse of evangelism throughout America."

Herschel Hobbs, Oklahoma City, former Convention president, moved that Walker's motion be referred to the Executive Committee to study and report back to the 1968 convention "without judging the merits or demerits of the motion." His substitute was adopted by majority vote.

The convention adopted resolutions on peace, population explosion and the separation of state recommended by its Resolutions Committee. The first and third of these measures revised and combined resolutions presented earlier by individual messengers.

The resolution on peace assured "our duly elected leaders in government that we support them in developing strong and wise policies, in pursuing a just peace in Vietnam, and in helping to maintain order in the world."

It further said, "We uphold in prayer men who are engaged in restrictive measures against destructive forces of invasion so that law and order may obtain."

Dr. Hobbs, chairman of the Resolutions Committee, said this part of the statement had been deliberately phrased "to include our police forces in embattled positions in our nation," as well as our armed forces struggling abroad.

Rufus Sprayberry of Texas complained at the microphone, "Nowhere do I find in the resolution where we support our men in Vietnam." He moved

to amend the measure to add that point and "to support our President as he searches for a just and lasting peace." He had earlier made a motion containing these points, which was referred to the Resolutions Committee. His amendment was defeated.

"Does this resolution suggest that we support a no-win policy in Vietnam?" asked Ray Jones of Knoxville, Tenn. He had authored a motion that the SBC go on record "as supporting in every way possible efforts to win the Vietnam War, reversing our present no-win policy."

Hobbs replied he did not think it is the responsibility of the SBC "to determine what the policy of our government should be in a war—win, lose or draw."

A motion to delete the statement on peace from the report of the Christian Life Commission, received by the Convention earlier, was tabled.

The resolution on population explosion was passed without debate. In it the SBC "commends to those married couples who desire it and who may be benefitted by it the judicious use of medically approved methods of planned parenthood and the dissemination of planned parenthood information."

Also approved without debate was the statement on separation of church and state.

It urged Congress "to enact legislation which would help clarify responsibility of the judiciary to interpret the meaning of the United States Constitution for separation of church and state, including constitutionality of federal funds in church-sponsored programs."

It resolved "that we remind all who call themselves Baptist to distinguish carefully the services that are publicly supported from the Christian ministries that should be supported exclusively by the churches and hold to programs that are clearly committed to Christ and his kingdom."

The convention adopted a resolution commending the American Bible Society. It referred to the Executive Committee two motions of messengers supporting the work of the Wycliff Translators (of the Bible) and Bible Translation Day. It referred to the Christian Life Commission motions on obscenity on radio-television and in literature.

The convention approved a motion of Duke K. McCall, president of Southern Seminary, that the President's address be made a fixed order of business.

Earlier, the convention referred a motion on evangelistic witness to Jews to the Home Mission Board and one

advocating short-wave radio broadcasts of the gospel to people in the Soviet Union to the Foreign Mission Board.

Registration as of Friday A.M.: 14,929.

—Gainer E. Bryan Jr.

102,250 enrolled in Baptist schools

MIAMI BEACH—Seventy-two Baptist schools reported an enrollment of 102,250 during the 1966-67 school year, an increase of 5,580 students, the Southern Baptist Convention was told here.

The number of ministerial students at the 72 schools decreased, however, by 235 during the year to a total of 7,275, reported the Education Commission of the Southern Baptist Convention.

Rabun L. Brantley, executive secretary of the SBC Education Commission, delivered the agency's annual report to the convention, presenting both a written summary of Baptist higher education and a 15-minute oral report.

The report covered enrollments at 54 Baptist colleges and universities (39 senior colleges and 15 junior colleges), seven academies, four Bible schools, six theological seminaries, and the American Baptist Theological Seminary, Nashville, supported jointly by the SBC and the National Baptist Convention USA,

Enrollments were up, as were the number of graduates, which increased from 12,205 to 12,604.

In addition to the 235 decrease in the number of ministerial students, there also was a loss of 130 in the number of mission volunteers reported, a decrease of 101 in the number of ministers of education students, a gain of 32 students in church music. In the four categories, there was a loss of 434 students reported.

The breakdown included a total of 7,275 ministerial students, 1,744 mission volunteers, 1,858 church education volunteers, and 1,234 church music volunteers in the 72 schools.

In addition, the Education Commission reported a total of 1,108 students listed as considering some type of church-related vocation.

No definite reasons were given in the report for the decline in the number of ministerial students, mission volunteers and education volunteers; but the report indicated that because of changes in the method of reporting this year, it is possible that the figure of 1,108 considering church-related vocations might include some of the losses in the specific vocations listed.

In the area of financial support, the Education Commission reported that the state Baptist conventions and the SBC increased financial support to the 72 schools by \$1.3 million during the year. (BP)

Fanning says SBC may die without integration

BY ROY JENNINGS

MIAMI BEACH—The Southern Baptist Convention will die unless its churches open their doors to all races and church members become concerned about the needs of people, Buckner Fanning, a San Antonio, Tex., pastor, predicted here.

In an address to the Southern Baptist Pastors' Conference, Fanning, 41-year-old pastor of San Antonio's Trinity Baptist Church, called for an expression of Christian love which would find church members involved as Christians on a personal level in all of the activities of their community.

Speaking on the strategy of penetration, Fanning told how his church had turned from the traditional approach of inspiration to one of action, then made this prediction:

"Unless our churches become places of worship where people of all races and classes meet together in Christ through worship and fellowship; unless we become great springs of new life flowing out from our sanctuaries into the hot parched prairies of human need; unless we Baptists experience a change of attitude and a change in direction, then we too will pass into the graveyard of denominations. . ."

Fanning said his church changed its approach after one of the members, a Christian businessman, told him he had all the inspiration he could stand and that he was ready to get his hands on some of the needs and problems of the world.

"I believe this man was voicing the feelings of thousands of men and women in our churches today who are hungry for an opportunity to translate their commitment to Christ into practical deeds of Christian service, and we, the leaders of the church, are largely responsible for their frustrations."

Fanning said his church members had only begun to see a church turn from an institution preoccupied with its own survival to a fellowship concerned with being a servant to people in the world.

The church is now meeting a variety of needs ranging from work in hospitals and nursing homes to rehabilitating juveniles, he said.

In three missions in the community the church members are providing outpatient clinics, pre-school programs, and supervised study halls under the guidance of public school teachers. A few years ago the church opened a distribution center for food, clothing, and household supplies for persons in need

throughout the world. Last year they sent 3,000 pounds of clothing to seven churches in Jamaica.

The church also offers legal help, job placement, location of children in foster homes, and a ministry to alcoholics, Fanning said. He posed this question to fellow preachers then answered it:

"What would happen if 15,000 Southern Baptist pastors decided to go home. . .to become the shepherd of the flock rather than the pet lamb? Some might lose their jobs, many would lose their status. But in losing we would find our souls," he said. (BP)

Editor named by board

Editor Erwin L. McDonald of the Arkansas Baptist Newsmagazine, a member of the board of trustees of Southern Seminary, Louisville, has been named to the board's executive committee for a three-year term.

On seminary board

Paul Power, layman from Indian Hills Church, North Little Rock, was elected to the board of trustees of New Orleans Seminary at the recent meeting of the Southern Baptist Convention in Miami Beach, Fla.

Says isolation cost too high

MIAMI BEACH—Southern Baptists, often called the problem child among Protestants for refusing to affiliate with other religious bodies, were urged here to reach for new plateaus of cooperation short of organic union.

The plea for Southern Baptists to work more cooperatively with others was made in a feature address by J. D. Grey of New Orleans, SBC president in 1952-54, on the closing day of the 1967 session of SBC.

Recalling how Southern Baptists have elicited the cooperation of other denominational groups on such issues as temperance, law enforcement, social justice and corruption in government, Grey told 15,000 fellow messengers "we need them and they need us."

Grey suggested Southern Baptists consider the plight of their foreign missionaries when they begin to balk. Out there, all Christians "either hang together. . .or hang separately" in the battle with "pagan hordes," Grey said.

In laying background for his plea for

Military chaplains needed

MIAMI BEACH—The Chaplains Commission of the Southern Baptist Convention last year initiated a church promotion aimed at providing spiritual preparation for an estimated 60,000 Southern Baptist young persons who enter and leave military service each year, the Southern Baptist Convention was told here.

In an annual report to the convention, the Southern Baptist Chaplains Commission, headed by George W. Cummins of the SBC Home Mission Board, Atlanta, outlined how the promotion campaign was carried out.

Cummins said 60,000 copies of a booklet entitled *Your Life and Military Service*, as well as church membership identification cards, were distributed to young persons before or soon after they entered military service.

A pamphlet, "Spiritually Prepared for Military Service," was also distributed for use in promotion.

Cummins, who directs the division of chaplaincy of the Southern Baptist Home Mission Board, said the number of active-duty military chaplains this year grew to 849, exceeding a predicted total of 600.

Of this total serving with the Army, Navy and Air Force, 100 are assigned to posts in Vietnam. This is twice the size of last year's Vietnam chaplaincy force, Cummins reported.

Cummins revealed a continuing need for chaplains in all fields, with the exception of the Air Force. (BP)

more cooperation, Grey opened on ecumenism and an account of his working relationships with other faiths as pastor of New Orleans' First Church.

"Ecumenism is a word being widely used today. It is used most inappropriately by many. To some it means just one thing: 'organic union — a world church.' In its derivation from the Greek it means 'worldwide, universal.' Basically, it is not a bad word. It is made bad only by its misuse and improper application."

Grey said there was a great deal of room for cooperation with other groups short of organic union. He cited Christian fellowship, brotherly love and unity of spirit. The practice of exclusivism in this age is a luxury Southern Baptists can ill afford, he said.

"We can no longer be little isolated islands in the great ocean of mankind. We cannot, we must not, draw up our pharisaical robes about us and remain aloof from other Christians and men of good will," he concluded. (BP)

Train Concord workers

BY JAMES R. STAGGS

Mrs. Mary Emma Humphrey, state Elementary director, conducted Sunday School training classes June 5-6 at First Church, Ft. Smith, for nursery and beginner workers. A special invitation was extended to workers in the other Concord churches to attend these sessions.

RECUPERATING

A. T. Suskey, pastor, Branch Church, is recuperating at his home following surgery at a Ft. Smith Hospital.

REVIVAL REPORTS

CALVARY, FT. SMITH, Apr. 23-30; Hoyt Aduddell, Harrah, Okla., evangelist; 8 for baptism and 3 by letter; Charles Whedbee, pastor.

TEMPLE, FT. SMITH, Apr. 16-23; Rhine McMurray, evangelist; 3 for baptism, Roy Gene Law, pastor.

JENNY LIND FIRST, May 7-14; Bill Reding, pastor, preaching; R. C. Meadows, directing the music; 2 for baptism.

TOWSON AVENUE, FT. SMITH, Ben Mosley, Oklahoma City, evangelist; 3 for baptism, 3 by letter; 19 rededications; Gene Palmer, pastor.

NORTHSIDE, FT. SMITH, Apr. 16-22; Bob Shoemake, evangelist; 4 by baptism, 1 by letter and 9 rededications; Orville Haley, pastor.

LAVACA, FIRST, Apr. 21-23; (Youth-Led), Doug Dickens, evangelist, and Robert Smithson directing the music; Doyle Lumpkin, pastor.

EASTSIDE, FT. SMITH, Apr. 16-21; Don Moore, evangelist; 3 for baptism, 4 by letter, 1 by statement and 11 rededications; George O'Neel, pastor.

GLENDALE, BOONEVILLE, May 1-7; Charles Whedbee, evangelist; 5 professions of faith, 4 for baptism and 2 by letter; J. Elton Pennington, pastor.

Hunt ordained

Sidney Hunt, Corning, was ordained May 21 by Reece Ridge Church, Maynard. Mr. Hunt is pastor of the Reece Ridge church.

Those taking part in the service were: Marion Berry, pastor, Reyno Church, who led in the questioning; J. Russell Duffer, associational missionary for Current River-Gainesville Association, who presented Mr. Hunt to the council and led prayer; O'dell Richardson, who presented the Bible, and Larry Evans, pastor, Calvary Church, Corning, who brought the message.



CAROL DOAK
Lake City
California



CARMAN REEVES
Jonesboro
Oklahoma



JOE HOGAN
Newport
California



HAROLD PERMENTER
Luxora
Mexico



LYNDA WASSON
North Little Rock
California

HOME WORKERS — Five Arkansas State University students have been selected to work with the Home Mission Board, Southern Baptist Convention, during the summer months.

Edmondson back in state

Don Edmondson, former minister of music and youth at Central Church, Magnolia, is returning from Oklahoma to accept the position of minister of music and youth at First Church, Fayetteville.

For the past three years he has served First Church, Enid. Mr and Mrs Edmondson have four children, Donna, Diana, Danny and David.



L. D. EPPINETTE



DELBERT CALLAWAY

Two Snows in one summer

At South Side, when it snows it pours.

So said Pine Bluff Pastor Tal D. Bonham on a recent Sunday when he announced two new staff members who will serve the church.

Paul Snow has accepted a call as minister of education and youth. He will be on the field June 16. Mr. Snow has been serving Riverview Church, Houston, Tex.

Ruffin Snow has been called as summer staff assistant. He graduated recently from Ouachita University and plans to enter seminary this fall.

Eppinette retires

L. D. Eppinette, for nearly ten years missionary to Trinity Association, Lepanto, has retired and is now living at 2506 North Berkley Drive, North Little Rock. He will be associated with his son, L. D., Jr., in Park Hill Piano and Organ Company during the week and will be available on Sundays for supplying preaching engagements.

Mr. Eppinette has served as the pastor of First Baptist churches at Newport, Prescott, Ashdown, Bearden, and Union City, Tenn. His pastorates also have included Central Church, North Little Rock, Ohio Street (now Second), Pine Bluff, and First Church, Altheimer. For three years during World War II he served as a military chaplain.

Dennis Coop has been named interim missionaries there were reported "all is now on the field, living in Lepanto.

Ordain Callaway

Delbert Callaway was ordained to the ministry recently by Horseshoe Church, Newport.

Members of the ordaining council were Dr. E. Fred Savage, professor, Southern College; Cecil Guthrie, missionary, Black River Association; Roy Runyan, Swifton; Willie Tilley and Sylvester Taylor, Horseshoe.

Among those attending were his parents, Mr. and Mrs. Cecil Callaway, and his sister, Mary. They are members of Elmira Church, Lawson, Mo., where his father is a deacon. Mr. Callaway graduated in May from Southern College.

Glorieta staffers

Four youths from Ft. Smith churches are serving on the staff of Glorieta Assembly, N. M., during a six-week period June 8-July 19. They are: Mary Zies, First Church; Sandra Terwilliger, Rebecca Hale, and Lynnann Zeltner, Immanuel Church.

New home missionary

Miss Sylvia Toone has been appointed a US-2 missionary by the Home Mission Board, SBC, and assigned to work in Sells, Ariz. She will work with Mr. and Mrs. J. D. Black helping with the work among the Spanish and Indians, and will assist with the children and general mission work. Miss Toone was commissioned at Central Church, Jonesboro, May 28, and will also be commissioned at



SYLVIA TOONE

Ridgecrest Assembly, Aug. 16.

A graduate of Arkansas State University, Miss Toone now teaches fifth grade in the Hillcrest Elementary School, Jonesboro. While at Arkansas State, she served on the BSU executive council as musical and devotional chairman. She participated in theme interpretations at two youth conventions and State Baptist Conventions. In the summer of 1963 and 1964 she was a Girl Scout Counselor. She served on the staff at Ridgecrest in 1964 and was a summer missionary to the Oregon-Washington area in the summer of 1965.

Ft. Smith music director

Mike Shields, son of Rev. and Mrs. Pat Shields of Clarksville, recently assumed duties as director of music and youth at Ft. Smith's Trinity Church where Rev. Eugene T. Moore is pastor.

Young Shields has served in similar capacities at Second Church, Clarksville, and at First Church, Alma. He is a junior at College of the Ozarks, Clarksville.



MARTIN SCHLUETER

Intern pastor

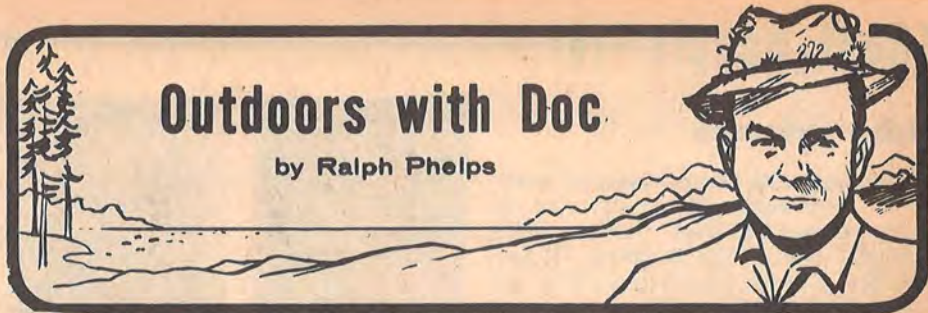
Martin Adolph Schlueter will begin this fall a year's internship at Long Beach Memorial Hospital in the department of pastoral care.

Mr. Schlueter is a graduate of Ouachita. He served as supply pastor for several churches in Arkansas. Mrs. Schlueter, the former Miss Patsy Ruth Caughman, Pine Bluff, is also a graduate of Ouachita.

JUNE 15, 1967

Outdoors with Doc

by Ralph Phelps



... And the address was made

Public speaking and fishing are a long way from being identical hobbies, but sometimes they complement each other quite well. Take a recent trip to Danville, for instance.

Since I was scheduled to deliver the high school commencement address there and since the shortest road from Arkadelphia to Danville crosses the upper end of Lake Ouachita, nothing was more logical than to leave town a little early and angle a bit en route to the windmill-turning. Dragging a boat and motor along might not have been the height of logic in terms of speech-making, but it made a lot of sense in regard to fishing.

Having heard that the bream were on the spawning beds, we went prepared for these little battlers. That meant that we took some crickets and a few number six hooks, the rest of the equipment being incidental. One partner had a casting rod, one a cane pole, and I had a fly rod. All were to prove equally effective implements of annihilation.

It took us a little while to find a bream bed, since normally our efforts are directed toward bass. However, a man had given us the general location of a bed; and after a little moving around we finally located it. Action then became fast and exciting.

Most of the bluegills were above average in size—that is, they would weigh around a pound each. (I hear a lot of fishermen bragging about catching a limit of two-pound bream, but the only thing such a remark proves is that they either don't understand fish-weighing or truth-telling or both!) Culling the smaller fish, we wound up with 75 of almost identical size.

The worst part of the trip fell the lot of the guy in the middle seat of the boat. Since we had gotten to the lake with only one usable cricket container, that poor slob spent at least half the time passing the bait. I finally tried putting a spare in my coverall pocket so I wouldn't have to wait so long for a refill. The gambit worked fine when the cricket didn't crawl out while I was landing a fish.

It took massive will-power to quit while the fish were still biting furiously, and I'll admit to being tempted to claim I was providentially hindered from keeping the speaking engagement. Judgment conquered desire, however, and I made it on time—smelling a little gamey, but happy as if I had good sense. Or a good scent.

NOTHING TAKES THE PLACE OF

The ARKANSAS BAPTIST NEWSMAGAZINE

IN THE CHURCH BUDGET

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ARKANSAS BAPTIST NEWSMAGAZINE

401 West Capitol Ave.

Little Rock, Arkansas

Dairy princess

Margaret Ann Edmondson, a sophomore at Ouachita University, was recently named Pulaski County Dairy Princess. She is the daughter of Rev. and Mrs. Edward Edmondson, 10 Covina Court, Little Rock.

The event was sponsored by the Commodity Promotion and Agriculture Information Committee of the Little Rock Chamber of Commerce.

Miss Edmondson, a graduate of Fuller High School, is majoring in home economics.

Solesbees in Philippines

Rev. and Mrs. W. A. Solesbee, Southern Baptist missionaries to the Philippines, left the States May 27, following furlough. They may be addressed at 8316 Polaris Street, Bel Air, Makati, Rizal, Philippines. Born in Greenwood, Ark, Mr. Solesbee grew up in Texas; Mrs. Solesbee, the former Ella Ruth Enloe, was born in Seymour, Tex., and lived in Young County, Texas, during childhood.

Receives OBU scholarship

Mary Matthews, a senior at Little Rock Central High School, has been awarded a \$100 journalism scholarship to Ouachita University. Miss Matthews, the daughter of Mr. and Mrs. James E. Matthews of 9 Southmont Drive, will enter OBU in the fall.

Takes Hawaiian post

A former Arkansas pastor, Luther F. Dorsey, has resigned as pastor of First Southern Church, Inglewood, Calif., to accept a call to be director of the Division of Cooperative Christian Education for the Hawaii Baptist Convention. Mr. Dorsey has been pastor of the Inglewood church for more than eight years. The resignation is to be effective June 10.

Byrd summer worker

Bill Byrd of Little Rock, a student at Arkansas State University, Jonesboro, will serve this summer as youth worker at Park Hill Church, North Little Rock. He will work with the Vacation Bible School, youth retreat, ball team, youth fellowships, Sunday School and Training Union groups and Siloam Springs assembly.

Executive secretary

R. Y. Bradford, pastor, First Church, Santa Fe, N. M., has been elected executive secretary of the Baptist Convention of New Mexico. He succeeds Harry P. Stagg.



MARGARET EDMONDSON



EUGENE T. MOORE

Ordain Duvall

Welch St. Church, Little Rock, recently ordained Bill Duvall to the ministry. He has served as pastor of the Douglas Church for several months. The charge was given by Missionary Amos Greer, Harmony Association, the charge to the candidate by Missionary R. V. Haywood. (AB)

Elmdale youth director

Miss Jane Ann Wilkinson, Nowata, Okla., a 1967 graduate of the University of Arkansas, has accepted the position as director of Elmdale Church kindergarten at Springdale, beginning in the fall.

Miss Wilkinson, now enrolled in graduate school at the University of Oklahoma, will be continuing her graduate studies part time this fall at the University of Arkansas. This summer she will work in Oregon as a student missionary.

Thompson at Conway

Brad Thompson Jr., who has completed his junior year as a church music major at Ouachita University, is serving as summer youth director of First Church, Conway.

Mr. Thompson, whose home is in Pochontas, plans a church-related vocation in the church music ministry following seminary training. (CB)

Serves Leonard Church

James Dollahite, Southern College student, is serving as pastor of Leonard Church, Gainesville Association. He is also working with the State Missions Department, which enables the full time work. (AB)



R. Y. BRADFORD



R. L. WILSON

Accepts college post

Dr. Eugene T. Moore has resigned effective June 30 as pastor of Trinity Church, Ft. Smith, to accept the position of director of admissions at East Texas Baptist College, Marshall. He has served the church for four and one-half years, during which time there were 233 additions to the membership.

The newly-created admissions position is a part of the college's expansion program, Dr. Moore stated, and his duties will largely concern the procuring of new students.

Dr. Moore is a member of the state executive board of the Arkansas State Convention and is on the finance committee of that board. He is also chairman of the Baptist student committee of Concord Association.

He came to the Ft. Smith church from Dallas, where he was pastor of Cliffdale Church. He is a graduate of Ouachita University. The college which Dr. Moore will soon serve conferred a doctorate upon him in 1952.

Jerry Reeves ordained

Jerry Reeves, associate pastor of First Church, Helena, was ordained to the ministry recently by First Church, Stamps. Dr. Carl Goodson, Ouachita University professor, served as moderator, and Dr. Loyd Hunnicutt, Central Church, Magnolia, brought the message.

In other news from Hope Association, Charles Baskin is the new pastor of Westside Church. (AB)

Long serves youth

Brad Long, Ouachita University student, is serving as youth director of North Crossett First Church for the summer months.

Named valedictorian

Ronald Louis Wilson, son of Mr. and Mrs. R. L. Wilson, was valedictorian of the 1967 graduating class of Blytheville High School, with a near perfect record, one B and the remainder all A's.

He was president of the senior class, and a member of the National Honor Society, Beta Club, "B" Club, Key Club, Student Council, Thespians, Chickasaw Choir, Boys' Quartet and Who's Who. He lettered in basketball in his junior and senior years and was voted all conference forward.

Ron will be a pre-med student next year at Southern State College, Magnolia. The Wilsons are members of First Church, Blytheville.

Billy Graham praises OEO'S 'war on poverty'

ASHEVILLE, N. C.—Anti-poverty efforts in the mountains of western North Carolina got a boost here recently when Baptist evangelist Billy Graham and national poverty program administrator Sargent Shriver visited community-action projects in the area.

Graham had been asked to dedicate a new water works system to serve 31 families at Blevins Creek in Avery County.

In addition, he and Shriver visited in homes and talked with persons in adult education classes and Head Start programs. They inspected a new crafts industry where residents are making rag dolls, wooden whistles and other crafts. At noon they ate lunch together at a community outdoor luncheon at the Blevins Creek Presbyterian Church.

"I wish every leader in the state and

congress could see what we have seen first hand today," Graham told reporters at the conclusion of the day.

He praised the Office of Economic Opportunity's (OEO) war on poverty projects as "neighbor to neighbor" efforts and said, "Those of us who profess to love God the most ought to do the most to help our neighbors."

Shriver, who is Roman Catholic, said the philosophical basis for the war on poverty was "self-help."

"Every major denomination supports this effort because they see it as a way to help individuals become free—free from hunger, free from disease, free from ignorance. Once a person is free from those things, they are also free to love God," Shriver emphasized.

"You can't really teach the gospel to people who are starving," he added. (BP)

Beacon lights of Baptist history

Baptists go to Japan

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

When Commodore Perry opened Japan's ports to the world in 1854 he carried a proclamation far greater than that of world powers. Unwittingly, he was being used as the vanguard of spiritual forces.

A young seaman, Jonathan Goble, was in this expedition. He was impressed by what he saw and experienced. He brought these interests home with him, told them, and they grew in intensity. He was sent back to Japan in 1860 by the American Baptist Free Missionary Society as the first Baptist missionary to that nation.

Mr. Goble set about translating portions of the New Testament and circulating such Christian literature as was obtainable, as well as preaching. When this missionary society turned its work over to the American Baptist Missionary Union in 1872 that society accepted Mr. Goble as its missionary. Rev. Nathan Brown, who served as secretary of the Free Missionary Society, joined him in his work. He had served as secretary of the Free Missionary Society, joined him in his work. He translated the whole New Testament into Japanese.

One distinguishing mark about the work in Japan was its quick reception by the middle class. Usually, Christianity finds its response in what is considered the lower class, or laboring group. But neither this group, nor the upper classes, were responsive to the gospel in the beginning.

Changes came in 1873. Christianity was recognized as a legitimate religion by the nation. The calendar of the country was changed. Old holidays were abolished and Sunday was made a legal holiday. That year the first Baptist church was organized at Yokohama with eight members, three of whom were Japanese.

Southern Baptists began work in Japan in 1889. As early as 1860 they had anticipated work in that land. On Aug. 3, 1860, Rev. and Mrs. J. Q. A. Rohrer sailed on the "Edwin Forrest" for Japan. The ship was never heard from after sailing. This couple, along with Rev. and Mrs. A. L. Bond, bound for China, were lost at sea. Thirty years passed before work could be started.

The work of both Northern and Southern Baptists has grown slowly. Many reading this will remember how General MacArthur pled for a Christian witness among these people after World War II. Many now predict Japan may be the future determining factor in the Far East.

Hays honors pastor

WASHINGTON—Forty-five ministers from 10 religious traditions met with the First Baptist Church here to help celebrate its 165th anniversary and the 30th anniversary of its pastor.

Founded in 1802 when Thomas Jefferson was President of the United States the First Baptist Church has been served by Edward Hughes Pruden since 1937.

John H. Shouse, chairman of the anniversary committee, pointed out that the newspapers reported that in Pruden's first sermon he urged interdenominational and interracial cooperation. This has been a characteristic of his ministry ever since, he said.

A Jewish Rabbi and a Roman Catholic pastor participated in the worship service by reading from the Old and New Testaments. Choirs from four other Washington churches joined the First Baptist choir to furnish music for the occasion.

Pruden pointed out that this is the first time that the Jewish, Catholic and Protestant faiths were represented in a service in First Baptist Church here.

"In the 30 years since coming to First Baptist," Pruden said, "I have seen this (inter-faith) concern grow in strength until today the whole religious world is moving toward greater understanding of differing points of view."

Samuel H. Miller, dean of the Harvard Divinity School and former pastor of the Old Cambridge Baptist Church, Cambridge, Mass., preached the sermon.

Carl W. Tiller, president of the American Baptist Convention, and Brooks Hays former president of the Southern Baptist Convention, participated in the anniversary service.

First Baptist Church renders a unique ministry in the heart of the nation's capital city. President Harry S. Truman was a frequent worshipper there, as has been Chief Justice Earl Warren and other highly placed government officials. President Lyndon B. Johnson worshipped there last September. (BP)

Heads Nevada Baptists

Horace O. Duke Jr., former pastor of First Church, Tyronza, has been named president of the Nevada Baptist Fellowship. A former Hot Springs resident, and a graduate of Ouachita University, the Institute of Religion, and Southwestern Seminary, Ft. Worth, Duke now resides in Las Vegas, Nev., where he is pastor of Desert Hills Church.

Your state convention at work

July-September Life and Work lessons

The theme of the July-September Life and Work Sunday School lessons is "Our Church in Today's World." The studies build on the foundation laid in the present quarter, which deals with "Our Lord and His Church." The aim is to help class members so to relate themselves to their church as to help it fulfill its mission in the midst of its present environment. Basic to the study is Jesus' teaching that his disciples are to be in the world but not of it, and are to function as "the salt of the earth" and "the light of the world."

The quarter's lessons are grouped in four units. These are Environment of the Church (lessons 1 and 2), Integrity of the Church (lessons 3-7), Ministries of the Church (lessons 8-11), and Evaluation of Churches (lessons 12 and 13).

Lessons 2 through 11 are based on the first epistle to the Corinthians. Problem factors in church life, such as those faced by the church at Corinth, are

reviewed through a careful study of that book.

The last two lessons draw on the messages to the seven churches of Revelation 2-3. The concluding lesson brings the quarter's study to a final focus on the question, "What about my church—what does Christ think of us?"—Howard P. Colson

Training Union director's kit

A kit of Training Union materials consisting of 52 pages (26 sheets) colored paper stock. Size 8½ x 11 inches punched to fit standard 3 ring binder. The kit will be used by Training Union directors, pastors, and ministers of education in their planning, organizing, enlarging, improving, and promoting the Training Union Program of the Church. The kit provides specific tools, instructions and examples for implementing the concepts in The Training Program of a Church.

Price: \$1.95—Order from your Baptist Book Store.

NEEDED!

Someone to lead the Juniors in the afternoon recreation during the second and third assemblies at Siloam Springs (July 3-8; 10-15). Room, meals, registration, insurance and small honorarium. Phone the Training Union Department, FR 6-2391, Little Rock.

Free hymnals for new churches and missions

From time to time our office receives requests for information concerning the complimentary offer of free Baptist Hymnals for new churches and missions. Policies concerning this offer are not always known by the requesting group, and we are therefore providing this as a matter of information. Request forms for this offer are available from our office.

A complimentary supply of 25 Baptist Hymnals will be supplied to newly organized Southern Baptist churches and missions provided the church or mission: 1) Initiates the request; 2) Is affiliated with an association and state convention which cooperates with the Southern Baptist Convention and is located in the continental United States or Hawaii or is a mission which is sponsored by a church, churches, or an association affiliated with same; 3) Has been organized within six months prior to the date of the receipt of the request for hymnals, or is to be organized within the next 60 days; 4) Has voted to request the hymnals.

This offer does not apply to mission activities in hospitals, rest homes, jail, and other institutions, or to churches and missions not sponsored by convention affiliated groups. If a mission receives hymnals under this offer, it will not be eligible for a second set when it becomes a church.

Dr. W. Hines Sims, secretary of the Church Music Department, Baptist Sunday School Board, Nashville, states that churches and missions from every state in the convention have taken advantage of this offer. Though this offer began in February, 1958, the Music Department has paid for the cost of these hymnals since 1962 at an annual cost of \$15,000. Since this time, 58,225 hymnals have been distributed under this offer. A total of 1500 hymnals have been shipped to 64 churches and missions in Arkansas.

Free music for new adult choirs

In addition to the above free offer, the Nashville Church Music Department will also provide free copies of The Church Musician for one quarter to newly organized adult choirs. Information regarding this policy may be secured from Dr. Sims.—Eleanor A. Harwell, Associate.

GA Camp Corner

Those attending state Girl's Auxiliary camps will meet many missionaries and local church leaders who will direct Bible Study...mission study...crafts...recreation. The following foreign missionaries are scheduled for the week of July 17-22.



MARGARET FAIRBURN



MISS ARLENE ROGERS



MRS. HARVEY KNEISEL



MRS. HARRISON PIKE

Miss Margaret Fairburn is on her first furlough from Liberia. Among her close co-workers are Dr. and Mrs. Wm. R. Tolbert Jr. Dr. Tolbert is vice-president of Liberia president of Liberian Baptist World Alliance. Mrs. Tolbert is president of the National WMU.

From Columbia comes Miss Arlene Rogers, director of nursing service at the Baptist Clinic. She first visited Columbia as a BSU summer missionary when, she says, "I learned the realities of the mission field and the blessings of serving Christ in such a place."

In 1964 Mrs. Harvey J. Kneisel Jr., went as missionary to Guyana. Of her

experiences she says that she has been harassed by communists, exhausted by travel (the country has few roads and water travel is slow), alarmed by alligators and jaguars, and thrilled by the people's response to the gospel.

Mrs. Harrison Pike, a native of Ft. Smith, is from Brazil. Actually, her duties are too many and varied to list. They include homemaking for her husband and three teen-aged children...state WMU executive secretary...president of Baptist orphanage board...teacher of English...supervisor of kitchen at Baptist camps, etc., etc.

Registrations are open for camps of July 3-8, July 24-29 and July 31-Aug. 5 for girls 9 through 15. Send inquiries and registrations to State WMU Office, 310 Baptist Bldg., 401 West Capitol, Little Rock, 72201.

Special orders and orders of the day

"It is common for deliberative assemblies to fix beforehand the hours for considering special topics. This may be done either by a main, or an incidental motion. When one particular thing is set to come up at a special hour, that thing is called a special order. When several things are arranged into a sort of a program, to be taken up at a special time, one after another, or to have a certain place in the daily business of the body, the things so arranged are called the orders of the day" (Kerfoot, p. 96). "When one or more subjects have been assigned to a particular day or hour (by postponing them to, or making them special orders for, that day or hour, or by adopting a program or order of business), they become the orders of the day for that day or hour, and they cannot be considered before that time, except by a two-thirds vote" (Robert, p. 71).

Special orders

When the hour arrives for a special order the chair must announce the fact and call for the special order. If he fails to do so any member may rise and say: "Mr. President, I call for the special order." It does not require a second since it is more of a claim than a motion. The chair must then say, "The special order is called for," and state what the order is, or have the clerk or secretary read it. Unless a motion is made to the contrary the matter is taken up. If other business was in progress at the time, it is postponed until the special order is disposed of.

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

The call for the special order cannot be amended. This peremptory call must be answered without any delay. It cannot be debated. It is not necessary for an affirmative vote since the body has already decided to consider it at this time. The body may vote in the negative, that is, the special order may be discharged or passed over. It may be passed over or postponed to a definite time. To do this, one will move "to discharge the special order," or "to postpone it" to a definite time. If either of these motions are agreed to, the order is passed over for the time being. The business which was pending at the time the call was made is then taken up where it was. If the motion is lost, the special order is then before the body for consideration.

When the special order is postponed it cannot be taken up until the time appointed except by unanimous consent or by the reconsideration of the vote which postponed it.

If neither the chair nor any member

When should the Lord's Supper be observed?

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

There are some denominations which make a great case out of the fact that they observe the Lord's Supper every Sunday. Of course, every Roman Catholic mass is also their special form of the Lord's Supper and is observed several times each Sunday, as well as at funerals, weddings, and most other religious occasions. The Quakers never observe it, and some others believe it should be observed only when we get to heaven and drink the fruit of the vine in the Father's kingdom!

Most Baptists observe the Supper on the first Sunday of each month or on the first Sunday of each quarter. This is mainly a matter of tradition, which grew out of the practice of the monthly or quarterly (fifth Sunday) meeting of the church for transaction of business, or out of the monthly visit of the part-time pastor. It does have, one important theological element back of it. Earlier Baptists understood that the Supper was an expression of the intimate fellowship and discipline of the church, and so they scheduled it at a time when the church was concerned with its own inner life—not in a public evangelistic meeting.

However, all this variation in frequency of observance is an outgrowth of the simple fact that the New Testament never lays down any requirements as to the time or frequency of the Lord's Supper. The clear and unmistakable witness of the scripture is, "This do ye, as oft as ye drink it, in remembrance of me" (I Cor. 11:25). This specifies no time or frequency, but it does require that whenever it is done, the real meaning must be preserved! This is the danger with the every Sunday observance by those who tack it on to an evangelistic service. It is removed from the central place it deserves, and it may become perfunctory.

One of the most serious departures from the New Testament meaning occurred when some ancient Christians began to carry about the elements as a "medicine of immortality" (Ignatius) and use them as a kind of magic potion on the sick. This is how it became a "sacrament," supposedly having "saving power!" Some ministers still take the elements to the sick or shut-ins, and the priests are required to administer the sacraments of the church in this way. It seems to me that if a member of the church is prevented by illness or other hindrance from ever coming to the church, then the church should go to him. The elements should not be carried by the minister like an individual sacrament, but an appropriate group from the church should go at the express direction of the whole church to partake of the Supper and thereby preserve the meaning of the one body, made up of many members.

Many groups of Christians today are trying to find new meaning in the Supper by observing it in a home with friends, at a class meeting, in a dormitory, or in any small group. Many testify that it is the most meaningful experience they have ever had with the Lord's Supper, because the group is so small and intimate. However, it seems to me that this could be a dangerous trend away from the oneness of the whole church which it is intended to express. The Lord's Supper can have its full meaning only in that fellowship of Christ's body which is carrying out the full mission which Christ gave to his disciples—making disciples, baptizing, and teaching them—in other words, in the church!

calls for the special order at the proper time it loses its privileged status and must take its chances in getting before the body.

Orders of the day

The adoption of a program or order of business by a deliberative body constitutes the orders of the day. This gives certain order of subjects a certain right of way at regular times or a particular privilege of being called up at certain specified times. "To refuse to take up the orders at the appointed time is an interference with the order of business similar to suspending the rules and

should require the same vote—namely, two-thirds. In other words, a two-thirds vote in the negative is necessary to prevent proceeding to the orders of the day. If the assembly refuses to proceed to the orders of the day the orders cannot be called for again until the pending business is disposed of" (Robert, p. 70). If the order of business is not being adhered to, any member may call for the orders of the day.

Any business which is displaced in a call for the orders of the day, when the orders are disposed of, comes back in the same form as it was when the call was made.

What about tomorrow?

What about tomorrow? is a question many boys are trying to answer. This is an important question for every boy.



JOHN ABERNATHY

For one it may be the all-important question of relationship to Christ in personal salvation; for another it may be the question of dedication of self to the Master. For others the question may be related to God's plan for their life vocation. Whatever the questions in the mind of boys, they need Christian counsel in finding the answers. Royal Ambassador Camp is an excellent place for boys to receive Christian answers to their questions. In past years many boys have found the answers to questions that have changed the entire course of their lives. For some, like Jimmy, the answer has been accepting Christ as Savior. Jimmy had joined the church but had never accepted Christ. During the course of a week in camp, listening to Christian discussions and devotionals in his cabin, associating at play with Christian boys, and hearing messages about Christ, especially prepared for boys, Jimmy realized he had never been saved. He talked with his counselor and accepted Christ as his Savior and made his decision known to the other campers. Others have faced the question of a life voca-

tion, and in the spiritual atmosphere of Royal Ambassador Camp have found and surrendered their lives to God's will. Some of these boys are in colleges in our

state today preparing to better serve the Master.

Two weeks of Royal Ambassador Camps remain for this year. The week of June 19-23 will be for Crusader-Pioneer age boys, and June 26-30 will be for all Royal Ambassador age boys 9-17. As this is being written there is still room in these two camps for boys of every age, especially for 15-17 year boys, in the week of June 26. Make reservations now for one of these weeks.

Dr. John Abernathy, for many years a missionary to China and later to Korea, will be serving as camp missionary during one of the weeks of camp. He will be a blessing to every boy attending camp. Just to know him and feel his fine Christian spirit will make a lasting impression on any boy.

What about tomorrow? Camp can make tomorrow worthwhile.—C. H. Seaton

The preacher poet

Imagination

Imagination, incomprehensible,
A trickster which befouls the mind
Or boon to thoroughly enrich it.
'Tis poet's arm and strong support,
The politician's happy dream,
And the inventor's urgent spur.
A thing it is that makes a man
Or somehow rules and ruins him.

It starts with ghosts for tiny tots
And make-believe to fill their days
But moves them soon to thinking
real

With ideas strange as puppy love.
Imagination fosters pride
And costs most people worlds of
care.

It gives to some a peacock strut
Nor shakes a finger at a fault.
It often causes reckless speed
Yet sometimes clings to quietude.
'Tis yours and mine thro all of life
To utilize as best we may.

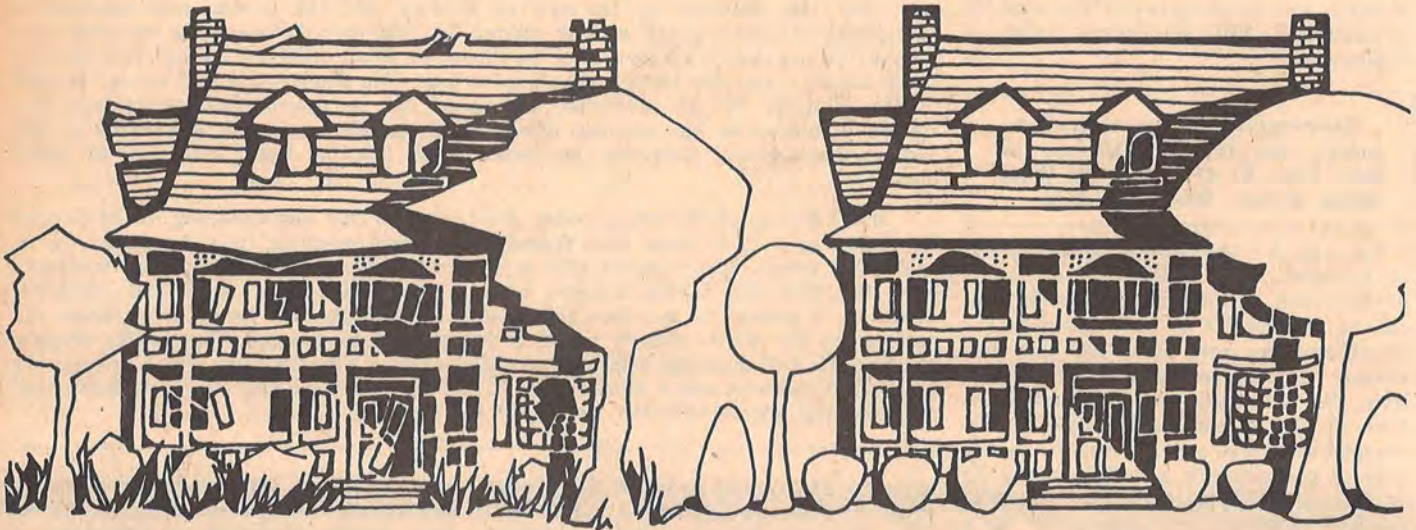
—W. B. O'Neal

Judgment on church

MANCHESTER, England—Communism might be explained as God's judgment on a church which had failed.

That suggestion was made here by the Rt. Rev. A. G. MacLeod, moderator of the Presbyterian Church of England, as he addressed its annual assembly.

He said the day of "the Christian ghetto" was done and the church would not survive if it looked inward. (EP)



Who Is Responsible?

The Christian is a manager of God's money,
and he is responsible for world
missions through the COOPERATIVE PROGRAM.



THREE ASSEMBLIES AT SILOAM SPRINGS

June 26-July 1—For Districts 1, 4, 7 (N. W., W. C., S. W.)

July 3-8—For Districts 2, 5 (N. C., Central)

July 10-15—For Districts 3, 6, 8 (N. E., E. C., S. E.)

Ralph Douglas, Business Manager

Lawson Hatfield and Ralph W. Davis, Directors

GENERAL INFORMATION

RECREATION Special announcements regarding recreational activities will be made during the noon meal in the dining hall. There will be no recreational activities during the morning sessions or evening worship services. Knee length sports wear may be worn during the afternoon recreation period.

SWIMMING Full robes or full dress must be worn to and from the pool.

BOOKS You are invited and urged to visit the book display. The Baptist Book Store, Little Rock, will have on display all kinds of books and Bibles.

LEAVING THE GROUNDS No one will leave the grounds from 5:45 p.m. until after the noon meal the next day without individual emergency permission obtainable at the Business Office. Young people leaving the grounds during the afternoon should be properly chaperoned and have the consent of their pastors or dormitory counselors.

AUTO RULES Cars should be parked at sunset and left until morning. Do not sit in parked cars at night. (Married couples and families are urged to cooperate.) Do not drive cars on the grounds during the tabernacle services or class sessions. Speed limit: 10 miles per hour.

LIGHTS OUT Lights in all cottages and dormitories must be out at 10:30 p.m. Any unnecessary noise or disturbance after 10:30 p.m. will be investigated and appropriate action taken.

FIREWORKS No fireworks of any kind will be permitted.

COOKING No cooking of any kind will be permitted in any of the dormitories, Deluxe buildings, cabins, or Faculty building during the Assembly.

THINGS TO BRING Pillow, bed linens, towels, toilet articles, light blanket.

PETS No pets are allowed.

MAIL Mail may be picked up at the Business Office. The address at the Assembly is: Arkansas Baptist State Assembly, Siloam Springs, Arkansas 72761.

LOST AND FOUND All articles found on the grounds will be turned in at the Business Office where they may be claimed by the owner.

EMERGENCY HOSPITAL Nurses will be available at the hospital building to render first aid. A time schedule for routine medications will be announced. Be sure all cases of sickness or injury are reported to the nurses at the assembly hospital.

PARKING The gates will be locked from 5:45 p.m. one day until 12:00 p.m. the next day. People driving from Siloam Springs and other places to attend any of the services will park their cars in the parking space on top of the hill north of the dining hall.

SUMMER STUDENT



ESTER GLOVER
California



MAE OLA THOMAS
Arkansas



FLORA KEY
Oklahoma



ANNIE B. KNOX
Arkansas



GLORIA FOSTER
North Carolina



DELORIS PICKENS
Arkansas



LEOLA LIDDELL
Louisiana



**CLAUDETTE
BURCHETT**
Texas



Worship service



Intermediate boys

MISSIONARIES

Have you ever wondered? "Is it really a worth-while work" college students serving for just ten weeks as summer missionaries? Yes, it is and here are some of the results that have been accomplished:

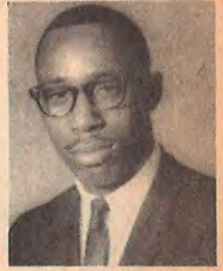
Last summer we had 13 Negro students appointed by the Home Mission Board to serve as summer mission workers. Five of these students served in other states and eight worked in Arkansas. These eight students served and worked in 20 churches, enrolled 1,179 children in VBS's, had 108 professions of faith and 112 dedications. They also served as counselors in Hart of The Hills Camp. We had 336 Negro boys and girls attending camp in 1966.

Now, this year of 1967 the Home Mission Board has screened and approved 12 college students from AM&N College to serve as summer mission workers. Six of them will serve out of the state and six will serve in Arkansas. Because we are proud of these students, we want you to become acquainted with them, too. Please include them in your prayers for great results for the Lord as they serve as your representative this summer.

This work is made possible by the support of local Baptist churches and individuals and through the Cooperative Program Home Mission Offering and Dixie Jackson, State Mission Offerings. Clyde Hart, Director, Race Relations



Swimming pool



JAMES HUMPHRYE
Arkansas



ALBERT COLLINS
Arkansas



ROBERT DICKERSON
Arkansas



MATTHEW JONES
Georgia

HART OF THE HILLS CAMP DATES

JUNIOR GIRLS (AGES 8 - 12)

JUNE 26 – JUNE 30, 1967

JUNIOR BOYS (AGES 8 - 12)

JULY 3 – JULY 7, 1967

TEENAGE GIRLS (AGES 13 - 17)

JULY 10 – JULY 14, 1967

TEENAGE BOYS (AGES 13 - 17)

JULY 24 – JULY 28, 1967



Lost in the big woods

BY ELIZABETH WHITE

Sammy was a little boy about—well, just about your age. He lived in a small, white house near the edge of the Big Woods. Every morning when Sammy went out to play, his mother said, "Now, Sammy, stay close to the house. Don't go near the Big Woods or you will get lost."

Sammy thought it sounded like fun to be lost in the woods. Sometimes his father would take him there for a walk. It was always so pretty and cool. Once they had seen a tiny bear cub hurrying off through the bushes.

One hot summer afternoon as he was going out to play, his mother called, "stay near the house, Sammy."

For a while Sammy played with his toys near the house; but, oh my, it was hot! Looking up, he saw a beautiful yellow butterfly go flying past him. Jumping quickly to his feet, he started after it. It paused for a moment in a clump of bright red flowers. Just as Sammy reached for it, away it flew. A short distance from him, it hovered in the air a few minutes, then was off again, flitting gracefully through the leaves and out of sight.

Sitting down under a tree, Sammy looked around. It was much cooler there. A soft breeze blew the flowers that grew

at his feet. He could see a tiny bee flying in and out of the flowers. Across the grassy meadow was the house.

Just then a small brown bunny with a white, powder-puff tail hopped by him and on down a little path. Jumping up, Sammy ran after him. He ran and ran. After a while his legs grew tired. He came to a little stream where he sat down to rest. He sailed some twigs and leaves in the water and built a fort in the sand. When he felt rested, he got up and looked around. Where was the brown rabbit? Where was his house?

"Oh, dear," exclaimed Sammy, "I had better hurry home."

Turning around Sammy started back. He walked and walked and walked. How tired his legs grew! Now the woods didn't look so pretty. The flowers nodded their heads as he hurried by, but Sammy didn't see them. Now everything was different. It was beginning to get dark, and he still could not find the little path where he had seen the brown bunny.

"Why, I must be lost!" thought Sammy.

Suddenly there was a crash in the bushes just ahead of him.

"Wh-what's that?" cried Sammy.

He turned and began to run. He ran just as fast as he could. It wasn't long before his legs were so tired that he just had to rest. Sitting down under a big tree, he looked around. Whatever had frightened him must have gone the other way.

What strange sounds he heard! He could hear something quite near. In fact, it was in the tree above him. Looking up, Sammy saw two big yellow eyes.

"Oh!" cried Sammy.

Scrambling to his feet, he started off again. He hadn't gone far before he stumbled over a root and fell. Sitting there in the growing darkness all alone, rubbing his knee, Sammy began to wish he had never seen the butterfly or the little brown rabbit.

"Who-o-o-?" asked an owl in the tree above him.

"Croak, croak," answered a toad nearby.

"Chirp, chirp, chirp," called a cricket from somewhere behind the tree.

Sammy sat quite still listening to the strange noises all about him and staring wide-eyed into the dark night. Suddenly he remembered the things his teacher said in Sunday School last Sunday about how Jesus is always close to you. Sammy closed his eyes and prayed that he would be found.

Sitting there with his eyes closed, Sammy began to feel that he wasn't alone or lost. He still didn't know the way home, but he didn't feel afraid any longer.

A short while later, a light came shining through the woods.

"Sammy," a voice called. "Sammy, where are you?"

Sammy didn't hear it. He was so tired he had fallen asleep under the tree on a soft bed of leaves.

The light came nearer. Soon, it shone on Sammy where he lay asleep. Gently, his father picked him up and started home.

Sammy opened his eyes. "Oh, Daddy," he cried, "did Jesus send you to find me?"

"Yes," smiled his father, "he helped me to find you."

Slowly Sammy's eyes began to close. "It isn't any fun being lost, after all," he murmured.

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Paul's prayer for the church

BY L. H. COLEMAN, PASTOR

IMMANUEL CHURCH, PINE BLUFF

Life and Work

June 18

Ephesians 3:13-21

In this lesson Paul continues his discussion of the unity of all believers in Christ. This passage actually is Paul's prayer for the church at Ephesus which he founded.

I. Introduction v. 13

The first verse of Chapter 3 states that Paul was a prisoner (in Rome) in the interest of or on behalf of the Gentiles. In Verse 13, Paul is interested in the attitude of the Gentiles toward his imprisonment. Paul desires that his readers will not faint or become faint hearted because of his tribulation. Paul does not want his readers to be discouraged upon hearing of his imprisonment. Paul's tribulation is really in their best interest and to their glory. Paul viewed his imprisonment as a means for more effective service to Christ. Paul simply desires that the Gentiles have the correct point of view regarding his suffering or imprisonment.

II. The main body of the prayer vs. 14-19

1. The strengthening of Christ. vs. 14-16.

Paul's address is to his heavenly father. Note Paul's use of the word "Father" in the book of Ephesians; (1:2, 3, 17; 2:18; 3:12, 4; 6:4, 20, 23). The best and easiest way to think of God is through the meaning of the word "Father." It is the tremendous duty of all earthly fathers to be as good a father as God.

Paul asks that the Holy Spirit strengthen "the inner man." This refers to the inner spiritual life. The Bible states, "For as he thinketh in his heart, so is he." (Prov. 23:7). The Bible also states, "For out of it (the heart) are the issues of life" (Prov. 4:23). Undoubtedly Paul meant the will, conscience, spirit, and reason of man. The strengthening of the inner man comes when Christ takes up his permanent residence in the man. Christ resides and presides in our hearts. Christ is our strength. In the place of weakness Christ gives strength.

2. The comprehension of the love of Christ. vs. 17-19.

Paul gives three main ideas in this passage, (1) We are rooted and grounded in God's love; (2) we cannot fully comprehend this love; (3) we can know through personal experience God's love.

The idea of being rooted and grounded in God's love refers to a tree that has deep roots in the earth. God's love gives stability, a firm foundation which can not be shaken.

Paul's reference to the measurement of God's love points to the sheer vastness of this love. Paul desires to grasp the full meaning and significance of it. Paul's description of the height, depth, length, and breadth is indicative of the incomprehensible element of this love. God's love is all-encompassing.

The best approach to the subject at hand is via the personal experience route. The love of Christ should be known and experienced by man. Paul desires that his readers experience the reality of God's love in Christ.

III. Benediction of praise vs. 20-21

Paul's lofty and sublime prayer ends

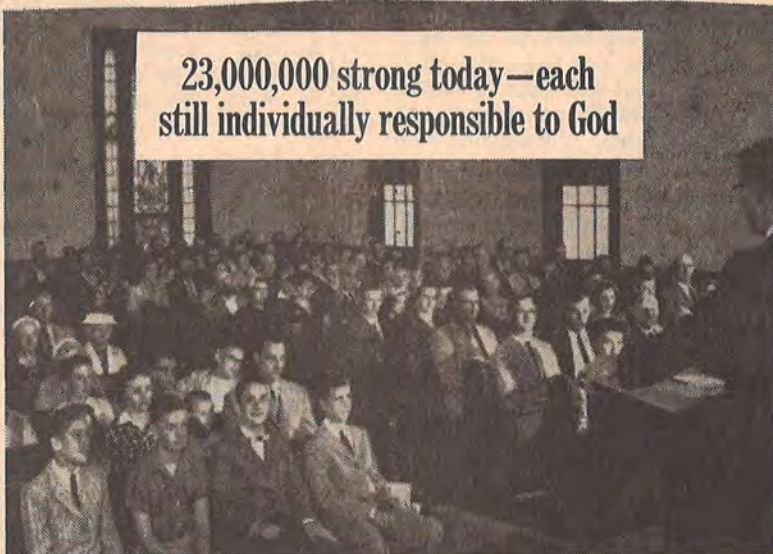
in a doxology of praise. Our God is able. He is able to perform greater works than what is asked or thought by the believer. Our requests to God are exceeded by God's ability to answer prayer.

Paul closes the passage with a glorious picture of the church. The church is the medium within which the great glory of God is displayed or demonstrated. The glory of God is the goal of the church, the end for which the church was established.

Conclusion:

The great need of the church today is to go out and tell the world of God's redemptive love. After we have experienced Christ's love we should share this great love with others.

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O.K. Armstrong
and
Marjorie Moore Armstrong

From Roger Williams to Billy Graham, America's Baptists, despite their diverse witness, have always been united in their defense of spiritual liberty. The newest volume in the 'Religion In America Series' tells their story in a book every Baptist should own — "a fascinating narrative of the role of Baptists in helping to shape American history." — Lynn E. May, Jr., Southern Baptist Convention. THE INDOMITABLE BAPTISTS, just published, is \$5.95 at your Baptist bookstore now.

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The church at Antioch

By RALPH A. PHELPS JR.
PRESIDENT, OUACHITA UNIVERSITY

International

June 18

Acts 11:19-30

The religion founded by Jesus Christ was destined, despite the zealous efforts of some believers to keep it within Judaism, to break out of its small Palestinian shell and grow until it reached all the known world. Today's lesson considers an important step in this expansion as we look at the infant church at Antioch, a city 300 miles north of Jerusalem and, with a population of nearly a million, the third largest in the Roman Empire.

Antioch, known as "Queen of the East" was the capital of Syria. It was well known as a center for the worship of Daphne and Apollo, in connection with which worship a number of extremely lewd sex activities were practiced. The city desperately needed a Christian witness.

To understand the text, one needs to remember that a considerable period of time elapsed between the events mentioned in Acts 11:19 and 11:20—several years, at least. Dr. Frank Stagg says, "Verse 19 goes back to the martyrdom of Stephen, but verse 20 refers to a time when Saul had been in Tarsus as a Christian. Saul's conversion and his years in Arabia, Jerusalem, and Tarsus must be allowed for between . . . 11:19 and 11:20" (The Book of Acts, p. 125). Since Saul was converted by 35 A.D. and Claudius, mentioned in 11:28, reigned from 41-54 A.D., the outside time limitations can be determined but not the exact date.

The central figure in this lesson is Barnabas, one of the truly great men of the New Testament era. F. J. Foakes Jackson says, "We cannot forget that Barnabas was the real pioneer of a world-embracing Christianity." The name means "son of exhortation" or "son of encouragement."

I. A new sphere vv. 19-21

When the anti-Christ forces sought to stifle the voice of believers by murdering Stephen, they simply scattered burning embers that started fires in many places. Some of those who were dispersed "traveled as far as Phoenicia and Antioch." Apparently these Christians originating in Jerusalem were unconcerned about the Gentile world's conversion, for Luke says they were "speaking the word to none except Jews." Although they were in new territory, they still had their old anti-Jewish prejudices.

Fortunately, however, there were others who came to Antioch who preached "the Lord Jesus" to the Greeks (i.e., non-Jews) also. There were men from the Isle of Cyprus and from Cyrene in North Africa. It is possible that Christianity had already reached their native land before they came to Antioch, or it may be that they were Cypriots and Cyrenians who had been converted elsewhere—maybe at Jerusalem while there on business. The Scriptures do not say.

Regardless of how they had arrived at Antioch, their work was effective. "And the hand of the Lord was with them, and a great number that believed turned to the Lord."

II. A new recruit vv. 22-26a.

When news of these conversions reached the church in Jerusalem, the membership sent Barnabas, a leader in their midst, to Antioch to investigate. His selection was a happy one, for he was not anti-Gentile in his attitude, nor was he a man who thought that a work was not good unless he had done it.

When Barnabas saw that the grace of God had been manifested, "he was glad; and he exhorted them all to remain faithful to the Lord with steadfast purpose; for he was a good man, full of the Holy Spirit and of faith." As a result of the witnessing, "a large company was added to the Lord."

Because the work had grown so rapidly, more help was needed in a leadership role. For some reason Barnabas knew that Saul was at Tarsus, the great tentmaking center where Saul was apparently plying his trade. The story says simply, "So Barnabas went to Tarsus to look for Saul; and when he had found him, he brought him to Antioch." We could wish that the record contained more of the burden which Barnabas laid on Saul's heart, for it must have been a moving plea.

For a whole year Barnabas and Saul labored together among the converts at Antioch. They "met with the church, and taught a large company of people." Their missionary work seems to have been primarily that of teachers.

John Calvin observed that the greatness of Barnabas is reflected in the way he brought Saul into the picture when he could have retained first place for himself. His basic concern was that Christ should be pre-eminent, not that Barnabas have personal status.

III. A new name v. 26b.

It was during this time in Antioch that the disciples were first called "Christians," a designation which has continued until this present time. Whether or not it was first used as a term of derision, we do not know; but it does seem to indicate a close identity of the believers and their Lord Jesus Christ.

Dr. Stagg says, "The new name was well suited to a movement rapidly asserting its universal character. The term is basically Greek, expressing a Hebrew idea (Messiah), and its form (suffix) is Latin. It may also reflect the transition from being a sect within Judaism to becoming a separate movement."

IV. A new project vv. 27-30.

Some time during the reign of Emperor Claudius, "prophets" came from Jerusalem to Antioch and addressed the people. "Prophets," of whom several are mentioned in Acts, were men who interpreted the mind of God to the people and the people to themselves.

One of these, Agabus, led by the Spirit, foretold a great famine that would spread over "all the world"—i.e., over the Roman Empire. Several secular historians mention such famines during this era, so the suffering was apparently widespread.



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U.S. MAIL?**

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Upon hearing Agabus, the disciples at Antioch immediately launched a relief campaign for the Christian brethren in Judea. Every one gave according to his ability, and Barnabas and Saul took the offering to the elders, probably at Jerusalem. The project is a remarkable illustration of social service by one church for another. Christians at Antioch obviously believed that they were their brothers' keepers.

William P. Barker in **Saints in Aprons and Overalls** points out that

Barnabas did not criticize the Jerusalem Christians for their poverty or lecture them on taking care of their own needs. "Instead, he organized a Famine Relief Fund... It was typical of Barnabas to instigate a special drive to feed the hungry. Furthermore, when the drive went over the top, Barnabas did not sit back and bask in glory... He personally went on the long, dusty trip to Jerusalem to see to it that the money reached its destination, and assisted in helping the needy. Barnabas was not content to let his charity be impersonal. Too often we buy ourselves an easy conscience; we think that the checkbook is enough. Barnabas is an example of one who had the personal, sympathetic touch."

Would that there were more churches like Antioch and more Christians like Barnabas!

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A Smile or Two

That drug him in!

"Have you been to any doctor before you came to see me?" asked the grouchy doctor.

"No sir," replied the meek patient. "I went to a druggist."

"That shows how much sense some people have! And what sort of idiotic advice did he give you?"

"He told me to come and see you."

Speak up

The patient was complaining of her hearing. "Doctor," she said, "it's getting so bad that I can't even hear myself cough."

"We'll take care of that right now," said the doctor soothingly. "Have this prescription filled and take two pills a day."

"Pills!" exclaimed she. "Will they help my hearing?"

"No," admitted the doctor, "but they will make you cough louder."

Truth in packaging

A man was standing near a marina in a Florida town admiring the luxurious yachts docked there. The names of the pleasure boats tickled his fancy. There were the Mermaid, Lily Jo, Starbrite and LoLife. But the one which amused him most was called, quite simply, The \$47,550.00.

Letters of the law

A man was hauled into a traffic court a while back for making an illegal turn.

"I didn't want to turn, Judge," he explained. "I wanted to go straight on, but then I saw a sign, 'NO U TURN,' so I did!"

Major in athletics

Fred: "She said she'd be faithful to the end."

Jo: "That sounds good."

Fred: "You think so? I'm the quarterback!"

CHURCH PEWS

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Rt. 1, Barber, Ark.

Attendance Report

June 4, 1967

Church	Sunday School	Training Union	Ch. Adms.
Alexander Hicks	57	39	1
Ashdown Hicks First	36	27	1
Atkins First	115	34	2
Berryville Freeman Hgts.	136	50	1
Blytheville New Liberty	124	32	
Camden First	468	120	5
Crossett			
First	477	118	8
Magnolia	145	121	
Mt. Olive	241	101	
DeQueen Lone Oak	71	43	
El Dorado			
Caledonia	38	38	
East Main	293	98	1
Ebenezer	147	73	
First	660	407	7
Forrest City First	509	147	2
Ft. Smith Towson Ave.	147	69	1
Greenwood First	306	108	3
Gurdon Beech St.	154	47	1
Harrison			
Eagle Hgts.	219	70	
Northvale	104	50	2
Hope First	486	151	13
Jacksonville			
Bayou Meto	120	76	4
First	480	154	6
Jonesboro			
Central	480	188	3
Nettleton	238	109	3
Little Rock			
Crystal Hill	167	88	1
Gaines Street	417	208	2
Immanuel	1116	365	1
Life Line	472	101	1
Rosedale	277	112	
Magnolia Central	583	191	7
Manila First	139	79	
Marked Tree Neiswander	92	64	
Monticello			
First	275	100	
Second	229	88	
North Little Rock			
Baring Cross	541	141	
Southside	30	7	
Calvary	423	156	
Forty-Seventh	175	86	3
Harmony	59	43	
Indian Hills	101		103
			(charter members)
Levy	451	124	2
Park Hill	748	205	5
Sylvan Hills First	238	54	
Paragould First	479	141	6
Pine Bluff			
Centennial	254	96	
South Side	650	205	8
Tucker	27	19	2
Watson Chapel	192	77	
Springdale			
Berry St.	80	51	
Elmdale	261	83	5
First	404	99	2
Oak Grove	50	25	
Stephens First	136	97	
Texarkana Beech St.	422	97	1
Community	18		
Van Buren			
First	412	173	9
Oak Grove	170	92	2
Vandervoort First	47	35	
Walnut Ridge First	263	89	1
Ward Cocklebur	38	31	
Warren			
First	405	98	1
Southside	97	48	
Immanuel	261	85	1
West Memphis			
Ingram Blvd.	267	91	2

In the world of religion

Mormons to end bias?

PALO ALTO, Calif.—The U. S. Interior Secretary has challenged the Church of Jesus Christ of Latter-day Saints to end its practice of discrimination against Negroes by admitting them to full membership in the sect.

Stewart L. Udall told the editors of *Dialogue*, a magazine for Mormons edited by two Stanford University staff members, that "the restriction now imposed on Negro fellowship has no real sanction in essential Mormon thought."

Udall, a lifelong member, said his church allows Negroes to become members, but bars them from membership in the priesthood, to which nearly all Mormon men and teen-age boys belong. Only members of the priesthood may hold leadership posts, even on the local levels.

Mormons believe Negroes are cursed by God for their activities in a previous existence. (EP)

Ruschlikon graduates three

Three students graduated from Baptist Theological Seminary, Ruschlikon, Switzerland, during ceremonies April 27. They came from Norway, Spain, and Denmark.

Bachelor of divinity degrees, in each case with magna cum laude honors, went to Carlos Santin of Madrid and Odd Joo of Kristiansund North, Norway. Ove Jensen of Aarhus, Denmark, received an advanced diploma.

In the graduation address, C. Ronald Gouling, London, general secretary of the European Baptist Federation, told the three graduates that man has attempted throughout history to write God off as irrelevant to the current time.

'Worlds Apart' wins

GLENSIDE, Pa.—The National Evangelical Film Foundation has picked its winners and announces as the "Best Film of the Year" *Gospel Films' "Worlds Apart."*

Dr. Harry G. Bristow, N.E.F.F. president, said the "Christian Oscar" for the Best Actress is Lynn Borden for her part in "Worlds Apart." Best Actor of the Year award (second year in a row) goes to Robert Sampson in "For Pete's Sake." (EP)

See people unhappy

WASHINGTON, D. C.—A sense of insecurity pervades the society of America today, according to a national survey conducted by the weekly *U. S. News & World Report*.

Information released on the survey, carried in the magazine's May 22 issue, explains that war in Vietnam and demonstrations at home "have the American people on edge." There is uneasiness, too, the report says, about rising prices, taxes and federal spending. "Crime has nearly everyone alarmed."

"In a time of plenty, these worries show up in a broad sampling of opinion."

Other things on people's minds include religion, the draft, morals and patriotism, the report states. (EP)

Jewish oral history

NEW YORK—To "chronicle and preserve the rich and unique American Jewish experience of the last seven decades," the American Jewish Committee plans to prepare the first all-inclusive Jewish Oral History Collection.

The announcement was made at the closing session of the pioneer human relations agency's 61st annual meeting at the Waldorf-Astoria Hotel, by Nathan Perlmutter, director of Domestic Affairs for the Committee.

The collection will eventually include thousands of tapes, with accompanying transcriptions, interviews, speeches, reminiscence, conversations, poems, and sermons. Perlmutter explained: "It will not only document what has happened, but will preserve the flavor of our times and the sights and sounds that pass our way but once." (EP)

Jerome Hines cited

COLUMBUS, O.—Jerome Hines, bass-baritone of the Metropolitan Opera Company, will receive the twelfth International Youth's Distinguished Service Citation at the 49th International Christian Endeavor Convention in Detroit, Mich., July 3-7, according to the Rev. Christian A. Tirre, executive secretary of the International Society of Christian Endeavor.

Mr. Hines will be presented with the award at the evening mass meeting on Friday, July 7, by Dr. Daniel A. Poling, honorary president of the World's Christian Endeavor Union. He will be the twelfth recipient of this honor. (EP)

'Gospel Wagon' runs

LOS ANGELES—The venerable and traditional "Gospel Wagon" roamed the streets of downtown Los Angeles Monday morning, June 5, when the Union Rescue Mission launched its weeklong 76th Anniversary Observance.

The Union Rescue Mission has been re-living its founding days annually since 1953 by resurrecting the Gospel Wagon and bringing it out each year during the anniversary observances. (EP)

Publishing in Yugoslavia

The Baptist newspaper in Yugoslavia reports that a publishing house in Zagreb will publish the Bible. No details about the number of copies, or the particular language, were mentioned.

"According to the prediction of the editors," the Baptist paper stated, "the Bible will be in two volumes and is expected to leave the press towards the end of this year." The "Stvarnost" (Reality) publishing house in Zagreb is named as the producer.—(EBPS)

Assemblies literature

SPRINGFIELD, Mo.—Beginning in early 1968, the Assemblies of God will offer a "Foundations for Faith" course for sixth-graders in the denomination's 8,443 churches in the U. S.

The revised nursery age-level Sunday School course produced by the Assemblies' Gospel Publishing House here is expected to be in church classrooms this fall. (EP)

Plan health program

Toronto, Ont.—A project to provide health benefits to missionary personnel was one of the major decisions at the first annual House of Delegates which met here under sponsorship of the international Christian Medical Society.

The plan, developed at the May 5 and 6 meeting attended by 54 delegates from 16 localities in North America and abroad, will provide health insurance at reasonable cost for participating missionaries. (EP)

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