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Arkansas Baptist State Convention

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MATTHEW 4
 the Pharisees of the
 and Pharisees, ye shall in
 enter into the kingdom of
 have heard that it was
 of old time. Thou
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 unto you, that
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CHAPTER 6
 heed that ye do not
 aims before men, to be
 their: otherwise ye have
 reward of your Father which
 heaven.
 Therefore when thou doest
 alms, do not sound a trum-
 before thee, as the hypocrites
 in the synagogues and in the
 streets, that they may have glory
 of men. Verily I say unto you,
 they have their reward.
 But when thou doest alms, let
 thy left hand know what thy
 right hand doeth:
 That thine alms may be in
 secret, and thy Father which
 is in heaven will reward thee
 in private.

10 Thy kingdom come. Thy will
 be done in earth, as it is in heaven.
 11 Give us this day our daily
 bread.
 12 And forgive us our debts, as
 we forgive our debtors.
 13 And lead us not into temp-
 tion, but deliver us from evil:
 For thine is the kingdom, and the
 power, and the glory, for ever.
 Amen.
 14 For if ye forgive men their
 trespasses, your heavenly Father
 will also forgive you:
 15 But if ye forgive not men
 their trespasses, neither will your
 Father forgive your trespasses.
 16 Moreover when ye fast, be
 not, as the hypocrites, of a sad
 countenance: for they disfigure
 their faces, that they may appear
 unto men to fast. Verily I say
 unto you, that their fasting is
 in vain: for they have their
 reward.

Personally speaking



'Indomitable' Baptists

THOSE of you who wait expectantly for each and every issue of our paper so that you can sit down immediately and read it from cover to cover will recall that we have already carried—in "The bookshelf"—a review of a new Doubleday book, *The Indomitable Baptists*, by O. K. and Marjorie Moore Armstrong. This is undoubtedly the best one-volume reporting of "The Baptist Story" that we have seen.

There is something exciting about the word "indomitable" as used in the title of the book. Indomitable means, the dictionary says, "incapable of being subdued; unconquerable."

That's strong language. There are 29 different national conventions of Baptists in the United States alone, with memberships totaling more than 20,000,000. Of course our own convention—Southern Baptist—is the largest with more than 11,000,000 members. But there is no way of knowing how many *indomitable* Baptists there are.

Certainly the great Baptists featured in the Armstrong book were indomitable in the best sense of the word. I am thinking particularly of three of them, who, from the human standpoint, might be regarded as the founders of Baptist denominationalism—Adoniram and Ann Hasseltine Judson, the first Baptist foreign missionaries from the United States, and Luther Rice, who wanted so much to be a foreign missionary with the Judsons but who was destined to spend his life in the homeland organizing Baptists of America to support the Judsons and other missionaries, and to establish Baptist colleges, Baptist newspapers, and develop a program of home, as well as foreign, missions.

The spirit of Judson is reflected in his personal report of his call to the Orient. He said: "Everything looked dark. No one had gone out from our country as a foreign missionary. The way was not open. I didn't know what to do. Then, with a flash, Christ's command, 'Go ye into all the world and preach the gospel to every creature' seemed to come to my heart directly from heaven. I determined on the spot to *obey Jesus at all costs*" [emphasis ours].

And what a price the Judsons paid in heartbreak, in physical affliction, and violent opposition. Their first child was born dead, without the services of a physician, and each of two other children died in infancy. The valiant Ann was in her own grave in a scant 12 years. And there were six long and hard years in Burma before the first convert was won to Christ.

Whatever else being an indomitable Baptist means, it would seem to mean "obeying Jesus at all costs."

Seen any *indomitable* Baptists lately—say, when you were shaving, or, if you are of the fair sex, when you were making up your face?

Erwin L. McDonald

IN THIS ISSUE:

THE greatest single public health problem in this nation? It is cigarette smoking, says Dr. Charles A. Ross, cancer specialist. The Editor gives you further statistics and comment on page 3.

MANY of you who were privileged to attend the Siloam Springs assemblies will echo the sentiments of our correspondent from Cherry Valley, in "The People Speak," page 4. On the same page and on the same subject is a nostalgic piece by our Feminine Intuitionist Harriet Hall.

'FUNDAMENTALISTS and hillbillies, too well dressed, holding to ideas and practices of day-before-yesterday.' Are these Southern Baptists? Read the thought-provoking article by an American Baptist on pages 5 and 6.

FOR a spine-tingling story that you'll mull over for weeks to come, turn to page 10 and read the story of Margaret Kelley and her airline ticket.

DR. WAYNE E. Ward, professor of theology of Southern Seminary and author of our series on "Current Issues in Baptist Life," is overwhelmed by the response received from his writings. Today on page 11, he answers the question: Who is practicing scriptural baptism?

COVER story, page 4.

Arkansas Baptist

newsmagazine

August 3, 1967

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

Shortening life

SOMEBODY ought to write or compile a book on *How to Shorten Your Life Without Trying*.

You don't have to try, to go on in your customary habits. And the most of us have a few habits that are threatening.

One habit that the medical profession itself keeps waving the red flag on is the habit of smoking, particularly the smoking of cigarettes. The noted physician-columnist Walter C. Alvarez is among the latest to sound off on this one.

Dr. Alvarez, in his daily column "Your Health," recently focused on a statement from Dr. Charles A. Ross of Roswell Park Cancer Institute in Buffalo, N. Y. Said Dr. Ross:

"Cigarette smoking is, without question, the greatest single public health problem this nation has ever faced. Hundreds of millions of dollars are spent annually to promote this health hazard."

A further quotation by Dr. Alvarez, in the same column, is of great significance. It is from Dr. E. Cuyler Hammonds, noted medical statistician:

"On the basis of death rates from all causes per 100,000 (for men aged 45 to 64), cigarette smokers accounted for a rate of 1,329 and nonsmokers, 708. For lung cancer the rate was 87 for cigarette smokers and 11 for nonsmokers. For emphysema, it was 24 as compared with 4; and for heart disease the figures were 611 and 304."

The greatest drop in cigarette smoking is reported among physicians themselves. One poll said one in four had quit. Another said six in ten. Physicians, heal thy-selves!

Cigarette smoking is something this editor can hit and hit hard. He doesn't smoke cigarettes. So do not be surprised if we continue to hit this more or less frequently.

But, joking aside, why don't you quit that nasty, life-shortening habit? As much as we hate the habit, we love you and we'd like to go on having you around.

Dealing with crime

LAW enforcement is not the only means of dealing with crime, but it is necessary, as Chief Judge J. Edward Lumbard of the U. S. Court of Appeals for 2nd Circuit said recently in an address to a bar association in New York.

"Without law enforcement which is reasonably effective, the great majority of our citizens will be without suitable protection in the enjoyment of their rights," he

said. But he added: "All measures which are designed to build a happier society in which more of our people can play a full and equal part serve to eradicate or reduce the causes of crime."

Guest editorial

Those that differ

GAMALIEL, the Pharisee, on behalf of the early disciples said to the Council: "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God" (Acts 5:38-39).

Here is the recognition that others may be right though they differ from the majority or from the accepted position. Southern Baptists need to guard against berating or underrating those among them who disagree lest in the ensuing years they "be found even to fight against God" who was working in the dissenting minority.—Davis C. Woolley, in an editorial in the July 1967 issue of *Baptist History and Heritage*, Nashville, Tenn.

Short-shots

FOR those of us over 50, being told that within the next 11 or 20 years the majority of cars will be powered with electricity is not too much to get excited about. We'd be more interested in some prospect of running retirees by electricity.

"BIGOTRY," says Cecil A. Poole in *Rosicrucian Digest*, "is that state exemplified by the individual who obstinately or intolerantly is devoted to his own fundamental belief, opinion, or association (and) is the principal factor which in the course of all history has restricted the growth of a civilization and a type of society that would promote peace, culture, and the wellbeing of man."

Yeh, and it is just about as devastating in Baptist circles as it is in the larger society.

RITA SNOWDEN, in the Abingdon book *The Time of Our Lives*, says:

"Christianity refuses to be proved first, and practiced afterward: its practice and its proof go hand in hand."

Rita, we Baptists don't believe in women preaching.

WHEREVER you are, you need orientation. When the tourist in Idaho asked his Indian guide, "Are we lost?" the guide replied: "We not lost. We here. Trail lost."

The people speak

Joy at Siloam Springs

If your policy will permit it, I would like very much to take this opportunity to express the joy that I received as I worked at Siloam Springs Baptist Assembly for two weeks.

The Lord was very close to us in the camp, and I am thrilled to have been a part of the Arkansas Baptist Assembly at Siloam Springs this summer.—Reta Vaughn, Cherry Valley, Arkansas

Graham and OEO

You received recently the news story of the Baptist Press Service, reporting the very strong endorsement given OEO by Dr. Billy Graham. While the vast majority of your readers recognize Dr. Graham's expression of concern as completely impartial and non-political, a few critics of the War on Poverty have claimed that President Johnson or Sargent Shriver must have "twisted the arm" of the famous evangelist. That is simply not the case. As Dr. Graham himself stated, he has been pressured many times to support or oppose other programs, but throughout his career has refused to do so. It was Dr. Graham's objective study of the Office of Economic Opportunity, his personal observation of programs being carried on by our agency, and his deep conviction that great good is being accomplished through these efforts—these facts com-

The Cover



YOU CAN HELP... Pray for the millions of "unreachables" behind the curtains of Iron, Bamboo, and Superstition, many of whom cannot read and write, to whom the Radio and Television Commission is broadcasting the Gospel of Christ.

Psychiatrists' suicide

ALBANY, N. Y.—Psychiatrists commit suicide at the rate of 70 per 100,000 persons—four times that of the general white male population, according to the July 1967 newsletter of the Schizophrenia Foundation.

The report quoted a paper given at the American Psychiatric Association meeting in Detroit which was prepared by Dr. Daniel DeSole, a psychiatrist, and Samuel Aaronson.

Psychiatrist Walter Freeman blamed "this ominous state . . . on the prevalent notion that only by undergoing personal psychoanalysis can a physician become a real success in psychiatry." He said some psychiatric students cannot bear "the intense emotional experience of undergoing psychoanalytic training."

He left unanswered the question of how schizophrenics and neurotics were expected to bear what many medical students could not. (EP)

pelled him to say it is essential to continue and expand these programs, and would be disastrous to cut or curtail them.

Thank you for sharing this clarification with your readers—DuPree Jordan, Director of Public Affairs

Bible on record

BOSTON, Mass.—A seven-line item in a column by **The Christian Science Monitor** featuring "Arts and Entertainment" includes this notice:

"It now is possible to hear the entire Bible on LP records. Bible Voice Corporation, in North Hollywood, Calif., announces release of the Scriptures, unabridged, on 51 extra-long-playing, 12-inch records. It comes to 81 hours of listening time." (EP)



Feminine intuition

by Harriet Hall

Siloam memories

Recently my husband and I went over to the Siloam Assembly. After hearing a good message by Milton DuPriest some of us enjoyed fellowship and memories around the Snack Shack.

Remember the "good ole days" at Siloam when there were more paths than baths? Lawson Hatfield reminded us that some of the rules haven't changed much since the days when Dr. Williamson would remind us, "Full robes must be worn to the swimming pool; don't sit in parked cars at night;" and "lights out at 10:30 p.m." The authorities also took a dim view of barrel-rolling down the hill by the dining hall.

Remember those exciting ball games? Who could forget the political parties or the crowning of the King and Queen? But best of all was the devotional time at night when you learned that some of your good friends really did have some serious thoughts about God and life dedication.

Nancy Winburn, daughter of the beloved Dr. H. L. Winburn, taught me the words to the song "Siloam" and if my memory serves me correctly they go something like this:

"Next to my home, I love you Siloam
In the land of a million smiles;
We're glad to know you,
And just to show you,
We have come for miles and miles
To see your moonlight softly falling,
Your nightbirds calling,
From the treetops over by the bubbling stream;
Surely God in His great love
Sent you down from Heav'n above;
Oh, I hate to go home,
Siloam, I love you."

Comments, suggestions, or questions, may be addressed to Mrs. Andrew Hall, Mt. Sequoyah Drive, Fayetteville, Ark. 72701



My Southern friend was upset. We sat in a restaurant in Detroit where the Southern Baptist Convention was meeting. He had read local newspaper reports of the doings of his fellow Southern Baptists. Some of the stories carried the image that many Northerners see: fundamentalists and hill billies, too well dressed, holding to ideas and practices of day-before-yesterday.

(Editor's note: This article first appeared in The Baptist Review, Houston, Tex., and is used by permission.—ELM)

"That is not us. Many of us are not like that at all," my friend protested. I told him that I had sat in a restaurant the previous day near three Southern Baptists. I was one of two strangers at the table. The other was a youth, perhaps twenty. They engaged him in conversation, but ignored me. Not to hear was impossible. They pressed the youth about his church affiliation, because he said he had quit going to a Southern Baptist church. He pressed them, too: "Why don't you get together with the American Baptists? What is the difference between your two conventions, anyway? Their answer was: "American Baptists do not believe in the virgin birth, we do."

On the way out of the restaurant I introduced myself to the youth and revised the image of American Baptists: We do believe in the virgin birth. But what about you? I asked. He had just quit his work to go into the army and in his confusion he needed friends, not an argument.

My Southern Baptist friend deplored as much as I did the kind of "witness" the three Southern Baptists had given in their argument with the young man. Not all Southern Baptists are alike; nor are American Baptists cast in the same mold. Differences are great among us all. To say: "Southern Baptists practice closed communion and they reject alien immersion, while American Baptists have the opposite practices," is not true. Within both conventions there are differences in the practices of communion and baptism. There are some Southern Baptists who do not accept the historic teaching of the doctrine of the virgin birth, just as a few American Baptists do not. If we insist on finding differences between the conventions, we must look to denominational structures and to social factors.

First, the structures. In the South, either the national

'THAT'S NOT OUR IMAGE'

BY R. DEAN GOODWIN
EXECUTIVE DIRECTOR, DIVISION OF COMMUNICATION
AMERICAN BAPTIST CONVENTION

convention or the state conventions "own" their colleges, theological schools, and hospitals. In the North, these Baptist institutions are related to state conventions and the national organizations, but they are not owned or controlled by them. Their boards of trustees are in part self-perpetuating, in part chosen by alumni or state conventions.

Southern Baptist publications are strong in the states, weak nationally; in the North there are two strong national publications, *Mission* and *Crusader*. Southern Baptists call those who attend the annual convention "Messengers," while in the North they are "Delegates." In each instance, the churches that send them are entitled to a certain number of delegates or messengers, depending upon the size of the church, and they vote and speak only for themselves while in annual session; they cannot bind the churches.

In the South, mission and Christian education are conducted by boards formed by the convention. In the North, the old pattern of societies is retained, because they already existed when the convention was organized in 1907. The board structure indicates a greater unity in the convention organizations than the societies do. In the South, the annual requests for funds for the boards are made to the executive committee; in the North, the appeals of the societies are in private hearings before the budget research committee. In each case, however, the annual convention votes on the budget.

Mr. Average Baptist in Atlanta and Boston, in Dallas and Denver, in Albuquerque and Seattle, knows little and cares not at all about these "differences." If he is stirred up it is because of human differences and social factors that grow out of the plantation and slavery history of the South and the industrial and "melting pot" history of the North. Therefore, we must look at the second area of differences.

Human differences take many forms. The clipped "yep" and "nope" of the old Vermonter are foreign talk to the sun-warmed, mellow-toned Georgian. There is a difference between Boston baked beans and Southern grits. Immature people can become irritated and even antagonistic simply because of such regional characteristics as these.

Then there are the diversities in the society that Northerners long ago had to learn to live with: Roman Catholic, Protestant, Jew; Negro, Oriental, white; Ukrainian, Russian, Pole, German, Puerto Rican, Italian, and others. Only a few years ago Baptist churches in Northern states worshipped in 23 languages on Sunday morning. This was an achievement of missionaries who preached the gospel to people who had no sentiment favoring the Baptist way when they came to America from Roman Catholic countries. At a typical American Baptist Convention annual meeting, the faces and the accents tell the story of faithful evangelism among Italians, Poles, Latvians, Negroes, Russians, Ukrainians, Puerto Ricans, Mexicans, Chinese, Japanese, and many others, who are completely within the American Baptist fellowship now.

How different in the South! There a white Anglo-Saxon population has been in a dominant position, with Negroes in "their place." These homogeneous white people, with a strong rural background and no mixed population in a metropolis like New York or Chicago to frustrate them, produced many large and wealthy Southern Baptist churches. With life relatively simple and with human relations well defined, a style of church life developed that was impossible to create in the great urban centers. In such a situation evangelism, for example, could take the form of the revival or "protracted" meeting, where people of like mind came together. In the rural North, this was also true. But the Southern Baptist has seldom had to face the complex life of the city, with its diverse population, its impersonal behavior, its heavy demands upon people to "get ahead." Here other forms of evangelism have had to be found by experiment. Some experiments have failed; some have succeeded; others are now being tried.

Evangelism among the diverse peoples of the North has focused on adults and the baptism of believers only. Northern Baptists are appalled at the baptism of many thousands of near-infants—six, seven, eight, and nine years of age—in Southern Baptist churches. At these ages one is not able to understand responsible relationships with God and his fellow man. When American Baptists witness to mature people, they must ask for responsible decisions that include a man's relations with his fellow man as well as with God. All in the same breath Jesus said: "If ye love me, keep my commandments" (John 14:15), and many American Baptists take that seriously in their evangelism among the adults of the North.

The president of the Southern Baptist Convention, Dr. H. Franklin Paschall, of Nashville, is among many Southern Baptists who understand the nature of evangelism in this sense. "It is time for us to break out from ourselves to live the gospel of Jesus Christ in the world," he told the Executive Committee of the Southern Baptist Convention in February. "If we are a new humanity we'll be interested in changing what is around us," he said. He called for using many forms of evangelism such as literature, radio, television, rallies, "anything, everything, that will bring a gospel impact on the people."

In programming, also, the metropolitan North requires measures different from those in the rural South. A uniform population can have a uniform program, projected from central office, such as the Baptist Jubilee Advance or the Crusade of the Americas. The diverse church groups of the North, with many national, racial, and even religious antecedents, and with a great variety of problems facing them, cannot all fit the same mold. Therefore, American Baptists are attempting to get away from the type of programming that projects from a central office a standard program for every church.

Instead, the effort is to help each church release the power of the Holy Spirit in its fellowship, and to build a program that meets the needs of its own community. Therefore it is not a rejection of evangelism to refuse to go into the Crusade of the Americas; rather, it is a recognition that the Holy Spirit in American Baptist churches must not be put into a form that is predetermined by a program-planning group at national offices in Valley Forge, Pa.

Southern Baptists, also, are beginning to have the problems of diversity that are known in the North, both because of industrialization of the South and because of the moving of Southern Baptist churches into the industrial North. During the generation that the rural memories remain with them, in Detroit, for example, they can use the old methods of the South. But the generation that follows will of necessity face the problems American Baptists face, and will no doubt move toward similar solutions.

The nature of church life in the diversified North, with many denominations and wide-spread social ills to face together, has brought the churches together in the ecumenical movement. American Baptists know that they cannot and should not "go it alone." Therefore they have gone into the National Council of Churches and the World Council of Churches, as well as the Baptist World Alliance. They know that many Southern Baptists want also to be in the ecumenical movement, and that all Southern Baptists actually benefit from it.

There are differences among Baptists; differences ranging from dialect to doctrine. But when we are most "Baptist," we are most ready to have fellowship with people who are unlike us at least in some measure. Differences are not the end of fellowship; they are the beginning of it. In Christ each one of us must develop according to the leading of the Holy Spirit. The creative spirit of God does not turn out uniform, assembly-line products; it works, rather, on the principle of strength in diversity. And then God puts love into our hearts, so we can live in harmony.

Medley to be ordained

David Medley will be ordained to the ministry by Pike Avenue Church, North Little Rock, Aug. 13. Deacons will constitute the ordaining council.

Mr. Medley is pastor of New Home Church, Nashville, and will graduate from Ouachita University Aug. 13. His wife is the former Miss Virginia Dixon, a member of Pike Avenue Church. They leave Aug. 21 to enroll in Southwestern Seminary.

Miss Sharon Evans, Danny Duke cited

Sunday, July 21, Pastor Alvin Pitt, Baring Cross Church, North Little Rock, congratulated two young members from the pulpit. One was Miss Sharon Evans, who had just been crowned Miss Arkansas. The second was Danny Duke, North Little Rock High School, who has been chosen as one of the 100 best football backs in the nation. He is the son of Alderman Paul Duke.



OFF TO CAMP—A busload from the Arkansas Baptist Home for Children at Monticello arrives at Siloam Springs Assembly. Three counselors accompanied the 26 children. The annual trip is financed by individuals and groups through the camp fund. On the return trip each year, First Church, Waldron, Truman Spurgin, pastor, provides lunch and other refreshments. The outing was initiated by the late Miss Mollie E. Center, an ardent supporter of the Home.



ARKANSANS AT GLORIETA—Attending the third Sunday School week at Glorieta, N. M., Assembly July 6-12 were: (Row 1) Jimmie Williams, Robbye McKee, Katy McKee, David Humphrey, Richie Craft, Bruce Stuckey, Mrs. Georgia Lou Lowry; (Row 2) Mrs. Wayne Williams, Mike Stuckey, Jeff Williams; (Row 3) Mrs. Lela Jacobs, Mrs. Tom Craft, Mrs. Robert Stuckey, James E. Humphrey, Mrs. J. E. Humphrey; (Row 4) Mrs. W. J. Waymack, Mrs. R. W. McGough, Mrs. C. T. Hinshaw, Robert Stuckey, Mrs. Bob McKee, Mrs. Gerald Reed; (Row 5) W. J. Waymack, Mrs. J. C. Myers, Linda Higginbotham, Tom Craft, Mrs. Evelyn Pace, Bob McKee; (Row 6) Rev. J. C. Myers, Judy Ann Myers, Wayne Williams, Harold Vernon.

About people

Named department head

Walter Allen Powell, formerly chairman of the English department at Wingate College, N. C., has been named chairman of the department of English at Ouachita University.

Powell, who will join the Ouachita staff in September, has been a graduate teaching assistant at the University of South Carolina since 1965, and holds a master-of-arts degree from the University of Mississippi.

In addition to his duties as professor and department chairman at Wingate College, Powell served as a graduate teaching assistant at the University of Mississippi.

He is the author of *A Case for the Open Book Test*, and *A Three-fold Approach to the Novel*, and is a member of the North Carolina-Virginia English Association, the National Education Association and the English Conference of the NCEA.

Fortner accepts call

Tom Fortner has accepted the pastorate of Woodland Corner Church. He previously served two churches in Mississippi County, Rosa of Luxora and West Ridge. He is a student at Southern College, Walnut Ridge.

Mr. and Mrs. Fortner and their three-year-old son are occupying the new parsonage.

On TU staff

NASHVILLE—Harold Bergen, former pastor of First English Church, Frostburg, Md., has joined the Sunday School Board of the Southern Baptist Convention as family ministry consultant in the Training Union department. A native of Nebraska, Bergen received his bachelor and master-of-arts degrees from Bob Jones University in South Carolina and a master-of-religious-education degree from Southwestern Seminary, Ft. Worth. (BP)

Deaths

RALPH G. VERSER, 75, McGehee, board chairman of the McGehee Bank, July 24. He formerly operated City Drug Store there and later became co-owner and co-operator of Reliable Pharmacy.

Mr. Verser was a member of First Church and the Central Democratic Committee. He served on the McGehee School Board for several years.



BIRTHDAY SURPRISE—Fred W. Parris (right), Little Rock civic leader, was 79 years old July 20, and his friends gave a surprise party for him in the community room of the Pulaski Heights Bank. On behalf of the guests, F. U. Andres presented a color television to Mr. Parris. A retired insurance executive, Parris was an alderman on the old Little Rock City Council. He has served on the Little Rock Housing Authority Board of Commissioners since 1958, and has been its chairman since 1963. He is a member of Pulaski Heights Church, and was active in the gambling battle through Churches United Against Gambling. (Arkansas Gazette photo)

Stanfill pastor resigns

Rev. Glen Smith has resigned as pastor of Stanfill Church, North Little Rock, effective Aug. 13, and has announced that he is open for a pastorate or pulpit supply.

Mr. Smith, sales manager of Acme Laundry and Cleaners, has served in rural churches in the Little Rock area since his ordination in 1954 by Pike Avenue Church, North Little Rock. He has just completed a three-year pastorate at Stanfill Church.

The Smiths have a son, Dan, who is a senior at Ouachita University and pastor of South Side Mission, a mission of Baring Cross Church, North Little Rock.

The Smiths make their home at 524 West 4th Street, North Little Rock.

Fettters At Monte Ne

Bill Fettes, former Missouri pastor, has begun his ministry with Monte Ne Church.

Crosby to Texas

E. L. Crosby Jr., has resigned as assistant to the pastor of First Church, Warren, to accept a call as minister of music and education at Central Church, Carthage, Tex., Aug. 7.

Mr. Crosby has been in Warren since 1964, assisting the pastor in the ministry of music, education, youth and administration. He was also active in the YMCA and in private and public school music education, youth and administration. He was also active in the YMCA and in private and public school music programs. Mrs. Crosby taught elementary school classes.

Bailey E. Smith is pastor at Warren.

Blankenship is pastor

Jim Blankenship has accepted the pastorate of Crystal Hill Church, Route 1, Little Rock, and will be on the field late in August. Mr. and Mrs. Blankenship and two children are moving from Hot Springs.

On Ridgcrest faculty

James B. Johnson, minister of education, First Church, Pine Bluff, served on the Ridgcrest Baptist Assembly faculty during the first Training Union Week, July 5-12. Mr. Johnson taught a class of Young People using the guidebook, *A Church Training Young People*, by Carter. More than 3,500 intermediates and young people attended the week's activities.

Ordain Ballentine

Tom E. Ballentine, pastor, was ordained by Sulphur Springs Church, Caddo River Association, July 23.

Herman H. Ballentine, pastor, Bluffton, and father of the candidate, delivered the sermon. Others participating were Charley Hughes, Edsel Kiser and William E. Woodson, missionary.

Revivals

Hot Springs Antioch, July 9-16; Jesse S. Reed, director of Evangelism, Arkansas State Convention evangelist; Clarence Shackelford, song director; 13 for baptism; 1 by letter; 1 by statement; Johnny Irish, pastor.

El Dorado Caledonia, in progress through Aug. 6; Dale Bowen, BSU director, Eastern Oklahoma State College, evangelist; Sam Whitlow, music director, Westside Church, El Dorado, song leader; Hugh Nelson, pastor.

Blessed the pure in heart

BY HERSCHEL H. HOBBS

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

SEVENTH IN SERIES ON BEATITUDES

"Blessed are the pure in heart: for they shall see God" (Matt. 5:8).

This Beatitude expresses the relationship between the kingdom citizen and the King which gives to him unbroken access to the King. It is suggestive of *prayer and communion.*

The word for "pure" means "unmixed, unadulterated, without alloy." It is pure gold without alloy. Applied to the heart it means a heart with unmixed motives, one that is loyal under all circumstances. Thus the Christian should serve God with a pure heart, one that can be trusted at all times. He is completely devoted to his King. He serves only God, not mammon (cf. Matt. 6:24). No evil comes between the soul and the Saviour. So such a person "shall see God."

This figure is drawn from the Oriental court where the king lived in seclusion. The only intercourse with him was through a trusted official, one who was pure in heart in his love and loyalty to his king. This official could approach the king at all times, not only for his own benefit but for the benefit of others.

So the Christian who is pure in heart has constant access to the presence of his King. Thus he can present his own petitions as well as those on behalf of others. He has this access because God knows that his will is God's will. His motives are unmixed or unadulterated with selfish purposes or self-will. He does only that which is pleasing to and for the benefit of his King.

Of course, such a condition and access are possible only through Christ (cf. Heb. 4:15f.). Through complete self-surrender he is not only cleansed from sin but he is molded into an instrument for God's service. He is trustworthy because he has trusted in Christ as his Lord and Saviour.

He is therefore "blessed." He contains within himself by God's grace that which gives him access to God in whom he finds all that is necessary for a rich, complete life.

From the churches

while a member at Sylvan Hills First Church read the scripture lesson.

The new building is the second sanctuary built by the congregation since the church moved to its present site in 1941. The original sanctuary was enlarged in 1946 and again in 1955. The planning for the new sanctuary began in 1960 when the church embarked on a ten-year program of modernization and expansion. Three units of expansion were planned. The first unit was an educational building completed in 1961. The new sanctuary is the second unit of this plan and additional educational and worship space is planned for a future date.

Members of the building and planning committee are: Earl Sorrels, chairman, H. B. Anderson, Mrs. Robert Baker, Joe Boerner, J. D. Crockett, Dwight Cummings, Mrs. James Flack, Paul Harrell, John Martin Jr. and Gorman Robinson.

George E. Pirtle Jr. is pastor.



Mrs. Mowrey

Mrs. Mowrey named

Mrs. Frances T. Mowrey, daughter of the former Brotherhood secretary for Arkansas State Convention Nelson Tull, and Mrs. Tull, has recently been named vice president of Guaranty Bond and Securities Corporation, with home offices in Nashville, Tenn.

Mrs. Mowrey has been with the organization—an underwriting corporation specializing in religious institutional finance—for six years. Mrs. Mowrey is married to John E Mowrey, formerly of Ft Smith, marketing staff Supervisor, Southern Bell Telephone Company, Nashville.



New sanctuary at Sylvan Hills

Sylvan Hills First Church dedicated a new sanctuary July 30. Dr. Sam C. Reeves, pastor, First Church, Arkadelphia, preached the dedication service. Music was directed by the music director, Alden A. Peterson.

Furnishings for the new building include a new organ and grand piano

which will be used in concert and with the church choir. A brass ensemble was heard on the program. The church instrumentalists are Mrs. Tom Brown-ing and Miss Mary Jane Martin.

Former pastors of the church participated. Rev. Edwin Hinkson, who acknowledged his call to the ministry



UNUSED PLANE TICKET THAT SAVED A LIFE: Margaret Kelley and her father, Dr. Page Kelley, look at a ticket for the ill-fated Piedmont Airlines Flight No. 22 which crashed near Hendersonville, N. C., recently. Margaret, who had attended Ridgecrest Baptist Assembly, was planning to take the flight, but changed her mind and caught an earlier plane on a reduced-fare card instead.

Baptist girl passes fated flight

BY JIM FELLOWS

STAFF WRITER, THE NEWS, FREDRICK, MD.

[EDITOR'S NOTE: The following story was adapted from *The News* (daily newspaper published in Frederick, Md.) and syndicated by the Baptist Press with permission.]

A \$3 youth fare card played a crucial role in the life of a 15-year-old Baptist girl from Louisville, Ky.

Margaret Kelley, the daughter of a professor at Southern Seminary, Louisville, still has her ticket for Piedmont Airlines Flight 22 from Asheville, N. C., to Washington, D. C., the ill-fated flight which ended in fiery collision over the Blue Ridge foothills of Western North Carolina near Hendersonville.

After attending Training Union youth week at Ridgecrest Baptist Assembly in Ridgecrest, N. C., Margaret was scheduled to fly to National Airport in Washington where she was to meet her father and go on by car to Hood College, near Frederick, Md.

Her father and mother, Dr. and Mrs. Page H. Kelley, and the rest of the family was already at Hood College for the Maryland Baptist Assembly. Kel-

ley is an associate professor at the Southern Seminary.

While waiting at the airport in Asheville, Margaret decided to forsake her reserved seat on Flight 22 and take a chance on using her new youth fare card which her father had recently purchased for her. The card gave her a considerable discount on the cost of plane fare, but she would have to wait for a seat until there was an opening.

Margaret was lucky that morning. She managed to get a seat on a United Airlines flight to Washington. She got a seat so quickly that she forgot to cancel her reservation on ill-fated Flight 22.

Kelley left Frederick that day after the noon proceedings of the assembly. He was driving along U. S. 70S, about halfway to Washington, when the 2 p.m. news announced the midair collision, and that there were no survivors among the 82 persons in the two planes.

"I was so shaken at first I sort of just wandered," he said. "I got so lost that I didn't even get to the airport until about 4:30."

Mrs. Kelley added that later he told her that at the moment he prayed that he would give up "everything in the world, if only Margaret could somehow be saved."

"I knew there could be no mistake," he said. "I kept remembering that I had bought the ticket myself to assure her a quick trip here with no waiting."

One of Kelley's other two daughters, Judy, 11, was riding with her father. "She heard the news and she knew," he explained.

"I really didn't know what to do," he continued. "I went to the Piedmont ticket window, just to check." There he was politely told that his daughter's reservation had not been cancelled, and that it appeared that she had been on the jet.

The receptionist made several calls, just in case, and Kelley and his daughter were taken aside and offered refreshments.

Routine checks to several airlines brought no relief. Margaret had boarded under the "available space" plan and had not been registered in advance.

Another call from the receptionist paged Margaret over the airport's loud-speaker system, just in case.

Kelley said he remembers the next moment distinctly. "The Piedmont receptionist's phone rang. She answered it and dropped the phone."

"Dr. Kelley, your daughter wasn't on the plane," she exclaimed.

At first he didn't know what the receptionist was saying. "I thought she meant that Margaret hadn't been on any other plane except the jet." She repeated her message, this time saying "She wasn't on our plane."

Then Margaret, in another part of the terminal, answered the page and talked to her father over a phone.

"I didn't know what was wrong," explained Margaret. "I was worried because I hadn't cancelled my ticket. I felt sort of funny when Dad said that the plane I should have been on had crashed."

Soon a call was made to Mrs. Kelley at Hood College, explaining there "had been a plane crash, but that Margaret was all right."

"I wasn't sure until she walked in the door; I thought they had prepared me for the worst," said Mrs. Kelley.

Margaret's little sisters, Judy, 11, and Mary, 7, added, "Later Daddy remembered it was his birthday and he said 'What a birthday present'."

Oldest active SS teacher sought

NASHVILLE—The name of the oldest active Sunday School teacher in a Baptist church is being sought by the Sunday School Board.

Information is available on one teacher who is 90 years of age and has been teaching continuously for 62 years.

Anyone who knows of someone who is older and has a longer record of continuous teaching experience, may write the Office of Public Relations, Baptist Sunday School Board, 127 Ninth Ave., N., Nashville, Tenn. 37203.

Include the person's name and address, length of service and place of church membership.

Indiana adopts budget

INDIANAPOLIS, Ind.—The Executive Board of the State Convention of Baptists in Indiana voted to recommend a half-million-dollar budget for 1968 and approved the charter for the Baptist Foundation of Indiana during its quarterly meeting here.

The board also approved the state convention's participation in the Crusade of the Americas and voted to purchase an additional 56 acres of land adjoining the present 280-acre convention encampment under development near Monrovia, Ind., 25 miles southwest of Indianapolis.

The 1968 budget, which will be considered by the state convention in New Albany, Ind., on Nov. 2-4, totals \$533,053 including an anticipated \$329,000 from Indiana Baptist church Cooperative Program contributions. The remainder will come from Southern Baptist Convention agencies and miscellaneous items.

The budget committee had recommended a state Cooperative Program goal of \$309,000, but an additional \$20,000 was added to support the 1969 Crusade of the Americas after discussion and prayer.

The percentage of the state funds going to the Southern Baptist Convention Cooperative Program was increased from 27 per cent to 27.4 per cent.

The board accepted the resignation of Miss Martha Fellows as state Woman's Missionary Union secretary. The resignation is effective Nov. 15. She plans to marry Nov. 30. (BP)

Texan on staff

ATLANTA—The Southern Baptist Home Mission Board here has elected a Dallas native as an associate secretary in the board's metropolitan missions department to assist in the continuation of mission emphases in U. S. cities. Frank Russell Bennett Jr., 37, pastor of Latonia Church, Covington, Ky., will assume the new position Aug. 1. (BP)

Current issues in Baptist life

Practicing scriptural baptism?

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

The overwhelming response in mail, telephone calls and even editorial comments has made it impossible for me to answer everyone in a personal letter. Almost all the comments have been positive and encouraging. However, my remark that some people besides Baptists are practicing scriptural baptism has brought several letters of sharp disagreement. I welcome this because I am just one man trying to apply the New Testament to a confused world, and I know that I can often be wrong. In any case, some discussion of differing viewpoints can clarify the whole question and help people to make up their own minds about the truth.

A few people have said, "Don't you know that there is only one true church, the Baptist, with an unbroken institutional connection from the time of Jesus to the present day? And don't you know that Jesus gave the authority to this church to perform baptism?"

In response to this, I can only say that I believe with all my heart that there have always been genuine born-again Christians, baptized in Jesus' name, and gathered into the fellowship of New Testament churches. I believe that Jesus promised this, that the power of the Holy Spirit guarantees it, and that the evidence of nearly 2,000 years of history confirms it.

However, I know that these groups of Christians went by many different names and that there is no institutional or organic connection between most of them. They were simply called into being by the redeeming power of God and guided by the New Testament in their practices. None of them was perfect; in some ways all of them fell short of perfect obedience to the New Testament, just as we do today! Sometimes they were groups of believers that formed inside of the great "state church." Some of them came out and took new names—others stayed in the older, organized churches and tried to be the leaven which would permeate the whole lump.

The authority for all Christian acts resides in Jesus Christ, but it is true that he commanded his disciples to go forth and make other disciples, baptize them, and teach them (Matt. 28:19, 20). Wherever these genuine disciples of Jesus are gathered together in fellowship with him, carrying out his commands there is a New Testament church. And when they are practicing baptism according to the example and commandment of Jesus, we had better examine it carefully before we reject it. To repudiate as invalid what Jesus has made holy would be blasphemy.

New Testament baptism is the immersion in water of a regenerated Christian believer, upon the authority of Jesus Christ exercised through a genuine New Testament church, to show forth the death, burial, and resurrection of Christ, and the believer's own death to an old nature and resurrection to walk in a new life (Romans 6:1-4). Although some Baptists do not agree with this, I think it is absolutely important that the public interpretation of the meaning of baptism by the church which performs it must be consistent with the New Testament or it is not scriptural baptism. This is because baptism is a public declaration, as well as a personal experience. If the public interpretation contradicts the New Testament, we would be undermining the true meaning of baptism by receiving it.

Two or three people have said to me, "I dare you! Just name one group besides Baptists which is practicing scriptural baptism!" In response, let me say that I have found hundreds of Baptist churches who receive sprinkling, different kinds of immersion, or no baptism at all. Many of them are Southern Baptist.

I have found many Independent, or Bible churches which are much more consistent in following the New Testament than many Baptist churches. The churches of the Brethren are often more faithful to New Testament baptism than some Baptists have been. They simply will not receive a person until there is clear evidence of conversion, a radiant testimony of salvation, and a disciplined life.

By comparison, many Baptist churches could not even be considered disciplined New Testament churches at all! And there are churches in many other denominations which are more faithful to scriptural baptism than many of our Baptist churches. Remember, the church is not the denomination, but the real New Testament congregation of believers.

The point is—you cannot go by the Baptist name or any other denominational name. We must examine carefully the experience and background of people who come to us and determine whether they are truly regenerated and scripturally baptized before we receive them.

Your state convention at work



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. . . It may come as a shock to learn that much of the modern world still lives with a controlled press and freedom of the press exists in fewer than half of the nations of the earth, but that is the fact. The University of Missouri has proved it in a survey of 450 news men, broadcasters, and journalism educators. The study concludes that there is an extremely close relationship between political democracy and press freedom. Where there are dictators, particularly where there is communism, there is more likely to be a completely controlled press with no independence or critical ability. The best region in the world is the Western Hemisphere, where 96 percent of the population enjoys varying degrees of a free press. The most oppressive is the Middle East, where 72 percent of the population suffers a controlled press.

. . . A lady shopper who dashes to the store to pick up an advertised special isn't likely to stop her spending with the special. The American Newspaper Publishers Association says for every dollar she spends on an advertised bargain, she will pay another 60c for something that hits her eye once the store has her inside.

..Only one execution was reported in the United States during 1966, according to a preliminary report from the Bureau of Prisons. Although 366 people were under death sentence last October, including one woman, only an Oklahoma prisoner was executed. While only thirteen states have abolished the death penalty, the other states have not executed a criminal in years. The federal government has not executed anyone since 1963.

To sing or not to sing

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

Benjamin Keach, pastor of the church at Horsley Down, Southwark, England, is credited with introducing hymn-singing into Baptist churches. But not without controversy.

Keach, himself, was a song writer. He published hymns for children in 1664. In 1691 his book of 300 hymns, called *Spiritual Melody*, was published. Two years later, a group of 22 members pulled out of his church and sought membership in the Bagnio church under Robert Steed, where hymn singing was not conducted.

Modern critics would say many of his hymns were little more than doggerel. But the quality of the hymns was not the issue. The principle of hymn-singing as distinct from singing scriptural psalms was the real issue. First introduced at communion service the idea spread rapidly and became a part of the regular service, though vigorously attacked.

In the same year Keach's hymnal came he wrote an apologia for his practice, entitled *The Breach Repaired in God's Worship*. In this, he elevated the practice of hymn singing to the sacred truth of the gospel. He coupled the neglect of singing with that of the ministry as two chief causes of their spiritual poverty.

A favorite proof text of his was Exodus 33:18, "the noise of them that sing do I hear." He reasoned that one man's voice could not have made such a noise, therefore singing must have been congregational. It bothered him little when his enemies gleefully pointed out that the congregation he mentioned in Exodus was singing to the golden calf.

Pastor Steed answered Keach by publishing *An Epistle . . . Concerning Singing* in 1661. He denounced singing on the following grounds:

1. He reasoned that singing by a set form was an invention of man, and was of the same quality, if not worse, than common set forms of prayer, or even infant sprinkling.
2. It was artificial and alien to the free motions of the Holy Spirit. To have true and spontaneous songs one must have more of the Holy Spirit.
3. As to argument of music in the Old Testament, that was done away in Christ.
4. Some cannot sing, not having tunable voices. Besides, women ought to keep silence in churches.

One cannot help but admire the ingenuity of these men's arguments, but there is little sympathy for them today. Gospel singing is not an ordinance, which, if neglected, will damn one, nor is it a device of the devil. It is of practical use in worship and that settles the matter. Religious experience has proven its worth.

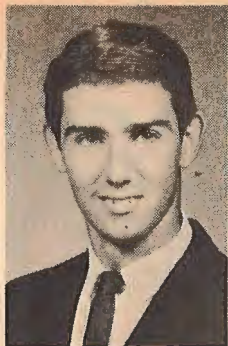
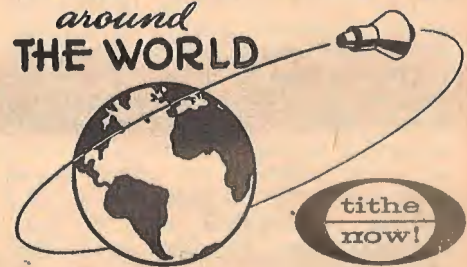
"We met some other teenage boys camping there. Three of them claimed either agnosticism or atheism. Two others didn't think about it much one way or the other. I was real proud of the way our young people witnessed to those boys. As a result, one of the boys was won to Christ. The three agnostics were definitely interested because they came to both services Sunday.

"We put on the 'Challenge of the cross' Sunday night. The young people did a good job. We may take it to Youth Week at Mt. Baker next month.

"Wednesday and Thursday of this week have been work days at the church. We have been doing a lot of painting and yard work. I wouldn't make so much mention of this, but

there is one boy who is working who isn't a Christian. Up until our retreat he hadn't even been to church for quite awhile. I hope that he comes to know Christ through our witness."

SEND THE GOSPEL
around
THE WORLD



BILLY CRUMPLER, OBU, DAN ROBINSON, TECH,
AUSTRIA SEATTLE

From Austria, the West

Bill Crumpler of Camden and Ouachita University is a German and English major. He is putting his German to work as a summer missionary to Austria. Following is a letter concerning his work:

"'Gunsmoke' was on and two grimy-looking prospectors rode up to Marshall Dillon, brushed the Kansas dust off their tattered western duds and called out in a gruff voice, 'Guten Morgen.' I saw this in Salzburg, Austria, where for the next few weeks I'll be working as a summer missionary.

"Our first three weeks were spent in Germany working in the English speaking churches. We helped with Bible schools, promoted better German-American relations with the young people, and led a revival in Munich. The people 'back in the states' don't really know the need here. In the Kaiserslautern area alone, there are around 40,000 Americans—most of whom do not attend church.

"The next week we attended the Ridgecrest-Glorieta of Baptist Europe, Interlaken, Switzerland. Rev. J. P. Allen of Ft. Worth was a very inspiring speaker.

"Our work in Salzburg is different from back home. The Baptists are scorned as a minority group. There is no such thing as Sunday School, Training Union, Wednesday night prayer meeting, etc. We have an English speaking mission sponsored in part by the Austrian Baptist Church which is sponsored in part by the Southern Baptist Convention. Our main work is with the German speaking Austrian young people. Help us here in Austria by praying for us.

Dan Robinson of Blytheville and Arkansas Tech is the state BSU president. He is serving as a youth director in Bothell, Wash., under the summer missions program of the Student Department. Here is a report of his work.

"We really had a great time on our retreat. We slept in tents and cooked outdoors, hiked, swam, and had good periods of devotion. In all it was so good that most of us didn't want to come back.

Junior Music Camp leaders

About 400 Juniors and 75 adults are expected to converge on the campus at Ouachita University and First Church, Arkadelphia, next Monday for the annual State Junior Music Camp. Camp opens with the evening meal on Monday and closes following the concert at 1:30 p.m. Thursday. This year's major cantata will be directed by Mrs. Berta Sue Wilhelm. Mrs. Wilhelm is the junior choir director at Eudora Church, Memphis, and has been a favorite festival director for Arkansas Baptists in recent years. In addition to directing the cantata choir, Mrs. Wilhelm will



BERTA SUE WILHELM

direct the older age-group choir and teach one class in Junior Choir Leadership Methods. Mrs. Joy Baker, well



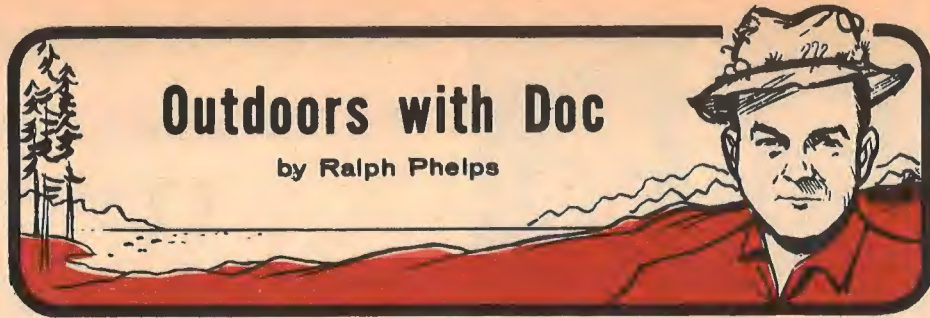
JOY BAKER

known in Arkansas Baptist music activities, will direct the younger age-group choir as well as teaching a class in Beginner - Primary Choir Leadership Methods. Mrs. Baker for nine years was children's choir coordinator at Immanuel Church, Little Rock, and has been in the same position for a year at First Church, Walnut Ridge. The new grand leadership manuals for Beginners and Juniors will be available in the two leadership classes. Rev. Lawson Hatfield, secretary of the Sunday school Department for Arkansas Baptists, will serve as Junior Camp pastor. Mr. Hatfield is a favorite among young people in Arkansas and music campers will enjoy his wit, enthusiasm, and Christian leadership.



LAWSON HATFIELD

In addition to the choir periods, the Juniors will have classes in music theory, using the flutophone method, and classes in creative hymn studies. Faculty for these classes will be music leaders from around the state. Farland Bottoms will be in charge of recreation and Morris Ratley will direct the nightly fellowship periods. Parents of campers as well as visitors are invited to the camp concert in the sanctuary of First Church, Arkadelphia, at 1:30 p.m., Thursday, Aug. 10.—Eleanor A. Harwell, Associate



Outdoors with Doc

by Ralph Phelps

Wherein the Doc is took

As a group, fishermen are probably the easiest people in the world to con into something. They buy baits, make trips and follow new techniques in as gullible a manner as anyone has demonstrated since Chicken Little believed the sky had fallen on him.

Nobody, however, has been worse "took" than Wimpy Hendricks of Arkadelphia was recently by Doc. It was all unintentional, but this columnist will never hear the end of it this side of glory—and may find the angels guffawing at the Pearly Gates.

The "happening" had its beginning last fall during bird season when Paul Cox, a rancher living west of town, told Doc about a stock pond on his place, which hole was never fished and was filled with lunker bass. The information had been filed for reference along with other vital data such as the speed of light and the length of the Aswan Dam.

After work one evening Doc, in conspiratorial tones, shared this choice morsel with old Wimp. The two slipped quietly out of town, wondering if their catch might break a state record.

After an hour of hard fishing during which neither angler got so much as a nudge at a wide variety of lures, the two gave up in disgust. Obviously, it was one of those days when the fish had lockjaw.

Since there was still some daylight left and only 15 miles separated them from home, the fishermen decided to go by Paul's house and shoot the breeze a bit. This they did, mentioning that they had tried for his big bass but had found them uncooperative.

"You didn't fish the pond!" Paul exclaimed. "Man, I drained that place and seined the mud in the bottom a month or so ago. There isn't a fish of any kind there!"

As we drove back to Arkadelphia, Wimpy made some smart-aleck remark about how we could have fished in the bathtub at home and saved a lot of driving. For once, Doc couldn't think of a reply.

The daunted duo from Ouachita were not the only ones who got conned, though. Paul said that when he and his neighbors pumped the pond dry and then seined the foot-deep mud on the bottom, there were seven pirkups backed up to load up with lunkers. A community fish fry was planned afterward, but somehow it didn't materialize. The total bass crop in the pond was two fish—a five-pounder and one weighing just over a pound. To add insult to injury, it rained hard during the operation and made the job of pumping and seining doubly difficult.

Like we said, fishermen are easily conned.

Offer church to Catholics

HEBER SPRINGS, Ark.—Weekly Masses are being offered here in a Presbyterian church by a Roman Catholic priest whose congregation has no building.

Father Edward E. Simpson, pastor of the St. James church in Searcy, was invited by the Rev. Fleet G. Cook, pastor of the First Presbyterian church, to use his church for Sunday Mass.

Both the Session and the Diaconate of the Presbyterian church endorsed the invitation as an act of kindness to Catholic neighbors who have no permanent place in which to worship. (EP)

Associate chosen

ATLANTA—Charles C. Duncan, pastor of First Church, McCaysville, Ga., for the past 10 years, has been named an associate executive secretary of the Georgia Baptist Foundation, Inc. (BP)

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from the first day you enter a hospital. Good in any hospital in the world. We pay in addition to any other insurance you carry. We send you our payments Air Mail Special Delivery so you have cash on hand fast. No limit on number of times you collect.

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To the best of your knowledge, have you or any member above listed had medical advice or treatment, or have you or they been advised to have a surgical operation in the last five years? Yes No If so, please give details stating person affected, cause, date, name and address of attending physician, and whether fully recovered.

Neither I nor any person listed above uses tobacco or alcoholic beverages, and I hereby apply for a policy based on the understanding that the policy does not cover conditions originating prior to its effective date, and that the policy is issued solely and entirely in reliance upon the written answers to the above questions.

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Arkansas Baptist State Convention

CONTRIBUTIONS REPORT

**Total Cash Contributions Received in Office of Executive Secretary of
Executive Board of the Arkansas Baptist State Convention During the Months of
January 1—June 30, 1967**

Notify Dr. S. A. Whitlow, 401 West Capitol, Little Rock, Arkansas, if any errors are found in this report.

Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated
ARKANSAS VALLEY											
Barton	\$1,020.00	\$201.20	Highfill	532.82	767.81	Harrison 1st	7,540.70	2,798.26	Grace	188.56	136.73
Brickeys	15.24		Immanuel, Rogers	1,004.88	1,528.08	Dopewell	65.45		Gregory	15.00	
Brinkley 1st	3,100.51	1,627.08	Lakeview	407.87	183.49	Jasper	711.34	210.89	Griffithville	87.50	25.00
Chatfield		15.86	Lowell	397.39	60.00	Lead Hill	60.00	65.50	Higginson	121.27	230.00
Clarendon	1,109.11	834.25	Mason Valley	123.01	117.00	New Hope	150.00		Hunter	282.96	136.55
Elaine	4,787.03	930.12	Monte Ne	451.97		Northvale	900.10	438.42	Judsonia	1,050.00	764.58
First Friendship			Pea Ridge 1st	1,856.37	733.46	Oregon Flat	175.39	116.61	Kensett	300.00	105.00
Friendship		80.00	Pleasant Hill	108.63	70.50	Osage	100.00	25.00	Liberty		79.80
Helena 1st	5,421.00	1,445.28	Rogers 1st	5,716.00	698.01	Parthenon	166.89	54.37	Mc Crory	477.51	610.84
Hughes	2,400.00	1,749.77	Siloam Springs 1st			Prairie View			McRae	70.00	448.27
Lambrook	326.68		Sugar Creek	5,861.18	2,541.48	South Side, Lead Hill			Midway	17.50	4.25
Lexa	605.08	440.29	Sulphur Springs 1st	123.03	20.91	Union	60.00		Morrow	9.66	47.22
Marianna 1st	4,800.00	1,205.16	Sunny Side	107.72	44.50	Valley Springs	27.00		Morton	15.00	
Marvell	1,178.19	728.68	Trinity, Rogers	491.39	213.96	Western Grove	34.48		Mt. Hebron	70.67	25.00
Monroe	160.24	15.55	Twelve Corners	56.26	4.75	Woodland Heights, Harrison	228.20	89.70	Pangburn	157.06	68.92
Moro	339.74	253.84	Park Street Mission	30.00	56.99	Total	12,854.16	4,689.88	Patterson	32.35	
North Side, Helena 15.00			Total	30,708.21	18,416.57						
Pettys Chapel			BIG CREEK								
Rehobeth	16.00		County Line	24.00		Abbott	81.67	19.25	Rocky Point	24.00	
Snow Lake			Elizabeth	12.00		Bates	24.85		Rose Bud	140.00	8.00
Turner	640.84		Enterprise	50.73		Calvary, Waldron	45.74		Royal Hill		
West Helena	7,379.82	2,243.16	Gum Springs	18.00		Cauthron			Searcy 1st	5,366.85	2,137.11
West Helena 2nd	905.32	624.45	Hardy	235.02	98.10	Cedar Creek			Searcy 2nd	150.00	268.50
Total	34,308.80	11,956.13	Mammoth Spring	214.45	188.47	Clarks Chapel	80.00		Temple, Searcy	377.23	100.00
ASHLEY											
Calvary, Crossett			Mt. Calm			Dayton	58.60		Trinity, Searcy	432.17	190.00
Corinth A	363.81	191.00	Mt. Zion	27.75		Denton			Tupelo	120.00	184.90
Crossett 1st	12,528.48	1,980.45	Saddle			Evening Shade	285.33		Union Valley	27.80	25.00
Crossett 2nd	108.85		Salem	170.00	73.25	Fellowship	349.96	302.06	West Point	63.51	
Eden	15.00		Spring River	125.00	6.00	Hartford 1st	561.95	332.20	White Lake	42.31	
Fellowship	275.00	63.04	Viola	60.00	135.85	Haw Creek	144.73		Total	15,720.89	10,238.58
Fountain Hill	535.60	917.50	Total	936.95	506.67	Hon	53.60		CAREY		
Gardner	922.85	25.00	BLACK RIVER								
Hamburg 1st	5,838.65	991.78	Alicia	134.50	75.00	Huntington	192.03	45.25	Bearden 1st	719.58	207.81
Jarvis Chapel	60.00		Amagon	30.00		Ione	83.49		Bethesda		15.00
Magnolia	165.31	265.95	Banks			James Fork	162.21	162.10	Calvary, Camden	335.00	307.00
Martinville			Black Rock	458.10	189.95	Long Ridge	16.70	16.70	Dalark	65.69	
Meridian	38.00		Campbell Station			Mansfield	1,566.13	260.91	Eagle Mills		
Mt. Olive	1,646.05	688.91	Clear Springs			Midland	347.52		Faith	266.00	24.00
Mt. Pleasant	37.42	48.90	College City	726.80	661.17	New Home			Fordey 1st	8,109.31	5,401.88
North Crossett	694.96	454.96	Diaz	205.00	125.00	New Providence	43.80		Hampton	1,506.34	356.73
Sardis	25.00		Grubbs	89.83	142.85	Parks	120.89		Harmony, Thornton	8.00	25.00
Shiloh	173.70	336.13	Horsehoe			Pleasant Grove No. 2			Manning	80.84	21.00
Temple, Crossett	1,656.10	343.90	Hoxie	390.00	150.00	Pleasant Grove No. 3	42.00	7.25	New Hope	198.47	21.73
Unity			Imboden	781.24	385.44	Rock Creek			Ouachita	48.00	15.00
Total	24,880.23	6,304.62	Immanuel, Newport	484.75	348.26	Shiloh	40.98		Prosperity	96.87	13.07
BARTHOLOMEW											
Antioch			Jacksonport	65.49		South Side, Fordey	236.25		Shady Grove	60.00	
Cominto	12.00		Murphys Corner		29.05	Temple, Waldron	236.25		South Side, Fordey	77.50	77.50
Corinth B	35.00		New Hope No. 1	164.71	74.81	Union Hope	5.00	82.00	Sparkman	1,767.79	708.23
Eagle Lake			New Hope No. 2	53.00	25.00	Waldron 1st	6,165.38	1,036.02	Thornton	379.70	82.50
Ebenezer	342.35	145.75	Newport 1st	4,777.49	1,857.12	West Hartford	135.35	238.60	Tinsman	60.00	
Enon	154.43		Old Walnut Ridge	87.01	62.00	Winfield	95.04		Tulip Memorial	46.83	6.99
Florence	36.00		Pitts	10.86		Total	10,958.85	2,602.34	Willow	18.00	53.09
Hermitage	839.38	43.36	Pleasant Ridge			BUCKVILLE					
Immanuel, Warren	1,775.08	1,570.02	Pleasant Valley	5.41		Cedar Glades	36.69		CAROLINE		
Ladelle			Ravenden	74.73	25.65	Mt. Tabor	46.18		Austin Station	386.24	211.68
Macedonia	60.00		Sedgwick	85.00		Mountain Valley	82.00		Baughn Chapel	444.59	
Marsden	4.00		Smithville	833.16	213.60	Rock Springs	197.05		Biscoe	287.35	168.41
Monticello 1st	3,496.34	1,958.34	Spring Lake	60.00		Total	271.87		Brownsville	25.00	91.21
Monticello 2nd	1,220.23	274.91	Swifton	173.34	175.12	CADDO RIVER					
North Side, Monticello	276.90	84.05	Tuckerman	350.00	189.17	Amity	130.14	119.00	Cabot 1st	3,457.91	884.19
Old Union			Walnut Ridge 1st	4,806.22	2,027.74	Big Fork	64.46	215.00	Caney Creek	481.80	
Pleasant Grove			White Oak			Black Springs	30.00		Carlisle	3,669.73	909.71
Prairie Grove	30.00		South Side Mission	56.53	5.00	Caddo Gap	30.00		Chambers	12.00	
Saline	7.14	6.76	Total	14,466.17	6,211.23	Glenwood	1,205.17	185.49	Cocklebur	53.15	10.00
Selma	59.49		BOONE-NEWTON								
Union Hill			Alpena	75.00	130.46	Little Hope			Coy	538.53	349.65
Warren 1st	8,630.33	1,866.00	Batavia	191.06		Mt. Gilead	37.23		Cross Roads		
West Side	364.98	14.50	Bear Creek Springs			Mt. Ida	1,361.42	1,130.02	Des Arc	2,188.29	168.84
Wilmar	174.61	197.00	Bellefonte			Murphy	10.00		DeValls Bluff		176.81
South Side Mission	371.00	25.00	Boxley	30.00		Norman	469.73	348.72	England 1st	4,037.14	1,270.96
Total	17,440.31	6,184.28	Burlington	74.35		Oak Grove			Hazen	1,805.89	422.80
BENTON											
Bentonville 1st	4,438.80	2,264.90	Cassville	42.02		Oden	194.00	192.50	Humnoke	93.89	
Centerton 1st	255.00	228.90	Deer	131.24	42.61	Pencil Bluff	164.59		Immanuel, Carlisle		260.99
Central Avenue, Bentonville			Eagle Heights, Harrison	1,545.00	507.56	Pine Ridge	12.00		Keo		379.61
Decatur	1,657.13	600.57	Elmwood	30.00		Refuge	42.00		Lonoke	4,332.57	2,952.21
Garfield	123.76	257.00	Emmanuel, Harrison			Sulphur Springs	73.94	75.83	Mt. Carmel	822.73	132.60
Geny	3,343.79	1,535.57	Everton	25.00	58.30	Total	8,824.73	2,264.58	New Hope	110.36	
Gravette	1,452.58	521.25	Gaither	30.00		CALVARY					
Gum Springs	337.40	354.00	Grubb Springs	108.00	91.50	Antioch	150.00		Oak Grove	157.07	
Harvard Avenue, Siloam Springs	1,788.28	368.87	BUCKNER								
			Abbott	81.67	19.25	Augusta 1st	2,481.34	3,094.69	Pleasant Hill	49.23	56.80
			Bates	24.85		Beebe 1st	895.49	1,032.00	Steel Bridge	138.31	83.17
			Calvary, Waldron	45.74		Bethany	86.00		Toitce	858.61	25.00
			Cauthron			Central, Bald Knob	1,061.84	179.67	Ward	331.21	177.50
			Cedar Creek			Cotton Plant 1st	525.00	188.77	Wattensaw	222.19	157.00
			Clarks Chapel	80.00		Crosby	120.00		Myrtle Street Mission	455.00	49.54
			Dayton	58.60		El Paso	108.00	180.00	Total	24,483.84	8,937.62
			Denton			Good Hope	31.97		Berryville	1,051.27	709.50
			Evening Shade	285.33		CARROLL					
			Fellowship	349.96	302.06	Blue Eye				90.00	
			Hartford 1st	561.95	332.20						
			Haw Creek	144.73							
			Hon	53.60							
			Huntington	192.03	45.25						
			Ione	83.49							
			James Fork	162.21	162.10						
			Long Ridge	16.70	16.70						
			Mansfield	1,566.13	260.91						
			Midland	347.52							
			New Home								
			New Providence	43.80							
			Parks	120.89							
			Pleasant Grove No. 2								
			Pleasant Grove No. 3	42.00	7.25						
			Rock Creek	40.98							
			Shiloh								
			Temple, Waldron	236.25							
			Union Hope	5.00	82.00						
			Waldron 1st	6,165.38	1,036.02						
			West Hartford	135.35	238.60						
			Winfield	95.04							
			Total	10,958.85	2,602.34						

Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated
Eureka Springs	708.61	221.25	Booneville 1st	2,872.88	1,737.03	Centerville Mission	6.60	-----	Paragould 1st	9,953.46	3,062.58
Freeman Heights	1,353.53	284.00	Branch	254.21	146.60	Total	5,185.15	3,592.90	Pleasant Valley	18.00	-----
Grandview	463.15	166.19	Burnsville	30.00	-----	DELTA	-----	-----	Robbs Chapel	110.00	50.50
Green Forest	1,099.38	389.43	Calvary, Ft. Smith	2,306.28	1,208.85	Arkansas City	660.00	1,057.25	Rock Hill	-----	-----
Omaha	164.17	84.24	Charleston 1st	2,984.75	848.43	Aulds	-----	-----	Stonewall	-----	-----
Rock Springs	74.29	15.00	East Side, Ft. Smith	167.00	228.36	Baylor Mason	117.50	-----	Stanford	136.00	-----
Total	5,004.40	1,869.61	Enterprise	279.41	66.00	Bellaire	484.11	519.00	Third Avenue, Paragould	-----	-----
CENTENNIAL	-----	-----	Excelsior	216.99	103.32	Boydell	7.77	-----	Unity	75.00	-----
Almyra	4,461.17	17.00	Ft. Smith 1st	15,982.59	3,215.61	Chickasaw	317.90	142.21	Village	20.71	-----
De Witt	2,178.99	1,307.77	Glendale	303.86	41.00	Collins	142.10	-----	Vines Chapel	15.75	13.00
East Side	364.00	102.75	Grand Avenue, Ft. Smith	14,090.05	10,307.44	Dermott	1,842.35	1,738.91	Wallcott	615.42	29.91
Gillett	30.00	44.36	Greenwood 1st	1,830.00	1,273.92	Eudora	2,231.89	1,544.79	Walls Chapel	26.40	-----
Gillett 1st	157.78	79.84	Hackett	-----	-----	Gaines	15.00	-----	West View	50.00	463.00
Hagler	60.92	92.00	Haven Heights	904.42	541.05	Halley	-----	72.64	Total	15,997.52	5,003.49
North Maple	700.18	127.10	Highway 96	-----	-----	Jennie	316.00	125.00	HARMONY	-----	-----
Reydehl	60.00	117.43	Immanuel, Ft. Smith	4,528.04	2,609.13	Jerome	-----	79.51	Alzheimer	1,564.30	227.79
South Side	1,253.70	321.38	Jenny Lind	497.24	352.29	Kelso	-----	216.77	Anderson Chapel	25.58	-----
St. Charles	469.38	197.61	Lavaca 1st	2,841.80	1,657.99	Lake Village 1st	2,247.53	840.40	Centennial	1,688.42	222.31
Stuttgart 1st	9,000.00	2,469.47	Magazine	253.92	84.80	McArthur	28.63	50.52	Central	2,138.41	834.55
Tichnor	144.78	164.75	Memorial	50.00	25.00	McGehee 1st	7,805.87	1,180.14	Dollarway	408.00	5.00
Total	18,780.90	5,041.36	Mixon	130.00	185.00	Montrose	277.00	315.00	Douglas	321.41	63.15
CENTRAL	-----	-----	Mt. Harmony	-----	-----	New Hope	42.00	15.08	Dumas 1st	3,999.96	2,701.77
Antioch	238.04	60.25	Mt. Zion	-----	-----	Omega	88.70	82.70	Forrest Park	1,995.00	1,128.86
Bauxite	144.57	127.45	North Side, Charleston	296.93	110.55	Portdale	148.06	115.35	Gould	870.14	823.10
Benton 1st	6,736.82	3,819.74	North Side, Ft. Smith	323.93	102.50	Portland	613.68	447.17	Grady	374.89	53.86
Bryant 2nd	84.00	24.22	Oak Cliff	1,677.92	767.01	Richland	90.75	120.00	Greenlee Memorial	855.17	318.12
Buie	24.00	-----	Palatine	106.22	111.42	Shiloh	120.00	-----	Hardin	625.15	275.48
Calvary, Benton	1,682.07	927.97	Paris 1st	3,027.18	759.70	South McGehee	950.48	346.97	Hickory Grove	48.00	52.00
Central, Hot Springs	2,952.11	2,045.85	Pine Log	64.83	-----	Temple	-----	463.48	Humphrey	419.24	231.00
Efurd Memorial	408.32	213.95	Ratcliff	33.39	-----	Tillar	580.08	839.90	Immanuel, Pine Bluff	5,369.63	3,141.22
Emmanuel, Hot Springs	-----	46.03	Roseville	33.39	-----	Watson	134.37	96.24	Kingsland	288.45	198.65
Fairdale	179.49	261.64	Rye Hill	143.74	130.72	Wilmoth	654.40	944.80	Lee Memorial	1,693.07	362.83
Faith	-----	-----	South Side, Booneville	80.00	-----	North Side Mission	26.00	-----	Linwood	470.97	469.88
Gilead	136.96	71.51	South Side, Ft. Smith	6,519.32	1,051.08	Total	19,442.16	11,223.88	Matthews Memorial	2,775.10	1,077.02
Grand Avenue, Hot Springs	1,948.40	420.55	Spradling	956.74	319.88	FAULKNER	-----	-----	Moore Chapel	42.86	-----
Gravel Hill	194.18	61.60	Temple, Ft. Smith	1,402.07	327.37	Bee Branch	-----	20.00	North Side, Star City	70.50	87.50
Harveys Chapel	547.98	47.20	Towson Avenue, Ft. Smith	849.31	534.65	Beryl	356.55	139.65	Oak Grove	165.93	128.25
Highland Heights, Benton	800.00	467.80	Trinity, Ft. Smith	3,427.96	1,070.25	Bono	10.00	-----	Oakland	236.03	-----
Hot Springs 1st	1,800.00	1,533.61	Union Hall	-----	-----	Brunley Chapel	-----	68.34	Pine Bluff 1st	13,150.93	6,935.66
Hot Springs 2nd	6,388.81	4,090.54	Vesta	-----	-----	Cadron Ridge	199.98	108.66	Pine Bluff 2nd	2,484.01	1,675.34
Jessieville	166.25	29.34	Windsor Park	1,618.46	425.07	Cold Springs	-----	-----	Plainview	75.76	-----
Lake Hamilton	90.00	60.50	Total	72,700.99	30,855.71	Conway 1st	8,083.57	2,421.35	Plum Bayou	107.63	1.28
Lakeshore Heights	456.38	381.64	CONWAY-PERRY	24.00	-----	Conway 2nd	5,666.76	1,425.87	Rankin Chapel	1,800.00	32.58
Lake Side	550.82	67.53	Adona	50.00	64.13	Emmanuel, Conway	24.00	-----	Rison	47.46	-----
Lee Chapel	431.83	-----	Bigelow	24.00	50.00	Enola	17.27	208.35	Shannon Road	11,482.76	3,309.03
Lonsdale	102.22	-----	Casa	198.00	50.00	Formosa	-----	-----	South Side, Pine Bluff	5,784.58	1,305.90
Malvern 1st	2,469.40	1,019.64	Harmony	-----	92.50	Friendship	86.77	-----	Sulphur Springs	643.00	286.36
Malvern 3rd	2,426.14	632.06	Houston	15.00	2,210.32	Happy Hollow	209.88	-----	Wabbaska	40.00	-----
Memorial	561.26	375.60	Morrilton 1st	3,150.00	100.00	Harlan Park	354.53	30.11	Watson Chapel	2,170.30	548.28
Mill Creek	-----	5.00	Nimrod	15.00	-----	Holland	30.36	46.95	Yorktown	250.00	110.00
Mountain Pine	686.43	121.60	Perry	8.37	-----	Mayflower	440.08	233.13	Green Meadows Mission	60.00	-----
Mt. Vernon	-----	-----	Perryville	225.00	110.48	Mt. Vernon	241.95	48.14	New Bethel	-----	-----
Old Union	260.65	-----	Pleasant Grove	22.50	-----	Naylor	-----	-----	Tucker Chapel	-----	3.00
Owensville	394.00	7.50	Plumerville	385.00	735.00	New Bethel	15.44	86.02	Total	64,485.73	27,510.02
Park Place	3,637.79	1,344.45	Solgohatchie	6.34	-----	Oak Bowery	455.36	115.50	HOPE	-----	-----
Pearcy	75.00	78.64	Thornburg	119.97	64.85	Pickles Gap	911.71	78.14	Anderson	183.00	-----
Piney	1,056.75	980.83	Union Valley	68.70	4.67	Pleasant Grove	231.00	197.33	Arabella Heights, Texarkana	508.73	76.00
Pleasant Hill	259.44	17.02	Total	4,281.54	3,438.29	South Side, Damascus	230.19	85.43	Beech Street, Texarkana	8,821.88	3,425.00
Rector Heights	60.16	169.35	CURRENT RIVER	318.30	119.87	Union Hill	-----	-----	Bradley	385.90	288.78
Ridgecrest, Benton	90.00	46.00	Biggers	298.23	250.38	Wooster	145.50	74.50	Bronway Heights, Texarkana	86.80	25.00
Riverside	168.07	197.58	Calvary, Corning	298.23	250.38	Total	17,710.89	5,386.49	Calvary, Hope	2,031.05	621.51
Sheridan 1st Southern	220.80	95.14	Columbia Jarrett	6.77	-----	GAINESVILLE	-----	-----	Calvary, Texarkana	3,424.51	815.60
Shorewood Hills	518.96	385.7	Corning	1,437.85	1,237.46	Austin	20.00	-----	Central, Magnolia	125.00	147.43
Trinity Benton	1,406.04	205.95	Hopewell	46.31	90.26	Browns Chapel	-----	-----	Genoa	20.00	-----
Walnut Valley	452.63	205.95	Moark	160.46	25.26	Emmanuel, Piggott	-----	65.25	Gyrnsey	53.00	10.00
Lake Salem Mission	169.84	96.90	Mt. Pleasant	72.00	12.50	Greenway	90.00	392.55	Haley Lake	-----	-----
CLEAR CREEK	-----	20,579.81	New Home	75.00	6.00	Harmony	-----	-----	Harmony Grove, Texarkana	40.00	32.00
Alma 1st	2,030.87	512.45	Oak Grove	36.00	26.00	Holly Island	-----	-----	Hickory Street, Texarkana	10,205.78	3,536.35
Cass	10.00	-----	Pettit	1,500.00	801.26	Knobel	-----	22.00	Hope 1st	-----	-----
Cedarville	262.70	162.61	Pocahontas	47.50	17.22	Leonard	51.34	59.43	Immanuel, Hope	-----	-----
Central, Altus	1,992.13	467.60	Ravens Springs	12.00	-----	New Hope	386.26	228.90	Immanuel, Magnolia	155.00	254.18
Clarksville 1st	176.50	14.19	Reece Ridge	507.17	157.40	Nimmons	20.00	30.18	Immanuel, Texarkana	2,829.59	763.94
Clarksville 2nd	124.48	43.50	Reyno	250.00	236.42	Peach Orchard	2,856.80	2,394.08	Lewisville 1st	1,606.97	517.25
Coal Hill	466.03	216.90	Shannon	60.00	41.50	Piggott	2,162.68	860.00	Macedonia No. 1	29.87	-----
Concord	103.90	60.68	Shiloh, Corning	318.86	163.32	Rector	21.00	58.55	Macedonia No. 2	97.60	100.00
Dyer	27.12	-----	Shiloh, Pocahontas	274.37	67.27	St. Francis	113.38	8.60	Mandeville	381.27	85.21
Hagarville	92.19	-----	Success	5,414.05	3,327.98	Tipperary	5,721.46	4,119.56	Memorial	70.00	200.00
Hartman	1,098.09	920.65	Total	425.16	425.07	Total	5,721.46	4,119.56	Mt. Zion	148.78	-----
Kibler	276.40	-----	DARDANELLE-RUSSELLVILLE	425.16	157.34	GREENE	-----	-----	Piney Grove	22.35	-----
Lamar	217.22	90.04	Atkins	66.59	-----	Alexander	137.79	12.19	Pisgah	207.83	-----
Mountainburg	820.59	289.58	Bakers Creek	66.59	-----	Beech Grove	30.00	19.30	Red River	18.00	-----
Mulberry	889.30	258.31	Bluffton	548.54	864.01	Bethel Station	35.78	-----	Rocky Mound	18.00	-----
Oak Grove	2,698.44	929.55	Danville	1,139.92	1,350.31	Big Creek	33.50	20.00	Sanderson Lane, Texarkana	171.48	687.23
Ozark	30.00	-----	Dardanelle	132.84	28.00	Brighton	36.00	100.88	Stamps	226.59	94.43
Ozone	48.08	34.21	Dover	248.94	317.98	Browns Chapel	285.35	-----	Spring Hill	164.50	-----
Shady Grove	122.77	66.75	East Point	46.85	5.00	Calvary, Paragould	324.11	151.88	Sylvester	120.00	50.50
Shibley	72.85	-----	Fair Park	75.00	25.96	Center Hill	324.11	183.27	Tennessee	98.85	131.00
Spadra	55.25	33.00	Grace Memorial	31.47	85.50	Clarks Chapel	120.00	-----			
Trinity, Alma	98.68	153.16	Havana	30.00	-----	Delaplane	41.70	37.46			
Trinity, East Mt. Zion	8,708.29	2,380.08	Hopewell	25.84	12.60	East Side, Paragould	1,674.16	338.14			
Union Grove	82.12	19.40	Kelly Heights	198.99	23.00	Eight Mile	-----	-----			
Unlontown	361.26	264.89	Knoxville	218.57	40.21	Fair View	31.34	10.00			
Woodland	50.00	-----	London	17.17	-----	Finch	188.25	79.03			
Batson Mission	86.00	31.65	Moreland	218.17							

Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated
Trinity, Texarkana	1,293.40	462.85	Ben Lomond	23.18	-----	North Main, Jonesboro	499.10	335.00	Nails Memorial	662.00	342.95
Troy Bethel	32.09	-----	Bingen	225.00	-----	Philadelphia	1,407.42	614.53	Natural Steps	684.11	358.50
West Side, Magnolia	-----	-----	Brownstown	25.00	-----	Providence	66.00	-----	North Point	51.03	-----
Total	51,652.78	18,203.97	Central, Mineral Springs	495.10	472.25	Red	-----	-----	Pine Grove	1,545.71	416.24
INDEPENDENCE			Chapel Hill	30.41	10.00	Rowes Chapel	113.99	44.89	Plain View	297.19	155.60
Batesville 1st	6,154.36	5,740.62	Columbus	83.07	115.50	Strawfloor	124.02	41.86	Pleasant Grove	-----	10.00
Calvary, Batesville	3,327.84	2,720.44	DeQueen 1st	4,266.79	2,863.68	Walnut Street, Jonesboro	7,419.24	1,696.13	Pulaski Heights	27,853.89	5,727.20
Cord	135.29	75.00	Dierks	326.00	337.46	Wood Springs	24.00	28.00	Reynolds Memorial	750.00	-----
Cushman	50.00	4.60	Foreman	504.74	89.87	University Mission	172.32	96.00	Riverside	200.88	106.50
Desha	195.32	13.37	Hicks	62.78	226.11	Westvale Mission	-----	92.73	Roland	-----	167.88
East Side, Cave City	206.28	26.45	Horatio	120.00	140.25	Total	39,379.38	17,761.41	Rosedale	840.00	885.46
Emmanuel	254.85	340.51	Kern Heights	229.07	-----	NORTH PULASKI			Shady Grove	237.90	-----
Floral	680.34	614.81	Liberty	-----	877.70	Amboy	5,280.17	1,777.95	Shannon Hills	240.00	46.82
Marcella	63.85	37.78	Lockesburg	329.05	-----	Baring Cross	14,952.58	3,949.38	Sheridan 1st	2,272.35	1,378.85
Mt. Zion	65.00	81.00	Lone Oak	-----	-----	Bayou Meto	622.06	263.45	South Highland	4,226.88	3,759.08
Pilgrims Rest	135.75	158.00	Mt. Moriah	-----	-----	Berea	676.69	264.60	Sunset Lane	1,167.43	234.39
Pleasant Plains	30.00	77.97	Murfreesboro	557.85	430.33	Bethany	1,012.66	380.01	Trinity	40.00	127.00
Rehobeth	89.00	92.00	Nashville	4,305.73	2,032.91	Calvary, Rose City	-----	-----	Tyler Street, LR	100.00	83.53
Rosie	353.52	25.17	New Home	-----	-----	Cedar Heights	1,808.50	788.45	University	803.23	456.10
Ruddell Hill	592.85	99.22	Oak Grove	129.89	92.42	Central	390.00	181.25	Vimy Ridge	158.92	338.75
Salado	27.20	42.75	Ogan	50.00	266.86	Chapel Hill	6,600.00	1,393.79	Welch Street, LR	368.23	522.14
Sulphur Rock	40.00	147.00	Rock Hill	76.72	-----	Crystal Valley	3,288.88	273.22	West Side	609.40	165.57
West Batesville	3,253.94	816.78	State Line	-----	-----	Forty-Seventh Street, NLR	-----	193.69	Woodlawn	1,255.16	373.95
White River	35.00	-----	Washington	106.00	210.00	Grace	1,960.01	332.29	Woodson	250.22	28.00
Total	15,670.39	11,063.27	Wilton	111.95	11.06	Gravel Ridge	542.35	490.00	Hensley Chapel	-----	3.00
LIBERTY			Winthrop	73.18	-----	Graves Memorial	496.35	93.11	White Rock Mission	-----	-----
Buena Vista	254.93	8.00	Nashville First Mission	184.88	-----	Harmony	751.80	205.00	Total	141,544.41	81,701.83
Caledonia	121.00	102.00	Total	14,897.01	10,939.91	Highway	450.00	515.37	Anchor	156.68	-----
Calion	511.63	63.15	Armored	289.19	105.36	Hilltop	58.47	-----	Antoine	128.20	57.00
Calvary, El Dorado	323.31	135.90	Bethany	43.68	-----	Indian Hills	186.70	-----	Arkadelphia 1st	6,546.01	3,899.33
Camden 1st	14,270.77	5,948.50	Black Water	112.67	14.30	Jacksonville 1st	3,779.61	1,828.23	Arkadelphia 2nd	2,966.49	1,432.43
Camden 2nd	923.14	355.98	Blytheville 1st	9,984.25	2,575.91	Jacksonville 2nd	846.79	248.80	Beech Street, Gurdon	-----	-----
Chidester	158.80	34.00	Brinkleys Chapel	10.00	-----	Levy	8,033.15	2,020.33	Beirne	2,729.83	1,014.45
Cross Roads	717.52	-----	Browns Chapel	132.39	78.94	Marshall Road	1,667.18	399.00	Bethel	304.77	360.42
Cullendale 1st	7,209.12	1,109.75	Calvary, Blytheville	1,862.98	364.09	Morrison Chapel	81.43	42.01	Bethlehem	75.24	321.65
Dunn Street, Camden	38.09	-----	Calvary, Osceola	1,369.41	188.01	North Little Rock 1st	3,125.00	1,637.36	Boughton	66.00	40.78
East Main, El Dorado	2,953.20	871.87	Central, Dyess	134.80	66.46	Oakwood	94.60	-----	Caddo Valley	20.00	-----
Ebenezer	1,345.64	334.00	Clear Lake	320.45	782.67	Park Hill	17,832.29	4,958.09	Cedar Grove	57.47	-----
El Dorado 1st	29,254.47	23,802.06	Cole Ridge	433.23	42.00	Pike Avenue	3,867.39	838.08	Center Point	80.00	95.00
El Dorado 2nd	7,997.81	2,367.36	Cross Roads	156.63	-----	Remount	368.92	247.00	Curtis	262.88	320.00
Elliott	1,369.90	377.41	Dell	585.29	253.00	Sherwood	1,234.88	789.92	DeGray	139.00	-----
Felsenthal	29.44	39.22	Emmanuel, Blytheville	167.81	23.39	Sixteenth Street, NLR	-----	-----	East Whelen	-----	-----
Galilee	75.00	225.05	Etowah	72.22	-----	Stanfill	18.00	24.50	Emmet	120.00	-----
Grace, Camden	124.01	237.55	Fairview	42.69	-----	Sylvan Hills	2,911.72	643.62	Fairview	-----	-----
Harmony	221.84	17.50	Gairnell	74.35	79.64	Zion Hill	113.75	9.25	Harmony Hill	116.66	126.38
Hillside	637.00	119.00	Joiner	478.50	77.49	Runyan Chapel	-----	20.84	Hollywood	55.00	48.80
Huttig	1,051.93	806.51	Keiser	301.19	75.75	Total	76,480.19	24,828.20	Lakeview	72.50	10.81
Immanuel, El Dorado	5,396.95	3,219.70	Leachville	1,860.00	462.80	Acorn	87.13	50.00	Marlbrook	36.21	-----
Joyce City	1,272.58	295.84	Leachville 2nd	154.29	212.00	Bethel	-----	-----	Mt. Olive	48.00	-----
Junction City	1,352.93	471.49	Luxora	375.00	502.47	Board Camp	225.84	62.63	Okolona	32.00	80.00
Knowles	139.58	-----	Manlia 1st	2,144.45	502.47	Calvary, Mena	85.47	201.93	Park Hill	454.90	365.29
Lapile	269.76	-----	Marys Chapel	98.43	47.96	Cherry Hill	211.46	25.00	Prescott 1st	1,694.69	547.31
Lawson	50.00	48.50	New Bethel	43.25	-----	Concord	50.00	52.17	Reader	80.19	112.75
Liberty	156.16	28.25	New Harmony	30.00	-----	Cove	134.84	16.00	Richwoods	504.19	\$1.00
Loann	37.43	-----	New Liberty	841.73	183.77	Dallas Avenue, Mena	408.29	226.40	Shady Grove	-----	-----
Maple Avenue, Smackover	1,562.48	340.39	New Providence	651.27	270.66	Gillham	131.20	103.83	Shiloh	99.17	211.80
Marrable Hill	587.00	435.01	Nodena	30.00	-----	Grannis	148.26	51.33	South Fork	42.00	26.00
Midway	169.00	50.00	Number Nine	72.00	-----	Hatfield	151.93	25.00	Sycamore Grove	7.49	-----
New London	223.27	-----	Osceola 1st	3,361.58	1,568.10	Hatton	60.00	-----	Third Street, Arkadelphia	414.06	189.77
Norphlet	2,683.99	604.24	Ridgecrest	125.00	67.80	Lower Big Fork	4,812.96	2,538.66	Unity	125.00	75.00
Park View	678.02	539.44	Rosa	58.73	-----	Mena 1st	53.24	-----	Whelen Springs	67.78	-----
Philadelphia	84.34	-----	Tomato	-----	-----	New Hope	53.24	-----	Faith Mission	-----	-----
Salem	366.65	50.00	Trinity, Blytheville	893.53	486.99	Salem	38.18	-----	North Side Chapel	-----	-----
Smackover	4,665.23	1,316.12	Wardell	79.40	-----	Two Mile	-----	-----	Total	17,809.97	9,382.64
Snow Hill	-----	-----	Wells Chapel	41.27	-----	Vandervoort	152.54	46.45	ROCKY BAYOU		
South Side, El Dorado	801.93	568.00	West Ridge	-----	-----	Westermoreland Heights, Mena	-----	-----	Ash Flat 1st	36.50	4.33
Stephens	2,355.58	1,679.29	West Side	470.15	60.95	Wickes	61.25	56.50	Belview	19.25	25.00
Strong	1,884.65	1,519.25	Whitton	256.79	303.70	Yocana	50.09	110.00	Boswell	18.00	12.00
Sylvan Hills	99.00	70.00	Wilson	3,170.25	666.45	Miscellaneous	-----	-----	Calico Rock	164.04	24.00
Temple, Camden	794.04	271.85	Woodland Corner	90.23	-----	Total	6,862.68	3,570.90	Dolph	-----	10.00
Temple, El Dorado	101.13	-----	Yarbro	459.24	70.56	PULASKI			Evening Shade	112.78	67.52
Three Creeks	225.93	17.47	Memorial Chapel	133.50	-----	Alexander	457.80	127.80	Finley Creek	36.00	-----
Trinity, El Dorado	-----	-----	Total	31,951.82	9,610.62	Arch View	729.36	230.54	Franklin	56.45	49.87
Union	1,226.90	553.43	MT. ZION			Baptist Tabernacle	6,716.94	875.00	Guion	6.00	-----
Urbana	1,699.24	306.81	Alsop	22.15	-----	Barnet Memorial	100.00	-----	Melbourne	600.00	286.00
Victory	225.99	354.75	Bay	852.38	368.14	Bethel	148.24	98.83	Mt. Pleasant	6.00	-----
Village	131.82	54.55	Bethabara	164.07	6.03	Brookwood	124.10	-----	Myron	18.00	-----
Village	485.50	187.92	Black Oak	476.01	292.98	Calvary, Little Rock	6,506.67	4,549.79	Oxford	25.00	-----
Wesson	287.57	15.00	Bono	255.84	222.50	Crystal Hill	1,094.47	359.81	Sage	171.50	72.05
West Side	4,639.70	1,317.97	Bowman	52.12	-----	Dennison Street, LR	20.00	-----	Sidney	116.28	53.45
White City	-----	-----	Brookland	197.73	34.11	Douglasville	536.17	419.58	Sylamore	12.66	55.72
Memorial Mission	71.01	27.41	Buffalo Chapel	94.47	-----	East End, Hensley	706.58	14.60	Wiseman	30.00	-----
Total	104,311.91	51,296.92	Caraway	67.66	108.45	Forest Highlands	3,901.10	1,729.50	Zion Hill	36.00	-----
LITTLE RED RIVER			Cash	168.00	66.00	Forest Tower	-----	8.00	Total	1,462.46	656.94
Arbana	19.07	-----	Central, Jonesboro	8,376.06	2,190.28	Gaines Street, LR	4,988.10	3,201.00	STONE-VAN BUREN-SEARCY		
Brownsville	30.00	-----	Childress	639.56	159.78	Garden Homes	347.74	159.90	Aleo	12.00	-----
Center Ridge	40.00	70.08	Dixie	60.00	-----	Geyer Springs	1,450.00	593.98	Botkinburg	-----	31.73
Concord	10.00	-----	Egypt	128.92	-----	Green Memorial	537.04	-----	Clinton	1,894.95	282.33
Heber Springs 1st	1,911.13	1,045.15	Fisher Street, Jonesboro	1,441.80	510.63	Hebron	1,552.64	792.17	Corinth	31.77	-----
Lone Star	10.00	-----	Friendly Hope	205.48	162.64	Holly Springs	225.28	13.50	Evening Shade	186.61	33.56
Mt. Zion	22.50	10.00	Jonesboro 1st	11,000.00	8,272.99	Immanuel	32,101.65	27,589.13	Friendship	-----	-----
New Bethel	45.00	100.00	Lake City	995.73	492.43	Ironton	483.25	181.98	Halfmoon	-----	-----
Palestine	17.50	-----	Lunsford	1,869.20	508.43	Life Line	5,241.73	1,318.16	Leslie	429.82	165.00
Pleasant Ridge	15.00	-----	Monette	94.36	81.99	Little Rock 1st	15,000.00	10,353.04	Lexington	84.82	-----
Pleasant Valley	2										

Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated
Morning Star Mission	18.20	-----	Vandale	126.08	30.96	Total	11,241.05	4,178.27	Total	82,062.62	17,025.95
Sunnyland Chapel	4.86	-----	West Memphis 1st	14,000.49	2,546.99	WASHINGTON-MADISON					
Total	4,811.21	1,126.95	West Memphis 2nd	842.24	-----	Berry Street, Springdale	779.10	-----	Antioch	13.63	-----
TRI COUNTY			Wheatley	260.43	989.50	Bethel Heights	262.12	-----	Bruno	60.81	29.00
Antioch	27.70	-----	Widener	-----	-----	Black Oak	84.00	124.65	Cotter 1st	439.17	437.61
Barton Chapel	92.76	45.00	Wynne 1st	5,209.98	2,069.87	Brush Creek	326.63	208.08	East Oakland	-----	-----
Beckspur	-----	160.50	Total	45,747.80	16,629.63	Calvary, Huntsville	128.46	7.24	East Side	600.26	112.15
Burnt Came	-----	-----	TRINITY			Cauldie Avenue	410.22	150.07	Flippin	294.07	96.80
Calvary, West Memphis	2,744.62	1,774.11	Anderson Tulley	17.59	4.77	Combs	30.00	7.00	Gassville	70.00	47.60
Cherry Valley	539.85	53.25	Bethel	18.00	50.00	Elkins	30.00	-----	Hopewell	243.82	105.90
Colt	70.00	91.09	Black Oak	85.34	-----	Elmdale	3,070.05	991.62	Lone Rock	20.24	17.86
Crawfordsville	480.82	380.97	Calvary, Harrisburg	256.00	185.16	Farmington	641.98	126.50	Midway	294.77	163.41
Earle	4,086.22	1,486.44	Corners Chapel	454.72	158.59	Fayttville 2nd	138.43	272.32	Mountain Home	2,028.17	1,552.39
Ellis Chapel	100.00	-----	East Side	8.29	-----	Fayetteville 2nd	6,748.85	7,262.39	New Hope	241.65	56.00
Emmanuel, Forrest City	-----	63.20	Faith	-----	57.20	Fayetteville First	54.14	10.17	Norfolk 1st	17.37	-----
Fair Oaks	542.73	200.00	Fisher	188.77	163.65	Friendship	20.70	48.00	Oak Grove	-----	12.00
Fitzgerald Crossing	410.90	167.74	Freer	115.00	-----	Hindsville	445.80	191.10	Peel	85.60	-----
Forrest City 1st	9,878.97	4,485.56	Greenfield	520.83	347.00	Immanuel, Fayetteville	2,469.93	517.68	Pilgrims Rest	36.00	-----
Forrest City 2nd	309.95	33.15	Harrisburg 1st	2,635.71	821.50	Johnson	354.59	157.97	Pyatt	44.75	-----
Fortune	-----	-----	Lebanon	129.09	-----	Kingston	122.91	-----	Summitt	74.24	-----
Gladden	40.00	-----	Lepanto	1,352.17	1,311.60	Liberty	210.07	78.00	Tomahawk	43.79	6.67
Goodwin	127.71	38.60	Maple Grove	64.89	-----	Lincoln	650.37	561.53	Whiteville	60.00	34.77
Harris Chapel	120.00	-----	Marked Tree	-----	-----	New Hope	15.00	-----	Yellville	651.44	318.02
Hulbert	-----	212.67	McCormick	-----	10.00	Oak Grove	252.30	63.76	Arkana Mission	30.37	10.00
Hydrick	12.00	-----	Neals Chapel	102.32	-----	Ogden	-----	-----	Big Flat Mission	20.00	-----
Ingram Boulevard	1,669.51	270.34	Neiswander	-----	-----	Prairie Grove	144.04	263.94	Bull Shoals Mission	87.65	49.89
Jericho	-----	-----	Pleasant Grove	578.08	-----	Providence	370.80	7.10	Eros Mission	24.29	-----
Madison	154.10	-----	Pleasant Hill	112.00	-----	Ridgeview	262.08	-----	Hill Top Mission	58.36	25.00
Marion	1,138.46	567.80	Pleasant Valley	46.10	136.87	Silent Grove	124.98	10.00	Miscellaneous—	-----	-----
Mays Chapel	-----	17.22	Providence	142.94	6.90	Sonora	31.32	-----	Rea Valley Mission	13.63	-----
Midway	81.39	-----	Red Oak	4.50	-----	South Side, Fayetteville	88.50	-----	Table Rock Mission	19.60	-----
Mt. Pisgrah	-----	98.00	Rivervale	12.00	-----	Springdale 1st	10,238.11	3,379.00	Total	5,573.18	3,070.07
Paestine	-----	499.26	Spear Lake	-----	10.00	Spring Valley	197.51	104.67	CHURCHES NOT BELONGING TO LOCAL ASSOCIATIONS		
Parkin	1,923.94	75.14	Trumann 1st	1,766.12	223.16	Sulphur City	195.92	114.74	Russellville 1st, Russellville	4,069.83	1,101.17
Pine Tree	24.00	51.73	Tyronza 1st	2,254.77	547.32	University	2,383.34	1,396.67	Total	438.00	27,559.08
Shell Lake	31.35	-----	Vahey View	220.12	29.55	West Fork	215.96	96.92	Miscellaneous Contributions	438.00	27,559.08
Tilton	-----	121.01	Waldenburg	55.70	-----	Winslow	520.15	252.61	Total	438.00	27,559.08
Togo	199.50	56.00	Weiner	160.00	110.00	Low Gap Mission	55.81	-----	Grand Total	\$1,108,884.03	\$520,530.31
Turrell	222.95	44.53									
Union Avenue	739.70	-----									

The bookshelf

Biblical Ethics, by T. B. Maston, A Guide to the Ethical Message of the Scriptures from Genesis through Revelation, The World Publishing Company, 1967, \$6

It is the conviction of Dr. Maston, beloved professor emeritus at Southwestern Seminary, Ft. Worth, that Christians who are disturbed about sweeping changes in moral attitudes and social codes that challenge them need to study their Bibles.

Beginning with the Old Testament Law, Dr. Maston meets the present-day need for sound insight and guidance by presenting the central moral concepts and basic ethical principles of the Bible. He traces the teachings on good and evil through the Prophets and the Writings, and takes a look at the ethics of the Apocrypha and the Dead Sea

Scrolls. His chapters on the New Testament feature valuable comparisons of the teachings of Jesus, Paul, and other leaders of the early church.

Meditations for Servicemen, by William E. Parsons Jr., Abingdon Press, 1967, \$2.50

In these brief meditations a young chaplain—with keen understanding of his men—suggests how servicemen can apply their Christian faith to everyday situations—at work, on leave, on the athletic field, at home, at worship, at school, in the barracks, behind the wheel, in the hospital, and when overseas.

Simple Sermons for 20th Century Christians, by W. Herschel Ford, Zondervan, 1967, \$2.50

Aims of the author are three: to assist ministers in sermon preparation, to challenge laymen in Christian service, and to point people to Jesus Christ.

Frank C. Laubach, Teacher of Millions, by David E. Mason, T. S. Denison & Co., Minneapolis, 1967

This thrilling biography of "The Apostle to the Illiterates" is one in Denison's Men of Achievement Series.

Dr. Norman Vincent Peale says in the foreword of this book: "Few men have touched as many lives as he (Dr. Laubach), and it has not been given to many to life lift the world higher to God, as he has done. He will go down in the spiritual history of our time as one of God's most beloved and effective servants."

Preachers sometimes say of a favorite Bible text, "If one has any 'preach' in him, it will come out in this." Likewise it can be said: "If a writer has any 'write' in him, it will come out writing about a man like Dr. Frank C. Laubach.

David Mason, a gifted writer, has scored a home-run with this life story of one of the world's most remarkable men. The love of Dr. Laubach for "the little people", a love that has compelled him to go into more than a hundred countries with a helping hand for the destitute and the illiterate, is the big story. You will want this book to read and to circulate among friends.

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SUSAN'S SORRY TIME

—VERA SABAN

Susan and Nancy looked exactly alike except Nancy had a dimple in her chin. They were twins—six years old. They lived in the country.

One summer day, the twins ran to their mother. "Mamma, there just isn't anything to do!" said Nancy.

"Tell us something fun to do, please," said Susan.

Mamma put on her thinking look. At last she said, "Why don't you take these little jars that Baby's food comes in? You can find things to put in them for play vegetables and fruit."

Susan and Nancy laughed and jumped up and down.

"Oh, thank you, Mamma. That will be fun."

Outside, Susan found an old spoon and began to fill a jar with dirt. Nancy couldn't find a spoon. She ran to the house. Mamma gave her a good spoon and Nancy promised not to lose it.

When Susan saw the good spoon, she was sad. She wished she had a good spoon. She thought Nancy was lucky and always had the nice things.

Nancy filled a jar with dirt, too. But they didn't think it looked like something to eat. So they found other things to put in the jars.

It was a lot of fun. Susan almost forgot that she had been unhappy about the good spoon. They put exactly the same things in their jars.

They put green leaves in two jars. That was spinach.

They found enough round, green chinaberries to fill two jars. That made good peas.

They put yellow flowers in four jars and called them carrots and peaches.

They broke up green stems and filled two jars. That was green beans.

They found little red clover flowers for cherries.

Then Nancy found enough dry, brown seeds to fill one jar. She said it was coffee. Susan looked and looked but she couldn't find any more of the brown seeds. The sad feeling was coming back.

"We don't drink coffee anyway," she told Nancy. "So I'm glad I don't have any brown seeds."

"You're just mad because you don't have any coffee," said Nancy.

Nancy was a little cross now, too. They were both hot

and tired. Their red blouses and jeans were very dirty, and so were their hands and faces.

Nancy picked up the good spoon and began digging in the dirt. Susan watched her a minute. She felt sorry for herself.

"Nancy, it's my turn to have the good spoon for a while," she said.

"No!" answered Nancy. "Mamma gave it to me. I'm supposed to take good care of it."

Before they knew it, they were really quarreling. They said ugly things to each other. Then Susan did an awful thing. She was so angry she didn't think.

She grabbed a jar of dirt and threw the dirt right onto Nancy's head. The dirt ran down Nancy's neck and into her eyes and ears. She was a sight!

Nancy jumped up and ran crying to the house. She said she would tell Mamma what Susan had done.

Susan sat down in the dirt and felt angry and cross. Then she saw the good spoon Nancy had dropped.

"I'll take the good spoon to Mamma," she thought. "She'll scold Nancy for forgetting it. Then Nancy will be sorry she was so mean."

After a while Susan went to the back of the house. She was very quiet. Looking through the window, she saw Nancy and Mamma and the baby. Nancy had bathed and she was so clean her face was shiny. She had on her new blue blouse and jeans.

Susan was unhappy. It made her feel very much alone to see Nancy in the new clothes. It was as if Susan weren't a twin anymore. She went around the house and cried and cried.

Susan thought Nancy had the best of everything. Nancy had a dimple in her chin. Nancy got the good spoon to play with. Nancy found the nice brown seeds for coffee. Now Nancy had on her pretty blue outfit. It wasn't fair.

At last Susan decided it was more than she could take. She would tell that mean Nancy exactly what she thought of her.

Susan went stamping into the kitchen. Mamma just looked at Susan in a sad, tired way. Susan was a little bit ashamed. She put her hands behind her back, looked down at the floor, and kicked a couple of times at a chair leg. Her lower lip stuck out in a pout. There was a long silence.

Still looking at the floor, Susan mumbled, "Nancy, I'm sorry I threw dirt on you."

There was another silence. Then Nancy said, "That's all right."

"The old spoon is really just as good," said Susan, looking at Nancy.

Nancy looked at Susan. They both smiled just a little.

Mamma smiled and looked happy now.

Susan said, "I'll fold the baby's clothes."

"I'll help," said Nancy.

"That will be good girls," said Mamma. "First, Susan, you must have a bath and put on your new blue jeans and blouse."

Now Susan didn't feel a bit angry or sad or sorry for herself. She had just a warm, happy feeling inside.

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Watch your example!

BY C. W. BROCKWELL JR., PASTOR

GRAVES MEMORIAL CHURCH, NORTH LITTLE ROCK

Life and Work

August 6

I Corinthians 6:1-8; 10:23-33

Consider all the rights we enjoy today. Some are:

- Civil Rights
- States Rights
- Human Rights
- Legal Rights
- Constitutional Rights
- Equal Rights

and others similar in nature. Some people are always asserting these rights. Should the Christian do likewise? Is there anything which takes precedence over an individual Christian's right to do something? If you think so, write your answer here.

The Corinthian Christians didn't "fit in" to their environment so there were constant problems. Some of them wanted to live as before and yet maintain a Christlike standard in their lives. They did this behind the cloak of their new freedom in Christ. Paul made it clear that the Christian is not free to do as he pleases but as Christ pleases.

How to settle differences

In the background passage Paul showed great concern, not over petty differences among church members, but the way they settled them. He was horrified that they who would judge the world and angels (by sharing the reign of Christ) could not settle their own disputes without appealing to those outside the church. Isn't Christianity supposed to make a person fair and just with his fellowman? Why could not the Corinthians settle their differences?

The answer is found in 6:7-8. Each person was asserting his own rights, without considering the total damage being done to Christ's work. It is better, said Paul, to suffer wrong personally than to cause God's name and God's people to be slandered. They were not yet mature enough to do that. Are you? Can you absorb a personal hurt without striking back in revenge upon the whole congregation? How tragic it is when a church member slanders his own church to his weak Christian brothers or to those who are not Christians. Church member, watch your example!

How to tell right from wrong

From the standpoint of Christian

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ethics, I Corinthians is one of the most valuable books in the Bible. We can thank God that Paul dealt with the issues of his day and laid down some principles to guide us on issues of our day. He didn't make rules but he did follow spiritual principles. Therefore, any modern practice can be tested by these principles.

In the beginning of our study we noted four factions within the church. The congregation could also be divided into two others—the strong and the weak. The "strong" had a liberal view of life, almost bordering on license. They prided themselves on their deep knowledge and understanding of God's purposes. They felt they could do most anything without sinning for their spirituality went beyond trivial acts called sin.

The "weak" were very conservative, almost afraid to live. They were constantly dissecting everything to see if it had the smallest taint of sin within it. They were easily offended. Therefore, when meat which was previously offered to idols was sold on the market, a sharp division arose. Should the scrupulous Christian investigate each piece of meat before it was purchased in order to make perfectly sure that it had not been so offered? The strong brother said it was nonsense to act that way, for there were no real demons or idols. On the other hand, the weak brother said that meat sacrificed to idols must be avoided at all costs, in order to avoid all appearance of evil.

What did Paul say?

(1) The main question for the Christian is not whether something is legal or can be done without personal harm, but whether it contributes to the service of Jesus Christ. Does it help or hinder my witness for him?

(2) The Christian life is never a private matter. It must be lived in association with other Christians. Williams has a very good translation of 10:24: "No one should always be looking after his own welfare, but also that of his neighbor."

(3) The Christian may use without fear what God has created. Don't inflame your conscience with unnecessary questions.

(4) The Christian is a guardian of

his brother's conscience as well as his own. You are to help Christians grow in their faith as well as win others to Christ. Use your spiritual maturity to strengthen someone else.

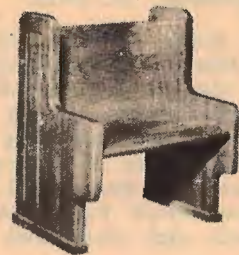
(5) The Christian should use his freedom to glorify God rather than to please self. Many cannot stand to refrain from certain practices simply because it offends someone. To these Paul is saying: "Remember where your freedom came from and what you are to do with it. The mature Christian is one who is ready to glorify God with everything he does. Assert your responsibilities and not your rights." This is not easy, but then, who said it would be?

(6) Follow the example of Christ. He never used all his powers and rights for himself but he concentrated them upon others. Focus your freedom and privileges upon those who have not yet tasted the freedom from guilt you now enjoy. As you help liberate others, you will realize more and more the deep satisfaction which comes from being like Christ.

(7) The right and wrong of anything can be decided, according to Paul, only on the basis of our understanding of God's purpose for us and God's desire to use our lives in his service. You can safely apply these principles to any practice.

Church member, watch your example!

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BOONEVILLE, ARKANSAS

The one true God

BY RALPH A. PHELPS JR.
PRESIDENT, OUACHITA UNIVERSITY

International

August 6

Acts 17:16-34

The address which has been commonly known as Paul's sermon on Mars Hill has long been studied in speech classes and in courses on sermon preparation as a classic. It is this speech which we are studying this week.

To get the historical connection between last Sunday's lesson and this one, we need to fill in the sequence from texts not studied in his lesson series. After healing the fortune-teller at Philippi, being beaten and jailed, and leading the Philippian jailer to salvation; Paul was offered an apology by the magistrates who had learned that they had tenderized a Roman citizen. At the city fathers' invitation, Paul left town.

His next stop was at Thessalonica, where for three weeks he argued with the Jews from the Scriptures and was finally ushered out of town in the night after Jason's house had been attacked by a mob looking for Paul and his party.

At Beroea next, Paul won many converts until the Jews at Thessalonica heard where he was and sent a party to stir up the crowds against him. The Christian brethren, concerned for his safety quickly hustled Paul off by sea; but Silas and Timothy remained there. "Those who conducted Paul brought him as far as Athens" (17:15).

It is at Athens called by Rackham the "intellectual and artistic capital of the world," that this message is delivered. In 146 B.C., the Romans had made Greece a Roman territory and, in deference to Athens' golden past, had made her a free and federated city. Authority rested with a council known as the Aeropagus (17:19), which seems to have been an authoritative body rather than a place.

I. Reaction produced, vv. 16-22.

While Paul waited for the rest of his party at Athens, he was highly irritated at the idols he saw everywhere. He had undoubtedly seen idols in other places, but he was apparently expecting something better of the world's center of intellect. It was absurd that educated people should worship something made with their own hands.

In the synagogue Paul argued with learned Jews and "the devout persons" and in the market place (agora) with those he chanced to meet there. Among these were Epicurean and Stoic philosophers whose ideas were at sharp variance with this Jew-turned-Christian.

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Some of these asked, "What would this babbler say"? The literal meaning of the word translated "babbler" is seed-picker," a disparaging slang expression depicting one who, like a sparrow in the market place, lived on whatever he could pick up. They seem to be implying that Paul had picked up odds and ends of knowledge and was babbling these.

Because Paul preached Jesus and the resurrection, others said, "He seems to be a preacher of foreign divinities." Some scholars think that these Greek philosophers understood Jesus to be a male divinity and "resurrection" to be a female divinity—hence, the translation "divinities." The truth is that they probably didn't have the foggiest idea what he was talking about.

II. Rapport established, vv. 22-23.

When permitted to speak, Paul immediately got on the same wave length with his inquisitors. He observed that they were "very religious," since there were objects of worship everywhere. Paul may have had his tongue in his cheek when he said this, but they undoubtedly smirked proudly at his compliment.

Then he added that in his walks about the city he had observed an altar with an inscription, "To an unknown god." To cover all eventualities, they had even erected an altar to an anonymous deity, just in case they had accidentally left one out. Whatever else they were, the Athenians were thorough.

Then quickly Paul added, "What you worship but do not know—this I now proclaim to you." He had their full attention and interest.

III. Reason employed, vv. 24-31.

The body of Paul's message is a masterpiece of reasoning, particularly in working from the known to the unknown. He alludes to matters familiar to both Stoics and Epicureans and skillfully negates their beliefs, doing so in such a way that both groups would be

forced to agree, at least in part, with him.

Dr. Frank Staggs in his masterpiece, THE BOOK OF ACTS, sums up Paul's address succinctly: "In Athens . . . Paul met his audience on his own ground and then took a straight course to Jesus. He met the charges about 'Jesus and the resurrection'; he acknowledged the truth and exposed the error of Stoic and Epicurean tenets; he pointed out further deductions from the Athenians' own basic beliefs; he led up to and preached the gospel, presenting God as Spirit, Creator, Father and as present in human affairs; he pictured man as of common origin created for God, and responsible to God; he preached salvation in terms of conversion; he reached a climax in confronting them with the risen Man in whom they must reckon with God!"

IV. Results varied, vv. 32-33.

When Paul reached his point about the resurrection, he had a three-fold response: 1) some of his hearers laughed out loud at what they considered a big joke, 2) some said they would listen to him on the subject some other day, and 3) "some men joined him and believed." The response to the gospel message is frequently mixed.

Among the converts was Dionysius the Areopagite, i.e., one of the members of the city council. Confronted with a learned and hostile audience, Paul had spoken brilliantly, and his efforts for God were rewarded with a visible response to the good news he proclaimed.

Dr. S. A. Newman, my philosophy teacher of seminary days, used to say, "God can hit a good lick with a crooked stick but He can hit an even better lick with a straight stick." Keen of mind, shrewd in disposition, compelling in argument, and forceful in speech Paul was God's "straight stick" at Athens. Such witnesses are desperately needed today when the response to the gospel is about as sophisticated and hostile as that of the Athenian philosophers.



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A Smile or Two

REALLY confused

Stranger: When does the 5:15 leave?

Ticket Agent: At quarter past five.

Stranger: Thanks. I get all mixed up over this changing of time.

Thoroughly efficient

Newly hired secretary to boss: "Do you want double spacing on the carbon copies too, sir?"

Good summer joke

When a woman stopped at a gas station, the attendant advised her to get some antifreeze.

"I won't need it," said the woman. "My husband told me he's going to get a new muffler for the car."

Hardly noteworthy

A note left for a milkman: "Please leave an extra quart of milk today. If it rains and spoils this note, please don't wake me to see what it said."

In the dog house?

Father (to waitress): Wrap up the rest of the steak for the dog.

Small Son: Oh, goody, we're going to get a dog.

His own worst enemy

Ben: "Did you hear about the karate expert that joined the Army?"

"Bob: "No what happened?"

Ben: "The first time he saluted he nearly killed himself."

Drummer boy

Ma: Pa, I don't think the neighbors like the drum we got Jimmy for his birthday.

Pa: Why you think that, Ma?

Ma: "Cause they gave him a knife and asked him if he knew what was in the drum!

A—Arkansas Baptist Home for Children: Off to camp p7; Arkansas Baptist State Convention: Contributions report pp16-19

B—Ballentine, Tom E. ordained p8; Baptist Beliefs: Blessed the pure in heart p9; Baptism: Life: Scriptural baptism p11; Baptists: 'Indomitable' (PS) p2; Beacon Lights: To sing or not to sing p13; Bergen, Harold on TU staff p8; Blankenship, Jim to Little Rock p18; Bookshelf p19

C—Children's Nook p20; Cigarettes: Shortening life (E) p3; Crime: Dealing with (E) p3; Cover story p4; Crosley, E. L. Jr. to Texas p8

D—Duke, Danny cited p7

F—Feminine Intuition: Siloam memories p4; Fetters, Bill at Monte Ne p8; Fortney, Tom to Woodland Corner p8

G—Glorieta Assembly: Arkansans at Sunday School week p7; Graham, Billy: and OEO (letter) p4

J—Johnson, James B. on Ridgecrest faculty p8

M—Medley, David to be ordained p7; Mowrey, Mrs. Frances T. named by corporation p9


N—North Little Rock: Sylvan Hills new sanctuary p9

P—Parris, Fred W.: Birthday surprise p8; Powell, Walter, Allen named department head p8

R—Revivals p8

S—Siloam Springs Assembly (letter) p4; Smith Glen leaves Stanfill, available p8; Southern Baptists: That's not our image pp5-6; Those that differ (E) p3

V—Verser, Ralph G. dies p8



2 out of 3 forest acres burned were in the south

And in the South, forests mean money. Fires cost millions of dollars in jobs, construction products and natural resources... thousands of acres in scenic beauty, recreational facilities and wildlife areas. If you must use fire, use extreme caution—always.



EVERYBODY READS THE ARKANSAS BAPTIST NEWSMAGAZINE

The cross

To everybody everywhere, God gives each a cross to bear.

He loves us so much he's the first to see
When the cross is too heavy for you or me.

Take up your cross, let him lead the way,
And your cross will be light today.

—Mrs. Mable Bunch, Marianna

Attendance Report

July 23, 1967

Church	Sunday Training		Ch. Addns.
	School	Union	
Alexander First	54	33	2
Ashdown Hicks First	42	39	
Berryville Freeman Hgts.	151	43	
Blytheville New Liberty	131	49	
Camden Cullendale First	392	132	7
Charleston North Side Crossett	70	60	1
First	463	142	
J Magnolia	120	32	3
Mt. Olive	183	60	
DeQueen Lone Oak	51	40	
Diaz	182	117	
El Dorado			
Caledonia	46	26	
Ebenezer	147	60	1
First	665	415	
Immanuel	371	132	
Forrest City First	482	122	1
Ft. Smith Towson Ave.	160	76	3
Gentry First	173	67	
Greenwood First	291	112	
Harrison			
Eagle Heights	187	65	
Northvale	114	52	
Hope First	449	94	
Hot Springs Park Place Jacksonville	335	136	1
Bayou Meto	135	85	
First	486	151	
Marshall Road	242	136	5
Jonesboro			
Central	426	168	1
Nettleton	344	131	
Lavaca	244	102	3
Little Rock			
Immanuel	1065	357	2
Life Line	377	102	
Rosedale	244	99	2
Magnolia Central	611	222	
Marked Tree Neiswander	113	83	
Monticello			
First	266	81	
Second	214	100	
North Little Rock			
Baring Cross	553	144	1
Southside	30	15	1
Calvary	411	142	2
Harmony	55	39	
Levy	432	158	2
Park Hill	721	241	1
Sixteenth St.	36	32	
Sylvan Hills First	285	73	
Pine Bluff			
Centennial	194	95	
First	692	118	1
Green Meadows	90	37	
South Side	622	218	5
East Side	39	31	2
Tucker	23		
Watson Chapel	214	104	
Springdale			
First	370		3
Oak Grove	72	42	1
Van Buren			
First	422	201	7
Oak Grove	163	102	1
Vandervoort First	64	32	
Walnut Ridge First	253	73	
Warren			
First	379	115	
Southside	95	89	
Immanuel	235	79	
West Memphis			
Calvary	260	103	
Ingram Blvd.	265	112	3

In the world of religion

Encourages 'graffiti'

DENVER, Colo.—The Rev. John R. Graham, pastor of First Universalist Church here believes "the supreme issues of religion are found on lapel buttons and walls."

At a recent Sunday service here he taped brown wrapping paper to the church walls and invited his congregation to express themselves by means of the ancient art of graffiti.

And they did—after Mr. Graham explained the unorthodox service in a sermon entitled, "The Gospel According to Graffiti."

He told his congregation that members of today's complex society are faced with the great problem of not being able to communicate with one another.

Graffiti might "not be the best or even the most significant, but it is a healthy exercise in communication," he said.

Mr. Graham noted that in the past many thought of graffiti as "dirty words" written on lavatory walls, but that it is now coming more and more into the open.

"A beer company which advertises in New York City subways is now leaving half of its poster blank so that graffiti experts can write on them," he said. (EP)

Summer assignments

KANSAS CITY, Mo.—From all parts of the nation, 14 collegians and three graduate students have been named to the first Youth Assistance Missionary Corps sponsored by the Church of the Nazarene.

An announcement in the denomination's periodical *Herald of Holiness* said the 17 were chosen from some 70 young people who applied for the summer work assignments without pay in one of the five missionary fields.

The countries to receive YAMC workers this summer are Guyana, Trinidad, Babados, Puerto Rico and British Honduras. (EP)

Red China 'Bible'

TOKYO—Chinese communism is a religion and "Quotations from Chairman Mao Tse-tung" is its Bible, a Chinese-born Christian theologian observed here following a 20-day visit to the China mainland.

Dr. Masao Takenaka, of Doshisha University's theology department, said that "because there is in Mao's Quotations

a great deal of humanitarianism and pseudo-religiousness, the future (of China) will not be easy."

At the same time he said that there is "a great need to help the Chinese overcome their misunderstanding of the West. I have come to the conviction that it is urgent to increase mutual communication and understanding." (EP)

Membership decline

MIDDLESBROUGH, Eng.—The British Methodist Church's largest membership decline in recent years—a loss of 11,581—was reported to the Conference, denominational governing body at its 1967 session.

Statistics released showed that total membership as of Dec. 31, 1966, was 678,766. During the year the Church, in fact, gained 17,390 new members, but these did not make up for 13,737 who died and 12,740 who ceased to be members. Transfers to other denominations, other circuits and other countries also added to the over-all loss. In 1965 the decline in membership was 10,959. (EP)

Red-countries Christians

BUDAPEST—Church members and leaders in the United States are now more open-minded and have fewer reservations about Christians in Communist countries than they were in the early 1960s, according to a bishop of the Evangelical-Lutheran Church of Hungary.

In a news conference here, Bishop Zoltan Kaldy, who is a vice president of the Ecumenical Council of Churches in Hungary, described his visit to the United States in connection with the recent spring meeting of the Stewardship and Evangelism Committee of the Lutheran World Federation in Madison, Wis. (EP)

Council observership

The Baptist Union of Sweden adopted the recommendation of its executive board, and approved the appointment of a delegate-observer to attend sessions of the World Council of Churches which meets next summer in Uppsala, Sweden.

Membership on the WCC's Faith and Order Commission was also approved, but not membership in the Council proper. The recommendation, which had generated widespread discussion pro and con before the annual meeting, was adopted unanimously after still further floor debate. (EBPS)

Bad weather the rule

WASHINGTON, D. C.—A gradual shift to lower temperatures is taking place over much of the earth, violent weather has become the rule rather than the exception in the U. S. this year and tornadoes and torrents of rain are increasing.

These are some of the results of a weather survey by U. S. News & World Report which states that the world has been growing cooler gradually since about 1940.

Weather satellites, hundreds of miles in space, routinely photograph the whole earth every day. Scientists are successfully seeding clouds for rain and continue to look for ways "to dissipate fog, suppress hail, stop lightening, stifle tornadoes and de-energize hurricanes." (EP)

'Eternal damnation'

LOS ANGELES—Nancy Louise Moore, who poured gasoline over her clothing at a service station here and set herself aflame, refused morphine to kill the pain for fear she would suffer eternal damnation if she died.

The 24-year-old woman, severely burned, said the mystic religion from India which she followed prevented her taking the merciful relief.

Jim Smith, a monk of the society, said the young lady "must have confused another religion with ours because we don't teach against morphine, nor do we believe in eternal damnation." (EP)

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