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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

FEBRUARY 20, 1969

Personally speaking



It takes religion

"I guess I just don't have as much religion as Amanda Tinkle," a deacon said to me recently, as we were talking about Miss Tinkle and her lifetime labors as a missionary in Africa.

The thing that brought the deacon to this conclusion was seeing some color slides of conditions on Miss Tinkle's field and hearing a report from a pastor just back from there.

What had really jarred the deacon was hearing about the terrible odor of the people on the mission field who live in areas where water is too scarce for anything but drinking purposes.

"I just can't stand to be around people that don't keep themselves clean," said the deacon. "So people like Miss Tinkle that spend their lives working among people like that just must have more religion than I have."

Together the deacon and I pursued this further.

Physical contamination is one thing, but spiritual contamination is another.

A man may be clean physically and well-dressed, with folding money in his pocket and at the same time be a spiritual cesspool of corruption, we agreed. And so inclined is our society to honor a man on a purely material basis that even gangsters and leaders of the underworld frequently move in respectable circles.

Even our churches, the deacon agreed, are often friendlier and more open to the materially well-to-do than to poor people and down-and-outers. And he pointed to his own church, which is surrounded now by poor people.

Once this particular church was worshipping in a sort of make-shift, run-down frame building and was reaching poor people. But then the church came into greater prosperity and built a lovely,

Colonial brick sanctuary. Now there are fifty families living within the shadow of the church who cannot be enticed to attend the church services. They would not feel at home in such fine surroundings.

Our Lord was not impressed even by the beautiful temple in Jerusalem. You might say that he could not see the temple for the people. Nothing can take the place of love for people—whether they are down-and-outers or up-and-outers.

Erwin L. McDonald

IN THIS ISSUE:

CUBAN missionaries—the Caudills and Fites—are back home free, page 8. Dr. Caudill and Rev. Fite were released from the Cuban prison where they had been held since Apr. 8, 1965.

MERCER University, Macon, Ga., has applied for federal grants to assist in the construction of three campus buildings, page 14.

MISS Julia Miller, page 15, is new GA Director for Arkansas Baptist State Convention.

MILITARY Chaplaincy, page 16, is a description of the need for and the life of a chaplain in the military service.

THE Cover, page 17.

Arkansas Baptist

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February 20, 1969

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Editor, ERWIN L. McDONALD, Litt. D.

Associate Editor, MRS. E. F. STOKES

Managing Editor, FRANKLIN I. PRESSON

Secretary to Editor, MRS. HARRY GIBERSON

Mail Clerk, MRS. WELDON TAYLOR

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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.

Poor leadership for law observance

The open flaunting of the laws of the state by the very men and women who are supposed to be paragons of law and order is a sad commentary on the state of affairs in Arkansas.

We refer to the serving of alcoholic beverages (mixed drinks) at the Arkansas Legislative ball at the Little Rock Country Club Thursday night of last week, as reported by the Little Rock press.

According to an article by George Douthit of the staff of the *Arkansas Democrat*, carried in the Friday afternoon (Feb. 14) issue of his paper, three liquor bars were in full operation during the ball.

As we see it, this involves far more than whether Arkansas is to be publicly wet or dry. The real issue is whether or not citizens and law-

makers alike are to be lawabiding men and women of integrity and honor.

We can respect one who feels different from the way we feel about the manufacture, sale, and consumption of alcoholic beverages. But we can only deplore the conduct of those who deliberately trample under foot the laws of the state, whether those laws relate to alcohol, to safety on the highways, or to some other area of vital concern to the welfare of the people.

We should like to say to the Governor and to the members of the legislature: please show enough character (guts, if you prefer) to vote your convictions on mixed drinks and all the other issues before you, but show the same guts in abiding by and upholding the laws that are on our books.

Neither male nor female

In keeping with the Scriptural assertion that in Christ there is "neither male nor female," Faith Baptist Church, Georgetown, Ky., has ordained two of its women as deacons. Thus Mrs. Robert Snyder and Mrs. Wallace Williams, both of Georgetown, become the first women in the state of Kentucky to become deacons.

Recently, Mrs. Douglas M. Branch, widow of the late executive secretary of the North Carolina Baptist State Convention, was ordained a deacon by Greenwood Forest Baptist Church of Gary, N. C.

Speaking of the Georgetown deacons, Harold Waking, moderator of the church, said: "We want to make sure that everyone understands that this is not a group of wives of ordained deacons. These women are regular deacons as we understand the term used in the New Testament."

Waking said that the women "will serve as 'undershepherds' of part of the church just like every other deacon." He said they would visit the sick, encourage those who need spiritual uplift, and assist in other ways.

Calling the ladies deacons rather than deaconesses might conflict with a literal interpretation of the Scriptures that deal with the qualifications of deacons. "Husband of one wife" will have to be "wife of one husband," will it not?

Beyond the grave

Two Texas Baptists, now dead, live on in estates willed to Southwestern Seminary, Ft. Worth.

According to a Baptist Press release, the seminary will receive up to \$223,000 from estates left by Laura Dunlap Sampson and her husband, W. Emmett Sampson, rancher and oilman.

The bequest is being handled by the Baptist Foundation of Texas.

For persons in Arkansas who wish to have the assurance that their estates will go on serving the Lord after they are dead and gone, the Arkansas Baptist Foundation, Ed F. McDonald Jr., executive secretary, 525 West Capitol Ave., Little Rock, stands ready to help in the filing of the necessary legal papers.

Praying President

Everyone who knows personally the efficacy of prayer should be encouraged by the prominent place President Nixon is giving to prayer in his busy schedule. Speaking at the 17th annual President's prayer breakfast recently, Mr. Nixon gave as one reason of confidence that his administration can meet the challenges it faces that "we are sustained and inspired by the prayers of millions of people."

The private worship services the new President has inaugurated for Sundays in the White

House should prove to be a laudable innovation. The President and those near him should have the privilege of worshipping without themselves becoming the center of attraction. And the President should not be forced to worship behind a curtain as President Lincoln is reported to have done to avoid diverting attention, in a historic downtown Presbyterian church in Washington.

If it is true, as the Bible declares, that "the effectual fervent prayer of a righteous man availeth much," how much more the results when the pray-ers run into millions.

Prayer is one thing that even we little people can do for the world situation.

Protesting students

Many student protesters today have a legitimate gripe, said Evangelist Billy Graham recently at the 25th anniversary banquet of Youth for Christ International.

"I know rabblers and anarchists have stirred up some of the trouble," said Dr. Graham, "but much of what the students say appeals to

me . . . They are asking basically theological questions. . . Students are saying, sometimes unconsciously, 'We want more than to learn how to make a living.'"

Feeling that the spiritual search of America's young people makes them more receptive than ever to evangelism, Graham plans to do more evangelistic work on the campuses.

The anarchists cannot be allowed to take over and wreck the country. But overcoming them by force is a poor solution compared with winning them to Christ.

The people speak

Letter to selection committee for new executive secretary

Your assignment is a delicate and far-reaching one. I am a bit concerned that there is no female representation on the Committee since a sizeable portion of Arkansas Baptists are women. Neither is there a young person on the committee. In view of the cascading youth population, it seems to me that at least one of the youth group should be serving—or at least consulted.

So much of the future of our work will be dependent upon the type of leader who is chosen. Rumors are flying. Word has been out that someone in the Baptist Building will be selected. Another

rumor is that one on the selection committee has made it known that he is available for the post.

It is my prayerful hope that Arkansas Baptists will elect a new Secretary who is neither far-out liberal nor Landmarkian in persuasion. Should we select a man who favored the expulsion of the churches at Hot Springs, it is but a foregleam of "more to come." This type of man will totally split our convention in time as the trend is definitely away from kicking out churches, particularly as it pertains to doctrines of the church which are divisive and

lacking in unanimity throughout our Convention.

Let us find a man, inside Arkansas or out of it, who is experienced, a man of good reputation and record, level headed, relatively conservative but not Landmarkian. Let him be old enough to be seasoned and young enough to have at least a decade of service before his retirement.

One story making the rounds is that perhaps a good layman will be selected. I am heartily in favor of using our laymen, but I seriously question a layman's ability of understanding fully the hearts of 1100 pastors. A good layman in an administrative role under the Secretary would be excellent. I hope other interested Baptists will submit ideas and share with the Committee their thoughts.—One Pastor's Thoughts

THE CRUSADE OF THE AMERICAS MARCH 16 - 30, 1969

Commendable Courage

The willingness of the president of the Pastors' Conference to take a strong and courageous stand against those forces desirous of liberalizing Arkansas liquor laws is to be commended.

His readiness to "go out on the limb," in regards to this issue should be called to the attention of all Arkansas Baptists. To stand for one's convictions in the face of possible persecution, ridicule and social isolation is, I believe, an honorable characteristic.

It is my hope that his fearless stand against the evil forces of the liquor liberals will inspire all Arkansas Baptists leadership and laity to speak out for right and against injustice when and wherever it occurs.

I would appreciate your publication of this letter of commendation in the Arkansas Baptist Newsmagazine, at your convenience of course.—Perry D. Blount, Pastor, Lake Village Baptist Church, Lake Village, Ark. 71658

Howard Griffin was elected "Churchman of the Year" in Springdale by the Kiwanis Club. He is a deacon in Elm-dale Church.

Minor E. Cole after nine months as interim pastor of Forrest Park Church in Pine Bluff, has now accepted interim pastorate of Matthews Memorial Church also in Pine Bluff.

Roger Margason of Mountain Home, freshman church music major at Ouachita Baptist University, has accepted a call to be minister of music at Keo Church. He assumed his duties Feb. 9. He succeeds Bill Bryant of England who has served Keo Church as music director for 30 years.

Coach Bill Stencil of the Northside High School in Ft. Smith received the "Service to Mankind Award" by the Ft. Smith Sertoma Club. He is a deacon in First Church, Ft. Smith, and gives all credit to a successful athletic program and his success in helping boys, to his Christian beliefs and helps.

Wilbur R. Gould—a Baptist layman from Houston, has been awarded a community service award by the Ampex Corp., for his work in helping disadvantaged Mexican-Americans through a summer missions tour sponsored by his church. An employee of Mandrel Industries, Inc., an Ampex subsidiary, Gould was one of eight national award winners. He was nominated by his co-workers in the Houston plant.

C. Penrose St. Amant, dean of the school of theology at Southern Seminary since 1959, has requested the school's trustees to allow him to relinquish his administrative duties to return to teaching. The change would take place on July 31, ten years from the date he became dean. He will continue, however, to serve as the David T. Porter Professor of Church History, an endowed chair. He plans to assume a full teaching load in the fall semester. The administrative duties of dean allowed him to teach only one course last semester, seminary officials said.

Arkansas all over

Administrative duties increased for McClain

Increasing administrative responsibility has been shifted to Dr. Joe T. McClain, vice president of academics at Ouachita, in order to allow Pres. Ralph A. Phelps Jr. to engage in off-campus fund raising projects for the University.

Charged with the general administrative responsibility of the school in the absence of the president, Dr. McClain is no stranger to Ouachita. He was chairman of the religion department here ten years ago and is thoroughly familiar with the school's operation.

Dr. Swor available for conferences

Dr. Chester Swor, who has engaged in lay-lecture work and counseling for almost thirty years, announces that, beginning with the summer of 1970, he will fill a reduced schedule of week-long appointments in order to make more time available for conventions, conferences, and retreats.

Dr. Swor has majored in the challenge of consistent Christian living and the increase of the individual's spiritual resources. He has filled appointments in churches, schools, and colleges throughout America and in several overseas missions. He makes his home at 902 Whitworth Street, Jackson, Miss. 39202



WYNNE CHURCH GROUNDBREAKING—Left to right: R. B. Grotts, pastor; Bill Baker; Ernest Free; Leonard White; Gerald Lesis, minister of music and education; Harold Harris, chairman of Trustees; Bill Argo, chairman of Finance committee; Dr. Leslie Covington, General Building chairman; Guy Beene and Otto Loewer.

Groundbreaking held for Wynne Church

Wynne Church had ground breaking services for its new church building Jan. 26.

The church is to be constructed on a six-acre site at a cost of \$575,000 less furnishings. Construction is to be completed by December.

Dr. Leslie Covington is general chairman of the Building program with Bill Argo serving as chairman of the Finance Committee.

The two-story building will be "Y" shape with the auditorium in the main wing, and with educational rooms, offices, fellowship hall, kitchen, chapel, etc., in the other two wings.

The auditorium will have a seating capacity of 700. Included is a 60-seat choir section.

The educational building wings will accommodate 600 people, with off-street parking space for more than 200 cars.

The fellowship hall will have a capacity of 260 persons, with the dining room doubling for use by an adult Sunday School department.

Questions, answers highlight OBU Parents' Day, Feb. 8



Guests at Ouachita University's Parents' Day Feb. 8 included (l-r) Mr. and Mrs. J. K. Chambers of Benton, parents of Tom Chambers, and Mr. and Mrs. W. E. Olmstead of Rison, parents of Charles Olmstead. Standing with the Olmsteads is their daughter Laura.

Phelps emphasizes role of trustees

During a question-and-answer session between administrative leaders and parents at Ouachita Baptist University's Parents Day Feb. 8, Pres. Ralph A. Phelps Jr. said that applications for enrollment are running well ahead of last year and, while explaining the University's operation, warned that its elected board of trustees must have complete control of the school if Ouachita is to retain its accreditation by the powerful North Central Association of Schools and Secondary Schools.

"The Board cannot be controlled, it cannot be harassed," he said, to the extent that it becomes ineffective in its program.

"The parent body can elect anybody it wants as trustees and they can do most anything they want after they're elected trustees." But, he added, when others who are not trustees "try to run the school from the vantage point of some pastor's study or from some associational missionary's office or businessman's office, they are jeopardizing the accreditation of the institution."

Other highlights of the question-and-answer session:

Q. How does the academic counseling program at Ouachita work and are students truly counseled on what subjects they should take?

A. Ouachita has set up a counseling program whereby the faculty and administration meet together in the library preceding registration. Those students who have not already received counseling in faculty offices before registration come to the library for that purpose.

"The students are all-important," said Dr. Phelps. "I don't think we have any excuse for being a Christian institution if we look upon the students as nothing more than IBM punchcards."

A Christian school, he observed, should take a Christian interest in every student.

He cautioned, however, that parents have a responsibility in the counseling process in that they should see to it that their sons and daughters are present for the scheduled counseling sessions.

Q. What is the teacher-pupil ratio at Ouachita?

A. The ratio is one teacher to every 17 students. Dr. Henry C. Lindsey, vice president of academics, said that this is "very good," adding that anytime a school has a ratio of no more than twenty students to each teacher "it is doing a good job." Dr. Phelps said the University is seeking to increase enrollment in order to reach to 20:1 level.

Speaking of the relationship existing between the students and the faculty

and staff members, Dr. Joe T. McClain, vice president of administration, said that he had "never seen any university so student oriented as Ouachita.

"The students here are heard and we listen," he said.

Q. Why does Ouachita restrict the information about students which it releases to outside sources and is it the only school in the state following this policy?

A. In attending professional meetings, Dr. Phelps replied, registrars have told Ouachita Representation that the policy adopted by Ouachita for the first time this year is the policy being followed by a majority of the schools in the state of Arkansas as well as that of most of the schools in the country.

The reason for the policy, he said, is "because there have been some judgments handed down against colleges and universities for releasing information about students."

The problem, he said, is determining how much information on a student should be released. What, he asked, is to be done if some of the information requested reflects unfavorably on the student?

A recent case was cited concerning a student who had been involved in a car wreck. The student testified as to the dates he was enrolled at Ouachita. Without knowing litigation was involved, the Ouachita registrar released information on request concerning the date the student enrolled and the date he withdrew from school.

The released information was introduced as testimony, Dr. Phelps continued and the student lost the case in court because the record Ouachita had provided and the testimony given by the student "were not one and the same."

"You would be amazed at the type of people who try to get information about students," said Dr. Phelps. "Some of it is a strict invasion of privacy."

The important thing to remember, he went on to say emphatically, is the threat of defamation of character. It is possible for unfavorable information to become a part of someone's record for the rest of his life and curse him for as long as he lives.

He added that a new form is being worked out which will allow the institution to send out student-authorized information to anyone requesting it. If the student is a minor, however, his parents will be required to sign the new form.

Commenting on how request for transcripts are handled, Dr. Phelps said that they cannot be released except with the student's permission.

"A person could write in here who is not in the least interested in hiring your son. He's interested in whether your son will marry his daughter but we have no way of knowing it was a personal thing and not a professional thing."

College students in junior Who's Who

Twelve students from Southern Baptist College, Walnut Ridge, will be listed in the 1968-1969 edition of Who's Who Among Students in American Junior Colleges.

They have been selected as being among the country's most outstanding campus leaders, on a basis of academic achievement, service to the community, leadership in extracurricular activities, and future potential.

Eight students from Arkansas are: Larry Atkins, Viola; Gerry Claybrook, Paragould; Mary Jane Johnson, Piggott; Lois Moyers, Pine Bluff; Felix Taylor, Cherry Valley; Bobbie Ward, Franklin; Janice Hix Wilson, Batesville; and Zane Wilson, Mountain View.

Four students from Missouri are: Janie Little Conner, Malden; Danny Henderson, Portageville; James McCrary, Hayti; and Mary Jo Willard, Nevada.

150 teenagers enjoy South Side retreat

A total of 150 teenagers attended a retreat sponsored recently by South Side Church, Pine Bluff. The retreat was held on the campus of Ouachita University.

The teenagers were accompanied by the pastor, Dr. Tal Bonham; the minister of music, Richard Smith; and the minister of education, Paul Snow. Virginia Dickson and Randy Woodfield were chosen by secret ballot as the "star campers."

In addition to worship services and periods of Bible study, the group viewed a Billy Graham film entitled, "Shadow of the Boomerang." The ROTC gym and the indoor swimming pool proved to be quite popular with the Pine Bluff teenagers. The highlight of one evening session was the talent show featuring several individuals and groups who were attending the retreat.

Of the 150, 77 of the young people were South Siders; 28 were unchurched; and 45 were visitors from other churches. During the retreat there were three conversions, four decisions for church membership, and 28 rededications.

In addition to the church's staff members, other sponsors were: Mrs. Bill Cason, Mrs. Ralph Milan, Mrs. Paul Snow, Ben Hagins, Mr. and Mrs. Dick Carson, and Mrs. Charles Putnam.

Beacon lights of Baptist history

A sense of Stewardship

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

John P. Crozar looked upon life as a trust. His biographer said of him, "For more than twenty years he has been deeply impressed with the belief that property is not his own. . . he holds it as a sacred trust, which has been committed to his care, and feels his accountability as a steward. The same principle is extended to his time, his talent, and himself."

The word "stewardship" was frequently found in the diary of this Baptist deacon, Sunday School Superintendent, teacher and benefactor. Profits from his spinning mills in Pennsylvania were to be shared with his fellowman in the Lord's cause.

Concerned in his lifetime about support of Christian causes, he was no less conscious of the stewardship of his money after death. In his last illness he told his wife in the presence of friends, "You, my dear wife, will have a large income. Oh, use it for God. Be faithful in your stewardship."

His fortune did not come easy. He felt accumulation of it had taken something away. How to arrive at the point of a good steward was painstaking but resulted in firm conviction. He briefly set forth his conclusion of the matter in his diary one day after making a trip through his original mill.

"The old mill," he says, "looked small and rough; and I can hardly realize that the little, low-ceiling room I was in was in reality the same. . . formerly my card room, where I had spent so many weary and tedious hours at the cards . . . where I had toiled through long, anxious days and evenings . . . where I had figured and calculated, until both mind and body were so absorbed that I could neither talk nor think of anything else. This incessant toil was indeed the foundation of my fortune, and enabled me to surmount many serious difficulties; but on the other hand it contracted my mind, stifled the relish I once had for literary pursuits, gave me a distaste for study and in a measure for society too, and I think made me less useful. I gained one point, it is true: I became a man of fortune, and now it becomes me to use that fortune as a means of good."²

- (1) J. Wheaton Smith, *The Life of John P. Crozer* (Philadelphia, American Baptist Publication Society, 1868) p. 222
(2) *Ibid.*, p. 161



CHARTERED buses carried 150 teenagers to Ouachita University for fun and fellowship during a retreat sponsored by South Side Church, Pine Bluff.

Cuban missionaries back home free



CAUDILLS, FITES HOME: Caudills and Fites deplane in Matamoros, Mex., across the border from Brownsville, Tex., where the missionary families entered the U. S. Left to right, Mrs. Caudill, Dr. Caudill, Fite, holding three-year-old Mark, and Margaret. (BP Photo by Don Rutledge, HMB)



EMOTIONAL Atlanta reception: David Fite rushes into arms of his mother. His father, the Rev. Clifton Fite of Waynesboro, Ga., is at left. (BP Photo by Don Rutledge, HMB)

MATAMOROS, Mex. — Cheerful and composed, the Herbert Caudills and David Fites stepped off a Mexican government airliner here Feb. 7 and onto freedom ground.

The party of six, smiling and teary-eyed, groped in silence for words as they encountered a welcoming party, then Mrs. Caudill blurted out:

"This is a surprise."

David Fite, lean and tan from prison farm labor, said simply:

"We are grateful to be here and grateful to everyone who worked and prayed to make this possible."

But if the Matamoros arrival was silent emotional understatement, the Atlanta arrival some 30 hours later was an emotional explosion.

Relatives — including David Fite's parents—and a group of Cuban refugee friends pressed against television cameraman and newsmen and sang in Spanish what sounded like "Praise God from

Whom All Blessings Flow," a doxology for tearful reunions.

In the middle of the melee, 12-year-old James Fite, the Fites' eldest son who was sent out of Cuba earlier, stood with his arms around his brothers, John, 10, and Mark, 3, getting re-acquainted in their native tongue—Spanish.

Saddest of all, teenager Benjamin Valdez, a Cuban refugee living in Atlanta, stood sobbing as he tried to talk to David Fite, who had last seen Benjamin's father in prison eight weeks ago.

Caudill and his son-in-law, Fite, had been prisoners of the Cuban government since April 8, 1965, when they were arrested for and later convicted of illegal currency exchange.

Now Caudill, 65, and his wife, Marjorie, were arriving home to stay in the U. S. after nearly 40 years as missionaries in western Cuba.

"It's like leaving home," Caudill said.

Fite, 35, and his wife and two young sons were following the trail of their eldest son James, who left Cuba via Matamoros last November, a month before he knew his father was to be freed from an Havana prison.

At a news conference at the Atlanta airport, Caudill was asked what he expected to do now. He smiled and demonstrated the surprisingly good humor under strain that marked each of them:

"I believe we'll start a second honeymoon," he replied. "And I hope the next 38 years will be as happy as the first."

Both men, in response to questions about how they were treated in prison, said: "We were not discriminated against."

Fite told reporters his release from prison on Dec. 16 was an "unexpected surprise" and a "humanitarian act of mercy." Margaret had visited him on Saturday, Dec. 14, and told him that she had received word his liberty papers had been signed and that he would be allowed to come home before Christmas.

He was released two mornings later and surprised his family by arriving home on a public bus.

The youngest boy, three-year-old Mark, responded by running and shouting to neighbors: "My Daddy's home, my Daddy's home."

Caudill, who had been out of prison on conditional liberty two years due to eye ailments, apparently could have applied two years ago to leave the country.

"We did not want to leave Margaret and the children alone with David in prison," he said.

Late in the fall of 1968, when it became evident that Mrs. Caudill also was developing serious eye trouble that threatened her sight, it became increasingly important for the Caudills to leave.

Mrs. Caudill, however, told her daughter: "I would rather go blind than leave you alone now."

When Fite was released, the entire family—the Caudills and the Fites—made application to leave the country as a family unit and gained approval to fly out on the monthly Mexican government refugee flights to Matamoros, across the Rio Grande River from Brownsville, Tex.

"The way these things all came to-

gether, we believe God's hand was in it," Fite said. "This was the answer to thousands of prayers. Daily we felt new strength and saw insurmountable problems overcome."

Both the Caudills and the Fites said there had been a steady flow of friends visiting them in Havana since it became known they were leaving.

Caudill said the Baptist work has continued all along. "It hasn't grown outward much," he said, "but it has deepened."

He said there still are about 90 churches and 8,000 Baptists in western Cuba, where Southern Baptist work began 80 years ago. More than half of the Cuban pastors who had been arrested also are free now, Caudill said, and many are preaching.

Caudill, at the time of his arrest nearly four years ago, was superintendent of Baptist work in western Cuba and president of the Baptist seminary in Havana.

Fite, who had been in Cuba six years, was pastor of the Buena Vista Baptist Church in Havana, a congregation of English-speaking West Indians, and was teaching New Testament and Greek in the seminary.

Mrs. Caudill had continued teaching in the seminary until they left Cuba. Asked what she had done to keep busy Mrs. Fite replied:

"I've been keeping house and toting jabas (cloth sacks for hauling groceries, etc.)."

The women had been allowed to visit their husbands on varying schedules, depending on where they were, usually working out to be once a month.

Caudill spent most of his confinement in the La Cabana Fortress, across the bay from Havana. Fite, however, was moved several times and for nearly two years has been a working prisoner on prison farms.

Caudill and Fite, both under appointment of the Southern Baptist Home Mission Board, will be given time to re-orient themselves and decide what they want to do next. Caudill, at 65, is of retirement age, but the Home Mission Board will continue his salary through the end of 1969.

Arthur B. Rutledge, executive secretary-treasurer of the Home Mission Board, and L. D. Wood, of the language missions department, were on hand to greet the missionaries in Matamoros, and then to escort them to Atlanta after spending the night in Brownsville, Tex.

"Both couples will be given time for rest and re-orientation," Wood said.



BROTHERHOOD: James Fite, 12, who came out of Cuba last November, greets his three-year-old brother Mark at the Atlanta airport. The boys' grandmother, Mrs. Clifton Fite is left and David Fite is shown in the background talking to Benjamin Valdez, a refugee whose father still is imprisoned in Cuba. (BP Photo by Don Rutledge, HMB)



CAUDILLS and Fites at news conference in Atlanta airport. (BP Photo by Don Rutledge, HMB)

Rutledge commented: "The reports we have heard indicate that these missionaries have conducted themselves courageously and faithfully and we are pleased with what they have done. They are leaving many devoted Christians behind among the Baptists of Cuba and it is our hope and prayer that they will continue to bear their witness."

Caudill, a native of Clinchport, Va., is a graduate of Mercer University

(Baptist) in Macon, Ga., and Southwestern Seminary, Ft. Worth. Fite, a native of Ft. Worth, is also a graduate of Mercer and Southeastern Seminary, Wake Forest.

The Caudills tentatively plan to live in Atlanta. The Fites, who are moving into a home provided by Avondale Church in the Atlanta area, will remain in Atlanta until deciding on their next assignment. (BP)

40 bills and resolutions introduced—of special concern

By W. HENRY GOODLOE, Executive Director
Christian Civic Foundation of Arkansas

With the 67th General Assembly more than halfway through the scheduled session for 1969, upwards of 800 bills and resolutions have been introduced in the Senate and House combined. Of this total number, some forty items relate to alcohol, other drugs, pornography, gambling or other matters of special concern to the Arkansas constituency of the Christian Civic Foundation and to other citizens. As would be expected, some of these offered measures are good, some bad, and others of doubtful merit.

Among the good measures introduced and considered, HB 89 (Blankenship and M. Henry), amending Act 346 of 1957 relative to the percentage of alcohol in the blood or body substances, reducing from .15 per cent to .10 per cent in determining intoxication, has been passed and signed to become Act 17.

HB 131, also by Blankenship and Dr. Henry, was amended on February 4 and has come from the Judiciary Committee with a "do pass as amended" recommendation. This is similar to SB 33 but more detailed on some possible legal technicalities dealing with motorist's

implied consent to chemical tests if arrested for drunken driving and providing for such tests.

HB 112, introduced by the same two men, providing penalties for first and subsequent convictions of driving a motor vehicle while under the influence of intoxicating liquors, has come from the Judiciary Committee with a "do pass as amended" recommendation.

HB 170 (Dishongh) prescribing higher fees for liquor, beer and native wine, was returned from the Revenue and Taxation Committee with a recommended "do pass", but was defeated by a vote of 41-38. This bill was amended on February 10 and could be called up again for vote.

SB 223 (Howell and Griffin) and SB 220 (Jones) also propose higher fees and/or taxes on alcoholic beverages. The bill by Senator Jones proposes a 2 percent special excise tax on all alcoholic beverages sold in the state to be used for the establishment of a Retention Institute for Alcoholics under the supervision and control of the Arkansas Commission on Alcoholism. These are all good bills.

HB 350 (Dishongh) was introduced on February 6 and has been referred to the Rules Committee. This bill is similar to the earlier HB 18 which was withdrawn, and specifies 100 yards as the distance from churches, schools and orphanages at which permits may be issued in wet counties for retail liquor sales, but does not include a specified distance from other outlets. There is now no statute to keep these from being right next door to each other.

Of the definitely bad bills, HB 125 and HB 113, known as the cocktail or open bar bills, are of major public interest. The administration sponsored bill is HB 113. On February 10, HB 113 was amended to permit the serving of mixed-drinks in private clubs of dry counties and HB 125 was decisively defeated by 84 against and only 11 for. When the amended HB 113 will come up for vote is not known. Somewhat similar bills are in the Senate, SB 239 and SB 225.

One often hears the cliché "you cannot legislate morals," especially from proponents of unrestricted liquor consumption. The saying is quoted with gusto as though it were an ex cathedra pronouncement or a geometrical axiom. The quotation implies that it is futile to frame any laws with moral aspects, when the fact is all laws affecting a given society are simply the registering of moral insights and achievements reached by that society at a given period of time. This is another reason why legislative procedures are of great importance to all the people.

Army Commendation to C. Alan Tyson

Chaplain (Captain) C. Alan Tyson, son of Mr. and Mrs. E. F. Tyson of Forrest City, has been awarded the Army Commendation Medal with "V" Device for heroism in combat while serving with the 1st Battalion, 35th Infantry, of the 4th Infantry Division in the Central Highlands of South Vietnam.

On his previous assignment as assistant chaplain of the 1st Brigade, Fort Ord, Calif., Chaplain Tyson was awarded the Army Commendation Medal for outstanding service.

Prior to his assignment to Vietnam, Chaplain Tyson completed the Army Airborne course at Fort Benning, Ga.

He is a graduate of Ouachita University and Southwestern Seminary. He has served the pastorates of Colt Church, Colt, Ark., and Verona Church, Blue Ridge, Tex.

Mrs. Tyson, the former Dell Christy, is the daughter of Mr. and Mrs. R. A. Christy of Rogers. She and their two children, Debbie age three and Paul Alan age one, reside in Dallas, Tex.

Chaplain Tyson is expected to return from Vietnam in April.



FIRST Church, Lake City, has recently made 8-year attendance awards to these members of the Sunday School—left to right: Mary Davis, Mrs. Sparley Fletcher, Mrs. Marshall Hill, Mrs. Edna Timms, W. O. Doak, Mrs. W. N. Primm. John M. Basinger is pastor of the Lake City church, and Donald Timms is the superintendent of Sunday School.

Pinnock leaves New Orleans for Trinity School post

NEW ORLEANS — Clark H. Pinnock, associate professor of theology at New Orleans Baptist Theological Seminary here for the past four years, has resigned to become professor of systematic theology at Trinity Evangelical Divinity School, Deerfield, Ill.

"The decision to leave New Orleans has been made entirely of my own volition, and not due to pressure from any quarter," said Pinnock in a written statement submitted for publication to the Baptist Press, news service of the Southern Baptist Convention.

"My four years at New Orleans have been rich and fruitful beyond all expectation, and I want no one to suspect any undercurrent of disappointment or bitterness at my departure," Pinnock said.

Seminary President H. Leo Eddleman of New Orleans could not be reached to confirm that the resignation had been accepted, but he earlier had confirmed that Pinnock had resigned.

He asked, however, Baptist Press to delay release of the story because "it may not go through—he is in the process of reconsideration."

Eddleman said it was the third time Pinnock had tried to resign, but in each case he later reconsidered and felt it would not be the thing to do.

Pinnock, however, said in a telephone interview that he was not reconsidering this time, and that "as far as I am concerned the decision is final."

"They are trying to get me to reconsider, but I am not reconsidering, nor do I intend to," he said.

Announcement of Pinnock's resignation

came only two weeks after announcement of the resignation of another theology professor at New Orleans, Robert Soileau, who resigned "under protest" over a conflict with the administration over the academic climate at the school and the theological direction of the school towards more conservatism, he said.

Soileau (pronounced swallow), also cited as factors in his resignation the failure to be promoted for seven years and a conflict with another faculty member "who has been promoted, pushed and rewarded for his attacks on professors, individuals, institutions and agencies of the entire (Southern Baptist) Convention."

Although he did not identify the professor in his written statement, he said in a telephone interview he was speaking of Pinnock.

In his statement of resignations, Pinnock did not mention the conflict with Soileau or other seminary professors. When asked if he wanted to answer the charges Soileau had made, he declined.

When asked if there was any connection between his resignation and that of Soileau's, Pinnock said there was none at all.

Eddleman commended Pinnock, saying he had resigned like a gentleman. When asked if there was any tension between Pinnock and the administration, Eddleman said he was "pleased with Pinnock all the way down the line . . . I've had no falling out with him."

Pinnock made national headlines last June when he gave three addresses to the

Southern Baptist Pastors' Conference, in Houston, calling for a new reformation within the church and urging Southern Baptists to forsake unbelieving modernism.

He said that Southern Baptists are drifting away from a Biblical, Christ-centered theology. The greatest crisis the church has ever had to face is the current attack on the existence of divine truth, he said in his address last June.

Pinnock has also been a frequent speaker at state-wide Baptist evangelistic conferences, and it was in some of these speeches that he made sweeping charges of liberalism at specific Southern Baptist agencies and institutions.

Editorials in several Baptist state papers urged Pinnock to be specific in his charges that the denomination is shot through with liberalism, or to take his charges to the boards of trustees elected by the convention to deal with such matters.

In his statement of resignation, Pinnock said that in his estimation, Trinity Evangelical Divinity School is one of the "finest evangelical seminaries in the world, and I have long desired to participate in its ministry."

"Nor does the decision reflect any loss of confidence in the (Southern Baptist) Convention, and its great future under God . . .

"I shall continue to pray fervently that God would guide in the affairs of New Orleans Seminary, so that a clear witness may be made to scriptural truth," he concluded.

Pinnock is a graduate of the University of Toronto, Canada, with a bachelor of arts degree, and the University of Manchester, England, with the doctor of philosophy degree.(BP)



CHAPLAIN C. Alan Tyson (upper right), son of Mr. and Mrs. E. F. Tyson, Forrest City, is shown as he conducts worship service in Vietnam.

Let us have your orders for the Crusade of the Americas now.

FR 5-6493

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408 Spring Street

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Policies

Upon recommendation of the Operating Committee, January 22, 1968, the Executive Board of the Convention adopted the following policies that relate to these three weeks at Siloam Springs.

The Operating Committee recommends that the following rules be observed by our Convention Camps and Assemblies:

I. For Camps and Assemblies attended by both girls and boys.

1. Dress

Shorts will be permitted during recreation periods.
(No mid-riffs or short shorts.)

2. Swimming

There will be no mixed swimming and no one will be allowed in the swimming pool area except swimmers. The pool area will be clearly defined and marked.

Dormitory Counselors Suggested Guidelines

Those under 18 years of age who attend the assembly in groups must have adult counselors who will "live-in" with the group at the assembly. If both boys and girls are in a group, both a man and woman counselor will be required. Additional counselors should be provided in the proportion of one counselor of the same sex for each 7 to 10 boys and each 7 to 10 girls. Some churches may have fewer than 7 in attendance. For these, we will enlist counselors.

A counselor must be 20 years of age or older and a responsible member of a church cooperating with the Arkansas Baptist State Convention. Counselors will be approved by the Assembly Program Director, Lawson Hatfield, and counselors will relate to him while at the assembly.

A sheet, "Suggestions for Dormitory Counselors" will be provided to counselors prior to the assembly. A meeting of all counselors will be conducted each week of the assembly—on Monday at 6:45 p.m. in Pavilion 3.

Objectives

A major objective of the assembly is to assist the churches in their work of bringing men to God through Jesus Christ. The program will seek to reflect the total work of the State Convention. Training will be offered for church leaders, members and others of all age groups. The major emphasis of the assembly will be Bible Study, stewardship and missions.

Opportunities for worship and evangelism are in strong evidence at the assembly.

Fellowship and planned recreation appeal to those in attendance.

Cultivating and training young people, the leaders of Arkansas Baptists tomorrow, is a major purpose of the assembly.

Present and future planning will seek to make the assembly grounds a meeting place for denominational leaders, church leaders and members, where a sharing of ideas and seeking God's Leadership may be experienced.

Summary of 1968 Southern Baptist Convention Statistics

	1968	1967	Num. chg.	Pct. chg.
Associations	1,196	1,187	9	0.8
Churches	34,295	34,147	148	0.4
Baptisms	373,025	378,937	-5,912	-1.6
Additions by letter	531,351	541,391	-10,040	-1.9
Total Membership	11,332,229	11,142,726	189,503	1.7
Sunday School Enrollment	7,545,513	7,579,203	-33,690	-0.4
Vacation Bible School Enrollment	3,227,705	3,439,325	-212,620	-6.2
Brotherhood Enrollment	448,738	457,770	-9,032	-2.0
Woman's Missionary Union Enrollment*	1,407,673	1,444,464	-36,791	-2.5
Music Ministry Enrollment	1,038,290	1,019,130	19,160	1.9
Tithes, Offerings, and Special Gifts:				
Total	\$ 761,898,138	\$ 711,775,365	\$ 50,122,773	7.0
Per Capita	67.23	63.88	3.35	5.2
Mission Expenditures:				
Total	128,025,859	120,454,869	7,570,990	6.3
Per Capita	11.30	10.81	.49	4.5
Church Property Value	3,657,097,050	3,495,020,717	162,076,333	4.6
New Construction:				
Local church	129,976,060	155,209,065	-25,233,005	-16.3
Local church mission \$	4,268,246	6,482,565	-2,214,319	-34.2

* Includes hospital and campus YWA's in addition to statistics for churches.

Note: Because of a new system of reporting for Training Union and the necessary computer validation, Training Union figures will be provided at a later date.

Top 26 churches in baptisms

Listed are the top 26 churches in baptisms for the associational year 1967-68. Later I hope to be able to give the same type list on the percentage basis. Many churches who baptized only a few people are higher on the percentage basis than those listed in the top 26 churches.

Baptisms	CHURCH	PASTOR (When record was made)
104	Marshall Road, Jacksonville	Ronald S. Griffin
102	South Side, Pine Bluff	Tal D. Bonham
93	First, Fort Smith	William L. Bennett
91	First, Warren	Bailey Smith
84	Grand Avenue, Fort Smith	Clifford Palmer
82	Second, Hot Springs	Walter Yeldell
74	First, Green Forest	Jamie Coleman
70	Levy, North Little Rock	Alfred Sparkman
69	Windsor Park, Fort Smith	J. Harold Smith
69	First, Little Rock	Paul Roberts
67	Second, Little Rock	Dale Cowling
60	First, Forrest City	Clyde Hankins
59	Baring Cross, North Little Rock	K. Alvin Pitt
58	Calvary, Paragould	Oatis Vester, Jr.
56	First, Crossett	Jerry Don Abernathy
56	Immanuel, Little Rock	W. O. Vaught
54	First, Van Buren	Bruce Cushman
54	Centennial, Pine Bluff	J. W. Whitley
53	First, Pine Bluff	John McClanahan
52	First, West Memphis	Thomas A. Hinson
52	South McGehee	Alfred Cullum
52	North Main, Jonesboro	Bobby G. Cragg
52	Calvary, North Little Rock	William L. Kreis
51	Archview, Little Rock	Allen T. McCurry
51	Ridgeview, Fayetteville	Garland Morrison
51	Second, Forrest City	Marion Gramling

—Jesse S. Reed, Director of Evangelism

Mercer University seeks federal grants

MACON, Ga. — The Mercer University board of trustees, in a Feb. 7 meeting, unanimously approved applying for federal grants to assist in constructing three buildings.

Applications for the grants include approximately \$182,000 — half of the projected construction costs as a performing arts auditorium; approximately \$163,000 for an infirmary; and \$225,000 to provide half the cost of building a physical educational facilities building.

President Rufus C. Harris, in seeking permission to apply for the grants, told the trustees that the requests "in no sense was meant to be flauntive" of the Georgia Baptist Convention which three times in recent years has voted against acceptance of federal grants for colleges under its sponsorship.

"In fact," Dr. Harris said, "this decision is made in the full realization that the Convention has done its duty in that it has expressed its views on the matter, and realized now that the trustees must do their duty and make their decision in the light of their legal and moral responsibility, and in the light of accreditation requirements."

The president pointed out to the trustees that the Southern Association of Colleges and Schools, the body which accredits the university, revised in November, 1967, its Standard II, which provided that policy decisions must be left to the trustees.

"While trustees may and should listen widely to advice and consider it fully, they must make the policy decisions of the college," Dr. Harris said. "This means precisely that the denomination can offer advice or express its wishes or preferences on all matters involving the colleges. But it also means that such sponsoring bodies must realize that the ultimate and operating decisions must be left to the trustees.

Pointing out that Mercer faces a critical financial need, as do many private colleges, Dr. Harris said that the university has lost more than one million dollars by refusing federal funds in the past five or six years.

"Added to such a total were possible grants unavailable to use by national educational foundations because we declined to use federal funds, plus other private gifts withheld by citizens who expressed their disturbance over our denial of government money," Dr. Harris said.

A Mercer spokesman said the deadline for applying for federal grants is Feb. 15 and indicated applications would be processed immediately. (BP)



MISS MILLER

New GA Director

The election of Miss Julia Miller as state Girls' Auxiliary Director is announced by the executive board of Arkansas Woman's Missionary Union.

Since graduation from Baylor University and Southwestern Baptist Theological Seminary, Miss Miller has been youth director in the First Baptist Churches of Lamesa and Palestine, Texas, and Roswell, New Mexico. It is from the latter church where she has served for nearly ten years that she will come to this position. She is a native of El Dorado.

Miss Miller will take up her duties in Arkansas March 17.

Youth Choir Festivals

March 8, 1969, Little Rock
E. Amon Baker, Pine Bluff, Coordinator
Festival "A" (Advanced SATB Youth Choirs)

Immanuel, Little Rock

Festival "B" (Junior High and beginning Youth Choirs)

Gaines Street, Little Rock

Send registrations to:
Church Music Department
525 West Capitol Ave.
Little Rock, Ark. 72201

Church City

Mailing Address

Director

Accompanist

Name of person sending fees

(\$2.00 per choir or ensemble)

Which festival will you attend?

"A" "B"

Number of singers attending festival....

Selections to be sung:

(1)

(2)

District Tournaments

During the two weeks of March 3-14, eight district tournaments will be held in the eighth district for the Junior Memory Sword drill, Intermediate sword drill and Speakers' tournament. At each district drill, any number of juniors may be winner, but only one Intermediate sword driller and only one speaker (17-24 years of age) will be winners to participate in the State tournament at the Youth Convention. At the Youth Convention on April 4 one sword driller and one speaker will be selected to represent Arkansas at

Ridgecrest during the second Training Union week, July 17-23.

District Training Union Tournaments, 7:15 p.m.

March 3, Northeast, First, Leachville

March 4, East Central, First, Clarendon

March 6, Southeast, First, Monticello

March 7, Central, Central Church, Hot Springs

March 10, Northwest, First, Rogers

March 11, North Central, First, Melbourne

March 13, Southwest, First, Hope

March 14, West Central, First, Paris

—Ralph W. Davis



Feminine intuition

by Harriet Hall

Bus ride on a winter's day

Fields were barren, skies were leaden, cold, and gray. I'll play a game, I thought. I'll look for bright spots on this colorless landscape. I soon found some colorful fruit stands—the oranges and apples not only added color but whetted my appetite and it was a good two hours until lunch time. Next we passed a nursery. Row after row of shapely evergreens added their soft green color to the passing scene. Near the nursery stood a home and lawn so beautifully landscaped that the carefully pruned shrubbery seemed to spell "tender loving care." A tall blue spruce reminded me of some I saw last summer in Colorado.

Our bus was practically empty at the start of our trip. I counted five passengers other than myself and the driver. All seemed to prefer to travel incommunicado—which suited my mood at the moment also.

That radio weather man from Missouri had coldly announced earlier, "It's nineteen degrees today and the chill index factor is minus seventeen." Nineteen above made me shiver, and the thought of that minus seventeen was a very chilly factor indeed!

Then the miracle happened. Suddenly the sun came out. There it was, bright and radiant on that winter day, and what a change came over that bus. Everyone started chatting, even the driver. Immediately the passing landscape was noticeably brighter. The running streams near outdoor picnic tables reminded us that winter doesn't last forever.

The rocky bluffs with their picturesque frozen waterfalls looked like a glistening white-fringed shawl. The cold gray skies had changed to bright and blue.

What a difference a little sunshine makes, especially on a winter day. What a difference the warmth of God's love can make when He comes into the heart of a cold, indifferent sinner.

"The proof of God's amazing love is this: that it was while we were sinners that Christ died for us." (Romans 5:8, Phillips translation).

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

New subscribers

Church	Pastor	Association
New budget:		
New Hope, Jonesboro	Ernest Tosh	Mt. Zion
Three months free new church:		
Grayson, Rt. 3	Jim L. Noles	Concord
Booneville		
New budget after free trial:		
Pleasant Valley	H. M. Dugger	Calvary

The military chaplaincy

By T. B. MASTON

Retired Professor of Christian Ethics
Southwestern Theological Seminary

Among the most rewarding and enriching recent personal experiences have been four weeks in seminars with Protestant Navy chaplains. These and other contacts with the chaplains have deepened my respect and appreciation for them and for their ministry in the military.

I have a growing conviction that more of our most capable and best trained young ministers should prayerfully consider entering the Air Force, Army, or Navy chaplaincy for a few years or as a career. And it should be stressed that the military chaplaincy needs the best. It is no place for the maladjusted, for misfits, or for men who cannot make good in the civilian ministry.

There are several reasons why young ministers should give consideration to some phase of the military chaplaincy. They would have in the chaplaincy unusual evangelistic opportunities and missionary outreach. They would discover the latter not only within the military community but also in the broader civilian community where they might serve in the States or overseas.

In addition, certain personal benefits would accrue to the young minister who served as chaplain. For many of them it would be a broadening experience. They would work with chaplains representing many different denominations and widely divergent theological perspective. They would discover that most of these men, with whom they may sharply disagree, are just as devoted as they are to the work of the Lord and to the welfare of the men they serve.

The chaplain would discover that the same thing is true of most of his fellow chaplains who have habits which he might thoroughly disapprove. He would find that he could work with and respect these men without compromising his own personal position. Really he will win the respect of other chaplains not by compromising but by consistently maintaining his own ideals and convictions. He must do so, however, without a Pharisaical attitude of self-righteous superiority.

If a young minister decides to stay in the chaplaincy only for a few years, it will make some valuable contributions to his civilian ministry. While in the

service he will have an opportunity to participate in special retreats, seminars, and possibly even in graduate theological training and/or specialized courses, particularly in the field of counseling. This advanced training along with his personal experiences in the military will enrich his background for a more effective ministry.

Furthermore, some experience in the military will strengthen the minister's rapport with many of the men in his congregation. Many of them have been or will be in some branch of military service. Also, he will be able to counsel more helpfully with young men in his church fellowship who are entering the military.

Most chaplains will agree that the minister entering the chaplaincy, particularly as a career, should have a deep sense of divine purpose or call. This call should be comparable to the call to foreign mission service. Just as is true of the missionary's wife so the chaplain's wife should have a similar sense of divine leading into the chaplaincy.

It takes a special kind of woman to be a chaplain's wife. She must be able to adjust to rather frequent changes of location. She must be emotionally and spiritually mature enough to meet possible emergencies. Wives of chaplains, particularly of the Navy, will frequently and for a considerable period of time carry the full responsibility of the father as well as the mother. She also faces the adjustments that come when the husband and father returns.

R. H. Dorris gets Reserve promotion

R. H. Dorris, Director of Chaplaincy Ministries, Arkansas Baptist State Convention, has received a promotion to Lieutenant Colonel in the U. S. Army Reserve.

Colonel Jay O. Rand, Commanding Officer of the 306th Civil Affairs Group, Fayetteville, pinned on the new rank insignia and presented Chaplain Dorris the order authorizing the promotion at a unit formation on Jan. 26,

Chaplain Dorris is a veteran of W W II and Korea. His Army training includes the Basic, the Company Grade, and the Advanced Courses at the U. S. Army Chaplains School now located at Fort Hamilton, New York.

Current vacancies for chaplains exist in the Army National Guard and other Reserve units in Arkansas for pastors who want to take advantage of new and challenging opportunities to broaden their witness and service as ministers, Chaplain Dorris stated.



CHAPLAIN Robert L. Browning, DaNang Air Base, Vietnam, plays with children at China Beach Orphanage, DaNang. The toys were sent by concerned women in Florida. (Home Board Photo)



AIRBORNE chaplain typifies the preparedness of the military chaplain. He is trained and ready to go anywhere, anytime with the troops he serves—whether it be into combat or peacetime training. (HOME BOARD PHOTO)



JAMES CAMMACK, pastor of Snyder Memorial Church, Fayetteville, N. C., greets servicemen and their families after worship service. Churches near military installations find a fruitful ministry with servicemen and their families. (Home Board Photo)

The cover



CHAPLAIN S. A. Harms greets wounded soldiers returning from Vietnam, Hickam Air Force Base, Honolulu, Oahu, Hawaii.



CHAPLAIN James M. Crutcher, right, explains plan of salvation to soldier who has made inquiry regarding his desire to accept Christ as his Saviour. (Home Board Photo)

The bookshelf

Dictionary of Quotations, collected and arranged and with comments by Bergen Evans, Delacorte Press, 1968, \$15

No one "ever schooled himself by reading aphorisms," says Dr. Evans, in his introduction to this valued storehouse of sayings.

"Aphorisms," says Evans, "are more allied to pleasure than profit, material or moral, and one of the pleasures they offer is the watching of a phrase change—sometimes for the better, sometimes for the worse—as it passes through successive pens."

As an example of what he is talking about, he cites Locke's "life, liberty, health. . . and the possession of outward things," which became Jefferson's "life liberty and the pursuit of happiness."

He traces Daniel Webster's "The people's government, made for the people, made by the people, and answerable to the people" through Theodore Parker's "government of all the people, by all

the people, for all the people" into Lincoln's final form.

Aside from the fact that it has many features that no other collection has, this dictionary of quotations includes hundreds of quotations that appear nowhere else. For, as the compiler states, the book is based "on its predecessors," and "the compiler is indebted to every book he ever read and every person he ever knew."

This is an admirable book for everyone who likes this sort of thing. And I am here improving upon(?) Lincoln's: "People who like this sort of thing will find this the sort of thing they like," as reported on page 518, item 10 of Dr. Evans' book.—ELM

A History of the United States, Teacher's Edition, Houghton Mifflin, 1968

In more than 800 pages, this beautiful, elaborately illustrated volume starts with 1450 and carries through to today. The materials are divided into eleven teaching units: Europeans Es-

tablish an Independent Nation in the New World (1450-1783); The New Nation Gains Respect at Home and Abroad (1781-1815); Democratic Changes and Territorial Expansion Alter the United States (1815-1850); Sectional Differences End in Civil War (1850-1865); The Nation Binds up Its Wounds (1865-1884); Economic Change Transforms the Nation (1865-1900); Politics and Foreign Policy Reflect the Growth of Industry (1880-1900); Americans Crusade at Home and Abroad (1900-1918); The 1920's Bring Prosperity and Peril (1919-1932); Franklin D. Roosevelt Leads the Nation through Depression and War (1933-1945); and The United States Exercises World Leadership (1945-Today).

Baptist beliefs

The second coming of Christ

BY HERSCHEL H. HOBBS

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

"And then shall they see the Son of man coming in a cloud with power and great glory"—Luke 21:27

Beginning with verse 25 through verse 31 Jesus answered the latter question found in v. 7, "What sign will there be when these things shall come to pass?"

Preliminary signs will be disturbances in the heavens, among nations, and in nature (v. 25). Here Jesus used apocalyptic language to describe the conditions. Because of all these things the hearts of worldly men shall be faint with fear (v.26).

It is then that the Son of man will appear (v.27). Jesus did not refer to time but to condition when this will take place. While there will be preliminary evidences, the sign itself will be the Lord's appearance for all to see.

Note that Jesus used the third person plural—then shall "they" see. This shows that Jesus did not necessarily expect his return while the apostles still lived. His second coming is always imminent. His followers should live in a state of constant expectancy.

Whereas his return will be one of fear for an unbelieving world, it will be one of joy for the faithful (v.28). For their final redemption draws near. This does not refer to regeneration. It means perhaps three things (1) Release from the toils and burdens of life. (2) Vindication of their faith in Christ before unbelievers. (3) The resurrection of the body and the reward and glory of heaven. At his return Christians will receive bodies suited for the conditions of heaven. The dead will be raised (Rom. 8:23-25). The living will be transformed (I Cor. 15:35-57; I Thess. 4:14-18).

The Lord did not tell us all that we wish to know about his return. But he did tell us all that we need to know. The fact is sure. The details we can leave to him.

TIME OF CRISIS . . .



TIME OF NEED

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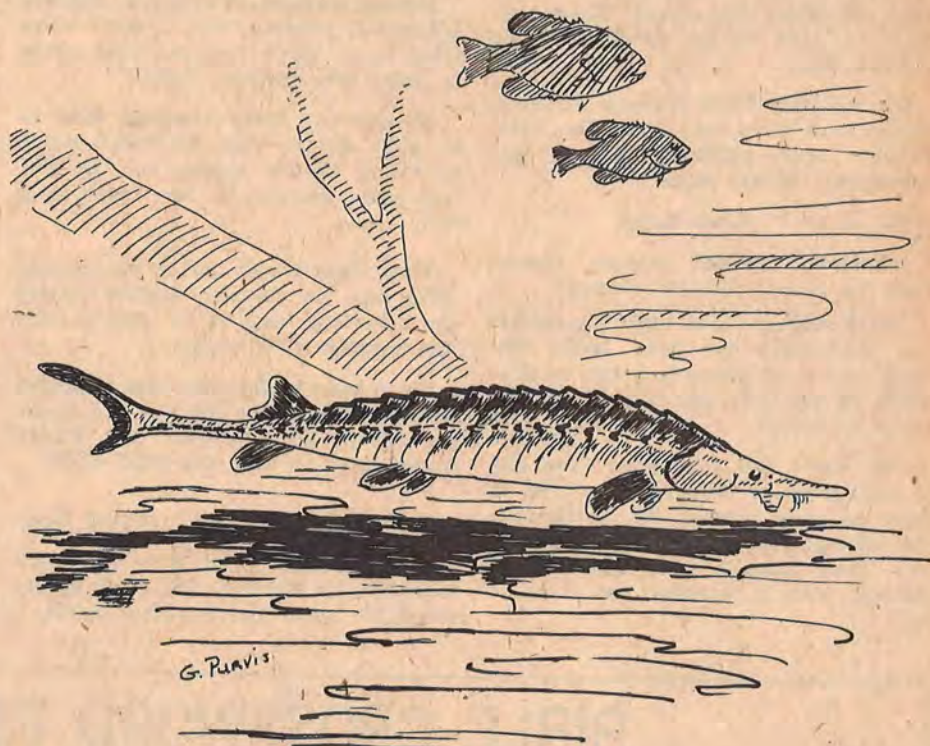
Alcoholism may still be a big problem in the United States because too many of the temperance groups organized to combat it are mostly battling each other. That was among the findings of a task force of the National Council of Churches. The task force report recognized that "real differences do exist between groups," but declared the differences would be resolved "without destroying the integrity of any group." It recommended that the member churches "join with one another and with other organizations" in fighting alcoholism, but fell short of proposing that the churches establish an interdenominational body. (Louisville COURIER-JOURNAL, Jan. 26, 1969)

The Year 2000—Just 31 Earth-sun revolutions away—is likely to be marked by a huge increase in the human family. Evidence indicates that the present world population of about 3.5 billion will have doubled by the time we reach the 21st century. The world's population has been increasing steadily for centuries, but the growth rate is accelerating. Can Earth feed this quickly growing number of people? Emerging nations are in the throes of agricultural revolution, fueled by superproductive new hybrid grain varieties developed by U. S. foundations at research centers in the Philippines and Mexico. Food-production experts in and out of government now feel that technology can assume any nation self-sufficiency. Pakistan, for example, the world's sixth most-populous nation, was famine-frantic and dependent on food help from other nations just a few years ago. Now it is virtually self-sufficient. The food-production problem is by no means solved; but research advances have shown that it can be done. (Louisville COURIER-JOURNAL, Jan. 26, 1969)

Mrs. Lyndon Johnson, in resigning as honorary chairman of Head Start, pledged that "Head Start back home is going to claim my free moments as it has always claimed my heart." (Office of Economic Opportunity bulletin, Feb. 10, 1969)



Arkansas' prehistoric fish



THE STURGEON, Arkansas' prehistoric fish, is found in the state's larger streams. From its eggs, caviar is made.

Sturgeons are among nature's strangest looking creatures. Most people have never seen one even though they are fairly common, but not abundant, in the larger streams of Arkansas.

A sturgeon's tail, which is not symmetrical, and the bony plates that cover its body mark it as a prehistoric fish. They are bottom feeders, sucking in food through a tube-like mouth. Because of the mouth's location, a sturgeon probably doesn't see what it is eating but this shouldn't matter since most of its food is microscopic organisms.

Some kinds of sturgeons may grow to more than 100 pounds but are usually much smaller. A Russian species is said to grow to 3,000 pounds.

Caviar is made from sturgeon eggs and at one time American sturgeons were sought for this purpose. Today most caviar is imported. Smoked sturgeon is still considered a delicacy in some parts of the country.

There are no game and fish regulations on sturgeons since they are seldom caught and there is no particular demand for them.



The Kangaroo Mix-up

BY MARY ELLEN POURCHOT

Betsy's big kangaroo was brown and had one glass eye missing. For as long as Betsy could remember, they had slept together. She loved Kanga almost as much as she loved her little brother Mike.

One morning Betsy thought she loved Kanga even more than Mike. Her little brother was grabbing Kanga and screaming, "Mine! Mine!"

"It is not!" yelled Betsy.

"Children," scolded Mother, coming into the room. "What's wrong?"

Betsy sobbed. "Last night we showed the baby-sitter our baby books. She found a list of presents given to Mike when he was born. She said Kanga was given to him."

"We didn't tell you, Betsy. You see, it was given to Mike. But he was so tiny, he only wanted his bottle—not stuffed toys. We let you put it on your bed. Then after a while you started sleeping with it, because you loved it so."

Mike wheezed. "Mine. She can't have it."

Mother frowned. "I'm sorry, children. I made a mistake. But I don't know what to do. Maybe you can find a way to solve this problem, Betsy."

All that day Betsy wondered what to do. Mike was no help. He teased Betsy by hiding Kanga. Mother said he was just cross because he was catching a cold.

That night Daddy put a whimpering Mike into his sleepers. Mother started the vaporizer next to his crib to help him breathe more easily.

Betsy hurried into bed and snuggled against Kanga. She hid the toy under her covers when Mother and Daddy leaned over to kiss her good night.

"Leave the door open," sniffed Mike.

Betsy thought about how tiny Mike looked in his sleepers. She could hardly remember when she was that small.

Mike whispered hoarsely, "Betsy, I'm not asleep."

Betsy wished she could make Mike feel better. Suddenly she had an idea.

"Mike, would Kanga help you go to sleep?"

"Maybe."

Betsy slipped out of bed and placed Kanga next to Mike's cheek.

"We can take turns," she told him.

She crawled back into her bed and lay for a while staring at the shadows on the ceiling. She listened to Mike's soft snoring. Perhaps he needed Kanga more than she did, since he was so little. She blinked away a tear.

"I can try to sleep without Kanga," she said to herself. And after a while, the room grew very quiet as Betsy fell asleep, too.

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BIBLE CROSSWORD PUZZLE

ACROSS

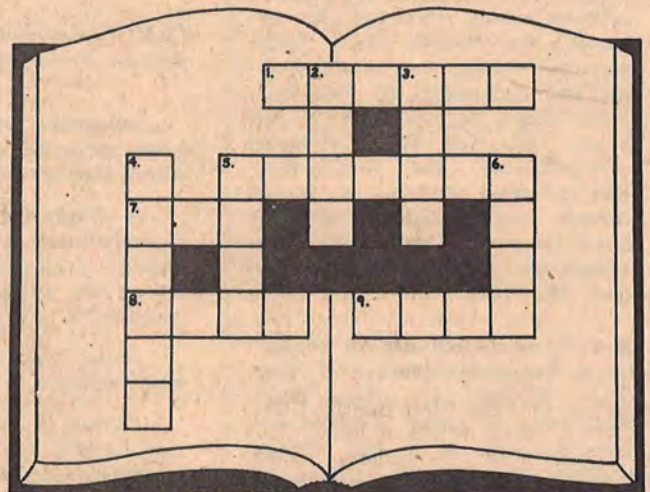
1. High priest at the time of Ahaz (2 Kings 16:10-12)
5. First book of the New Testament
7. Descendants of Nethinim who returned from captivity (Nehemiah 7:47)
8. Third book of the New Testament
9. A person having great power and authority (Genesis 19:18)

DOWN

2. Daughter-in-law of Naomi (Ruth 1:1-4)
3. Fourth book of the New Testament
4. A collection of hymns or sacred songs, many of them composed by David
5. Second book of the New Testament
6. A name by which the Bible is sometimes called (James 1:22)

ANSWERS

ACROSS: 1. Urijah, 5. Matthew, 7. Sias, 8. Luke, 9. Lord
DOWN: 2. Ruth, 3. John, 4. Psalms, 5. Mark, 6. Word



Paul's approach to witnessing

Life and Work

February 23, 1969

I Cor. 1:17-18; 2:1-8

By C. W. BROCKWELL, Education Director,
Calvary Church, North Little Rock

It is early morning and you stumble half-awake to the front porch or lawn to pick up the morning paper. You saw the late news last night on television but you wonder what has happened while you slept. Immediately you unfold the paper and stare at the headlines. What headline would you like to see most?

Soldiers Returning Home, or Cure Found for Cancer, or maybe Prices Decline. Good things, yes, but good news? Certainly each of these are good—for a season. Is there not something which would always be exciting and good? Yes! And it is all about Christ.

Consider the world of Paul's day. Jewish religion was cold, formal, legalistic, cheerless, hopeless to many. Pagan religions were superstitious, idolatrous, sensual, and powerless. Moral life throughout the vast Roman empire had sunk to its lowest level. The "golden age" was in the past, the future without promise of improvement.

Somewhat similar to our day, isn't it? People go to church and starve for spiritual food. Even the Christian world is splintered so much that the question most asked is "to what church do you belong" rather than "to whom do you belong?" And people continue doing almost anything, if someone isn't looking.

Into such a dark night as this came Christ.

"Wait a minute," you say, "if Christ came into such darkness, why does darkness yet exist?"

Whoever would pose a question like this hasn't been alert to what's going on around him. The world is yet in a mess but a lot of individuals have changed. Wherever there are people loyal to Christ above all other ties, a great deal of change has taken place. It did in Paul's day too.

Paul attended the First Baptist Church of Corinth when it was a baby. Growing pains were everywhere evident. Problems seemed insurmountable. Do you know what Paul did? He preached Jesus Christ in the simplest possible

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way.

Think about that for awhile. He didn't go in there to make a name for himself; he went to share a Name far greater than his. He didn't go in there to be elected to a community post; he went to lead people to the true Ruler of all creation.

Paul spoke with such zeal and enthusiasm that people knew he wasn't making it up. And he spoke in such love they knew he wouldn't be giving it up either.

People saw Paul as being a bit odd at best. They couldn't get over what he had been and how he had changed. This was the one thing they could never explain without convicting themselves.

Here's something else to think about. We all know Paul was a well educated man and could reason with the best of them (try understanding Ephesians, if you doubt this). How then did he happen to speak the common language to the Corinthians?

Paul had wisdom from God. He realized that a church needs the gospel to grow on. Corinth was already a melting pot for various religions and without Christians, everything would be lost.

So God blessed Paul in Corinth. He took the simple gospel and brought forth abundant fruit. As you study this lesson today, pause and thank God for men like Paul.

Very simply then, Paul's strategy was to share Christ. It didn't matter whether

17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

it happened at work, at play, or at home. God is always pleased when we share Christ.

To prove that Paul had a strategy in Corinth, one has only to look at his goal. He said, "I didn't want you to get all worked up over oratory. It is better for you to rely on the power of Christ and Him crucified."

Many Corinthians believed that and decided to follow Jesus. They felt right away that Christ could do a much better job of running their lives than they.

It's the audacity of the thing which gets people. Here we are in a world so full of problems it just can't possibly last much longer. Like an old innertube when one leak is patched, three more erupt. So we go about preaching the gospel, telling people the solution is Jesus Christ, an historical pauper of 2,000 years ago claimed by many to be alive today. Get out and march, man! Demonstrate or do something. That's the only way to solve our problems. Change the world!

Christians will change the world and are doing so only because they have been changed within. Lost people are not going to do it. They may alter the circumstances but they won't change a man's nature.

Church members are not going to do it either for they have just enough respectability and religion to pretend a change until a real test comes and they will rise up and do some of the ugliest things possible. Only Christians are going to make a difference. Only those who are loyal to Jesus Christ will love every man, will possess the right attitude, will make the difference.

Oh yes, people killed Jesus but only because they couldn't stand for Him to love them so. His life showed up their hypocrisy and emptiness. But Jesus changed the world! He changed history, He changed humanity. He changed everything. It is an indisputable fact.

Be loyal to Christ, for earth's sake! That is the sensible approach to witnessing.

When religion is vital

International

February 23, 1969

Mark 7:1-15

BY VESTER E. WOLBER

PROFESSOR, DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

The seventh chapter in Mark's book sets out a definite breach between the traditional religion of Judaism and the new religion which Jesus brought: it marks a turning point in the public ministry of Jesus. The verses selected for this study draw sharp distinctions between the old ceremonial religion and the new spiritual and ethical religion.

Setting (7:1,2)

These discussions took place in Galilee where Jesus was teaching and healing. A delegation of Pharisees with some Scribes came to him from Jerusalem, probably having been sent to observe his work and pass judgment on its merits. The popularity of any religious movement stirred the ire of Jerusalem's religious leaders. The Fourth Gospel tells of a similar delegation of priests and Levites which had been sent from Jerusalem a year or two earlier to evaluate the work of John the Baptist (John 1:19-28).

What the Pharisees saw confirmed that which they had already suspected—that the new movement disregarded the rituals of their religion. They found that some of Jesus' followers violated the tradition of washing their hands before eating their meals.

Pharisaical complaint (7:3-5)

1. Mark carefully explains why the Pharisees found fault with them. In a parenthetical insertion, the author states that the Pharisees, and, indeed, all Jews, always washed their hands before eating. The practice was not observed in the interest of sanitation but for purposes of ceremonial cleansing.

In a similar manner the Pharisees purified themselves after returning from a public gathering such as the market place where they might have contaminated themselves religiously by accidental close proximity to a gentile or public sinner.

2. The Pharisees wanted to know why the disciples disregarded the traditions. Their question to Jesus raises some more questions with us. (1) Did Jesus wash his hands ceremonially before eating? (2) If he did, why did some of his disciples begin to ignore the ritual? (3) If he did not wash them, why was he not included in their charge?

There are good reasons for concluding that the Lord did not observe the tradition. It is difficult to explain why

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some of his followers began to break away from the custom if their master continued to observe it. Also, if we assume that he did observe it, there is no way to harmonize his practice with his teaching in the following verses. Perhaps the Pharisees stood in awe of Jesus and sensed that he was above such ceremonial requirements and for that reason they did not include him in their charge.

The Lord's counter-charge: (7:6-13)

Now the issues are clearly drawn: his critics were contending for a religion which emphasized ritual and de-emphasized morality and spirituality; Jesus contended for a religion which stressed the moral and the spiritual with little regard for the ceremonial elements in religion.

1. Jesus observed that they were honoring God with their lips, but their hearts were not in it. He found a sentence in Isaiah which expressed his estimate of them: their's was essentially a surface and hypocritical religion which their hearts did not feel and their conduct did not express.

If religion is to be vital it cannot be compartmentalized: it must immerse one's whole being so as to be given expression in his emotions, his thoughts, his evaluation of things, and in his behavior. The weakness of pharisaical religion is that it is all form and has no substance. A Pharisee in any generation is like an inflated balloon: that which is on the inside is exactly like that which is on the outside, except that it is under more pressure. Vital religion makes one different in his essential being.

2. Jesus charged them with giving priority to the traditional law over the written law. They taught for doctrines the precepts of men and held fast to

15 There is nothing from without a man, that entering into him can defile him; but the things which come out of him, those are they that defile the man.

the traditions of men.

The scribes and Pharisees had taught their people to accept two sources of religious authority: the written law of Moses and the oral, traditional law. But in the statements under consideration, Jesus showed them that these two authorities were in conflict: traditional law contradicted written law by circumventing it and nullifying it.

In the following paragraph (9-13) he cites a case which exemplifies both of his charges. The written law commands that one honor his parents, but the oral law provided a means of evading this responsibility. A man might declare that his possessions were dedicated to God—"Corban"—and could not be used to meet family responsibilities. Those who followed the circuitous route of traditional evasion were paying lip-service to God and were not morally earnest in heart, and they were violating the clear intents of the law of Moses. The Lord said that they made void the "word of God." Jesus did not admit that the oral law was the word of God.

Spiritual contamination

Having called up the crowd again, Jesus taught them that they could not be defiled by eating. "There is nothing outside a man which by going into him can defile him; but the things which come out of a man are what defile him." The spiritual heart cannot be contaminated by physical food. Mark inserts another parenthetical explanation, "Thus he declared all food clean." There may be good reasons why pork should not be eaten, but spiritual defilement is not one of them—not since Jesus.

There is nothing from the physical environment which can enter the body and defile it spiritually: it is defiled rather by the thoughts, desires, motives, and deeds which give expression to the true state of the heart. The Russian Menonite group got hung up on a too literal interpretation of Jesus' words when they concluded that the habit of smoking was worse than drinking because it is "that which comes out of the mouth that defiles a man."

In biblical literature the term "heart" referred to the total, non-physical part of man—mind, will, emotions, and moral nature. The wisdom literature of the Old Testament urged men to keep the heart with full diligence, for out of it are the issues of life.

February 9, 1969

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- D—Dorris, R. H. Reserve promotion p16
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IF there's one thing I can't stand it's a fellow who is always horsing around in class.

—ARK-E-OLGY by Gene Herrington

Fun-time

A real-estate salesman spent all day Sunday showing a young couple model homes. "And here," said the salesman, weary at the 11th home, "is the hobby room. Do you folks have any hobbies?"

"Oh, yes," replied the wife, "we look at model homes on Sundays."

That's life

The children were at camp and their parents were having a quiet Sunday breakfast.

"Gosh, I miss them already," the mother sniffled.

"Me, too," the father retorted. "Why don't you knock my coffee over and rub jam in my hair?"

Simple question

A telephone installer was working in one of those ultra-modern buildings without windows. When he finished he couldn't find his way out.

Finally he reached an office where a woman was typing.

"How do I get outside?" he inquired.

Without looking up from her typewriter, she replied, "Dial 9."

From Missouri

Clerk: "What do you want for a dime—the earth with a white fence around it?"

Little Girl: "Let me see it, please."

Church	Sunday School	Training Union	Ch. Adns.
Alexander, First	62	29	
Alicia	52	52	
Arkadelphia, Shiloh	21	10	
Berryville, First	152	72	
Freeman Heights	136	44	4
Camden, First	456	108	
Hillside	117	43	
Cherokee Village	70	44	2
Crossett, Mt. Olive	265	138	
Dumas, First	269	50	
El Dorado, Caledonia	37	26	
Ebenezer	150	54	
Victory	79	44	3
Forrest City, First	565	150	1
Ft. Smith, First	1,076	311	4
Gentry, First	129	58	
Green Forest, First	167	81	2
Greenwood, First	248	90	6
Harrison, Eagle Heights	201	61	
Hicks	80	26	
Hope, First	486	149	
Hot Springs, Emmanuel	48	31	
Grand Avenue	182		
Lakeside	156	82	4
Jacksonville, Bayou Meto	118	65	5
Berea	99	51	
First	463	151	3
Second	210	70	1
Jonesboro, Central	416	169	4
Nettleton	261	83	
Little Rock, Crystal Hill	216	84	
Geyer Springs, First	531	245	
Life Line	514	151	4
Reynolds Memorial	124	70	
Rosedale	216	81	4
Magnolia, Central	624	213	8
Immanuel	94	90	
Manila, First	144		
Marked Tree, First	136	50	
Neiswander	96	46	
Monticello, Northside	102	71	2
Second	292	123	
Mountain Pine	126	61	
North Little Rock, Baring Cross	641	199	
Southside Chapel	27	20	2
Calvary	457	145	1
Central	267	120	
Forty-Seventh Street	196	100	
Gravel Ridge First	167	102	
Levy	461	110	
Sixteenth Street	43	29	1
Sylvan Hills First	256	89	
Paragould, East Side	295	136	1
Paris, First	341		
Pine Bluff, Centennial	249	109	1
First	827	144	3
Green Meadows	70	36	
Second	192	94	
Watson Chapel	212	84	
Poehontas, Shannon	108	53	
Springdale, Berry Street	84	49	
Elmdale	362	88	3
First	391	137	1
Oak Grove	60	40	
Trumann, Corner's Chapel	79	66	1
Van Buren, First	376	165	2
Jesse Turner Mission Chapel	17	41	
Vandervoort, First	64	38	
Walnut Ridge, First	296	107	
Warren, First	425	156	
Southside Mission	86	77	3
Westside	84	53	
West Memphis, Calvary	293	134	3

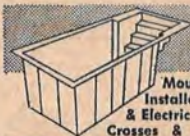
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Swedish pastors favor merger talks

Pastors in the Baptist Union of Sweden indicated in a poll that they are overwhelmingly in favor of free church merger. They differ, however, on how to bring the merger about.

Of 187 pastors asked their personal opinions, 151 favored the merger, while 25 were opposed and 11 declined to reply. The 151 pro-merger pastors were then asked to indicate more detailed reactions.

More than a third (55) would combine some phases of work immediately in readiness for a full merger later. Forty-two would like more investigation and more information before further commitment; they favor merger in principle. The other 35 are unconditionally for a merger under whatever

terms.

In October, leaders of one of the largest free church denominations in Sweden proposed the merger. They named eight denominations which it should include, and three of the eight are Baptist groups.

The two largest are the Swedish Missionary Union (Congregational), whose general secretary and president proposed the merger, and the Pentecostals. Each has about 90,000 members.

The three Baptist groups are the Baptist Union, with 27,000; the Orebro Mission, with 19,000, and the Union of Free Baptists, with 4,000. In all, the eight groups have 250,000 to 300,000 members. (EBPS)

Christian unity big cities need

NEW YORK— Christian unity is especially urgent in facing the problems of the cities and in overcoming international tensions, Dr. John C. Bennett told Week of Prayer for Christian Unity worshipers at the Episcopal Cathedral of St. John the Divine here.

The president of Union Theological Seminary was the principal speaker at a service sponsored by Protestant and Roman Catholic churches in Morningside Heights.

To meet the needs of modern metropolitan areas, Dr. Bennett said, Christians must overcome both denominational divisions and excessive autonomy of local congregations.

He called for a pooling of resources and abandoning a situation in which "each local church is almost a law unto itself." The seminary president said that the loss of many young people to the churches is due to structural rigidities and unwillingness to move to meet human needs. (EP)

Family Bibles used in Nixon ceremony

WASHINGTON, D. C.—When Dwight Eisenhower was inaugurated the second time, in 1957, he brought along a family Bible upon which he placed his hand, affirming he would "faithfully execute the office of President of the United States and will, to the best of my ability, preserve, protect and defend the Constitution of the United States."

When Richard M. Nixon took the oath 12 years later he did what each

President has done since Gen. Eisenhower's inaugural—used a family Bible.

Mr. Nixon used two Bibles, one held on top of the other—and opened to Isaiah 2:4 by his wife, Pat.

The Nixon Bibles belonged to his great-grandparents, Joshua and Elizabeth Milhous. Each Bible is considerably more than 100 years old. (EP)

Haggai to conduct Near East revival

Dr. Farid Audeh, president of the National Evangelical Union of Lebanon, has invited Evangelist Dr. John Haggai, Atlanta, to conduct a city-wide evangelistic crusade in Lebanon's capital city of Beirut beginning April 26 and continuing through May 11.

The invitation grew out of a pilot crusade program conducted by Dr. Haggai in Beirut last June.

Dr. Audeh is chairman of the spon-

soring committee. He is assisted by Dr. Fuad Bahnan, pastor of the National Evangelical Church, who is secretary of the committee.

In accepting the invitation, Haggai said he was moved by the fact that this open door for evangelism still exists and felt particularly challenged by the fact that a previous crusade had received "such an enthusiastic response throughout the Christian community of Beirut."

Boycott thawing at bi-racial farm

AMERICUS, Ga.—The Sumter County Ku Klux Klan in 1942 warned Dr. Clarence Jordan that "We don't let the sun set on you people who eat with niggers."

The sneer came one month after Dr. Jordan founded the experimental Koinonia Farm where half a dozen families began living together on 1,400 acres. They shared their wealth and labors and made it their policy to "do business with God."

Koinonia, Greek for "togetherness," has survived shootings, fire bombings, and cross-burnings. One of the worst Klan attacks came in 1957 when 93 carloads of hooded Sumter County residents poured onto the community grounds in a show of strength. Jordan still refused to sell out and the terror went on.

Just recently Koinonia got its first shipment of eggs from local producers in 12 years and a Sumter County service station sold them gasoline for the first time since 1956.

The boycott is beginning to thaw, Jordan says. Koinonia specializes in the growing of pecans and has 13,000 customers around the world, but not one in Americus.

The yellowed sign that once signalled "Koinonia Farm" has been replaced with a new one that is not riddled with bullets. (EP)

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