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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

JANUARY 8, 1970

Personally speaking



'God, have mercy'

Sometimes what is happening along the highways is more revealing of the state of the nation than what is being featured on radio, television, or in the papers.

This happened on Highway 72, in northern Mississippi, during the Mississippi-Arkansas Sugar Bowl game. (And this is no blanket indictment of Mississippi, for it might have happened in Arkansas or anywhere else).

Four white blades sitting abreast in the cabin of their powerful pick-up truck slowed down, in front of our car, to pick a fuss with a lone Negro boy who was walking along the shoulder of the road and traveling in the opposite direction.

We could not understand what the white fellows were saying, but they obviously riled the Negro lad and he yelled back.

That was it. Suddenly the driver of the truck sped ahead and the Negro began running down the road as fast as he could go.

At the first right exit, the truck driver pulled off the road. As soon as we were out of the way, he backed out and started back in the direction of the altercation.

"They are going back to 'get' that boy," one of us predicted. And the four of us, Baptists from Arkansas returning from the Mission 70 conference of Baptist young people, in Atlanta, quickly agreed to go back and involve ourselves if necessary in the interest of fair play.

It took a few minutes to find a place to turn around. And before we could get back to the spot, we met the white fellows returning in their truck. The boy was not with them. As we drove on, we did not find him.

Then we came to a modest but well-kept frame residence just in time to see a Negro mother and several children, including the boy in question, disappearing into the house as we drove up. Only the Negro father remained to see what we wanted.

He was a man in his fifties, neatly dressed and wearing a well-groomed moustache. There was real pathos on his countenance as he faced us—four strangers and white men—and there was a big tear on his cheek.

Quickly assuring him of our goodwill, we told him what we had seen and why we had come. He

expressed deep appreciation. Yes, he said, the white brays in the truck had been chasing his boy. But the boy had managed to get off the road and into his yard before they could catch him.

The father had pleaded with the young thugs to go on their way. And they had gone—at least for the time being.

We turned around and drove away in our own helplessness. But we prayed, "God, help this family and others like them, who are forced to live so precariously. And, Lord, have mercy on the cruel and the arrogant."

Erwin L. McDonald

IN THIS ISSUE

MISSION 70 youth conference, held last week in Atlanta, is reported in story and pictures, beginning with the "Editor's Notebook" on page 3, and continuing on pages 6 and 7. Read how Baptist young people were challenged, chided, and given the opportunity to discuss denominational programs with "top brass."

BAPTIST STATE paper editors pick the top ten news stories of 1969, representing the most significant happenings in Baptist life. Read about them on page 10.

OPELLO CHAPEL calls its first pastor. Read about the newly-organized mission on page 5.

Arkansas Baptist

newsmagazine

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January 8, 1970

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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.

Editor's notebook

Needs of the world highlighted at Mission 70 youth conference

Atlanta—For the more than 4,000 college Baptist young people here for Mission 70 conferences Dec. 28-31, there was a rolling out of the red carpet and a rolling back of the curtains to reveal a destitute world in sharp focus.

The ultra-modern Regency Hyatt hotel in down-town Atlanta, center for many of the program highlights, and the equally fantastic Atlanta Civic Center auditorium nearby, where the evening programs were staged, constituted an elaborate launching pad.

One speaker, Kenneth Chafin, director of the Evangelism division of the Home Mission Board, reminding that God used a handful of students in the early 1800's to begin the modern mission movement from a prayermeeting that started under a haystack, described the Atlanta surroundings as "a mighty fancy haystack." But he suggested the possibility of a great spiritual revival originating from the Mission 70 sessions.

Speaking at the final session, last Wednesday night, as the new year and a new decade dawned, Dr. Chafin said:

"I have no doubts as to the ability of you young people. You are alert and sensitive to the needs of people around the world. But I am concerned as to your availability. For you have not yet said to your churches, 'You can count on us.'"

Sharing some of his personal experiences over 25 years in the ministry, Dr. Chafin, who entered the ministry on crutches as a teenager sorely afflicted with rheumatoid arthritis, assured that "if God calls you to do something, he will help you do it."

Some of the latest tools of technology were brought into play as world conditions were highlighted on two gaint screens featuring a kaleidoscopic presentation of color slides to the accompanying of specially written music, sound effects, and flashing lights.

Featured on the opening night was an original folk musical, "Hello World!" Especially commissioned for the occasion, the musical was directed by actor-director Ragan Courtney and the lyrics were written by Courtney and Betty Jo Corum of the Woman's Missionary Union. Little Rock native Buryl Red, now of the staff of Rhinehart and Winston Publishers, New York, wrote the score. The Houston Baptist College choir per-



KEN CHAFIN: "You are able, but you are not yet committed."

formed, accompanied by the Baylor University Lab Band.

A multi-media exhibit area featured the various needs and opportunities for church vocations. A ghetto work project, which attracted 900 of the conferees, provided first-hand contact with inner-city life and turned out to be a primary news peg for the secular media.

Featured as speaker at the second night program was Bill Lawson, eloquent Negro pastor of a Houston Baptist church. Declared Lawson, in a sermon that brought frequent applause:

"The church is in the hands of something bigger than itself. I don't believe that God is just a bunch of people together. I believe God is holding the church like a chicken by the neck, and he's shaking the dickens out of it. I think he'll shake off some of our material possession. I think he'll shake off some of our doctrines. But there will still be the church."

Approximately 150 Arkansans attended, including State Baptist Student Union Director Tom Logue, the editor of the *Arkansas Baptist Newsmagazine*, all of the BSU directors from the various campuses of the state, and Representative Paul Meers of the Arkansas State Legislature, an

(See Mission 70, page 6)



Ingenious youth

Two Central Missouri State College students—Gayle Powell, Raytown, Md., and Charles Rimel, Fortuna, Mo.—continue their portable chess game while waiting for a Mission 70 session to open last week in Atlanta.

Gayle is an English major in her junior year and Charles is a sophomore. Both are active in the Baptist Student Union, she as corresponding secretary and he as international chairman.—Photo by ELM

To enlist or use

BY DR. CHARLES H. ASHCRAFT
Executive Secretary
Arkansas Baptist State Convention

One of the most heaven-blessed things a Christian can do is to enlist someone in the service of the Lord.



DR. ASHCRAFT

Christians are blessed throughout their lives and beyond by the fruitage of such a noble deed. Most of us would gladly credit the achievements of our lives to the patient consideration of the one who enlisted us in the service of our Lord. One may extend his own ministry into the unborn generations of tomorrow by enlisting his contemporaries in dedicated service to Christ today. To

enlist people in the service of Christ is one thing, to use people is quite another.

Since the dark, dank, dour hour in Eden it has been the delight of dedicated demons to con, exploit, manipulate and use others. The procedure makes much of flattery to which both the promoter and the victim are equally susceptible. Eve is not the only one who went for the slider ball.

The manipulator usually doesn't like to work, for he would reserve this sort of thing for another. He doesn't feel qualified to write the letter, make the motion or confront the mean old bear but he spends hours over coffee raising the blood pressure of his victim over the sad state of affairs which demand his (the victim's) attention. His language is familiar, "You are the one who can put it over," "Of course, the letter should be over your signature, this is obvious," "At last I have found the man who sees things the way I do," and usually includes "You may know by now that I was instrumental in bringing you here."

Other language we hear not so often but it blesses continually after the long day is over, "I have been praying for someone to help me in the junior department, would you please pray about it and yield your talents to our Lord if his Holy Spirit so directs." "I know God brought you here as our leader and I pray daily for you as you seek God's face," "A person with your talents ought to be on God's side, can I talk to you about it," "Every saved person is to be a soldier for Christ, may I enlist you today," "I will gladly walk down with you if you want to surrender your all to Christ tonight," and usually has this note, "If you can do this for Christ with the proper motive and for His glory I urge you today to do it." This brings out the best in people and reverses the tragedy of dark Eden.

We have the choice of becoming disciples of deity or the dupes of the devil. The victim will stand no taller in the judgment than the schemer who corrupted him, and will find small sympathy for his susceptibility to flattery. We have heaven's authorization to enlist God's people but never to use them.

I MUST SAY IT!

Baptist beliefs

Power and program

BY HERSCHEL H. HOBBS

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

"But ye shall receive power, after that the Holy Ghost [Spirit] is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

The disciples had asked about receiving a kingdom. Jesus spoke of achieving a kingdom. There was work ahead for them—a work which they were to accomplish in the power of God. So Jesus promised power and gave a program.

They were to "receive power" (*dunamin*) in the coming of the Holy Spirit upon them (v. 5). In Luke 24:49, Jesus said that he would send the Spirit. But the disciples were to get themselves clothed with his power. They were to be cleansed vessels dedicated to the Spirit's operation. They were to be available to be used by the Holy Spirit. Already they had been born of the Spirit (Jn. 3:6). Now they were to be used by the Spirit.

Literally, Jesus said they were to be "my witnesses." They belonged to him and they witnessed concerning him. As his witnesses they were to tell what they had seen, heard, and experienced. The word rendered "witnesses" is *martures*, whence comes the word "martyr." This word was used in the technical sense of a witness in court. Such was to give first-hand testimony.

Geographically they were to begin in Jerusalem, where they were. Thence they were to spread out into Judea and Samaria—and then to the "last part" of the earth. Some see this as an outline of Acts.

Applied to present-day Christians, we are to begin to be witnesses where we are. And from that point we are to pursue our purpose until the "last part" of the earth has heard the gospel.

Practically, one may see in this verse city missions (Jerusalem); state missions (Judea); home missions (Samaria); and foreign missions (uttermost part of the earth). Such a program lies at the very heart of the propagation of the redemptive purpose of God.

Setliffe resigns post at Ft. Smith church

Dr. Andrew Setliffe has resigned as minister of education at Grand Avenue Church, Ft. Smith, effective Jan. 15, to accept a position with Pulaski Heights Church in Little Rock.

Dr. Setliffe came to Grand Avenue April 15, 1960, from Central Church at Waycross, Ga. Prior to that he has served as minister of education at First Church, Cleburne, Tex., and Parkside Church, Denison, Tex.

He is a native of Reidsville, N. C. He holds the BA degree from Baylor University, Waco, Tex., and the master and doctor of religious education degrees from Southwestern Seminary, Ft. Worth, Tex.

For the past five years, Dr. Setliffe has served on the Executive Board of the Arkansas Baptist State Convention, serving on the program, finance, nominating, and assemblies committees.

Dr. and Mrs. Setliffe have three daughters, Jean, Marianne and Andrea.



Mr. and Mrs. Barnes

Couple observes anniversaries

A Little Rock couple have been recognized by Pulaski Heights Church for 40 years service at the time they celebrated their golden wedding anniversary. Mr. and Mrs. Russell M. Barnes were honored by the church where Mr. Barnes has completed 40 years as treasurer. The couple hold a combined record of more than 90 years as Sunday school teachers.

up to the position of Superintendent of Mails in 1954.

Mr. and Mrs. Barnes are the parents of a son, a daughter, and a foster daughter. They have eight grandchildren.

First pastor called by Opello Chapel

Tom Roberts, a sophomore at Ouachita University, became the first pastor of the Opello Baptist Chapel on Jan. 4. Roberts preached "in view of a call" several weeks ago at the new church at Opello after which he was extended the call.

He is on the debate team at Ouachita, and is presently serving on the staff of West Church of Batesville. He has served as interim pastor of Baptist churches at Cord and Desha. He served for one summer as pastor of the Pfeiffer Mission.

Opello Chapel began with revival services October 5-12 as a joint venture of the Conway-Perry Association, the Arkansas Baptist State Convention Mission Committee, and South Side Baptist Church in Pine Bluff.

The Chapel is located between Opello and Perry in a mobile mission. This "church on wheels" will accommodate 175 for worship services.



DR. SETLIFFE



DR. PETTY

Arkansan receives doctorate in theology

Ft. Worth, Tex.—Charles Venable Petty, received the Doctor of Theology degree during ceremonies Dec. 19 at Southwestern Seminary.

Petty, associate secretary of the Christian Life Commission of the Baptist General Convention of Texas, received the B.A. degree from Ouachita University in 1962 and the B.D. degree from Southwestern Seminary in 1966.

His major was Christian ethics and his doctoral dissertation was entitled "Current Attitudes and Practices of Southern Baptists Regarding Divorce."

About people

Dorothy Finch retires early

Miss Dorothy Finch has been forced on medical grounds to retire a few years early from her position as secre-

The couple celebrated their 50th anniversary on Sunday, Dec. 28, also the occasion of a tribute to them, delivered by H. I. Hamilton, chairman of the board of deacons, at the morning worship service. They were married on Dec. 26, 1919, and joined the church in 1924. Mr. Barnes was ordained a deacon and elected treasurer on Jan. 1, 1930. Mr. Barnes retired in 1961 from the U. S. Post office, where he worked

tary of the women's department for the Baptist Union of Great Britain and Ireland. Her office has been at Baptist Church House, London.

She was reported living at her home in Cambridge, Enland, suffering with angina, a heart ailment. She had been hospitalized a short time ago. While able to go about household duties, it is impossible for her to resume office responsibilities, officials at Baptist Church House indicated. (EBPS)

Mission 70



LEFT FIELD: WMU Secretary Alma Hunt fields a hot question received by Moderator Foy Valentine of the Christian Life Commission, right column. Seminary student, left, seems bored, and SBC Executive Secretary Porter Routh, concerned.

active Baptist layman.

Never before had so many young people come together for such a conference. One feature of the meetings that seemed to appeal to the college youth was the fact that while the conference was sponsored by Southern Baptist Convention boards and agencies, the program was largely unstructured. The young people were given numerous opportunities to express themselves, even to the point of being outspokenly critical. And they availed themselves of the opportunity.

There were open discussion groups meeting each morning in which nothing but a general topic was given as a starter. In these sessions there were no "leaders" and each one made his own contribution.

Two nights, after the regular programs in Civic Center, there were open discussion sessions in a ballroom of the Regency, with top denominational executives sitting on stage and serving as a target for questions and comments hurled at them from a floor-seated audience.

The young people were heard in many expressions of appreciation for the privilege of meeting "top brass" and getting to air their gripes.

In resolutions adopted by near unanimous vote, the young people committed themselves to confront racism in churches and institutions; called for commitment to minister to physical as well as spiritual needs; urged involvement in the



MIL SINGERS: Arkansas' MIL Singers sang at discussion session: Becky Casteel, Pine Bluff, U of A; Jannette Thompson, Rector, SCA, Conway; Danny McCauley, Pine Bluff, associate BSU director, U of A; and Mickey Anders, Crossett, UALR.

struggle for universal peace; acknowledged responsibility for dealing with problems of overpopulation and of pollution; and called for "total dedication to Christ's doctrine of love in action."

Other statements approved nearly unanimously concurred the request that "here we stand: Mission 70" be communicated to policy-making boards of the Southern Baptist Convention; proposed a nationwide Baptist youth conference; called for the appointment of young people to convention boards and committees; asked for student



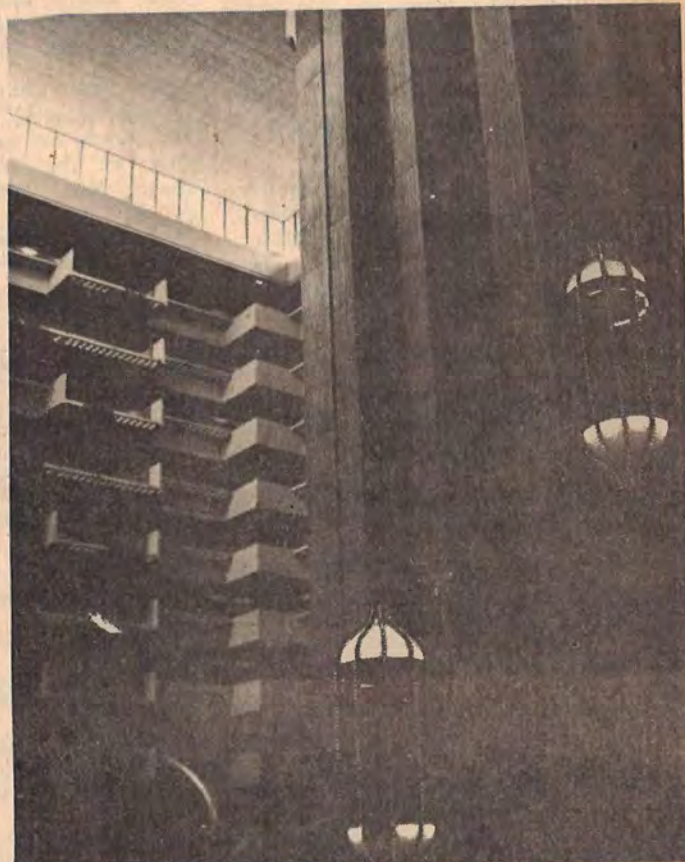
HOT ONE: Secretary James Sullivan of the Baptist Sunday School Board, left column, picks up a line drive batted out by a Florida student, right column. Asked the student: "How long must we wait for change in the church?"



DIALOGUE: Professor Luther Copeland of Southeastern Seminary, Wake Forest, N. C., (standing) speaks in a discussion group.

representation in the planning of student work; suggested a letter-writing drive to communicate the support of the Mission 70 concept to denominational leaders; called for local churches to send youth messengers to the SBC; and suggested that Mission 70 participants seek opportunity to address local churches about the conference.

Any appraisal of Mission 70 will have to bide a time of waiting until it can be seen how much of the inspiration carries over into purposeful action in and through local churches.



'FANCY HAYSTACK': Lobby of the ultra-modern Regency Hotel, center of Mission 70 conference. —Photos by ELM



Mr. and Mrs. Plant

Observe 50th wedding anniversary

Mr. and Mrs. Zackery Youngsett Plant, who have been active members of the Quitman Church since 1917, observed their golden wedding anniversary with an open house at their home in Quitman Sunday afternoon, Dec. 21.

The Plants, who were baptized into the Quitman church before their marriage, in August 1917, were married at Quitman on Dec. 23, 1919.

Mr. Plant is a retired truck line operator. They have a son, Z. Y. Plant Jr., Ontario, Calif., and a daughter, Mrs. Edward Kennedy, Quitman. They have five grandchildren and four great-

grandchildren.

Mr. Plant is a life-long resident of Quitman. Mrs. Plant, the former Miss Trula Taylor, was born in Cooper, Tex., and moved to Quitman with her family when she was eight years old.

Mr. Plant has served as deacon and superintendent of the Sunday School in his church and has taught Bible classes most of the time since joining the church. Mrs. Plant is a former president of the Woman's Missionary Union of her church, leader of the Girl's Auxiliary, and has taught Bible classes for 25 years.

Deaths

MRS. MARY NELL BACHARY DOWDY, 26, of Ashdown, died Dec. 23. She was an English teacher at Ashdown High School, and had taught at Foreman High School.

Mrs. Dowdy was a graduate of Ouachita University, and was working toward a master's degree at Henderson State College. She was a member of the Oak Grove Church.

Survivors include her husband, Roy Dowdy; a son, Russell Evan Dowdy; her parents, Mr. and Mrs. Curtis Bachary of Ben Lomond; two sisters, Misses Paula Kay and Becky Bachary, both of Ben Lomond; her paternal grandmother, Mrs. Lula Bachary of Ashdown, and her maternal grandmother, Mrs. Willie Herndon of Ashdown.

PIERCE J. CROWDER, 77, of Sparkman, died Dec. 29. He was a retired Baptist minister, and had served churches at Ft. Smith, Gurdon, Little

Rock, Pine Bluff, and Hot Springs.

Survivors include his widow, Mrs. Minnie Amis Crowder; a son, Roland E. Crowder of Tennessee; a daughter, Mrs. Nettie Lou Jones of Florida; two brothers, Ira Crowder of Leola and Marvin Crowder of Crossett and two grandchildren.

Mrs. Ione Patterson

Mrs. Ione Geiger Patterson, 75, emerita Southern Baptist missionary to Nigeria, died Dec. 13 in Atlanta, Ga.

Mrs. Patterson was an evangelistic worker in Ogbomosho, Shaki, and Lagos, Nigeria, over a period of 14 years. Much of her work was done in the home. Mother of seven children, three of whom were born in Nigeria, "Mrs. Pat" taught Nigerian girls who lived with the Patterson family. At times as many as 14 girls stayed with them.

Bible Conference scheduled Jan. 19

The Mid-Winter Bible Conference, sponsored by Central Association, will open at Lonsdale with the evening meal, Jan. 19, and close with the noon meal, Jan. 23.

The program is built around the theme, "Preaching." Four subjects pertain to this specific topic, undergirded by Old Testament and New Testament studies. Herbert Hodges, pastor, South Highland Church, Little Rock, will teach the New Testament.

D. D. Smothers, pastor, First Church, Prescott, will lecture on "Literary Helps in Interpretation."

Jim Conard, chaplain, State Hospital, Little Rock, will discuss "Family Relationships."

The cost for the conference is \$15. Anyone interested in attending should contact B. K. Selph, director, First Church, Benton, Arkansas.

About people

Waldo Woodcock, missionary for Floyd County Association, Rome, Ga., has been elected church training secretary for the Georgia Baptist Convention, effective Feb. 1.

Woodcock is a former minister of education, associate pastor and pastor of churches in Georgia. He is a graduate of Mercer University, Macon, Ga., and Southeastern Seminary, Wake Forest, N. C. He succeeds Garnie A. Brand, who served as Georgia church training secretary for seven years before resigning in September to become vice president of Norman (Baptist) College, Norman Park, Ga.

Lloyd Whyte, Miami, has been promoted to missionary-director for the southeastern states of the nation in the Southern Baptist Home Mission Board's program of work with non-evangelicals, effective Jan. 1.

Whyte will supervise work in Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, Cuba, Panama Canal Zone and Puerto Rico. Only three other missionary-directors serve under the department.

He assumes the regional post after serving as director of work with non-evangelicals for the Miami Baptist Association. He also is former pastor of Miami's Shenandoan Church.

Missionary notes

Mr. and Mrs. Milton A. Lites, Southern Baptist missionary appointees to Taiwan, will attend spring orientation at Callaway Gardens near Pine Mountain, Ga. (address: P.O. Box 535, Pine Mountain, Ga. 31822). Lites was born on a farm near Garland, Ark., and reared in Many, La. Mrs. Lites is the former Nanette Webb, a native of Arkansas. She was born on a farm near Dyess and reared in Wilson. They were appointed by the Foreign Mission Board last November.

Twins enter ministry

Twin brothers from El Dorado not only look alike, but they are pursuing the same vocation. Terry Glover and Larry Glover both have entered the Gospel ministry. The brothers are juniors at Ouachita University.

Terry was licensed to preach July 16, 1965, and was ordained to the ministry Aug. 17, 1969. He has served as supply pastor of Rankin Chapel, Dumas, and is now pastor of New Home Church, Nashville.

His brother, Larry, was licensed to preach on Nov. 16, 1969.



LARRY GLOVER



TERRY GLOVER



EAST SIDE CHURCH, Cave City, is in the process of rebuilding after a fire destroyed the building in November. Pastor W. L. Bunch reports that a lot of the furniture was salvaged. He says that insurance money should pay for the rebuilding, if part of the work is done by the members. Pictured here is the shell of the building, shortly after the fire.

Beacon lights of Baptist history

Pay check preachers

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

A daily newspaper recently carried an article in its religious news section regarding the "merging of secular and religious occupations. Many hundreds of clergymen, once doing pastoral work, now are combining it with self-supporting jobs in the everyday world." An Oklahoma City Episcopal priest was cited as an investment firm executive.

Hailed as something new and unusual, harking back to early Christianity, much good was predicted by such a combination. The article stated that artificial barriers between clergy and laymen would be broken down by such efforts.

But such a concept of preachers engaged in another task is not new among Baptists. A fully paid minister has just caught on among many of them. An unpaid ministry has been one of the characteristics among them, and marked one difference between them and the state church and salaried ministry.

An Episcopal Bishop, B. B. Smith, speaking of early Kentucky Baptists said more than 100 years ago, "an unlettered clergy, nor haughtily superior to the poor; a laborious unpaid clergy, shared in daily toils. . ." John Taylor, a Baptist minister in the same state opposed organized missionary efforts in the early 1800's because he felt that a resultant emphasis would be given pastoral support.

Baptist preachers have often held secular jobs and preached. Many still do. Several could be classified this way in our Association. I understand this is true of several hundred in our state at this time.

The first preachers I knew supported themselves by farming. They preached on week-ends and through off-seasons. One told me he was offered twenty-five cents at the end of one year's service but refused it. He thanked the man who offered it but told him he probably needed it more than he. This same preacher counselled me not to depend upon support from the church for a living. He told me to choose some profession, or business, for a livelihood. However, his reasoning was that churches might refuse to hear what was needed and would refuse to pay. He did not think one should be dependent upon them.

In 1938 I concluded a revival effort in a mission of Kellum Avenue Baptist church, Oklahoma City, Okla. The pastor of this church was president of an insurance company in that city. I understood he permitted the church to pay him a salary but gave it back to the church.

1. Arkansas Gazette, Sept. 20, 1969, p.8a
2. John T. Christian, A History of the Baptists (Nashville, The Broadman Press, 1926) Vol. 2, p. 287
3. Ibid, p. 413

**"God's work
must truly
be our own"**

Put your faith to work today

Response to Camille Top SBC 1969 story

NASHVILLE—The devastation wrought by Hurricane Camille, and Baptist response to it, was voted the most newsworthy and significant story concerning Southern Baptists during 1969 by the editors of nearly 30 Baptist state weekly newspapers.

The editors picked the ten most newsworthy Baptist stories of the year in balloting conducted by Baptist Press, news service of the Southern Baptist Convention in offices here.

Here is the way the Baptist editors ranked news concerning the denomination in 1969.

1. Hurricane Camille damage to Baptist property estimated at \$2½ million; Baptists respond to the tragedy in Mississippi and Virginia.

2. Herbert Caudill, David Fite, Southern Baptist missionaries, released from Cuban prisons and return to the United States.

3. Southern Baptist Convention messengers in New Orleans find "Quest" unsuitable as the name for Training Union, the Sunday evening training program in Baptist churches.

4. Association of Baptist professors of religion deplore publicity on book by SBC President W. A. Criswell on "Why I Preach that the Bible Is Literally True." Reaction generally supports Criswell, opposes professors.

5. SBC in New Orleans adopts motion asking its agencies to carry out work consistent with the Baptist Faith and Message Statement instead of a motion asking writers, and professors to sign doctrinal pledges; many state conventions reaffirm the Faith and Message Statement.

6. Baptist state conventions face problems of financing Baptist schools; Virginia Baptist defeat phase-out of school support; Georgia hears Mercer's reasons for seeking federal grants and authorizes study of problem; Florida keeps Stetson University in budget by five votes; Texas rejects federal loans for schools; Louisiana, Arizona vote to sell hospitals, etc.

7. The Crusade of the Americas (hemisphere-wide Baptist evangelistic effort) reaches climax; leaders say results immeasurable.

8. (Tie) Debate in the SBC on relationship between evangelism, social action subsidies; Criswell urges SBC in New Orleans to maintain balance between both.

8. (Tie) Financial crisis solutions sought by Kansas Baptists; five-man management board named; fund campaign to raise \$1½ million begun.

Foreign Mission Board joins Baptist Press news network

RICHMOND—The Foreign Mission Board of the Southern Baptist Convention joined the Baptist Press news network Jan. 1, with creation of a Baptist press bureau here to cover foreign missions news around the world.

W. C. Fields, director of Baptist Press, with offices in Nashville, and Jesse Fletcher, director of the missions support division of the Southern Baptist Foreign Mission Board, made the announcement jointly.

Fletcher, as acting public relations director for the board, will serve as bureau chief for Baptist Press here until the board elects a public relations director in the mission support division, said Fields.

Baptist Press, the daily news service of the Southern Baptist Convention, also has regional offices in Atlanta, Dallas and Washington, and a bureau at the Sunday School Board in Nashville. The national office, which Fields directs, is connected with the Executive Committee of the SBC.

Copy will be sent by teletypewriter exchange (TWX) from the Richmond bureau to the national office in Nashville where it will be edited for Baptist Press style and distributed to news media across the country, as well as abroad.

In the past, the Foreign Mission Board has maintained its own news service, rather than channeling its news through Baptist Press.

Fields said that the opening of the bureau here would greatly strengthen Baptist Press as a total denominational news service, providing coverage of one of the most important aspects of the entire denomination's program—foreign missions.

9. Vietnam war continues to concern Southern Baptists. Baptist college, seminary students both support and ignore moratorium; several Baptist participate in march on Washington; Criswell blasts moratorium participants; 12 state conventions support Nixon's Vietnam policy.

10 (Tie) U. S. Supreme Court hears arguments, Baptist briefs, on landmark church tax exemption case. Baptist Joint Committee on Public Affairs adopts position paper on tax exemption. Congress works on tax reforms.

10. (Tie) Nashville, Glorieta tax assessors seek property taxes on all Sunday School Board, Glorieta Baptist Assembly property; board appeals rulings. (BP)

As the news service for the denomination, Baptist Press is sent to the editors of Baptist state papers across the country, the religion editors of more than 100 daily newspapers, national news media, and radio and television stations with religious newscasts.

Few attend hearing on representation

NASHVILLE—Sparse attendance hampered an open hearing held here concerning problems caused by overflowing attendance at the annual Southern Baptist Convention.

"We came here hoping someone would give us the resolutions to the problems, and we were left with only the problem," said James Monroe, chairman of the Southern Baptist Executive Committee, and pastor of the First Church, Ft. Walton Beach, Fla.

Most of the time in the hearing was spent discussing the problems caused by overflowing attendance at the annual convention, including lack of hotel space, seating problems at the convention hall, the proliferation of other meetings held in connection with the convention, etc.

It was pointed out that if each of the 35,000 churches in the SBC sent the maximum number of messengers to the convention, there would be more than 250,000 persons at the annual convention. And if only one pastor and one layman came from each church, there would still be 70,000 messengers.

Last June, a record 16,678 messengers registered at the convention in New Orleans, although total attendance went far beyond that figure.

The committee will continue to study the problems related to the matter, and has compiled a full file of editorials that have appeared in Baptist state papers concerning possible alternatives for the convention.

Any individual who wishes to share his views with the committee as part of the study may do so by writing to Porter W. Routh, executive secretary of the SBC Executive Committee, 460 James Robertson Parkway, Nashville, Tenn. (BP)



'Living the spirit of Christ' evangelism conference theme

The Arkansas Baptist State Convention will conduct its state-wide Evangelism Conference at First Church, Little Rock, Jan. 26-27.



DR. ASHCRAFT

The first session will begin at 1:45 p.m., Jan. 26. Dr. Charles Ashcraft, newly elected Secretary-Treasurer of the Convention, will be a featured speaker. His message for the first session will deal with recovering the joy of our salvation. Dr. Ashcraft has always worked under the policy of a Christian being happy in his relationship with his fellowman and with God. A Christian should be the happiest person in the community.

Tuesday morning, Jan. 27, Dr. Ashcraft will speak on "The Love of Righteousness". There is a great drive today for power and control. The Christian is to live and work under the reign and rule of the love of the righteousness of God.

The conference will close Tuesday night with a message from the Executive Secretary on the subject "Evangelism Our Priority".

Dr. Ashcraft was born at Poyen, Ark., and received his education at Malvern High School, Ouachita Baptist College (now Ouachita University), and Southern Seminary, Louisville, Ky. Ouachita conferred a doctorate upon him in 1967.

He served three years as a chaplain during World War II and was decorated with the Bronze Star Medal and discharged with the rank of Major in 1946.

Dr. Ashcraft has been pastor in Arkansas, Indiana, New Mexico, and Las Vegas, Nev. He was the secretary of Brotherhood and foundation of the New Mexico Baptist Convention for several months. In 1955 he opened Southern Baptist work in Las Vegas, Nev., and established the First Southern Baptist Church there. He was pastor for ten years. From that church nine or ten other churches have been organized. In 1965 he was elected the first Executive

Secretary of the Utah-Idaho Southern Baptist Convention and served until August of 1969 when he came as Executive Secretary to Arkansas Baptists. He is listed in Who's Who of the West, 1969-70 edition.

Dr. Ashcraft is a warm-hearted preacher. You will benefit by hearing these messages.—Jesse R. Reed, Secretary, Evangelism

BAPTIST MEN'S DAY

Throughout the Southern Baptist Convention Jan. 25 will be observed as Baptist Men's Day. This day of special recognition for men of the church is an annual event promoted by the Baptist Brotherhood Commission and the state Brotherhood Department. It is a day when men are recognized for their faithfulness in service to their Lord through their church. It is a time to emphasize the need for active men to lead the mission and evangelism efforts of their church. It is a time also to challenge men to find their place in the church's expanding work in the community and the world.

"Living the Spirit of Christ in Belief and Relevance" is the Southern Baptist Convention theme, expressed in

(Continued on page 13)

ARKANSAS YWA CONVENTION

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Baptist men's day

(From page 11)

the Brotherhood theme "Missions-Belief in Action".

Following are suggestions for Baptist Men's Day: (1) Use worship services to inform the congregation of the Christian's responsibility in mission outreach; (2) Inspire church members to learn about the opportunities in mission action and become involved personally; (3) Challenge men to more dedicated Christian service; (4) Let activities of the day focus attention on men who have been active throughout the year in their Christian responsibilities; and (5) Emphasize and promote mission study and mission action as part of the total church program.

More information and suggestions for use in observing the day may be found in the 1969-70 Brotherhood Handbook, available from the Baptist Book Store, 408 Spring Street, Little Rock.

Complete plans now to observe Baptist Men's Day and make it one of the outstanding events of the year. If I may be of help to you call on me.—C. H. Seaton

Missions conference slated at seminary

FORT WORTH, Texas— "Mission Possible," is the theme for the 21st Annual College Student Missions Conference scheduled at Southwestern Seminary, March 6-8.

Approximately 1500 college students from 125 campuses throughout the United States are expected to attend the three-day seminar. The seminar will include four general conferences featuring major speakers and three missionary-led conferences which will allow students to converse on a personal level with missionaries from the field.

Jack Gray, faculty co-chairman for the conferences, said, "the purpose of our theme is to inform students of the biblical basis for having missions, and to show that God is accomplishing his purpose in home and foreign missions." He added, "students will be encouraged to question missionaries and to inquire about possible mission responsibilities."

Registration fee is \$3.50. Housing will be provided by the seminary. Further information may be acquired from Jack Gray, College Student Missions Conference, Southwestern Seminary, Box 22097, Fort Worth, Tex. 76122.



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it's a small world
but it's got big challenges



**The Cooperative Program
extends through all the world
the kindly ministries of Him
who came for the healing of
the nations.**

Spiritually rich

BY RICHARD R. NOSEK

Pastor Fred Williams returned to his home town to visit relatives and friends. He had especially returned to see his boyhood friend Jack Melton. He had heard his friend had fallen on evil days, and indeed he had. For he had become an alcoholic, had lost his wife, his job, and was now living in poverty.

The pastor had a warm place in his heart for Jack. His friend had always been very kind to him, doing him many favors. The pastor remembered when Jack had taken time from his busy day as an automobile mechanic to fix his old car, supplying the parts and the labor without any cost to him. During college days, it was Jack who had sent him much-needed money.

The pastor had kept an account of this debt. He owed his friend \$500. Later, when he could afford to repay it, he had tried to do so, but Jack had refused to take the money. He had said, "Fred, your friendship means more to me than \$500."

Pastor Williams found Jack living in a small shack just out of town. He was sober. And both men were very happy to see each other.

For hours they talked about the past, of things they had done together, of people they had known!

"How is old Bill Doyle? I heard he has expanded the bank that he had taken over from his father!" said the pastor.

Jack smiled. "Old Bill is doing great! At one time he gave me handouts, but lately he crosses the street to avoid

me." Sadly he added, "In a way I don't blame him!"

"Ever think of accepting Jesus Christ as your personal Savior, Jack? He can change you. I wouldn't tell you if he couldn't," said Pastor Williams.

Jack shook his head. "What would he want with a no-account drunk like me? I haven't got any standing before him!"

What Jack had said troubled the pastor. Later he prayed for Jack and asked the Lord for guidance.

While he was reading his Bible the next morning, a thought came to him regarding his friend. The more he thought about it, the better he liked it.

In the afternoon, the pastor drove to Jack's shack and announced, "Jack, I want you to do something for me: I want you to clean up, put on these clothes, and deposit \$500 in Bill Doyle's bank in your name. Later, when you return from the bank I will explain."

It took a half hour to overcome Jack's reluctance.

The pastor waited in Jack's shack for his return. An hour later his friend walked into the shack. There was a big smile on his face.

"Fred, you should have seen old Bill's face when I walked into his bank all dressed up. And he almost fell through the floor when I deposited the \$500 in my name. But he was too polite to ask me where I got the money. Bill even walked with me to the door and said

how happy he was that I was doing so much better!"

Jack's face became very serious. "Now, will you tell me what this is all about, Fred?"

The pastor nodded. "You went to Bill Doyle's bank neatly dressed. And you deposited \$500 in your name! This gave you a new standing before Bill Doyle, did it not?"

Jack smiled. "It sure did!"

"When you accept Jesus Christ as your personal Saviour, it will give you a new standing before God!" And then Pastor Williams showed Jack some Bible verses to prove it!

Jack asked many questions which Pastor Williams answered. And then, after some time, he slipped to his knees and said, "I will accept Jesus Christ as my personal Saviour!"

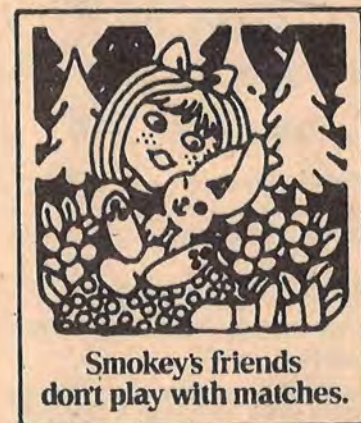
An hour later Pastor Williams was about to leave.

"But, Fred, aren't you going to take back your best clothes? Aren't you going to take back that \$500?" asked Jack.

Pastor Williams smiled; he shook his head. "Jack, you gave me \$500 when I needed it. Now I am returning it when you need it!"

Tears came into Jack's blue eyes. "Thanks, Fred! I'm rich now. I have new clothes; I have five hundred dollars in the bank." And then his eyes brightened as he continued, "But most of all I got the Lord! I am spiritually rich!"

Share the Saviour



*"...but for them also
which shall believe on me
through their word..."*



CHRIST'S PRAYER - GOD'S ANSWER OUR RESPONSIBILITY

State, Baptist colleges form cooperative venture

BELTON, Tex.—A four-year Texas Baptist school and a state-supported junior college have entered into a cooperative educational venture which in years to come will allow extensive interchange of equipment, course offerings, and faculty.

Under the agreement, Mary Hardin-Baylor College here would offer upper level courses necessary for baccalaureate programs, with use of facilities and staff of the Central Texas (Junior) College in Killeen, Tex., in such areas as computer sciences, radio and television broadcasting, distributive education and technical teacher training programs.

Mary Hardin-Baylor President William Tanner and Central Texas President Luis M. Morton Jr., said the relationship will grow gradually, one program at a time.

By the fall of 1970, they anticipate that Mary Hardin-Baylor will begin offering an improved bachelor of science degree in business, using Central Texas College's sophisticated computer facilities.

"In this age of computers," Tanner said, "a business curriculum without access to computer science facilities is limited. Under the new program we will provide better training for students who either plan to enter business or teach it."

Other facilities soon to be available at the Killeen school, 14 miles away from the Mary Hardin-Baylor campus, include a tower which will be taller than the Empire State Building and capable of receiving educational television programs from anywhere in the nation and satellite communications.

With inexpensive equipment, Mary Hardin-Baylor will be able to monitor these transmissions or draw them from the computer's memory banks at a later date.

A television production studio and a performing arts center are among other facilities which will be available at Central Texas College. (BP)

About people

Bill Halbert joined the Church Administration department of the Southern Baptist Sunday School Board effective today. He comes to the board from Hoffmantown Church, Albuquerque, N. M., where he was minister of education. He will serve as a consultant with the board.

A native of Arkansas, Halbert earned his bachelor of arts degree in speech from Ouachita University. He also holds a master of religious education degree from Southern Seminary, Louisville, Ky. He has served as minister of education at First Church, Fayetteville, and Bethlehem Baptist Church, Louisville, Ky.

President urged to declare national hunger emergency

WASHINGTON—The first White House Conference on Food, Nutrition, and Health ended here with a call to President Nixon to declare immediately a national hunger emergency and to take steps to feed all hungry Americans—estimated to be about 25 million—this winter.

Another major recommendation adopted by the cross-section of citizens endorsed \$5,500 a year as the minimum guaranteed income for a family of four. The President has asked Congress for a guaranteed minimum of \$1,600 annually.

In addition the conference urged that the following be given priority:

Expansion and reform of the existing food programs to make sure that all people in need have an adequate diet until an adequate income becomes a reality.

Establishment of a program to provide all school children with a free and nutritious breakfast and lunch, regardless of their need.

The transfer of food programs from the Department of Agriculture to the Department of Health, Education, and Welfare, and local administration of programs by the poor.

President Nixon responded to the recommendations by announcing that he has asked the Department of Agriculture to put food stamp programs within the next six months into the 307 counties that have no federal food pro-

grams. There are some 475,000 persons in need of food in these counties, according to the Agriculture Department.

In addition the President announced that the new rules granting \$106 a month in food stamps to any needy family of four would be speeded up to go into effect as soon as possible.

The eight task force leaders working on recommendations throughout the conference called the President's proposals "feeble and inadequate." They were quoted as saying that Mr. Nixon "has not reached the level of understanding we have reached."

In the final session of the three-day conference, Senator Walter F. Mondale, (D., Minn.) said the Nixon administration was trying to feed the poor with "rhetoric" instead of food. He accused various top administration officials with actually lobbying against the liberalized food stamp and child nutrition programs awaiting final action in Congress.

Mondale called attention to Nixon's stated target of feeding every needy school child by next June. "That's what he said, but that is not what he is doing," he charged. Mondale said the current budget of the administration will leave almost five million needy school children unfed.

"An adequate diet should come first, before textbooks," Mondale pleaded. "Textbooks are useless to hungry children," he cried. (BP)

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SS Board appeals tax decision

NASHVILLE—The Sunday School Board of the Southern Baptist Convention has filed a bill in petition in Chancery Court here appealing the opinion of the Tennessee Board of Tax Equalization concerning taxation of certain of the properties of the religious publication and educational agency.

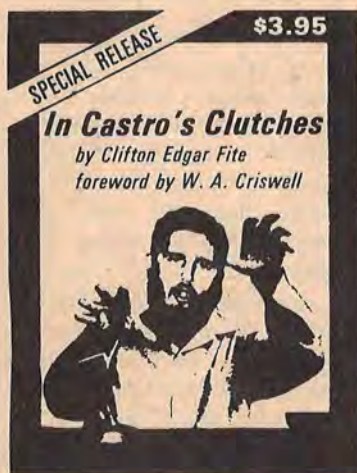
"The opinion rendered by the equalization board recognizes the basic tax exempt status of the Sunday School Board," said James L. Sullivan, the executive secretary-treasurer of the church agency.

"However, there are certain areas the opinion would treat as taxable, but which we feel are tax exempt as the law is now written," Sullivan said.

He pointed out that the Sunday School Board sought to abide by the law, not contesting a tax bill of more than \$60,000 annually on Nashville properties which would not come under the exemption the agency holds as a religious, educational and non-profit corporation. Indirectly, he said, the board pays many thousands more in tax dollars.

The properties involved have been recognized as tax exempt by the tax assessing authorities for 75 years.

"We have not changed our use of the properties," stated Sullivan, "and the law has not changed. Our appeal is for legal clarification." (BP)



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Committee recommends Sunday School keep student work

NASHVILLE—After a two-year study, the Southern Baptist student work study committee voted here to recommend that the national SBC student work program continue to be the responsibility of the Southern Baptist Sunday School Board, but with structural and relationship changes.

The recommendation, will be considered first by the program subcommittee of the SBC Executive Committee, and if it approves, by the 58-member Executive Committee. The full committee would have to make any recommendation to the Southern Baptist Convention in Denver next June.

Details of the results of the two-year study, and the recommendations coming from it, were released by Lamar Jackson, chairman of the 39-member study committee and pastor of the Southside Baptist Church, Birmingham, Ala.

The recommendations were formulated by the committee after a study that included more than 1,000 depth interviews with students, Baptist workers with students, state and national student leaders, and state convention leaders. It also included a four-day national consultation on student work last May in Fort Worth attended by 300 persons.

During the final two-day session of the committee in Mid-December, committee members were split almost down the middle on whether to keep the national student work program assignment at the Sunday School Board, or recommend creation of a new and separate commission on student work.

Vote on the two major alternatives was 16 in favor of the Sunday School Board with structure and relationship changes, and 14 in favor of a new commission.

Three other alternatives were considered by the committee, but were eliminated when the committee reached the point of a final decision.

The three alternatives rejected were (1) moving the student work program to the SBC Home Mission Board, (2) creating an inter-board commission which would coordinate student work programs done by the various existing SBC agencies, and (3) moving the student work program to the SBC Education Commission, which serves the 73 Baptist higher education institutions throughout the nation.

Though the committee split 16 to 14 on its first vote, it voted 18-0 (one abstention) to "implement the majority decision" by spelling out in broad

terms the structure and relationship changes they felt should be made at the Sunday School Board student department.

The committee recommended that the Sunday School Board be instructed to create a new staff organizational arrangement within its structure, such as a division, a commission on campus ministries, or other separate entity with a unique relationship.

The Sunday School Board was further requested by the committee to provide sufficient funds for student work, to change its formula for appropriations to state conventions to increase financial aid going to newer convention areas, and to review carefully all of the work and material of the student work study committee.

The Home Mission Board was requested by the committee to help support financially student workers in the states under supervision of state student directors, and that all of the Home Mission Board's student work activities be coordinated by the national student work office.

The SBC Executive Committee was asked to establish a student work advisory committee to correlate and coordinate all SBC student work, to continue to study the student work program, to review in 1972 the degree of implementation of the proposals made by the student work study committee, and finally to work with the agencies involved in adjusting their program statements in keeping with the approved recommendations.

Sent to the Executive Committee members, along with the list of recommendations, was a two-page outline of problems facing the national program of SBC student work and four-page list of arguments for and against each of the five options considered by the committee as possible structural change recommendations to solve the problems.

Jackson said that the committee constantly kept its purpose in mind: "To make a full assessment of the challenges and opportunities of Baptist student work, to provide a description of the purposes, functions and relationships of the national program of student work, and to propose possible agency alignments of a national program of student work."

"With 6 million students on campuses in the United States, and 400,000-plus Baptist students in states affiliated with the SBC," added Jackson, "the convention's student work program should claim the prayers and support of the entire constituency." (BP)

Children's nook

Holidays in China

Chinese holidays and customs are quite different from those in America. Although some Chinese are Christians, most of them are still Buddhists. Until 1911 the Chinese used a different calendar from ours. Although in recent years China officially has used our calendar, many of their holidays are still celebrated according to the old lunar calendar. The Chinese new year is one of these.

Based on the old lunar calendar, Chinese new year falls on the first day of the first moon which is usually sometime in February. Like our Easter, the exact date differs from year to year.

Unlike our new year, the Chinese holiday is not a one-day affair. Chinese new year lasts for fifteen days. The first seven days are observed as the birthdays of various plants and animals. The eighth day is known as the



Church bells

"Come to church," the church bells say.

"Come to worship and to pray;

Come to study and to sing;
Come to church," the church bells ring.

"Come to find some work to do;

Come for fun and friendship, too."

I hope that I shall always be Ready when they call to me.

(Sunday School Board Syndicate, all rights reserved)

"Birthday of Mankind." On this day all debts must be paid and all accounts closed. The streets are full of people paying and collecting debts. Firecrackers are important in the celebration of new year, for many Chinese believe that they frighten away demons.

For the fifteen days of new year, the Chinese visit the markets where merchants are preparing their displays for the Feast of Lanterns, a festival in celebration of the return of spring.

Near the end of February lanterns of every size and shape—flowers, fish, dragons, boats, and others—are strung along the streets to celebrate the Feast of Lanterns. There they glow like giant fireflies.

These lanterns are made of bamboo frames covered with silk or transparent paper. Almost everyone buys them. They are hung in front of homes and shops and along the streets to symbolize light and the renewed life that is brought by spring.

In the evening there is a procession of masked men bearing lanterns. Boys dressed in fantastic costumes and walking on stilts parade beside them. The high light of the parade is a papier-mache dragon twenty to sixty feet long which is carried on poles by small boys. It is an impressive parade.

The Feast of the Hungry Ghosts, around August 17, might be compared with our Halloween. The Chinese, however, celebrate their holiday quite differently.

Cakes and specially prepared dumplings are placed outside of Chinese homes for the ghosts of orphans, paupers, and beggars who had no home on earth. Pictures of warm clothes, food, and money are burned as an offering to them so that their lonesome souls will not come to earth to inhabit the leaves and grasses and bring plagues to the living. Lights are placed in jars and set afloat on the rivers so that wandering souls of those who had drowned may find their way.

The Chinese have two festivals in honor of the moon. The full moon of September is called the Birthday of the Moon. Then the Chinese set out fruits and put lanterns on top of their houses. At the Festival of the Full Moon in October, Chinese people march in moonlight processions and make offerings of flowers and burning candles to the full moon.

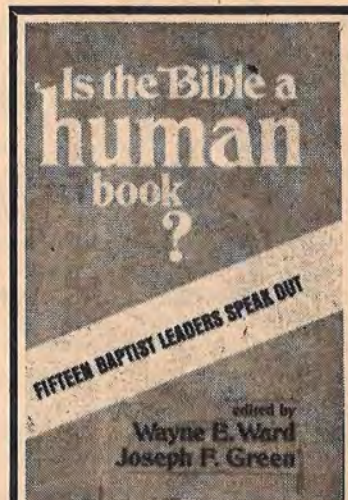
The Chinese Feast of the Winter Solstice is like our Christmas, the great family festival of the year. It is celebrated near the end of December

about the same time as our Christmas.

The whole family gathers in the kitchen where there are ten pairs of red chopsticks and oranges with flowers of the four seasons stuck into them. An offering is made to the ancestors. Then the bride of the year prepares dumplings stuffed with pork. These are cooked the next morning for breakfast.

Chinese holidays, though interesting, lack the rich meaning of our Christian celebrations.

(Sunday School Board Syndicate, all rights reserved)



Baptist Leaders Speak Their Mind About the Bible

Is the Bible really true? Can you believe some parts and not others? Should human errors keep us from trusting it? 15 recognized Southern Baptist leaders answer honestly these and other questions people are raising about the Bible. Though based on commitment to the divine authority of the Bible, attention focuses on the Bible's human aspects. Each contributor says what he really believes, not necessarily agreeing with the others. Here's a book for anyone interested in the Bible who wants help in understanding it. (26b) \$3.50

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It's loafing time for ducks



Over a million mallard ducks are now resting and feeding in the state.

Mallards and other ducks are loafing, resting, and feeding over the state now that the 1969 duck season is closed.

In mid-August Blue-wing teal are the first of the migrating ducks to wing their way into our state. They are followed by about 22 other kinds of ducks in subsequent weeks, with the main migration usually being complete by the first or second week in November. More than 90 percent of all the ducks that come to Arkansas are mallards.

Rice, soybeans, acorns, weeds and grass seeds make up the bulk of the food of puddle or dabbling ducks like mallards; while aquatic plants and small fish are utilized by diving ducks and mergansers.

In mid-December an aerial survey indicated over a million mallards in the state. Most of them will stay throughout the winter.

By late spring the northern migration will be complete and all except native woodducks will have gone back to their nesting grounds to raise their young and start the cycle over again.

One billion human beings are being added to the world's population every 15 years. The rate of population growth is about 30 times the average growth rate from the birth of Christ to A. D. 1650. These figures were cited in a report recently released by the federal council for science and technology. . . . It has been estimated that there have been about 77 billion births since the Stone Age. That means, says Walter E. Howard of the University of California at Davis, that one out of every 22 persons born since the Stone Age "is alive today." In 30 to 40 years, if the population expansion isn't slowed, one out of every 10 persons ever born will be living then. . . . Dr. Roger O. Egeberg of the Department of Health, Education, and Welfare says that by A. D. 2000 it may be necessary to build a new city every six months to accommodate the U. S. population increase. If Dr. Charles Westoff of Princeton University is right "unwanted births" account for a third to a half of this country's population growth in recent years. And if it is important to cut down the U. S. rate of population growth, "the first order of business," according to Westoff, should be an effort to reduce "the incidence of unwanted children."

(The Nashville Banner, Nov. 27, 1969)

AIR POLLUTION STINKS!

And it costs the average Connecticut householder \$600 a year or more, says the Conn. Department of Health. This is the estimate of extra costs to paint the house, keep draperies, rugs, and upholstered furniture clean, and to pay for cleaning the family's clothes not necessary where there is little air pollution. Another study recently completed by the U. S. Public Health Service showed that in terms of reduced property values air pollution costs homeowners up to \$8 million in places such as Washington, D. C. In Chicago, Kansas City, and St. Louis, property values were reduced by as much as \$500 per house. (Everybody's Money, Autumn '69)

The bookshelf

The Indignant Eye, The Artist as Social Critic in Prints and Drawings, from the 15th Century to Picasso, by Ralph E. Shikes, Beacon Press, Boston, 1969, \$12.50

The culmination of five years' work, this volume offers a major survey of those prints and drawings which, for five centuries, have been created as satire and social protest.

Mr. Shikes points out that artists have traditionally turned to print-making to express their dissatisfaction with political and social injustice. The print has been found better suited than any other medium to memorable rendition of irony, caricature, and exposure of human folly. "It is to art," says Shikes, "as the essay is to literature—compact, pointed, and intensive."

The Old Testament of the Jerusalem Bible, Alexander Jones, General Editor, Doubleday, \$11.95

Here is the complete and unabridged Old Testament of the Jerusalem Bible. In addition to the full biblical text and the modern English translation, this volume contains the complete and unabridged introductions and notes, with cross references. The features that have made the Jerusalem Bible so popular and useable have also been retained: single column pages, verse numbers in the margins, cross references to parallel and related passages. The volume is the companion to The New Testament of the Jerusalem Bible.

China Yearbook 1968-1969, Chinese Information Service, \$7.50

The 22nd in the China Yearbook series, this volume covers the period from July 1967 to June 1968. Much last-minute material has been included in the "Major Events of the Year" section.

Facts and figures are essentially concerned with the Republic of China and its island province of Taiwan. However, an objective account of recent events on the Chinese-held mainland is also included.

Captives of the Word, by Louis Cochran and Bess White Cochran, Doubleday, 1969, \$5.95

Another in Doubleday's "Religion in America Series" edited by Charles W. Ferguson, this is the narrative history of the Christian Church (Disciples of Christ), the Christian Church (Independent), and the Churches of Christ.

Foundation reports trust corpus reaches \$11 million

NASHVILLE—The Southern Baptist Foundation, meeting in annual session here, reported that the total trust corpus held and managed by the service agency exceeded the \$11 million mark during 1969.

The trust corpus totalled \$11,020,708 at the end of the 1969 fiscal year, an increase of \$814,172 over the total trust corpus at the end of the 1968 fiscal year.

Although the amount of increase was not a record, the Foundation reported a record amount of cash and securities received for investment, and a record date of return for 1969.

During the year, the foundation received \$1.8 million for investment and earned an average rate of return for the general fund of 5.99 percent, both record figures.

Kendall Berry, executive secretary-treasurer of the foundation, told the directors that the trust corpus would have increased much more had it not been for trends in the stock market, and for deterioration of bond securities and common stock of a more volatile nature. He added that most of this "deterioration" was simply a paper loss.

"The year 1969 has been hectic for all foundations," Berry said in his report. "Tight money and high taxes due to war and greater demands on welfare projects have been the villains in market places.

"Expenses of war continue to sap resources that could be used to better advantage should an honorable peace come soon," he added. "Many pray that such a solution may be found so that all mankind may live to better serve God and one another.

"... Even though 1969 has been hectic and the unit values of stocks and bonds have taken precipitous plunges, it is felt that renewed support of the economy of America and the entire world will soon carry stock averages to historical new highs," Berry said in his annual report.

In major action, the foundation elected Stirton Oman, Nashville business executive, as its new president, succeeding Walton Smoth of Clarksville, Tenn., who rotates off the board in June. Oman had been president of the board for numerous years previously, but had to rotate off the board two years ago.

L. B. Stevens of Nashville was elected new vice president. New recording secretary elected was John O. Ellis of Nashville. Berry was re-elected secretary-treasurer and Mrs. Christine M. Bess was re-elected administrative assistant. (BP)

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The guilt of the privileged

Life and Work

Jan. 11, 1970

Romans 2:17-3:9

BY DR. L. H. COLEMAN, PASTOR,
IMMANUEL CHURCH, PINE BLUFF

Last week's lesson emphasized the fact that all men are sinners, guilty before a holy God, and are in need of righteousness found only in Jesus Christ. Today's lesson centers mainly on the guilt of the Jews.

The Jews had the benefit of the law and the prophets and the rich Hebrew heritage including a knowledge of Jehovah. With privilege goes responsibility. Their knowledge about God for the many centuries prior to the birth of Christ certainly exceeded the spiritual knowledge of the Gentiles or non-Jews.

The guilt of the Jews (Rom. 2:17-24)

We already have indicated God's revelation of himself to the Jews. Please note that the word "law" is found five times in the above verses. God revealed himself through the law. Does Paul mean law in a broad or strict sense? Probably in this particular case he refers to the Ten Commandments, for in verse 21 he mentioned the sixth commandment and, in verse 22, the seventh commandment.

The Gentile world did not have the benefit of the teachings of the law of Moses. The Jews had been taught for many centuries that God was monotheistic (one God), righteous, and holy and demanded righteousness and holiness of all men. Also through the ceremonial law they learned that God was supremely interested in the removal of sin and guilt. Therefore the Jews had a greater responsibility before God because of their knowledge.

The response of the Jews to the revelation of God in Christ was practically negative. They felt a sense of immunity to the judgment of God while doing the same things the Gentiles did.

In verses 17-20, while expecting the Gentiles to receive punishment, the Jews exhibited the spirit of arrogant pride. They boasted of their relationship to God and laid claim to spiritual discernment. Verse 24 reveals a serious charge: "The name of God is blasphemed among the Gentiles because of you." (Please read Isa. 52:5).

The Gentiles reasoned that a people are like their God; if the people can perpetrate sin and crime then their

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God must be of like character. The Jews, who claimed to know, love, honor and worship the true God, had become instruments of provoking the nations to blasphemy.

Spiritual Israel (Rom. 2:28, 29)

The true seed of Abraham are the believers in Jesus Christ. (See Rom. 4:11-16 and Gal. 3:26-29). To the people who have faith in Christ now pertain all the promises of God. (See Rom. 8:1-2, 14, 16-17, 2 Cor. 1:20; Heb. 11:39, 40; and I Pet. 1:10-12.) On the entire New Testament the Jews are on the same footing with all others. They will receive their blessings from God not because of their race but on the basis of faith in Jesus.

The Jews are without excuse before God (Rom. 2:28, 29)

Paul marches headlong into his line of argument in the first verse: "What advantage then hath the Jew?" The answer is obvious. The Jews in the Old Testament were privileged. They were a chosen people. Why? To give to the world the promised Messiah. If God would become flesh in the person of Christ, he must come through some

Worship

It's not so hard to worship
Alone in God's outdoors;
It just might be more reverent
Than one who sits and snores—
Who goes to church on Sunday
And thinks, "Now, Lord, I'm here,
I'll let the parson pray and
preach—
I trust him, never fear;
But, Lord, you know I've worked
all week,
I have to have my rest,
I'll fill my place though fast
asleep,
And, Lord, you do the rest."

—Mary Johnston

race, family, or seed. Christ came as the seed of Abraham. All those who believe in Jesus are of the spiritual seed of Abraham.

A point made by Paul again was: the greater the advantage or privilege, the greater the liability or responsibility. The Jews in the Old Testament were entrusted with the oracles of God but they in turn were to share them with all people. To Abraham, God said, "In thee shall all families of the earth be blessed" (Gen. 12:3). Under the Old and New Covenants men must come to God through faith. (See Heb. 11:6.)

Being a Hebrew during the Old Testament era did not save anyone; faith was the essential. Abraham "faithed" God and it was reckoned unto him for righteousness. Non-Jews (such as Jonah's converts in Ninevah) could be saved through faith in Jehovah. Faith was expressed in looking toward the coming of Jesus, the promised Messiah.

Jews in Paul's day could and would be saved by faith in Christ; otherwise they would be without excuse before God in the judgment. Note verse six. What is the basis of God's judgment for everyone? Faith in Christ.

Under condemnation (Rom. 3:9)

Those who are outside the grace, love, and mercy of God are under condemnation. John 3:18 states clearly that those outside Christ are under condemnation of sin now. Romans 3:9 states that Jews and Greeks or Gentiles have one thing in common: both are under condemnation of sin. The standing of the Jews in their own sight and in God's sight presented quite a contrast. Paul stated that the Jews are no better than the Gentiles, for both are under the power, authority, or dominion of sin. Both need Jesus Christ.

Conclusion:

Are there those in your Sunday School class who are without Christ? Our assignment is to be a witness to them for and about Jesus Christ. The Sunday School provides a great opportunity to reach men for the Saviour. We have found the Messiah! Therefore, let's share our faith!

How Jesus met temptation

International

Jan. 11, 1970

Matthew 4:1-11

Hebrews 14:14-16

By VESTER E. WOLBER,
Religion Department
Ouachita University

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Satan's ploy was to induce Jesus to misuse his faith and power, to give a distorted concept of the kingdom, and to substitute social and political goals for moral and spiritual goals. He did not attempt to cause him to doubt that he was the Son of God.

The use and misuse of power

The initial suggestion of Satan was that he use his power as Son of God to transform rocks into loaves of bread.

1. The suggested miracle could have been performed with ease. The man who turned it down later took five small loaves and two small fish and made enough food to satisfy five thousand hungry men.

2. The bread would have satisfied his legitimate hunger. Jesus performed many miracles during the next three years, but not one to serve his own interests. He did not call down angels to rescue him from the mobs, though he considered it.

3. Had he chosen to follow such a program he could have satisfied the hunger of the starving multitudes. The struggle for food was a part of the daily lives of the masses: after the Lord had fed the 5,000 they wanted to make him king, hoping to get some more of his miracle-made food.

4. But Jesus rejected the temptation, saying, "Man shall not live by bread alone"—a quotation borrowed from Moses. Moses told his people that God had humbled them in the wilderness, let them hunger, and then fed them with manna—a new source of food which their fathers had not known—"that he might make you know that man does not live by bread alone," but by "everything that proceeds out of the mouth of the Lord."

Since we are studying how our Lord overcame temptation, we need to look carefully to the Scriptures which he used.

(1) It does not say that men can live without bread. Food is essential for life, and Jesus was concerned about man's struggle for food. The Christian must not be unconcerned about hunger in America and elsewhere. Evidently our Creator thought that it would be good for the race to toil and struggle for food.

(2) What it does say is that bread is not everything: food is essential but is not in itself adequate for man's well being. There is a deeper hunger in man which cannot be satisfied by food, clothing, housing, and all the creature comforts—the hunger of his spirit. Men must have bread plus.

That plus is that which proceeds out of the mouth of God: it is the word of God. God has spoken to man through nature, through the prophets, and finally through Jesus; and he still speaks to us through these same sources. His word to us is essential to the good life.

The use and misuse of faith

The second temptation was to jump off the highest pinnacle of the Jerusalem temple and float gently down into the outer courtyard. There were some points in favor of this plan which might have passed through the mind of Jesus.

1. There was an expectation that when the Messiah came he was to appear in such manner. It would have been a neat and spectacular way to proclaim himself to be the Messiah.

2. It appealed to his faith in God and challenged him to exercise that faith.

3. The challenge was backed up by a solid promise from Holy Scripture (Ps. 91:11-12).

Again Jesus drew on the Book of Deuteronomy for a bit of Holy Scripture to fortify him in the hour of trial: "You shall not tempt the Lord your God"—a condensed paraphrase of Deuteronomy 6:16 which reads: "You shall not put the Lord your God to the test, as you tested him at Massah."

This passage alludes to an earlier experience at Rephidim where the people found fault with Moses when they thirsted for water. Moses complained that they were putting God to the test, but God met the challenge and manifested proof of his presence by opening a stream of water from the rock. Moses named the place Massah, meaning proof.

Thus, the answer of Jesus to the challenge of Satan was that if he were to accept the challenge he would be calling on God to manifest himself openly and needlessly. It is an act of faith for a man to call on God to rescue him from a situation fraught with danger or temptation; but it is an act of presumption for a man to place himself deliberately and without high moral purpose in such a situation and then call on God to rescue him.

Short-cuts to cheap victories

Finally, the devil reviewed before the

mind of Jesus all the kingdoms of the world and offered them to Jesus if he would bow down and worship him. The offer was not audacious: it was a suggestion to Jesus that he set out to bring about political and social reform, and it must have made a strong appeal to the young Nazarene. The world would be better if only we had correct political systems and upright national leaders ruling the nations by just and fair laws. Jesus would have made a tremendous world leader!

But he rejected the offer because he realized that to give himself to political reform and by-pass the cross and its atonement would have been to accept a quick and cheap victory. The deepest needs of men cannot be provided for by political and social revolution: only spiritual and moral redemption can do that.

Help from above (Heb. 4:14-16)

God has not abandoned us to struggle in our own resources against the forces arrayed against us. We have in Jesus who has gone ahead a High Priest who has experienced temptation and knows its power; therefore, he is sympathetic with us. We can approach him in full assurance that he will in mercy help us in our times of need—in the nick of time, just when our need is greatest.

Conclusions

1. Man cannot capitulate before Satan, compromise with him, or cooperate with him and hope to escape his clutches. Avoid him if you can; resist him if you must; and flee from his presence post haste.

2. Jesus met temptation by calling to mind appropriate passages from the word of God. He also recognized the devil's ability to quote scripture accurately and misapply its principles. Holy Scripture is not a sort of black magic which when quoted will drive away evil spirits. It must be accurately interpreted and accurately applied to living situations.

3. Jesus did not abuse his power and he did not make wrong use of his faith. We, too, must realize that power and influence, gifts and abilities are sacred trusts from God, and that we must be faithful stewards, knowing that we must give account to God for the manner in which we employ them.

4. There are no short-cuts to quick moral victories, and there are no smooth routes to easy victories; The cross cannot be circumvented. Jesus, "for the joy that was set before him endured the cross" (Heb. 11:2).

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A Smile or Two



"Well, what can we do?
After all, it is HIS lunch hour!"

No news today

Horace Greeley always insisted that the word "news" was plural. He once once wired a reporter: "Are there any news?"

The reply came: "Not a new."

Trustworthy tribe

Led by an old Indian, tourists were visiting the ruins of an Indian temple. To reach the ancient shrine they had to leave their cars at a distance. Suddenly one woman exclaimed: "Oh, I forgot to lock my car."

"Don't worry," said the Indian guide. "There isn't a white man within 50 miles of here."



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Attendance Report

December 28, 1969

Church	Sunday School	Training Union	Ch. Adns.
Alicia	57	87	
Banner, Mt. Zion	81		
Berryville, Freeman Heights	124	83	
Booneville, First	203	163	
Cherokee Village	41	24	
Crossett			
First	437	117	3
Mt. Olive	256	91	
Forrest City, First	351	100	
Ft. Smith, First	881	254	
Gentry, First	138	58	
Green Forest, First	134	64	-1
Greenwood, First	247	86	
Hampton, First	177	19	1
Hope, First	254	103	
Jacksonville			
First	298	84	
Marshall Road	139	94	1
Jonesboro, Central	328	114	
Lake Hamilton	82	47	
Little Rock			
Archview	108	49	2
Crystal Hill	92	51	
Geyer Springs	335	142	
Marked Tree, Neiswander	75	33	
Monroe	66	27	
Monticello			
Second	205	79	
Northside	89	39	
North Little Rock			
Baring Cross	384	140	8
Southside Chapel	26	28	1
Central	153	38	
Highway	120	47	
Sixteenth St.	40	29	
Paris, First	259	61	
Paragould, East Side	202	96	2
Pine Bluff			
East Side	120	63	
First	533	110	
Green Meadows	34		
Second	158	45	
Watson Chapel	143	47	
Springdale, Elmdale	340	87	
Trumann, Anderson Tully	38	42	
Van Buren			
First	303	127	1
Jesse Turner Mission	7		
Chapel	127		
Vandervoort, First	42	20	2
Warren			
First	323	91	
Southside Mission	45	40	
Westside	64	33	

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In the world of religion

Dutch rethink Council attitude

Dutch Baptists may apply for guest membership on the reorganized National Council of Churches in the Netherlands.

Such an arrangement would enable the Baptist representative to take part in council discussions, but he couldn't vote. Baptists would also be expected to support the council financially.

The proposal for guest membership was passed by a split vote of the executive committee of the Union of Baptist Churches in the Netherlands. The proposal, bearing the executive committee's endorsement, will be taken up next May at the annual meeting of Dutch Baptists.

Nine executive committee members were present for the vote on guest council membership. Two said they could not vote for any form of connection with the ecumenical body. Two others could not vote for guest membership because they wished full membership.

They feared that guest membership might prove to be a barrier to possible full membership later on.

The majority of the executive com-

Writing for limited readers stressed

NASHVILLE—A "Laboratory on Learning to Write for Adults with Reading Limitations" is scheduled for Jan. 12-16 at the Church Program Training Center.

The laboratory is being developed for the purpose of training persons to write Bible study materials on two levels of difficulty for disadvantaged adults, one level for beginning readers and one for approximately the upper third grade level.

Participants will include those persons interested in preparing such materials for use by the deaf, persons learning English, and persons with a limited background of Bible knowledge.

Special guest speaker is Robert C. Laubach, executive director of Laubach Literacy, Syracuse, N. Y. He is the son of Frank Laubach, originator of the "each one, teach one" method of teaching reading.

Further information and registration may be obtained from the Church Program Training Center, 127 Ninth Avenue, N., Nashville, Tenn. 37203.

mittee believed that guest membership would give Dutch Baptists an opportunity to present a distinctively Baptist outlook and witness in the council. It would also avoid the problems posed by full membership.

During the 1968 assembly of the Dutch Baptist union, delegates engaged in an informal discussion of the National Council of Churches. No vote was taken. More people, however, spoke out against council membership than in favor of it. (EBPS)

Americans United ask halt in funds flow

WASHINGTON, D. C.—"All legislation aiding church schools with public funds (should) be held in abeyance until a determination of their constitutionality has been made by the Supreme Court," in the view of C. Stanley Lowell, associated director of Americans United.

The officer of the watchdog agency on matters of church and state made the appeal to Representative Roman Pucinski's subcommittee on education, adding that several important cases relating to these issues were currently in litigation and would, in time, reach the Supreme Court.

Lowell said assistance for children in parochial schools could be granted in emergencies through H. R. 517 providing for aid to public schools in areas confronted with a large and sudden influx of students. (EP)

Interdenominational buildings proposed

Whenever possible in the future, British Baptists should join with other denominations in constructing multi-purpose, multi-denominational buildings, or should erect Baptist churches which other Christian fellowships can also use.

So says the Baptist Renewal Group, an association of Britishers holding their annual meeting in Hoddesdon, England. Its remarks were directed within the Baptist Union of Great Britain and Ireland, the largest of several Baptist unions in the British Isles.

In such multi-denominational buildings, the open baptistry would demonstrate a significant contribution by Baptists to ecumenism, the group believes. The architectural styles of new churches ought to challenge the passerby with Christian symbolism.

Preoccupation with maintaining buildings has often drained away money which the renewal group feels could be better spent on mission and community service. (EBPS)

Atheist object of concerted prayer

AUSTIN, Tex.—A deluge of mail addressed to Madalyn Murray O'Hair—especially heavy at Christmas time—continues to pour into the home of the famous atheist here.

"We're getting a tremendous number of these completely black cards with a big hole cut to show the earth and the words of the Apollo flight, 'In the beginning God,'" Mrs. O'Hair told a UPI reporter.

"Nut mail" has gotten worse since she filed suit to bar astronauts from repeating the Bible reading and prayers broadcast by the Apollo 8 astronauts at Christmas last year.

A federal district court in Austin threw out the suit but Mrs. O'Hair has appealed to the U. S. Supreme Court.

Meanwhile cards and letters continue her way. "We are still praying for you," many of them read.

She has been on the mailing lists of various church groups and religious enterprises since her 1963 suit to stop compulsory prayers in public schools.

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