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### March 27, 1975

Arkansas Baptist State Convention

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March 27, 1975

# Arkansas Baptist

NEWSMAGAZINE



"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."--1 Thessalonians 4:14.



## I must say it

Charles H. Ashcraft / Executive Secretary

### The right of protest

The right of dissent and protest is inviolate in a democratic organization, whether it be a nation or a religious organization. How to register an effective protest is the supreme test of the protestor. Our world has witnessed strikes boycotts, blockades, riots, terror killings, arson and economic sanctions.

In the field of religion the methods are not always improved. While not so violent they are not always so refined either. Protest is often registered by alleged scandals against the leadership, withholding support, conspiracies and sowing discord among the brethren. Rarely does the protest assume the nature of an honest conviction projected in an honest method.

Extremists claim the only way they can get the notice of the establishment is to burn the courthouse, sever the ears of the millionaire's grandson, take innocent hostages, and create power blocks of underworld flavor.

Be this as it may the right of protest is valid and there should be acceptable methods to register such. It must be known that the level of spiritual achievement in a protest does not arise above the level of the methods used to project it. Low methods seal away the former hopes of high achievements, while elevated levels of protest heighten proportionally the end result. The slaying of the athletes in Munich, the bombing of airlines, the ambush slayings of North Ireland and the corresponding conspiracies within church circles leave much to be desired in the category of permanency of achievement in God's kingdom.

The leader who withholds his support and leads his church to do so will at some later date find his church non-responsive on some other different but very important issues. The leader who would deprive his people access to the state paper because he is registering a protest may face the fury of an uninformed membership come budget time.

Those who organize the whispering campaign against the leadership may find themselves the victim of the same clique at a later time. There is a difference between a conviction and a conspiracy, and there is a difference between a high level protest and a bloody revolution. God's people will learn that difference and they do not have to appeal to labor unions, liberation forces, or the terror people for their method of registering their protest.

(More on this subject next week).

*I must say it!*

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The last in the series by Benton Pastor Bernes K. Selph on the subject of "speaking in tongues" discusses the Christian's obedience to God in such matters.

### Easter/cover 6

Arkansas dogwood heralds spring and with spring recalls the Christian's hope of resurrection through Christ.

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Baptists from National Baptist and Southern Baptist group held their annual leadership conference in Little Rock for the first time and report a good attendance.

### Project '76, continued 12

Arkansas BSU students worked in Jonesboro as one part of their Project '76 which is in its second year of scripture distribution and work projects.

# Arkansas Baptist

NEWSMAGAZINE

VOL. 74

MARCH 27, 1975

NO. 13

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J. Everett Sneed

## An Evangelism Commission?

One of the issues which faces the up and coming Southern Baptist Convention is the possibility of separating the work of Evangelism from the Home Mission Board. Pastor Frank Minton of Dayton, Ohio, offered a motion at our last convention to make it the responsibility of an Evangelism Commission rather than the Home Mission Board. Final action on the proposal was referred to this year's convention.

Minton said that he wanted to magnify evangelism. Most Baptists want to place evangelism in a place of prominence, but ultimately most evangelistic activity should and must be accomplished through the local church.

There are several reasons why we believe that evangelism is situated correctly at the present time. First, a commission has a difficult time in promoting programs in the local churches unless it serves a particular segment of the churches' work as the Brotherhood Commission does.

Some have suggested that a commission is necessary to obtain a more equitable percentage of our SBC budget. It appears that those of this persuasion have forgotten that all of our home missionaries, are, or, should be involved in evangelism. The truth is that one can no more separate evangelism from missions than he can separate breath from life. They are but two aspects of the same thing.

Further, the separation of Evangelism from the Home Mission Board would make our work less efficient. The HMB has contacts with all segments of our Baptist life. They work closely with the state convention. The state

### Guest editorial

## To sue or not to sue?

A good friend, Frank Donaldson, a staff member of Cumberland Law School at Samford University, suggested the question of suing or not suing in a court of law.

It occurred to me that Jesus spoke directly about this matter when He urged His disciples in the Sermon on the Mount to settle their differences out of court. He suggested that one should go to court only as a last resort.

Last week, Don Corley, Dean of the Cumberland Law School, spoke to an Alabama Baptist Christian Life and Public Affairs Seminar on settling our differences out of court. Said Corley, "The backlog of civil cases in courts could be cut sharply if Christians would follow Biblical teachings and settle their differences without going to court." Corley mentioned the large number of relatives and neighbors who appear in court against each other.

How many sermons or Sunday School lessons have you ever heard on settling our differences out of court? On the contrary, much militant talk in the church may fan the flames of anger, bitterness, thoughts of retaliation and revenge. Most people do not need to be encouraged in the direction of exacting what they think is complete justice from their fellow man.

conventions and the HMB have many cooperative efforts. In many areas there is a joint sharing of budget responsibilities.

The HMB works closely with the association. In pioneer mission areas the associational director of missions has a portion of his salary paid by the HMB. All associational mission directors feel a closeness to the HMB and attend many conferences sponsored by them.

The HMB already has excellent lines of communication with the local churches. For many years they have provided training and seminars and other assistance for the local congregation.

An Evangelism Commission could create problems for our over-all work. It is obvious that a new commission would require a considerable amount of money to get started. Buildings and facilities would have to be acquired. This is money that could be invested in missions-evangelism activities.

Evangelism could become a critic of other agencies. Often, separation or isolation does produce such dissension. This would hurt not only evangelism but also our total program.

Yes, evangelism must permeate everything we do. All can agree on this. But let's not detract from any of our organizations that have made us the largest evangelical denomination in the world.

It may be that evangelism needs some more money. Dr. Arthur Rutledge, HMB Executive Director, desires evangelism to have its rightful priority. He said, "I am anxious to see that the convention's program (of evangelism) reaches its maximum effectiveness."

Of course, we should expect justice, mercy and fair play from our fellow man. Unfortunately, we usually expect far more in this regard than we are willing to give.

Many times, however, when we suffer an injustice, we would gain more to stay out of court. One thing, legal redress can be a costly procedure. Another, how can we express a Christian attitude if we get entangled in legal proceedings where we are suing or being sued?

Courts have a good purpose and should be used, but multitudes of cases could be settled out of court if we would follow the teachings of Jesus about dealing with anger, retaliation and revenge.

When we are tempted to throw the "legal book" at someone, we would do well to ask, "Is there a better way from the Christian standpoint?"

Could it be that we have assumed our religion does not apply to such mundane matters as settling differences? If so, we need to read the Bible again. For instance, the old law Jesus referred to—"An eye for an eye and a tooth for a tooth" was originally a judicial way of setting punishment for a crime which had been committed. Jesus pointed out that there is a better way.—Editor Hudson Baggett in the "Alabama Baptist"



## One layman's opinion

Daniel R. Grant / President, OBU

### Trying to explain religious experimentation between childhood and adulthood

Because the president of a Baptist college needs to keep up with what learned scholars are saying about religious life on the American campus today, I try to watch for new books on this subject. I saw one recently entitled *Religious Movements in Contemporary America*, by Irving I. Zaretsky and Mark P. Leone (Princeton University Press.)

The temptation is great to make a few brilliant comments about this book and hope that no one will find out that I really did not read it. However, my wife knows that I only read a brief review of it in the *Chronicle of Higher Education*, so decency and Christian conscience, plus the assurance that she would expose me, require that I confess that I seldom read books anymore and have to settle for book reviews. Two things interested me in this review by Professor Allen Lacy of Stockton State College. He was very helpful in untangling the multisyllable jargon that he found in parts of the book.

For example, the book asserts that "the upsurge of mysticism and unconventional piety among today's students is in part a response to the disparity between the personalistic values fostered by the milieu of modern childhood and the instrumental processes of the adult occupational milieu." I might have stopped reading right there if the reviewer had not helped by suggesting that what the authors apparently meant to say is:

(1) Growing up is hard, (2) The world isn't very much like a kindly family, and (3) These discoveries are so difficult for 20-year-olds that they have to seek solace somewhere.

This is said to explain the popularity with some college students of occultism, Satanism, witchcraft, Hare Krishna, Meher Baba, and other strange religious movements of the day.

The other thought that grabbed my attention was that this fascination of the younger generation with all kinds of religious or anti-religious innovation is really nothing new in American history. It was the early American preacher Cotton Mather who regarded Rhode Island as a satanic kingdom protecting Antinomians, Anabaptists, Arminians, Ranters, and other disturbing groups of religious innovators.

Young people groping through the dark and mysterious tunnels between childhood and adulthood need to hear the beautiful parable Grady Nutt told at Ouachita about the child who grew into adulthood literally hating soup because his mother made terrible soup. From the days of this early anti-soup fixation he refused to try anybody's soup. That is, until his beautiful bride, whom he loved most dearly, made soup for him in the first meal in their new home. Only Grady Nutt can describe the agony and the humor in the dialogue between the husband and his stomach, the excruciating decision to try the soup, and the great awakening to learn that even soup can be beautiful, in spite of negative childhood experiences.

Whether the gap is described as "post-adolescent social alienation" or simply "the hangover effects of mother's bad soup," young people in the midst of it deserve our most patient love and understanding.

### Foreign mission briefs

**Jerusalem, Israel**—Four Baptists were among 26,000 participants in the annual march to Jerusalem during the week-long Succoth holidays recently. The march is the modern revival of the biblical custom of pilgrims "going up" to Jerusalem for religious festivals. Southern Baptist missionary James L. Burnham is a veteran of five such marches and is entitled to receive a silver medal for his outstanding record. The three-hour journey is 15 miles long.

**Georgetown, Guyana**—Guyanese Baptists voted to send their foreign missions offering to Honduras during the first annual meeting of the Baptist Cooperative Convention of Guyana

recently. Pastor Jerry Ahamad was elected chairman of the convention and Miss Juliet Nobrega, vice-chairman. Attending the final session were 500 members from the 15 Baptist Churches of the three counties of Guyana.

**Lome, Togo**—The Togo Baptist pastor's school began classes again this fall after a year's break. Seven students are enrolled in a full-time program on the campus. Others are interested in the part-time study program normally conducted in the local church in town. A new development in the school program is the offering of a study and training program for the wives.

Doctrinally speaking

## Man: Image of God

by Ralph W. Davis  
(38th in a series)

In Genesis 1:26, 27 we find that God made man in his own image and likeness. What do we mean by the "image of God"? It means that in some respects man is like God. In Gen. 5:3 when it is said that Adam "became the father of a son in his own likeness, after his image," it does not mean that Seth necessarily looked like Adam, but it does mean that there was a kinship between the two. Likewise God has a kinship with man.

This kinship is seen in personality. As recorded in Genesis 2:7, it was only in man that God breathed something of himself and caused him to be a living soul, being, person. Man was a person with spiritual capacity to commune with God. As a spiritual personality, man has the power to think, to reason. In the second place, he has the power of rational affection. There is no higher quality in God and man than rational love. In the third place, man has free will. In making man in his own image, God made man with freedom to love or hate, trust or distrust, say "yes" or say "no" to God. In the fourth place, man possesses a moral sense. He has a conscience. He can discern right from wrong.

This kinship or "image" of God is seen in the word "responsibility." Immediately after the statement in Genesis that man is made in the image of God, it is stated that man is to have "dominion." "God has made man sufficiently like himself that man may, and is intended to, exercise responsible authority over all creation...Man's role is seen as that of ruling all the works of God's hands, remaining subordinate to God alone" (Stagg, *Polarities of Man's Existence in Biblical Perspective*, p. 27.) Man is God's representative on earth. We can see here the very basis or foundation of stewardship. G. Campbell Morgan states that man had the ability to cooperate with God. Creation was to recognize man's leadership and yield to his dominion. It is in cooperation with God that man realizes his highest character. (*The Crises of the Christ*, p. 29.)

Thus man is a spiritual personality with the spiritual capacity to know God, commune with God, love and serve God, and be God's representative with responsibility to have "dominion" over God's creation, recognizing at all times that he is under God.

Next issue: *The image — marred or destroyed?*



"Jesus loves you" is spelled out in sign language (L. to R.) by Boyce Miller, a junior religion major at Ouachita Baptist University and interpreter for the deaf at Central Baptist Church in Hot Springs.

## Student sees needs of deaf, plans to minister to them

by Jim Browning

Moving his fingers, arms and body in rhythm with the pastor's morning message, Boyce Miller, a junior religion major at Ouachita University, stands at the front of the auditorium of Central Church in Hot Springs. His audience is smaller than pastor James Hill's, but without Miller's help those few would never understand the sermon.

Those in his audience are deaf, and the signals he uses are a part of their sign language.

Miller, a native of Star City, has worked at Central Church for one year, where he interprets the entire morning service, including the songs, prayers and the sermon, for the four deaf members of the church.

He works occasionally at other churches, has taught a non-credit sign language course for two semesters at Ouachita, and worked last spring at the Arkansas Rehabilitation Center in Hot Springs.

Miller learned the sign language when he worked as counselor at the Kentucky School for the Deaf in Danville, Ky., from 1970-1972. The 45 boys in the cottage he helped supervise taught him the language.

"After about three months I could carry on conversations and interpret some for the kids," he said.

At first, he thought of this as just another job. Then, he said, "The Lord showed me this is what He wanted me to do with my life."

As a result, Miller plans to go into full-time work with the deaf. There are three areas open to him, Miller said. He may work at a church as a pastor for the deaf,

as a religious counselor in a school for the deaf, or as a missionary to the deaf from the Southern Baptist Convention's Home Mission Board.

The deaf sign language consists of symbols made with the hands, body and face, according to Miller.

For example, the sign for the expression "I don't know" is a shrug and a puzzled look.

There are signs for individual words and concepts, and also signs for letters of the alphabet, he said. Long technical words and proper names must be spelled out.

"Religious terms can sometimes be a problem," said Miller. "Concepts like atonement or the Trinity are hard to put into simple terms in sign language."

Explaining terms and dealing with bitterness towards life are the two biggest problems Miller has faced in doing religious work with the deaf.

"Some deaf people blame God for their disability," Miller said. "So I take the approach that God loves them just as much as a hearing person."

He also said that getting the deaf involved in the church helps their outlook on life by causing them to see God as loving and caring for them.

Deaf people tend to be more open with their feelings than hearing persons, Miller said.

"They can be very blunt," he said. "I suppose this is because in their sign language there isn't any of the superfluous polite trimmings we have built up in our spoken language."

Because they use a visual language, the deaf can detect if a person is sincere

by his facial expressions, according to Miller.

"You can't say one thing with your hands and another thing with your face, or they'll see right through you," he said.

His work has taught him a different perspective of life, said Miller. Seeing the handicapped person hurting inside and still attempting to live a useful and happy life has helped him to mature, he believes.

"The biggest lesson I've learned from my experiences with the deaf is to appreciate the fact that I'm a whole person," he said.

## OBU applicants up

More high school students have applied for admission to Ouachita University in February and early March of this year than in the same period a year ago, according to Lane Strother, associate director of development at OBU.

The University has received 97 applications in the last month and a half, compared to 77 a year ago, ranking total application figures for next fall equal with those of a year ago. Strother also said more students have listed OBU as their preference on the American College Test (A.C.T.) than last year.



Dr. Selph

How practical Paul can be! He calls all parties of thought to obedience. Obedience to God's revelation, his word and his Spirit, is the basis upon which unity rests. Without the meeting of minds here chaos reigns. Obedience and its expression is

within reach of all. Paul is quite plain and terse in his statements here.

**Acknowledging God, a mark of Christian obedience, vs 37-40**

v. 37, The test of a prophet (to preach or speak understandingly) (tongue speaking) was whether he would acknowledge that what Paul had written was a command of the Lord. At least, that is the way he felt about it. If scripture is going to be a basis for our agreement we must also acknowledge it as God's command

v. 38, Paul is stern in the alternative. If any one does not recognize this he is not recognized, if one ignores it, he is ignored. This is so because he does not recognize the character of Paul, who is the Lord's apostle. This is also the criteria laid down by Jesus in Matthew 10:14; John 13:20

Paul did not think that there was any further basis for discussion. Enough trouble had been generated by this group who felt superior in their tongue speaking. If they were not willing to follow his teaching he could not recognize them as prophets or spiritual people. If Paul felt this way is it not perfectly legitimate for men to feel that way today about those who take it in their hands to confuse and disturb?

v. 39, Paul encourages those to earnestly desire to prophecy. Two reasons: It was the most important of the two, and it was the one phase being neglected. He gave greater credence to the prophetic ministry.

He said, "Do not forbid speaking in tongues." Much is made of this phrase to substantiate the modern practice of tongue speaking. Three things can be said in regard to this statement. One, Paul has already said tongues would stop. Two, there was no particular need for prohibition. Put in their right perspective of importance it was only a time until they would cease. Paul in this

1 Corinthians 14:37-40  
by Bernes K. Selph  
(Last in a series of eight)

chapter forever shows it to be of no value to the church in its growth. He cuts the ground from under its practice. I see no other conclusion in the light of his expressions

Last, "tongues" may also symbolize a form of expression, that of ecstasy. Paul recognized that there would be ecstatic moments. He would not forbid these in the Christian experience. He would call

for their proper place, but they must certainly be secondary to edification of the church. Hence, the admonition.

v. 40, Orderliness and decency in worship is his urgent plea and the reason for addressing this part of the letter to the Corinthians. The word for "order" suggests arrangements and procedures which Paul must have thought were not being carried out to the best interest for the worship of all.

**On the cover**



(Photo by Bill Kennedy)

*"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."—1 Thessalonians 4:14.*



ARKANSAS WOMEN HOLD SPYGLASS ON WMU FUTURE—Julie Ketner (holding spyglass), Girls in Action and Mission Friends director for Arkansas, and Mrs. Roy Snider of Camden, recording secretary for the national WMU organization, recently helped chart WMU plans for 1977-78. They were among 20 women invited to consult with the national WMU staff in Birmingham on long-range planning. Mrs. Snider served as chairman of a subgroup which recommended activities related to the 1977-78 WMU emphasis on teaching missions. The work group will continue to polish plans until the voluminous WMU Dated Plan is adopted by the national executive board next January.



## Woman's viewpoint

Iris O'Neal Bowen

### The tomb at morning

The night was passed—a long and saddened night,  
The second one to pass since Jesus spoke  
His last words, "It is finished," from the cross,  
Then Mary came, and others—Peter, John,  
Because—because they could not stay away.  
They knew the custom—how the tomb was sealed;  
A heavy stone propelled along a groove  
And fit securely into place to bar  
The entrance, so that none might enter there.

The women brought the spices—cumin, myrrh,  
And hoped someone would help dislodge the stone,  
But when they came, the stone was rolled away.  
(They did not know that angels had been there,  
That God had entered history again,  
And Christ had moved in glory from the tomb.)

But then an angel spoke, allaying fear,  
And told them Christ had risen from the grave;  
They were to go and tell abroad the news—  
That they would see their living Lord again.

How great the joy about the open tomb,  
How fast they ran to share it with their friends!

## The Southern accent

### A good start

"On your mark... get set... GO!" Events are won and lost at this point. It is important how you run the race, but the start is a vital part of winning. In the 440-yard run there are about five points a coach will stress to his runner. In fact there is a certain amount of art to getting off to a good start without "jumping the gun."

The moral patterns of children are determined in the beginning or early years. A building is not any stronger than its foundation. Success in the Space Program depends on the "blast off."

We at Southern Baptist College identify with these common facts, because we are offering the "start" for a college education. The first two years are all important for any young person involved in higher education. One point that magnifies the importance of these first two years is so many young people attend college only for this brief time. Even if this statement should change, the "good start" in college is critical.

It seems that the great increase in community colleges and two year institutions is another way of saying "the start" is worth extra emphasis. These young men and women, hopefully, move into our senior institutions for the completion of their course of study.

The purpose of this Arkansas Baptist State Convention owned and operated junior college is to provide the "good start" in the frame work of the principles of Christ. Southern Baptist College strives to better prepare young people for the senior college or university as well as for the "work-a-day-world."

Dedication to the task of offering a Christ centered liberal arts program is evident at Southern Baptist College. The personal attention offered to each student at Southern is a "plus" in these formative years. This week, and every week, the Southern Accent is on a "good start"!

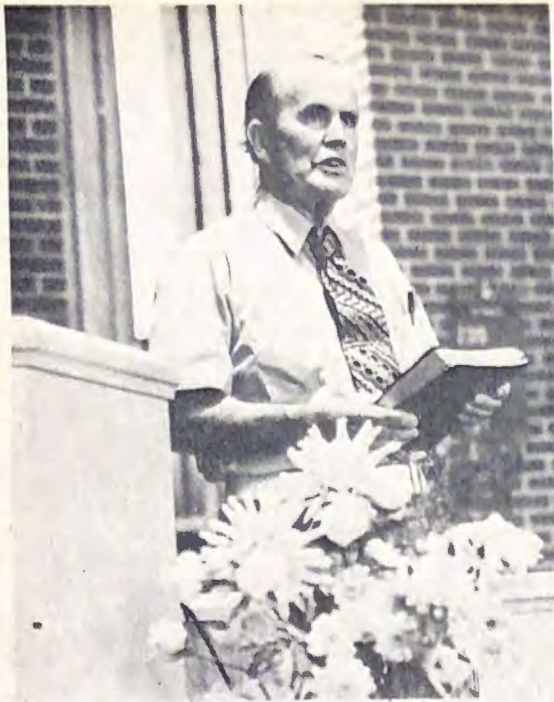
### Tatum accepts post at Southwestern

FT. WORTH (BP)—Scott L. Tatum, pastor of the Broadmoor Church, Shreveport, La., for the past 23 years, has been named a professor of preaching at Southwestern Seminary here, according to Seminary President Robert E. Naylor.

Tatum currently serves as a member of the board of trustees of the Southern Baptist Convention's Sunday School Board, which he formerly chaired, and is a former member of the Southwestern Seminary board of trustees.



Chaplain Richmond held Sunday School and two worship services on Sunday.



The school's chapel is named for the chaplain.



Boys participated in Bible drills...



...and scripture reading.

## 1800 professions of faith are fruit of chaplain's 20 years of service

Editor's note: The material for the following article on E.A. Richmond was obtained a few months ago to be used in recognition of his 20 years of service at the Boys' Training School. Just one day before completing the full 20 years he died of a heart attack. This article is, therefore, presented in recognition and tribute for his outstanding service.

E.A. Richmond, who began his work at the Boys' Training School on March 1, 1955, was the first full-time chaplain in the history of the institution, and the first chaplain sponsored by Arkansas Baptists.

The Richmond Chapel, completed in 1958, was the first erected in connection with any Arkansas correctional institution. The facility, which seats 180,

was built at a cost of \$38,000, with the state of Arkansas providing \$15,000 of the budget. Chaplain Richmond secured the balance through private donations.

The educational building was completed in 1970, at an initial cost of approximately \$67,000, with the state providing \$29,000 of the budget. But this was without the tiled floors, furniture,

and air conditioning, which required an additional \$18,000.

During Chaplain Richmond's 20 years of service, he led more than 1,800 boys to make professions of faith and to unite with the church of their choice. Richmond baptized all of the Baptist boys and made arrangements for the baptism of those of other denominations.

The pulpit of Richmond Chapel was open to any duly qualified minister who was in good standing with his denomination. Richmond held an annual breakfast for the pastors of the various denominations of Pine Bluff. At this gathering he would show the ministers the facilities of the institution and explain the religious activities provided.

A part of Chaplain Richmond's assistance was to interview each boy and to give him a Gideon New Testament. Richmond had words of praise for the Gideons. "This is a tremendous ministry," he said. "I suppose I have given 15,000 New Testaments to boys. The Gideons have always furnished these to me without cost. Sometimes a boy will never have owned a Bible before."

In commenting on things which prevented a boy from being sent to the Training School, Chaplain Richmond said "Boys whose parents love them and spend time with them seldom get into trouble with the law. There has never been an active Royal Ambassador here to the best of my knowledge."

The Training School cares for from 140 to 175 boys. "The number of boys we have," Richmond said, "will fluctuate with the season of the year. We have more in the winter because boys play hooky from school and do other things which get them into serious trouble."

In a typical week Chaplain Richmond worked 40 hours like the other staff members at the school. Tuesdays and Saturdays were normally his days off, but he was on call at any time. "In all of my years of service," Richmond said, "I have never told anyone who wanted to visit our campus on Saturday that it was my day off."

## Southern College Choir sets annual tour

The Southern Baptist College Concert Choir, under the direction of Marty Sewald, will begin their annual Spring Tour April 6. The five-day tour will take the choir into the South Central portion of Missouri. Concerts are scheduled in five high schools and five churches during the week, which will bring the choir before more than 3,000 young people and adults. The main purpose of the tour is to introduce high school students and Southern Baptists in this section of Missouri to Southern Baptist

Much of Chaplain Richmond's time was spent in counselling boys. On Monday morning he checked to see if any new boys had been received. "Each new boy," Richmond said, "must see the case worker, social worker, the director of job assignments, the director of cottage assignments, and his house



*Special music might be a contribution of some of the boys for the service.*

parent. He must have a physical examination, then, finally, he sees the chaplain."

"I always try," Richmond continued, "to find out as much as possible about the boy's home and the boy's spiritual background. About half of the boys' parents never go to church. A few have never been to church in their lives before coming here."

"About 85 percent of the boys," Richmond said sadly, "are from homes broken by divorce or death. Not every boy from a broken home gets into trouble. Both of my parents died by the time I was a year old. I spent about two years with my grandmother and 16 years in the orphan's home in Corsicana, Tex."

Richmond loved his work. "I believe," he said, "I am in the richest mission field in the state of Arkansas. If these boys are reached for Christ, their lives can be turned around. I have more unsaved boys every Sunday than does any pastor in the state."

Richmond utilized every opportunity possible to communicate with the boys. "You can do more," he said, "in five minutes talking to a boy leaning on a hoe handle than you can in 30 minutes from the pulpit. In the pulpit, however, I try to use terms the boys can understand and relate to. I may speak of the man in the doubleknit suit because this is the language the boys know."

Richmond held Sunday School and two worship services on Sunday and a mid-week service on Wednesday. Richmond said "We have a volunteer staff of 17 teachers and officers who work in our Sunday School. These people come from various denominations. The only requirements are that they love boys, want to see them become Christians, and are in good standing with a local church."

Much of Chaplain Richmond's work was spent in correspondence. "No boy," Richmond said "is baptized until the relatives are notified. A period of 10 days is given in case they object to the baptism. I assist boys with their families. If a boy doesn't hear from his home, I write to his folks for him. If there is still no answer, I write his pastor."

"Often," Richmond continued "I hear from people where I have been in world missions conferences. I try to inform these people of our work and to assist them in every way possible."

Richmond sought to assist the boys with a follow-up program. Each boy's home pastor was contacted when he made a profession of faith.

Richmond's love for the boys was evident. He worked to turn the boys' lives around so that each would become a worthwhile Christian citizen.

## Programs beamed to servicemen

The American Forces Radio and Television Network is very discriminating and demands high quality in the broadcast productions it beams to servicemen around the world.

But programs produced in the name of Southern Baptists by their Radio and Television Commission qualify without problem.

The Commission's radio programs, "MasterControl" \* and "Country Crossroads" alternate weekly on the network. Commission television programs heard on the network include half-hour documentaries and dramas from "The Human Dimension;" and "The Answer," and JOT, a five-minute cartoon designed to teach children about God.

# Joint conference attracts black, white Baptists

For the first time the Leadership Conference sponsored by Arkansas' Cooperative Ministries with National Baptists met in Little Rock Feb. 27 and 28. Director Robert U. Ferguson termed the conference "remarkable, quite remarkable."

"This is our first conference away from Camp Paron where we met for three years and we registered 473 persons, most of whom were pastors, deacons, and other church leaders," Ferguson said. "Many participants have gone out of their way to express their appreciation for material presented and I think we shall be hearing of this meeting for quite awhile. It was informative, inspiring, disturbingly provocative, and intensely centered around our Lord Jesus Christ."

Robert Bradley, internationally known musician kept the conference in "tender spirits" with lively directing, personal experiences, and Negro Spirituals. He sang "I heard Of A Place Called Heaven" and "You Got To Love Everybody If You Want To See God" as special numbers. "The word 'Soul' came alive through him and everyone knew he has a Christian one," Ferguson said.

Daniel Grant, President of Ouachita University in Arkadelphia, brought two major addresses. The first explored the relationship of Christians in America to the world. He gave two views of the world. The imaginary-dream-world view includes the American mythology that says what happens to Americans is more important than what happens to foreigners, and that the world doesn't need American economic aid, it needs the gospel. The second view of the world is the realistic view that includes facts concerning the awesome population explosion in parts of the world than can least afford it, the revolution of rising expectancy that leaves people dissatisfied with their existence, the death of colonialism and the difficulty Americans now have in sharing the gospel, the threat of secularism which states that human life is just the here and now and that man can succeed in life by using his brain and brawn, and the threat of nuclear destruction that hangs over our decisions in dealing with local strife like that in Southeast Asia and the Middle East.

How can we relate to our world? Dr. Grant said Christians must first understand the real world and the challenge it presents to the church. Secondly, American Christians must be certain they are proclaiming, and living the whole gospel of Jesus Christ.

In his second address Dr. Grant spoke on "The Politics of Love Your Neighbor" in which he defined Christianity as "The righting of wrong relationships between

God and man and the inevitable corollary between man and man." "Preventive charity is even better than curative charity" he said. "Love that prevents suffering, pain, and evil, is greater than love that assists the harmed." Dr. Grant raised questions such as "why should the Christian be involved in politics?" His reasons for involvement were (1) politics is important to everyone; (2) only through government do we have the protection of the freedom of religion; (3) the government protects and encourages the widely accepted morality of the nation; and (4) government policies can lessen or worsen human misery and suffering. He said, "Politics determines the policies of law in all areas of life." Dr. Grant tried to show the conference that Christians should be involved in politics as a part of the Christian responsibility. In an age of giant cities, giant labor unions, and giant problems, individual charity is not sufficient regardless of how excellent, Dr. Grant said. The major causes of human suffering today are disease, unemployment, physical handicaps, slums, and wars. Christians must show compassion by helping to alleviate the suffering caused by these problems and if possible prevent suffering because of them. They must manifest the love of Christ to all of their fellowmen through all possible ways and support all causes that assist to alleviate suffering such as disease prevention, producing more food, and preventing wars, Dr. Grant asserted.

Dr. Phale D. Hale, pastor of Union Grove Church in Columbus, Ohio, and a state legislator brought the Biblical message for both evening sessions. While he flavored his messages with insights gained through his legislative experience the two themes he presented were thoroughly Biblical, according to Ferguson. His first message was entitled "The Righteous Man." Psalm 1 was the text. First, a righteous man is like a tree planted, and a tree planted is a tree wanted, a tree protected, a tree nourished, a tree loved, and a tree productive, Dr. Hale said.

Applying the image to life he explained how that expresses the love of God, saying that God can give us a blank check to achieve in life according to his will. His second point was that a righteous man walks with God. This man has joined God's army and has declared war on sin, all sin, high sin, low sin, according to Dr. Hale. Sin is whatever keeps a person from achieving all that he is capable of. Sin hurts life! Racism is sin, sin, using people just to make a financial profit is sin. Dr. Hale said that "America, has produced people that believe whatever makes a financial profit is

good. The liquor traffic makes a profit, the race track makes a profit, but are these good?" "War makes a profit for many, but is war good?"

"Thirdly," Dr. Hale said, "a righteous man can reveal God's message to the people." Hale talked about the ethical and moral darkness and blindness today and how men fail to read God's signs of the times. He likened this to a Biblical day when Daniel was called upon to read the handwriting on the wall. The brains of that day could not read it, but a righteous man could. God's message is for those who know God, believe in God and pray, he said.

Dr. Hale's second message was from 2 Timothy 1:6. His title was "Unbank the Fire" and he appealed to Christians and churches to use the gifts God has given to bring forth God's will upon the earth. "The challenge of the Christian faith is to make us tall enough to do what is right. It will cost us to be Christian, but the challenge is always there." Hale spoke of visiting the various areas of Ohio with his legislative committee and asking the people, most of whom were white, what the situation was. They told him of health needs, hospitals 100 miles away, the only doctor being 78 years of age. They told him of hunger. They told him of educational needs and the need of motivation to live.

He said he kept thinking, "this is my father's world, and yet all these people suffer." He came to the conclusion that the church was silent. He said he heard these people tell him that the schools dealt with the children on the basis of a false assumption: that the home will motivate the children to study. This is true for some homes, but not all, he said. The child who does not have a home that helps him does not get an education. These are human problems that the church can assist.

In conclusion Dr. Hale called upon the churches to begin to pray for God's blessing in order that they might truly serve Him and assist people when they need assistance. "We are not reaching the people that really need us," he said. As for prayer Hale said, "God does not answer prayer for us, he answers prayer with us, and through us."

He called upon Christians to take the coal of fire out of the ashes of life and call together God's people for prayer to blow the coal of fire hot enough to start the fires of blessing that are needed.

An added feature to the conference this year was the taping of major addresses. These can be secured by writing Tape Ministry, Immanuel Baptist Church, 1000 Bishop, Little Rock, Ark. 72202



LEFT: ABSC Executive Secretary Charles Ashcraft (center) and Missions Department Director R.H. Dorris were among those attending a breakfast at Immanuel Church.

BELOW: On the program at the breakfast were the presidents of women's auxiliaries of the three cooperating conventions: Mrs. Cleophus Lomack, Mrs. Pearl Anthony, and Mrs. J.H. Hogan.



OBU President Daniel Grant



Ohio pastor and legislator Phale D. Hale



Immanuel Pastor W.O. Vaught

## BSU projects keep students busy during spring break

The Arkansas Baptist Student Union sponsored a number of activities during the spring vacation. In different spring projects, Arkansas Tech students worked at Circle H Boys' Ranch in Oklahoma; Ouachita sent a carload of students to work at Ft. Lauderdale, Fla.; Southern Baptist College students worked at two campuses in Illinois where there is no BSU; and several UALR students helped repaint rooms at the Albert Pike Residence Hotel in Little Rock.

A major area of activity was in Jonesboro where students distributed 7,000 Jesus books door-to-door and completed a variety of work projects. Also provided was information on the Baptist churches of Jonesboro.

The work projects included roofing of two houses, paneling of several rooms, painting the interior of a house, and the building of a recreational park adjacent to Friendship House. The houses the students are repairing are the homes of needy families. One family of seven children has been deserted by their father. The mother is working at two jobs to support herself and the children.

Friendship House, sponsored by First Church, Jonesboro, serves the young

people in a low income area of the town. The BSU furnishes tutors for the youth who come to Friendship House. The recreational park will add a new dimension to the program.

Approximately 40 students were involved in the Jonesboro BSU projects. There were students from the University of Arkansas, Fayetteville; Arkansas State University at Beebe; the University of Arkansas at Monticello; the University of Arkansas at Little Rock; Henderson University, Arkadelphia; Ouachita University, Arkadelphia; Arkansas State University, Jonesboro; and the University of Central Arkansas, Conway. The effort was financed through the gifts of the students and a donation from the Department of Special Missions Ministries of the State Convention. Housing for the students and sandwiches for the noon meal were provided by the Jonesboro churches. Other meals were cared for by the summer missions committee. The students' only expenses were incurred enroute to Jonesboro.

For the past three years the Arkansas BSU has gone to Baltimore, Maryland, where the students did work on innercity projects. "I became keenly aware," said

Benny Clark, BSU Director for Arkansas State University, "that the needs in slums are just as great in a small town as they are in a large city. There is just more of the same kind of need in the metropolitan area. It also was apparent that no one was doing anything about the poverty that is here. It is my hope that others will begin to meet human needs where they live."

"The response," continued Clark, "to our effort has been excellent. When a student senses his own worth and sees that every other human being is valuable, too, because Christ died for all, he is anxious to help. It is really a joy to see our students becoming involved in helping ministries."



ABOVE: Door-to-door distribution of the scriptures, was a part of BSU's statewide "Project 76", now in its second year. Jonesboro was one of the two college cities worked at this time.

TOP LEFT: Students worked on this house, one of several in Jonesboro.

LEFT: The students, and even directors, pitched in to paint and repair.

## Preschool-children's workshop

Are you a preschool or children's worker in Sunday School? Have you ever had a question about the work and did not know where to find the answer? Don't give up, help is on the way.

The help is a preschool children's workshop in two separate parts of our state on April 29 and May 1. The first workshop will be at Park Place in Hot Springs and the second at First Church in Fayetteville. Conferences will be from 1:30-3:30 p.m. and 7-9 p.m.

Competent leaders will be with us to give direction and guidance in our sessions. They will be Mrs. Lyle Garlow, from Oklahoma, as younger preschool leader; Mrs. Warren Allnatt, from Kentucky, as older preschool leader; Bob Parris, from Tennessee, as young children's leader; Mrs. E.M. Koch, from Oklahoma, as middle children's leader, and Al Brewer from Tennessee, as older children's leader.

These workers are well qualified and

will give direction in several areas on Sunday School life. They will help with use of materials, planning, and how to use activities with the children. If you ask your question they will try to answer it.

Let me encourage pastors and staff members to attend one of these conferences. You do not have many opportunities to receive this age group training. It will be helpful. Bring your preschool and children's work with you. The Baptist Book Store will have a display at both conferences.

Be a workman trained for the task of teaching preschoolers and children in Sunday School. Attend the workshop. — Harold Vernon, Children's Consultant

## Area church library conferences

April 14-19, 1975

Designed for:

- All church library workers
- Potential church library workers
- Interested church leaders and staff members



*Carlton Carter, leader*

Consultant, Church Library Department  
Baptist Sunday School Board  
Nashville, Tenn.

- .....
- Monday, April 14                      First Church                      Jonesboro
  - Tuesday, April 15                     East Side Church               Pine Bluff
  - Thursday, April 17                    First Church                      Fayetteville  
     2-5 p.m.  
     7-9 p.m.
- □ □ □
- Wednesday, April 16, 1975        First Church                      Hope  
     1-5 p.m.
  - Fri.-Sat., April 18-19, 1975      Park Hill Church               North Little Rock  
     Friday      7-9 p.m.  
     Saturday    9 a.m.-12 noon
- .....

Sponsored by

Church Training Department      Arkansas Baptist State Convention

## Enter RA speakers contest

The Speakers Contest will be one of the features of the Royal Ambassador Congress. The Congress is to be held on May 2-3. First Church facilities, 62 Pleasant Valley Drive, Little Rock, will be the place of the meeting.

The Speakers Contest is open to Royal Ambassadors in Crusader grades 4-6; Pioneer grades 7-9; and Pioneer grades 10-12. First-place winners in each division will be awarded a week's scholarship to Royal Ambassador Camp at Camp Paron in June.

Subject material for the speakers is based on the advancement material for the respective grades. Rules for the contest and entrance forms will be mailed to all counselors and pastors, soon, and may be obtained from them.

Last year there was not a large number entering the contest. We hope that a large number, in each division, will enter this year.

Dr. Harold Mitchell, Dentist from Pine Bluff, will be speaking at the Congress. Dr. Mitchell has recently returned from a year's service as missionary associate in Botswana. He served as relief for a dentist on furlough.

Appearing on the program, also, will be Reade Mitchell and Danny O'Day. Reade is the son of Dr. Mitchell. Danny O'Day is his special friend whom boys will enjoy meeting and seeing. They will be sharing mission information through the eyes of a Crusader-aged boy.

There will be many other features presented during the Congress. Plan now for your church and chapter to be represented.—C.H. Seaton, Brotherhood Dept.

## Use denominational personnel as resource persons—they're free

The utilization of available resources, including human resources, is good stewardship.

I attended an all-day conference sponsored by a Baptist organization. Three conference leaders had been enlisted; all were laymen. Two of them were employees of an SBC agency. The third was in private business, but was very active in his church and denominational life. All three had excellent credentials and were highly recommended.

The two on the denominational payroll contributed their time to the conference at no cost to the sponsoring organization; even their travel expense was borne by the agency that employed them. The one in private business had stipulated in advance a set fee for his services, but it was a reasonable fee, considering the training and experience required in his field.

At the close of the conference, I had been tremendously helped by two of the leaders, but I felt that one of the three had completely "missed the boat" in his presentation.

Could you guess which one of the

three "bombed out"? You're absolutely right — the one who had charged a fee. The two who had participated at no cost had done a far superior job.

This reminded me again of the tremendous resources in denominational personnel available to every Southern Baptist organization and church. We may be tempted to think that the employees of our denominational agencies are less qualified than those in private business, simply because our denominational employees may work at a lesser salary and do not charge us for their services. The truth of the matter is that they are often better qualified in their field than their counterparts in the secular world.

Being a denominational employee myself, such a column as this might sound egotistical. Yet it is my job to talk about stewardship, and it is good stewardship to utilize the services of our own personnel, who are highly trained and qualified and available to us without cost. — Roy F. Lewis, Secretary of Stewardship-Cooperative Program Department

## ABC's of Church Administration

An ABC's of Church Administration Conference will be held on the campus of Ouachita Baptist University on Friday night and Saturday, April 11-12. The conference is planned especially for pastors of one-staff churches and deals with some of the basics of church administration. Included in the conference will be such areas as planning the church calendar, enlisting and training leaders, organizing for growth, managing church finances, and developing church publicity.

The conference will meet in the Berry Bible Building. The schedule will be 7:00 - 9:00 p.m. on Friday night and 8:00 a.m. - 12:00 noon on Saturday. The only cost is \$3.00 for conference materials. The conference will be for Ouachita students and pastors in the surrounding area. Those who plan to attend should make their reservations through the Church Training Department.

# MISSIONS ADVENTURES WORKSHOPS

## APRIL 11, 12

### FIRST BAPTIST, LITTLE ROCK

### 10 a.m. - 2 p.m.

Nursery Provided

Mickey Martin, WMU, SBC

Bring Sack Lunch

Baptist Bookstore

Bring M.Advs. Booklet

Free Materials

Woman's Missionary Union  
P.O. Box 550  
Little Rock, Ark.

# Important new policies about Siloam Springs

1. Preschool and younger children, eight years old or younger (third grade or below next September) are eligible to attend the assembly if one or both parents are attending.

This means: Only campers nine-years-old or older (fourth grade or above next September) are eligible to attend the assembly without a parent.

2. In the interest of the welfare and enjoyment of preschoolers and other campers, preschool children are not allowed to stay in the dormitories, with or without a parent who may be a counselor.

This means: all preschoolers in attendance must live in a family unit with his or her family. (This includes children who will be in the first grade in September, 1975.)

3. Counselor's minimum age - 20 years

Counselors must be provided by the church or association for campers in the dormitories. Counselors live in the dormitories with their group, and must be assigned accommodations with other counselors and groups according to size of group and space available.

A man counselor must attend with every 4 to 12 boys and a woman counselor with every 4 to 12 girls. The assembly will pay fees of counselors on the ratio of one counselor for 4 to 12 campers of each sex, and additional counselors of the same sex for additional campers on the ratio of one counselor for 12 campers.—Lawson Hatfield, assembly director

## Baptists ask voting rights for foreign missionaries

WASHINGTON (BP)—Baptist bodies submitted testimony through the Baptist Joint Committee on Public Affairs to a Congressional committee here urging that U.S. citizens residing overseas be granted their right to vote in federal elections.

Baptist support for a bill now being considered by the sub committee on elections of the Committee on House Administration was expressed in testimony by James E. Wood Jr., executive director of the Baptist Joint Committee on Public Affairs at the request of six Baptist foreign mission boards.

The mission boards of the American Baptist Churches in the U.S.A., Baptist General Conference, North American Baptist General Conference, Progressive National Baptist Convention, Inc., Seventh Day Baptist General Conference, and Southern Baptist Convention are seeking passage of the measure which would permit nearly three thousand of their missionaries to vote in presidential elections.

A total of more than 750,000 U.S. citizens residing overseas would be affected by the proposed law.

Only half of the states presently make provision for citizens who are legally domiciled in those states but are living abroad to vote in federal elections. Even in those states, however, the procedures for gaining access to a ballot are often so complicated as to discourage citizens residing overseas from voting.

Wood's statement to the sub-committee in support of the bill, H.R. 3211, said that Baptist support for the measure is based on three arguments: (1) the right of all citizens to vote in federal elections is a basic right of U.S.

Citizenship; (2) the right of suffrage should be compatible with basic American concepts of equity and justice as applied to all citizens without discrimination between private citizens and those associated with government and military service; and (3) the right of a private citizen to movement and travel, including the maintenance of a permanent residence overseas for legitimate purposes, should not be the basis of a citizen's disfranchisement.

The Baptist Joint Committee first sought passage of such a measure in September 1973 when the same six foreign mission boards spoke through the Washington-based body to a Senate committee. The Senate eventually voted favorably on the measure, but it later died when the 93rd Congress adjourned before the bill reached the floor of the House of Representatives.

Since the 94th Congress convened in January, the Senate subcommittee on privileges and elections has already voted to urge passage of the companion Senate Bill, S. 95. Their recommendation was made despite the fact that new hearings were not held.

The next step in the Senate is action by the full Committee on Rules and Administration. If that body votes favorably on the measure, as expected, it will then go to the Senate floor for final action.

If both houses of Congress pass similar bills on overseas voting rights, a joint conference committee would then iron out any differences between the two proposals. Only after each house again voted favorably on the final version would the measure be sent to the President for his signature, thereby making it public law.

## Foundation

### Double your money

How would you like to know that a loved one would receive another dollar for every one you gave them?

Sound too good to be true? Well, it isn't! Right now, two members of our Baptist family, Ouachita Baptist University and Southern Baptist College, have received from a private foundation, a challenge gift of \$500,000 and \$50,000 respectively. OBU has until Aug. 1 to meet this challenge with either gifts or pledges that will be paid over the next three years.

Both of these institutions are products of the Arkansas Baptist State Convention. They deserve all the support we can give them.

Now, \$550,000 sounds like a lot of money, but it really isn't, when shared with 390,000 Arkansas Baptists. What it means is, that if every one of us gave \$1.50 over the next three years, the challenge would be exceeded. The problem is, we can't count on all 390,000 of us to do this. So some of us will need to pick up the slack. Getting it down to more realistic figures, it would look like this: If one thousand of us gave an extra \$550 over the next three years, then both schools would realize their goal. Even this is ridiculously low when you consider that it amounts to about \$3.50 per week over a three year period.

How does the Arkansas Baptist Foundation fit into the picture? Well, actually we don't, except as a part of the Arkansas Baptist family, and when something good happens to one member of the family, it happens to every member.

For information about a deferred gift to any of our agencies, under your will or through a trust, contact Harry D. Trulove, Executive Director, Arkansas Baptist Foundation. For information about helping our schools meet this challenge gift mentioned above, contact Ben Elrod, Ouachita Baptist University, Arkadelphia, Ark., or Jim Tillman, Southern Baptist College, Walnut Ridge, Ark. — Harry D. Trulove, Executive Director, Arkansas Baptist Foundation, Box 550, Little Rock, Ark. 72203

## Youth Ministries Conference set

A Youth Ministries Conference for youth directors and others who are responsible for planning and coordinating the youth program of a church will be held at Camp Paron on Friday night and Saturday, May 2-3. Bob Taylor and Tommy Dixon from the Sunday School Board along with personnel from the Baptist Building will be leading the conference. Additional information will appear soon in the *Arkansas Baptist Newsmagazine*.



## Foundation executives meet in Mobile

Self improvement, inspiration and fellowship made up the agenda for the annual meeting of the Association of Foundation Executives when they met in Mobile, Ala., the week of March 2. Representatives from 16 states were present.

Cecil Pearson and Grady Randolph, president and vice-president of the association alternated the responsibility of moderating each session. On Tuesday Jim Cherry, executive director of the South Carolina Foundation, led a discussion dealing with management skills. Wednesday, Paul Berz, of Goldman Sach, gave an overview of the country's economic climate.

The other sessions included a

discussion of the work of the Home and Foreign Mission Boards, and the supporting role of the Stewardship Commission. The executives were told that many of our forefathers continue to have a part in the support of Baptist work throughout the world. Trust funds established under their wills or through gifts made during their lifetime, continue to provide needed income. It was noted that many times this money loses its identity as endowment money, since the donor instructed that it be channeled through his local church, or through one of the special mission offerings.

The meeting reflected a growing awareness of the important role played by foundations. Rising world inflation

and exploding needs have placed a strain upon Baptist mission causes and agencies, but the services of the foundations provide a way for Baptists to give this additional support.

The meeting ended with a business session on Thursday morning. Officers elected for 1975-76 were as follows: president, Carey Cox, executive director, Mississippi Baptist Foundation; vice-president, Glenn Bryant, associate secretary, Louisiana Baptist Foundation; secretary-treasurer, Harry D. Trulove, executive director, Arkansas Baptist Foundation.

The 1976 meeting will be Feb. 10-12 at Tucson, Ariz.

## Capps gets Education Commission Post

NASHVILLE (BP)—George Capps Jr., pastor of First Church, Cookeville, Tenn., since 1961, has been named director of denominational relations for the Education Commission of the Southern Baptist Convention, effective Feb. 1.

Capps will be responsible for cooperative work between the commission and 18 other national agencies of the 12 3-million-member SBC, the nation's largest Protestant-evangelical denomination.

"Both his 14 years experience as a pastor in a large university town, working with faculty and students, and his wide denominational experience, uniquely equip Capps for this newly created position," said Ben C. Fisher, the Education Commission's executive director-treasurer.

The Education Commission, with offices in Nashville, is the SBC agency which relate to 71 Baptist colleges, universities, seminaries and schools across the nation.

A native of Talladega, Ala., Capps is in his second term as president of the Tennessee Baptist Convention's executive board and was a member of and recording secretary for the Education Commission's board at the time of his election to the staff post.

He has been first vice president of the Tennessee Convention, president of the Tennessee Baptist Pastors' Conference, moderator of the Stone Association of Baptists, chairman of the Cookeville Ministerial Association and a member of the board of trustees of Baptist Hospital, Nashville.

Before entering the ministry, Capps, a civil engineering graduate of Auburn University, served as an engineer with the Tennessee Valley Authority. He is also a graduate of New Orleans Seminary and was pastor of churches in Fordech, La. and Parsons, Tenn., before coming to First Church, Cookeville, in 1961.

## World Alliance to promote evangelism and education

COLUMBUS, Ohio (BP)—Baptist World Alliance (BWA) leaders from ten nations on five continents, laid groundwork here for a program to share information and techniques in evangelism and education to Baptists throughout the world.

The move, if approved at the Baptist World Congress in July at Stockholm, will establish a Division of Evangelism and Education as an integral part of the BWA program in 100 countries.

Robert S. Denny, BWA general secretary, said he sees the action as a follow-through of a successful World Mission of Reconciliation Through Jesus Christ, a Baptist cooperative effort.

The meetings here began with two days of discussion by evangelism and Christian education leaders from Brazil, Canada, Mexico, England, Scotland, Germany, the USSR, Nigeria, Hong Kong, and the United States. BWA President V. Carney Hargroves presided.

An ad hoc committee adopted a statement "recognizing the importance of evangelism and Christian teaching in today's world, and recognizing that each Baptist group must develop its own program in the light of its own situation and in the light of God's revelation."

The ad hoc group asked that the new Division of Evangelism and Education "provide new opportunities of dialogue; facilitate maximum interaction, sharing of information, and development; and provide encouragement to various Baptist groups in the world."

The committee's report was accepted by the BWA Administrative Committee for recommendation to the congress at Stockholm. The new division, as proposed, was viewed as a service agency to small Baptist groups in developing countries, as well as a forum for international sharing by all member groups of the BWA.

The Division of Evangelism and Education would be the fourth division of BWA activity coordinating and encouraging the work of its member bodies. Others deal with Communications, Relief and Development, and Study and Research.

The administrative committee also looked to several other aspects of proposed constitutional revisions and structural changes that will be considered at Stockholm. It approved in general all except one of the proposals initially presented by a structural changes committee to the BWA Executive Committee at Louisville, Ky., last August. David Russell, general secretary of the Baptist Union of Great Britain and Ireland, headed that special committee.

The one change was to void the proposal that the office of associate secretary for youth be discontinued. The administrative committee, responding to a plea from youth committee co-chairman Charles Roselle, voted that "the professional staff at Washington be kept at the present level with one person who has competency in administration and youth ministry being designated as responsible for serving the youth department along with other responsibilities."

More than 2,000 Baptists from central Ohio joined the BWA leaders for a Sunday afternoon, inter-racial "Baptist World Congress in Miniature."

The meeting at Shiloh Baptist Church here featured 16 speakers from nine countries who presented brief reports on Baptist work in their homelands. Nelson Fanini, the pastor of First Baptist Church in Niteroi, Brazil and president of the Brazil Baptist Convention, was the principal speaker.

## Congressmen propose National Food Day

WASHINGTON (BP)--A bipartisan group of U.S. Congressmen called here for the designation of April 17 as National Food Day.

The proposal won the immediate approval of James E. Wood Jr., executive director of the Baptist Joint Committee on Public Affairs here. At its semiannual meeting in early March, the Joint Committee adopted a statement calling on government to extend its efforts in making food available to the needy overseas.

Senator Dick Clark (D., Iowa) and Representative Benjamin S. Rosenthal (D., N.Y.) introduced into both houses of Congress legislation designed "to mobilize public concern over the need for a national food policy which will promote better quality, lower-priced food supplies, ensure the livelihood of the family farmer, and allow increased U.S. assistance to needy nations."

Clark and Rosenthal were joined by 59 other lawmakers in making their proposal.

According to a press release issued by his office, Rosenthal said numerous Food Day activities are being planned in local communities throughout the nation. Among these will be teach-ins, citizen action projects, and individual actions.

Plans for implementing the food day are being made by the center for science in the public interest.

The statement approved by the Baptist Joint Committee, a body composed of representatives of nine Baptist conventions and conferences in the United States and Canada, expressed approval of recent actions by both the Canadian and U.S. governments calling for additional foodstuffs to the hungry abroad. It went on, however, to urge the two nations to "extend their leadership" and make additional food allocations.

Rosenthal said government action is "urgently needed" because of dwindling domestic food reserves, increasing food prices, the deteriorating situation on the nation's farms, the nutritional needs of children and the elderly, and the "chronic threat of starvation and famine" overseas.

## Church secretaries seminar part of Bible-preaching weeks

NASHVILLE - As part of the Bible-Preaching Conferences at Ridgecrest (N.C.) and Glorieta (N.M.) Baptist Conference Centers this summer, church secretaries will have the opportunity to work toward a certified church secretary's award in the week-long "Church Secretary's Personal Enrichment Program Certification" seminars.

Dates of the Bible-Preaching Conferences are Aug. 2-8 at Ridgecrest and Aug. 16-22 at Glorieta. They are sponsored by the Southern Baptist Sunday School Board's church administration department.

These seminars are the first of their kind to be offered church secretaries to help them attain a rated standard of proficiency. The sessions will cover such topics as the church, its nature and functions; the secretary's role; the secretary's personal development; basic church finance; work organization and management; church records; communication; and mechanical skills.

One hour presentations followed by laboratory workshops in each subject will characterize the format for the week. Educational games, along with innovative teaching techniques, will enhance the meetings.

"The seminars are part of a larger church secretarial self-improvement plan," says Howard Foshee, secretary of the board's church administration department. "The Church Secretary's Personal Enrichment Program (PEP) was launched last August and about 1,200 church secretaries have already joined the program."

The PETP plan helps a secretary work toward certification through self-study and certification seminars. PEP includes a basic level of study and certification for persons who have limited background and experience as a church secretary. An advanced level is provided for persons with the experience and desire to advance.



*DEMANDS, DEMANDS--THE PLIGHT OF A CHURCH SECRETARY--With demands, demands and more demands placed on church secretaries, two seminars have been scheduled this summer to help church secretaries plan their schedules; communicate effectively; organize and manage their work; develop mechanical skills; and study the church, its nature and functions. Two "Church Secretary's Personal Enrichment Program Certification" seminars will be held this summer at Ridgecrest (Aug. 2-8) and Glorieta (Aug. 16-22) Baptist Conference Centers. The seminars are part of the Bible-Preaching Conferences sponsored by the church administration department of the Southern Baptist Sunday School Board.*



**SPIRES**



**BAPTISTRIES**



**LIGHTS**



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## SCHEDULE

- 9:00 Room assignment
- 9:30 Massed choir
- 10:30 Recess
- 11:00 Adjudication
- 12:00 Dismiss

**REGISTRATION DEADLINE - April 2**

Please indicate on the registration form which festival you will attend.

## First Church JONESBORO



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A.L. "Pete" BUTLER  
First Church  
Ada, Okla.

Larry Earhart  
Coordinator

## First Church WARREN



ERVIN KEATHLEY  
Church Music Dept.  
Little Rock

Carbon Sims  
Coordinator

# Church helped East German prisoner gain her freedom

by Adon Taft

MIAMI, Fla. (BP)—When Gisela Kupfer set foot here for the first time, she knew she had 32,000 friends waiting.

Their names were presented to her in a bound volume during a special service of thanksgiving at the Perrine First Baptist Church, Miami.

The church's members collected the 32,000 signatures on petitions that played a role in Mrs. Kupfer's release from East Germany, so she could be reunited with her husband, Dr. Manfred Kupfer, a pathologist. He, his brother, and two others jumped from a communist ship in the Gulf Stream more than four years ago to find asylum here.

"This is a real answer to prayer," said Tommy Watson, pastor of the church, Watson went to West Germany to bring Mrs. Kupfer here.

"The State Department people were very cooperative and said they wouldn't believe it could happen until they saw it.

"The East Germans don't like to release the families of anybody who escaped, and as far as we know, she is the first one," Watson said.

The Kupfers will reside in Rochester, Minn., where he is engaged in research at the Mayo Clinic.

Mrs. Kupfer, also a pathologist, was jailed July 6, 1973. That was the day after her sister-in-law, the wife of Dr. Reinhold Kupfer, slipped out of East Germany with her children to join Reinhold here. (The Reinhold Kupfers have since moved to West Germany.)

Mrs. Kupfer was held in a political prison in Leipsig for five

months, three of them in solitary confinement. She was never charged and finally was released under a general amnesty decree just before Christmas, 1973.

During that time, she received 500 letters from members of the Perrine Church, she said, although she was not aware of most of them until she was released to resume work as one of Europe's top 25 neuro-pathologists. She also received a recording made by the church's youth choir.

"I had no doubting" (of her faith), said Mrs. Kupfer. "I had a strong belief in our Lord, and I knew he could help me get out of prison. I asked him to give me power to overcome."

Mrs. Kupfer, who was known only as "No. 58" in prison, said after her release she prayed, "Thank you, Lord, that by believing in you, you made the impossible possible."

Although she was not allowed to have a Bible in prison, she was able to rely on much of its message of hope which she had committed to memory since her uncle, a Lutheran pastor, had given her a Bible years before.

When the United States established diplomatic relations with East Germany last September, Mrs. Kupfer's name was brought up in the negotiations through efforts of the Perrine Baptist Church and Rep. Dante Fascelle, Watson said.

A message of thanks, Watson added, has been sent to the East German government with the hope that it will continue to liberalize its emigration policy.

Adon Taft is religion editor for the *Miami Herald*, Miami, Fla.



## Tiger Traks Weekend at Ouachita Baptist University!

Arkansas' most exciting college weekend is a 120-lap bike race packed with thrills and spills. It's a unique all-girl super-trike exhibition full of split-second decisions and maneuvers. It's a variety show billing top bands and talent. It's Tiger Traks Weekend, April 11-12.

Why all this action? The reason is students helping students in a ride for the money: weekend proceeds will become scholarships for several Ouachita upperclassmen.

Ticket books are \$5 and provide entrance to all the weekend's events sponsored by Ouachita's Student Foundation. Single-event tickets are available at \$2.00 for Saturday's bike race, \$2 for the trike race Friday and \$3 for Saturday night's variety show.

The Student Foundation is awarding portable television sets and digital clock-radios to winning teams.

On-campus housing is provided in Rockefeller Gym for the girls and Walton Gym for the guys. Bring your own bedroll!

### SCHEDULE OF EVENTS

Trike Race . . . . . 7:30 p.m. Friday, April 11

Bike Race . . . . . 1 p.m. Saturday, April 12

Variety Show . . . . . 7:30 p.m. Saturday, April 12

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## Charles Colson to speak to Pastors Conference

MIAMI BEACH (BP)—Nixon presidential aide Charles Colson, who testifies to a life-changing spiritual experience during the Watergate trials, will deliver an address to the Southern Baptist Pastors Conference here June 8 and 9.

Mrs. Norman Vincent Peale of New York and Steve Davis, quarterback for the University of Oklahoma's undefeated football team will be among the other speakers for the annual event.

After a joint session on Sunday night, June 8, with Woman's Missionary Union in the North Hall of the Miami Beach Convention Center, the Pastors Conference main program will be held on Monday, June 9.

The joint Sunday night session will include messages by Mrs. R.L. Mathis of Waco, Tex., national WMU president,

James L. Pleitz of Pensacola, Fla., Pastors Conference president, and will include a foreign missionary commissioning service led by Baker James Cauthen, executive secretary of the Southern Baptist Foreign Mission Board.

Harold A. Coble of Midway City, Calif., secretary-treasurer of the 1974 Pastors Conference, states that \$1,480 left over from the group's Dallas meeting has been passed on to this year's officers for 1975 expenses.

That amount was left over after expenses for the 1974 meeting were paid from \$12,516 in offerings received at Dallas, Coble said. Jaroy Weber, pastor, First Church, Lubbock, Texas, and current president of the Southern Baptist Convention was president of the Pastors Conference in 1974.

## Wesley Wiley named to new HMB post



Wiley

ATLANTA (BP)—The Southern Baptist Home Mission Board has named H. Wesley Wiley as northeast area director of the program of cooperative ministries with National (black) Baptists.

Immanuel Mc-

Call, director of the department of cooperative ministries with National Baptists, said Wiley would work in New York, Pennsylvania and the District of Columbia.

He primarily will be assisting Joseph Bass, the new executive director of the Home Mission Board of the Progressive National Baptist Convention in developing stewardship and mission concepts.

Before assuming the new post, Wiley had been director, for more than six years, of cooperative ministries with National Baptists for the District of Columbia Baptist Convention, which is aligned with two national bodies, the Southern Baptist Convention and the American Baptist Churches.

A native of North Carolina, he is a graduate of Virginia Theological Seminary and also attended Shaw University. He has done graduate study at Virginia Union University, American University and Southeastern Seminary.

Wiley served as pastor of churches in Caswell County, Roxboro and Winston-Salem, N.C., from 1941-1964, excluding a three-year stint as director of the Southern Baptist city mission in Winston-Salem, during 1952-55.

In 1964, he became pastor of Springfield Church in Washington, D.C., and served there until joining the convention staff in 1968.

## 40th Annual Pastors Conference

Southern Baptist Convention  
Miami Beach Convention Center  
June 8-9, 1975

Theme: "The high calling of God"

Sunday night joint session with Woman's Missionary Union

7:00 "One world, one witness," Samford University A Cappella Choir

Welcome, Mrs. R.L. Mathis and James L. Pleitz

Solo, Aeimiko Iinuma, New York

Foreign missionary commissioning service, Baker James Cauthen and Foreign Mission Board staff.

### Monday morning session

9:50 "The pastor—called of God," Bill Self, Atlanta, Ga.

10:15 "The pastor—preparation for service," Charles Fuller, Roanoke, Va.

10:50 "The pastor—a teacher rightly dividing the word of truth," Russell Dilday, Atlanta, Ga.

11:30 "The pastor as a father and husband," Mrs. Norman Vincent Peale, New York

### Monday afternoon session

2:15 Testimony—"In all thy ways acknowledge Him," Steve Davis, University of Oklahoma

2:30 "The pastor as an evangelist," Ralph Smith, Austin, Tex.

2:55 "The pastor—a man under command," Carl Bates, Charlotte, N.C.

3:10 "The pastor—a proclaimer of God's word," W.A. Criswell, Dallas, Tex.

### Monday evening session

7:10 "The pastor—his involvement in the community," John Claypool, Ft. Worth, Tex.

7:35 "A new man in Christ Jesus," Charles Colson, McLean, Va.

8:05 "The joys of being a pastor," James Monroe, Ft. Walton Beach, Fla.

8:35 "The pastor—the rewards for faithfulness," R.G. Lee, Memphis, Tenn.

President—James L. Pleitz, Pensacola, Fla.

Vice-President—Donald L. Dyer, Baton Rouge, La.

Secretary—Joe Bob Mizell, Tuscaloosa, Ala.

Music Director—Paul Royal, Pensacola, Fla.



## Can we live victoriously?

March 30, 1975



Pike

Hebrews 13:20, 21; 1-8 | Corinthians 15:3-15, 58

C William Fisher, in his book, "Don't Park Here!", wrote "Life is a way, a road, a thoroughfare, not a parking lot. Life is an arena, not a bleacher seat. Life is for growth, for movement, for development, for struggle, for

progress." The writer of Hebrews in this last chapter, holds up a "no parking" sign to all those who would look. To these early Christians, the writer gives encouragement for victorious living.

### 'No Man Is an Island'

This time-worn phrase says to us that meaningful living and growth are dependent upon significant relationships. The writer of Hebrews also understands that in order for these early Christians to hold on to the faith, they must have fellowship with others who would offer mutual encouragement for endurance in their new covenant relationship which Christ had established with his people.

### Continue in love

The congregation is encouraged to continue to show brotherly love to all children of God. The emphasis is on the idea of "don't slack in your showing of love." It would be easy in the world of persecution in which they lived, to become more concerned with self than they were with others. They are told to express their love by greeting and offering hospitality to all Christians even if they are strangers. They are to remain faithful in their love and concern for those in prison. They could very easily be cast into prison themselves. They should feel and suffer with the prisoners because they were of the same body. Truly the startled exclamation of a ancient historian, "Your Master has made you all brethren," would ring true of these early Christians if they would follow the leadings of the writer.

### Be pure

As they held onto their faith in Christ the people were told a practical application of their faith was to be pure in family living and in attitudes. The marriage vows were to be kept because human sexuality, when exercised within the will of God brought honor to God. Many of these early Christians had lost all their possessions and wealth as they either gave what they had to the cause of Christ or had to flee and leave it all

behind in the face of persecution. Thinking about all they had lost could very easily begin to dominate their thinking. Recovery of lost wealth might become their ultimate concern. However, they are reminded of a great promise of God to help them overcome this temptation. God declares in scripture, "I will never desert you, nor will I ever forsake you." What could ever harm them or get them down as long as God was on their side? God on their side outweighed a world against them. They were to keep their minds pure and free from covetousness.

### Follow the example

Many great leaders had lived by faith and had gained the victory. The writer has given a grand march of the men of faith in chapter 11. Now, he exhorts the listeners to imitate this same kind of faith in their own lives. The circumstances of living might change and different problems might arise but their promise of victory was not dependent upon their strength to remain true. Victory was based on the unchanging Christ! The same Christ that was present during the creation would help them overcome their temptations. The same Christ that was their strength at present would be the one to support them in times of weakness in the future. They were encouraged to "hold to God's unchanging hand."

### Benediction

Verses 20-21 are a prayer of benediction for all those to whom the writer has been speaking. The "God of Peace" indicates that God is one who gives victory in battle that results in peace for his children. He is the God that raised Christ, the great Shepherd, from

the grave and made the eternal sacrifice of Christ the basis of a new covenant with his children. It is the prayer of the writer that this same God would equip all the children of God with all the necessary qualities that it took to remain in and do his will. All would be done in honor of Christ who gave his life, a ransom for sinners.

### Paul says it also

In 1 Corinthians 15 Paul declares that the resurrection of Christ, which was witnessed to by many people, was the bedrock foundation of our Christian faith. On this event we base our great hope. Christ is alive. He lives today. He intercedes for us with the Father. One day he will come again!

Paul, based on this belief, encourages all the children of God to remain steadfast, immovable, knowing that their toil was not in vain. Keep on keeping on. Christ gives us victory.

### Don't park here

On this Easter Sunday let us not park and bemoan our fate. Don't be discouraged. Even though things are not the best in our nation and evil seems to raise its ugly head all around us, we still have a Christ who lives today! Keep your mind on Christ instead of cash. Think of the Master instead of money. Dwell on God instead of gold. When we base our faith on a living God we can experience a victory in living. There is not time to park and wait. We must move forward in living a life of faith grounded in Jesus Christ, our great high priest. He alone can keep us. Our endurance is resting on him. Look up brother, He is alive!

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# Life and Work Lesson.

March 30, 1975

## Continuing his mission

Luke 24:1-5, 36-49

A man came to my door one day, firmly planted his feet on the front porch, and boldly asked: "How many Bibles are there?" I suspected the answer he wanted but I began naming various translations. He interrupted me to say there was only one; namely, the King James Bible. He didn't believe in modern translations.

But God does. He encourages us to translate truth into life. In a sense, we are interpreters for God. People learn about God or stay blind about God through us. And since we usually utter most of our religious remarks at church, we should at least live consistent with what we say. That is translation.

Just like it says in the book of Genesis: "And God said." Well, Jesus Christ is what God said. He is the Living Word of God. The Gospels record what Jesus said. But, as with God, Jesus was before he spoke. In other words, what he said was an extension of his character.

At times Jesus' disciples heard what he said but made no connection to what he was. For instance, he said he was going to die and then he would rise again. When he did in fact die, they had trouble believing in the resurrection. They heard him say he came to give life but they were slow to learn he was Life.

For instance, some women came early to the tomb to attend his body. They were disappointed to find it missing. Such is the way of human thinking. God's way is often so awesome that we stumble over our own ignorance. It took a while to grasp the significance of the open tomb.

### "Jesus....in the midst"

William Barclay, in his fine commentary on Luke's Gospel, reminds us of our too common tendency to overlook the fact that Jesus is alive and present. We regard him as a life to be studied...a person about whom we want to learn every detail possible. Where did he walk, how did he act, what did he say or do? Note, for instance, that there are more study groups today than prayer groups. Jesus is a most interesting person but he must be more than an historical figure if we would really get to know him. He is present...he is alive.. he is with us today!

Then, too, some of us see Jesus as a perfect example of living. That indeed can be very discouraging. We lose our patience, lack his compassion, and say and do the wrong thing most of the time. How could we ever measure up to Jesus?

The great thing about Christianity is our relationship to this ever-present Christ who guides us gently in his work. He understands us, helps us, strengthens us, encourages us along the way. He

never gives up on us. He is a living presence to help us to live.

Jesus' mission continues in our midst!  
"Ye are witnesses"

Jesus never appeared to unbelievers. That is, those who were not on his side, who did not love him, never saw his resurrected body. The only way these people knew Jesus was alive was through witnesses. Many of them became believers because of what they saw in the lives of these witnesses.

Such is the way it is today. No one ever becomes a Christian except through some kind of human witness. It may be a word written, a word spoken, or a life lived; but always a human witness is involved.

You are witnesses of God's planned salvation. The mission of Christ was planned and revealed years before it came to pass. It was all God said it would be and it was more than any man hoped it could be.

You are witnesses of God's loving outreach. Oh do not miss the world-wide scope of the Gospel! Watch out for local circumstances which consume your money and your time so much that little is left for world outreach. Let not your church become so local and independent that it becomes separated from God's overall plan to offer repentance and forgiveness to every man. Preach the Good News everywhere or you have not preached it anywhere!

Jesus' mission is to be continued until every person has heard!

### "Tarry...until...power"

God is so patient! He thrilled the disciples by raising Jesus from the dead and they went wild with excitement and joy. Yet he told them to lay low awhile. Imagine telling a new Christian to wait a bit before getting involved in Christ's work.

They were not permitted to do much witnessing.

They were told to delay carrying out Christ's orders.

They were instructed to stifle their preaching.

The truth is, they needed power. They first had the joy, the thrill, the excitement. But they needed the power to endure when all else wore thin. They needed the Spirit's convincing power. They needed the Spirit to assure them Jesus was indeed alive and with them each day. Can there be anything greater than Christian assurance?

Let us be consistent here. If we insist on singing great songs of assurance, why then do we preach guilt sermons? If we accept a person's profession of faith,

then why do we keep planting doubts? One hundred out of 100 Christians need the assurance of God's love and care more than anything else. Power and assurance are certainly related.

Jesus' mission will be continued only by his power!

Another man came to my door and his life was such a translation of Christ's love that I was made stronger. I believed even more in the work of God.

"Lord, search out in me all hidden sin,  
And may Thy purity within  
So cleanse my life, that it may be  
A vessel wholly fit for Thee."—Anon.

This lesson treatment is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

## Baptists in Spain story is televised

MADRID (BP)--Baptists were recognized in two interfaith Spanish television programs here.

Non-Catholic religious groups, including Baptists, were spotlighted in a recent 30-minute nationally televised special, according to European Baptist Press Service (EBPS).

In another televised religious special, EBPS said, Juan Luis Rodrigo, the pastor of First Baptist Church, Madrid, took part in a 30-minute televised panel discussion, with representatives of other Christian denominations, to highlight observance of "The Week of Christian Unity" in Spain.

Baptists were represented in the program on non-Catholic groups by filmed parts of a service in Second Baptist Church of Madrid. As representative parts of a worship service for each religious group were presented, the founding date, number of churches and members in the country were flashed on the screen.

Among Baptists represented were a visiting youth choir and a hand-bell group from First Church, Oklahoma City. Jose Cardona, pastor of Second Church was filmed baptizing two persons. Preaching was Jose Borrás, professor in the Baptist Seminary here and president of the Baptist Spanish Union.

Included also were the Episcopal Reform Church, Church of Jesus Christ of Latter Day Saints (Mormon), Muslims, Spanish and Gypsy Pentecostals.

Spanish journalist and Church of Christ Pastor Juan Antonio Monroy said during the "non-Catholics" special that "Spain now has more freedom than many other countries of Europe," EBPS noted.

# Spanish Seminary begins building

ALCOBENDAS, Spain (BP)-- Construction on the first unit of the Spanish Baptist Seminary has begun following a recent groundbreaking ceremony at the site in this suburb of Madrid.

According to the seminary's director, Southern Baptist missionary Gerald A. McNeely, this will be the first of two proposed buildings to be located on the property acquired several years ago on the outskirts of the Spanish capital.

The seminary, formerly located in Barcelona, was moved to Madrid in 1971. Due to delays in building, the seminary used the facilities of the English-speaking Immanuel Baptist Church and a rented apartment for two years.

McNeely said he anticipates that two floors of the three-story building now under construction will be ready in time to provide facilities for the seminary's next semester which begins in October.

The first unit will have classrooms, administrative offices, a library and instructor's offices. The third floor, to be completed as funds are available, will provide dormitory space and efficiency apartments for married students.

A second unit will consist of a smaller, one story, chapel-conference area building.

The Spanish Baptist Seminary, with 23 students currently enrolled, trains pastors and other workers for churches of the Spanish Baptist Union. The three-year plan of study is similar to that of seminaries in the United States and Europe.

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## A smile or two

A pint sized lumberjack walked into Weyerhaeuser's Washington State Forestry Camp and asked for a job in the woods. The foreman sized him up and said, "You look pretty small for this kind of work."

"Don't let that fool you," the fellow replied. "I may be small but I'm plenty tough and I work fast!"

"Where have you been working?"

"In the Mojave Forest in Southern California."

"There's no forest in Mojave," the foreman snorted. "That's all desert land down there."

"See what I mean?" the man replied. —  
*Brief Cases*

□□

An anecdote which is often told of Abraham Lincoln involves General George B. McClellan who was then Commander of the Union force and was conducting a waiting campaign. He was so careful to avoid mistakes that little headway was evident. President Lincoln wrote him a letter which said: "My Dear McClellan, If you do not want to use the army, I should like to borrow it for a while. Yours Respectfully A Lincoln."

□□

A young fellow was being brought up by very dignified English grandparents in America.

One day a bow-legged cowboy came by, and the boy said, "Hey, look, I ain't never seen nothing like that."

His grandmother said, "Son, I will help you improve your English," and she bought him a set of Shakespeare which he began to study.

Later she took the boy to town to see how he had progressed. When he saw a cowboy this time, this is what he said: "Haq, what manner of men are these with their legs in parentheses?" — CLYDE MURDOCK. *A Treasury of Humor*

□□

A young man entered a jewelry store and asked to see diamond engagement rings.

"What price do you have in mind?" the salesgirl asked.

"About \$100," the customer said.

The salesgirl brought out a tray. "These are our Canardly diamonds," she said, placing them on the counter.

"What is a Carnardly diamond?" the young man asked.

The salesgirl smiled sweetly and said, "Can 'ardly see it." — *Brief Cases*

□□

One way to make your contributions anonymously is to not sign your checks.

Reprinted from 'Quote' Magazine

## Attendance report

March 16, 1975

Church	Sunday School	Church Training	Church Additions
Alexander, First	70	45	2
Alma, First	333	65	
Alpena	68	31	
Augusta, Grace	97	60	
Bentonville, Mason Valley	59	35	
Berryville			
First	165	70	
Freeman Heights	130	50	
Rock Springs	84	57	
Rooneville, First	271	237	3
Cebol, Mt. Carmel	248	98	2
Clinton, Friendship	173	53	
Concord, First	93	21	
Conway			
First	654	201	2
Pickles Gap	192	124	3
Second	304	172	
Crossett, Mt. Olive	406	210	1
El Dorado, Trinity	171	87	1
Forrest City, First	684	157	9
Fl. Smith			
East Side	264	64	1
First	1262	302	10
Grand Avenue	802	302	11
Mollett Mission	34		
Temple	165	84	
Trinity	169	73	
Windsor Park	801	254	5
Geartfield, First	85	36	
Gentry, First	202	55	2
Gillham, First	86	60	
Grandview	71	57	
Greenwood, First	263	118	
Hampton, First	164	84	
Hardy, First	149	48	10
Harrison			
Eagle Heights	318	157	1
Woodland Heights	80	54	
Helena, First	287	94	
Hope, First	415	105	1
Hot Springs			
Memorial	81	43	
Leonard Street	87	65	2
Park Place	316	80	2
Hughes, First	201	85	
Jacksonville			
First	429	94	2
Marshall Road	300	107	9
Jonesboro, Nettleton	249	93	2
Kingston, First	54	30	
Lavaca, First	281	116	2
Little Rock			
Cross Road	95	84	1
Crystal Hill	141	57	
Geyer Springs	735	213	5
Life Line	545	122	
Martindale	104	58	1
Woodtown	146	80	
Magnolia, Central	591	159	2
Monticello			
First	313	63	
Second	301	94	5
Murfreesboro, First	158	84	
North Little Rock			
Calvary	481	166	2
Park Hill	774		1
Paragould			
Calvary	735	160	
East Side	189	81	
First	461	101	1
Paris, First	417	87	
Pine Bluff			
Centennial	159	82	3
East Side	214	115	
First	540		8
Second	147	80	
Sulphur Springs	195	117	2
Watson Chapel	242	97	4
Rogers			
First	565		1
Immanuel	501	111	1
Russellville			
First	511	96	
Second	176	92	4
Sheridan, First	295	96	
Springdale			
Berry Street	90	45	2
Caudle Avenue	121	57	
Elmdale	333	93	1
Texarkana, Trinity	281	200	10
Van Buren, First	540	145	2
Mission	34		
Vandervoort, First	54	25	
Warron, West Side	82	54	2
West Helena	272	78	
Woolster	130	100	



# Baptists urge religious liberty in Russia, India

by W. Barry Garrett

WASHINGTON (BP)—Baptist concern for religious liberty dramatically surfaced here March 5 as Baptist representatives visited the Russian and Indian embassies in the United States capital.

Robert S. Denny, general secretary of the Baptist World Alliance presented Baptist concerns for religious liberty in Russia and India on behalf of the Baptist Joint Committee on Public Affairs, the Ohio Baptist Convention (American Baptist) and the Baptist General Conference.

On his visit to the Russian embassy, Denny was accompanied by Joseph I. Chapman, executive minister of the Ohio Convention. Warren Magnuson, general secretary of the Baptist General Conference, and Donald E. Anderson, editor for The Standard, publication of the Baptist General Conference, joined Denny at the Indian embassy.

At the request of the Baptist Joint Committee on Public Affairs, Denny delivered to the Russian embassy a letter from the committee concerning the imprisonment of Georgi Vins, "dissident" Baptist leader in Russia, and the religious liberty for all people in the U.S.S.R. James E. Wood Jr. is the executive director of the Baptist Joint Committee,

maintained by nine Baptist bodies in the United States and Canada.

At the Russian embassy, the Baptists visited with Ikar I. Zavrazhnov, second secretary of the embassy of the Union of Soviet Socialist Republics, because Ambassador Anatoly F. Dobrynin was out of the country. It was explained that it is not the policy of the Russian embassy in the United States to receive resolutions and protests from private groups in this country. Nevertheless, Mr. Zavrazhnov agreed to read the Baptist communications and to report the visit to the ambassador when he returns.

Denny explained later that the Baptists were received courteously at both the Russian and Indian embassies. The Russian spokesman did not close the door to further discussion but said the possibility exists that they may talk to the Baptist World Alliance around the first of April.

The concern for religious liberty in India expressed by the Baptist General Conference representatives was stimulated by reported persecution of Christians in Arunachal Pradesh, India.

The Indian embassy said that it was unaware of the religious persecutions to which their attention was being called but that it would definitely look into the matter. Trilokinath N. Kaul is the ambassador from India to the United States. An educational and cultural attache at the Indian embassy received the Baptist delegation.

The Ohio Baptist resolution and the letter from the Baptist Joint Committee were triggered by the recent conviction and imprisonment of Vins, secretary of the Council of Churches of Evangelical Christians-Baptists, for violation of certain Soviet laws.

The Ohio resolution was presented to the Ohio Baptist Convention last October and was unanimously approved by the board of trustees of the convention on December 10, 1974. The resolution protested "cruel treatment of political prisoners for worshipping God, possessing Scriptures and other religious literature, baptizing believers and preaching the gospel of Christ."

The Ohio Baptists requested the Russian government immediately to release and pardon these prisoners. They claimed that, according to the modified Russian Constitution and article 18 of the Universal Declaration of Human Rights approved by the United Nations, "these

Soviet Christians have not violated the law."

The letter from the Baptist Joint Committee on Public Affairs to the Russian ambassador was more moderate in tone but equally insistent upon "religious liberty for all people of all faiths or of no faith in all parts of the world."

"We profoundly lament the abridgment of religious liberty, whether applied to Baptists, Jews, or any other religious bodies," the Baptist Joint Committee wrote. "While we may not be in agreement with all the religious views and practices of particular Baptists or Jews, we defend the right of all people to believe in and practice religion without interference from government. In fact, we believe that one role of government is to guarantee the right of religious liberty of the people rather than to restrict that liberty."

According to reports from India, 37 churches and 25 dwellings have been burned, 74 other dwellings damaged affecting 343 families, 53 persons physically assaulted, 16 granaries burned, 162 other granaries destroyed or looted, and 463 head of livestock and 1,273 fowl looted.

The persecution in Arunachal Pradesh reportedly has been directed solely toward the Christian community.

In its presentation to the Indian embassy, the Baptist General Conference spokesmen pointed out that the Indian Constitution guarantees religious liberty for all the Indian constituency. They appealed to India to protect the religious liberty of the Indian citizens.

The Christians in Arunachal Pradesh are reportedly not the product of missionary activity. Rather, citizens of that state, visiting elsewhere, brought back the Christian message themselves.

Magnuson and Anderson pointed out that "the Arunachal Pradesh Christians have not been coerced to leave their local religion to become Christians; they have become Christians voluntarily, and should have the freedom to remain Christians without harassment and without persecution."

The Baptist General Conference, originally composed of immigrants from Sweden, is a fellowship of 115,000 members in 700 churches in Canada and the United States. It is active in both the Baptist Joint Committee on Public Affairs and the Baptist World Alliance.

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