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March 5, 1970

Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

March 5, 1970

Back to earth

One of my dear, dear fans, a layman in First Church, Nashville, Ark., "thrilled my soul," as Jesse Reed would say, with something he revealed to me during the Evangelism Conference this year.

"I cut out and paste in scrapbooks everything you write, both in your column and in your editorials," he said. "And I find this to be mighty good material for use in talks in opening exercises and on other occasions."

Fortunately, I was not wearing either a vest or a hat at the time, and so nothing popped. But before we had floated too far on Cloud 9, my friend continued with something that got us back to earth pretty fast.

"Do you ever look back through what you have written?" he asked, rather innocently, I thought.

"Yes," I confessed, deciding that I would tell the truth. "I paste up this stuff, too, and sometimes I do browse back through it."

"Had you noticed," he asked, "how similar the things you have been writing lately are to what you were writing about five years ago?"

"No," I had to reply, in the interest of accuracy, "I had not noticed." But then, in necessary self preservation, I quickly recalled that one of the basic laws of learning is that we learn by repetition:

At the risk of having such a one "get to you" once in a while, it is a great encouragement for a preacher or a writer to know that out there somewhere in the congregation or among the readers is at least one—maybe his wife; his mother, or a deacon—who is paying attention to what he says.

Thanks, as W. A. Criswell would say, "dear, dear brother," for reading me! I would not take a million dollars for you! And anytime you have anything further to say to me, please say on. I will be listening with both ears!

With these thoughts I begin my 14th year as the editor of the *Arkansas Baptist Newsmagazine*—and my 41st year as Mrs. McDonald's husband! Thank you, Lord, and thank you, Arkansas Baptists—you, too, Maria—for all of these wonderful years.

As I said five years ago, in our issue of March 4, 1965: "Together let us undertake greater things for Christ and his cause today and in the days ahead. For 'the night cometh, when no man can work.'"

Erwin L. McDonald

IN THIS ISSUE:

AN INCREASE of 100 percent in membership is the goal of the Shannon Hills Church, Mabelvale. A photo of their new building and the story of their efforts to grow is found on page 5.

* * *

A NORTH LITTLE ROCK woman has been chosen to write a column aimed at women in the *Arkansas Baptist Newsmagazine*. Mrs. Bowen, who fills the shoes of Harriet Hall, is pictured on page 8.

* * *

VBS CLINICS for the state are listed this week on page 10. VBS workers will find the place and date for each association.

* * *

SBC MISSIONARY John Mills writes about the first worship service held in the war zone in Nigeria. See page 15.

* * *

BAPTIST STUDENTS discuss the problems of Christian living in the world as Ouachita University holds religious focus week. A review of the ideas expressed is found on page 6.

* * *

A SERIES of columns by Dr. Charles Ashcraft continues with a study of the problems of the ecumenical movement.

Arkansas Baptist *newsmagazine.*

March 5, 1970

Volume 69, No. 10

Editor, ERWIN L. McDONALD, Litt. D.

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

The mounting problem of dope

The death of a young man from drug addiction, in Tacoma, Wash., recently, focuses the attention of the nation on one of its most serious problems.

The well-dressed, lifeless body of Richard Allen Hon, 20, was found in a railroad boxcar in Tacoma, along with a note the youth had written to his father, James Hon, before taking a fatal drug dose.

"I think you know the reason I've done this," began the note. "Dope ruined my life and took away my happiness forever. I could never live in the state of mind I was in. Please don't hate me too much for what I have done. I thought I found truth in what I was doing, experiencing life. But I found out it was death I was tripping on. . . . I hope to God people taking dope find what I found in it sooner than I did."

The parents said that their son had been experiencing recurring bad "trips" on LSD and marijuana during the last few weeks of his life.

As to the extent of drug addiction across the nation, the Louis Harris survey reports that a total of nearly 15 million Americans say that someone "close to them" uses marijuana. Among

Needed: Uplook for the Downcast



teenagers, the proportion totals 28 percent. And 31 percent among college students say either they or some close friend uses "pot."

One in 10 Americans, reports the survey, says he knows someone who has used LSD while an indicated 4.4 million persons have intimate connections with someone who has tried the hallucinogenic drug. Concentration of use among pre-college teenagers rises to 13 percent and, among college students, to 17 percent.

More and more schools, including grade schools, are being caught up in the drug traffic.

Here is a problem that demands united confrontation by the home, the school, and the church, as well as the police.

Pine Bluff bright spot

Announcement of a city-wide, interracial religious service to be held in the Pine Bluff High School gymnasium on Saturday night, March 7, comes as a bright spot in the news. (See story elsewhere in this issue.)

High School young people, both black and white, will participate in a program which will include "calling the Hogs," singing religious songs, and listening to Christian testimonies from University of Arkansas football stars.

On Sunday following, Christian athletes will speak in a number of Pine Bluff churches, including both Negro and white churches.

This represents human relations on a high and positive plane. The sponsors of the events—the Fellowship of Christian Athletes chapters of Pine Bluff High School and the Watson Chapel High School—are to be commended.

"A sensible burial"

Apropos of our "Personally Speaking" column last week on "A sensible burial," Pastor James A. Walker of First Church, Warren, wrote:

"Bro. Mac:

"A pine box, polished, for me. Just one more thing. I hope someone will place a single yellow rose on top."

So far, my mother is the only other reader who has reacted to this particular column. She feels the same way about it that I do.—ELM

Denominational primacy —and denominations

(7th of a series)

Strong denominations send out more missionaries, operate more institutions, grow stronger churches, exert a greater



DR. ASHCRAFT

impact upon society and bless more people. Many noble denominations have thrived in America, each making worthy contributions to the historic faith. The family of denominations has blessed our nation, and also one another. The ferment of maximum mission effort, the genius of

the private enterprise concept, a strong sense of independency and the wholesome spirit of competition has given us much as evangelicals.

One of the saddest of all moments is to reflect that some of the noblest are no longer in places of prime leadership. Our nation, as well as all of our fellow brethren, need the strength of their once steady voice as well as the freshness of their distinctive contributions in this uncertain hour. All are losers when any one among us suffers decline.

Some who have been greatly involved in the ecumenical experiment have noted losses in their finances, candidates

for the ministry, support for their institutions and now face the full impact of earlier decisions. Strong denominations, desirable or otherwise, indicate the confidence of their followers. Declining figures reflect loss of confidence or interest by the constituents of the respective orders.

Strong denominations as well as strong churches are not accidents. They exist by virtue of planning, work, and constant renewal. Whether expression of love to Christ through denominational processes is still acceptable, or merging into something else should be considered, I beg you to consider the following statement.

Wise business men facing bankruptcy must choose either to go out of business, put in motion corrective procedures to make their businesses pay their way, or take on a partner who can contribute to the solidarity of the firm.

He who would pull his own business from the hands of the receivers would hardly seek an ally whose plight was worse than his. Any coalition of losing teams is no assurance of a pennant club. Reducing the number of missionaries, closing out seminaries, disbanding churches, giving away colleges does not appear to be a success story.

Baptist beliefs

Such as should be saved

BY HERSCHEL H. HOBBS

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

“And the Lord added to the church daily such as should be saved”—Acts 2:47b.

“Such as should be saved.” Some see this as teaching predestination. Or that the Lord added to the church only those who had been predestinated to salvation.

The doctrine of predestination has caused much difference of opinion among Christians. This is also called the doctrine of election. Some see this to mean that only certain ones are elected to salvation. They emphasize God's sovereignty to the neglect of man's free-will. However, it should be noted that in Ephesians 1:4ff. in eleven verses “in Christ” or its equivalent occurs ten times. “Chosen” in verse 4 means to elect. But “predestinated” in verse 5 means to mark out the boundary beforehand. In his sovereignty God marked out the boundary of salvation. He elected that those who are “in Christ” shall be saved. In his free-will man may choose whether or not to be “in Christ.”

In this light how may we understand such as should be saved? Unfortunately the King James Version does not properly translate the Greek text. This phrase translates a present passive participle, “the ones being saved.” It may read “those being saved from time to time.” The word “added” renders an imperfect tense of a verb meaning to place to, thus, “the Lord kept on adding.” The best text does not have “the church.” It reads “to them” or the body of believers. But it was done by the Lord, not merely counted by men.

So the sense is that those who from time to time were saved through faith in Christ were added to the body of believers. It was not a select few, but as many as chose to be “in Christ” by believing in him as Saviour.

All the zeroes in the world equal nothing unless there is a one before them and all the zeroes in the world do not add up to one. The people who condemn denominations as the “abomination of desolations” will not be able forever to maintain their section in the yellow pages. One man's opinion but I must say it!—Charles H. Ashcraft, Executive Secretary

The cover:



Hero of the faith

This statue of early Baptist leader Roger Williams stands in Roger Williams Park, Providence, R. I. It was designed and sculptured by Franklin Siminnis, Rome, Italy, and was erected by the city of Providence in 1877.

Director L. O. Griffith of the Division of Communication of the Home Mission Board of the Southern Baptist Convention, who made this photograph available to us, wrote:

“Plans for the observance of the 125th anniversary of the Southern Baptist Convention and the two mission boards include a recognition of the rock from whence we were hewn. . . . We are desirous of blending the old and the new together to give challenge and direction for missions in the 70s. . . .

“It seems to us that a recognition of the heroes of faith, the people whose shoulders we stand on, is in order. . . .

“Roger Williams, a hero of the faith, through his sacrificial efforts for church and government, established a free church in a free state.”

Arkansans write for Encyclopedia

Fifteen Arkansans are among the writers of materials for Volume III of the Encyclopedia of Southern Baptists, to be published by Broadman Press next spring, according to Thomas A. Hinson, pastor of First Church, West Memphis, Arkansas state committee chairman for the publication.

Writers and assignments are:

B. K. Selph, Arkansas Baptist State Convention history since 1956; Don Hook, Separation of Arkansas Baptist Medical Center from the Convention; Carl Overton, Convention, Church, and Fellowship Problems;

Maurice Caldwell, Arkansas Baptist, Children's Home; George Blackmon, Ouachita Baptist University, Arkansas Baptist Historical Society, and biographical sketches of J. F. Queen, T. D. Brown, L. M. Sipes, and J. S. Rogers;

H. E. Williams, Southern Baptist College; Erwin L. McDonald, Arkansas Baptist Newsmagazine; Ralph Douglas, Arkansas Baptist State Assembly, Siloam Springs, and Camp Paron;

Ed F. McDonald, Jr., Arkansas Baptist Foundation; T. L. Harris (with George Blackmon), Ben L. Bridges biography; Walter Yeldell, W. J. Hinsley biography; Lawson Hatfield, Edgar Williamson biography; J. Everett Sneed, E. P. J. Garrott biography; Nadine Bjorkman, statistical table from 1956 to 1969; and J. T. Eliff, associational changes since 1956.

Editor McDonald is a member of the Encyclopedia editorial committee, which met recently and turned over to the printers the first manuscripts for setting in type.

Revivals

Garden Homes Church, Feb. 12-16; Ed Walker, evangelist, Louis Jeffers, singer; 31 rededications, one profession of faith. John Hurd is pastor.

Mason Valley Church, Feb. 16-21; Jamie Coleman, pastor at Green Forest, evangelist; 13 professions of faith, one by letter, two by statement, 12 rededications. Bill Wall is pastor.

Centennial, Pine Bluff, Feb. 16-27; Larry Taylor, evangelist, Jimmy Gray, singer; 22 professions of faith, three by letter. J. W. Whitley is pastor.

First, Stuttgart, March 15-22; Don Harbuck, pastor of First Church, El Dorado, will be evangelist, Van Evans will lead music. David C. George is pastor.



First Church of Shannon Hills, Mabelvale

100% increase is goal of new Shannon Hills church

First Church of Shannon Hills, Mabelvale, begun as a mission when a group of interested residents of the community held a meeting in a store building on a cold, rainy night Feb. 15, 1966, is now a duly constituted church with a full-time pastor, an attractive, brick building, and a fast-growing membership.

According to Gene Davis, pastor of the church, the church had its beginning in the hearts and minds of R. V. Haygood, former superintendent of missions for Pulaski Association, and H. L. Lipford, retired Baptist minister living in the area.

Site for the church was secured by the Pulaski Association and the association provided a portable trailer as the first meeting place.

Workers from Second Church, Little Rock, helped with a survey of possibilities for the new work. Morris Young, director of church ministries of Second Church, served for some time as leader of the new development.

South Highland Church, Little Rock, made monthly contributions over a period of more than two years to assist in the building of a permanent meeting place. The State Missions department of the Arkansas Baptist State Convention also contributed funds for the building.

A lay couple, Mr. and Mrs. E. A. Hille, Little Rock, supported the work with their offerings and personal services, along with many others.

The first morning worship service was held on April 10, 1966, inaugurating full-time services, including mid-week prayer meeting.

Mr. Davis, who was serving at the time as pastor of West Side Church, Little Rock, was called to the pastorate of the church on Oct. 9, 1966, and Melvin Atwood was elected music and youth director.

The church was officially constituted on Jan. 22, 1967, with 28 charter members.

In the first two years, the church membership had an 89 percent increase, Pastor Davis reports. The church is now three times the size it was the day it was constituted.

Members of the church regard the church as "Mission Possible," with a goal of 100 percent increase in membership this year, Mr. Davis reports.

Evangelism chairmen to attend crusade

Associational chairmen of evangelism in Arkansas are being invited to attend a "New Life in Christ Crusade" at Mid-South Coliseum, Memphis, March 8-13.

According to Gerald Martin, pastor of Poplar Avenue Church, Memphis, who has extended the invitation to Arkansas, SBC President W. A. Criswell will be the featured speaker for the services, which will begin each night at 7:30, and Tuesday night, March 10, has been designated "Arkansas Night."

Jesse Reed, secretary of evangelism for the Arkansas Baptist State Convention, will attend the Tuesday night service and will be introduced at that time, along with other Arkansas visitors, by Ramsey Pollard, crusade chairman.



OUACHITA STUDENTS Larry Horne, John Lindsey, and Leonard Miller chat with Meru Mims, director of Ouachita's religious activities, and H. D. McCarty during Religious Focus Week at Ouachita.

Ouachita students focus on Christian life in the world

By MARIE HYDE

"What in the world are we coming to when nobody cares, nobody dares to love his brother, to get involved?"

This was one of many questions asked during Ouachita University's Religious Focus Week, Feb. 9-13.

For many Ouachita students it was a week of involvement, a time, in the words of Dr. Daniel Grant, new president of the university, to "come to a screeching halt and look at this and see how it relates to the big issues in life . . . to bring to a focus what the Christian life is here."

"This isn't any time to run and hide. I'm glad I'm alive," Razorback Chaplain H. D. McCarty told students. McCarty, who is pastor of University Church, Fayetteville, said that "the times are changing, but don't get shook. Know Christ, really know him—Don't fake it. And then we'll be on the way toward solving the problems we are facing today."

O. Phillip May, associate pastor of Broadway Church, Knoxville, Tenn., spoke to students regarding social changes. He stressed the need for a "total ministry to the total man" and called on Christians to see the need to move "from talking to doing, proving our faith by our works."

"Change is not new. . . it is the direction and dimension of change that is going to be important," said Richard B. Cunningham, assistant professor of systematic theology and Christian philosophy at Golden Gate Seminary, Mill Valley, Calif.

Dr. Cunningham stressed the need for laymen to be involved in the ministry of their church, since the church of the 70s will be "much more of a servant church, earning the right by its life to preach the gospel, and with the bulk of its ministry to be carried on by deeply committed laymen." He sees the pastor's key role as that of equipping and enabling laymen to serve.

"Are there two Gods?"

During a racial dialogue, one of Arkadelphia's black ministers asked, "Are there two Gods? Is there a white God and a black God? When you pray the Lord's prayer, are you including me in 'Our Father?'"

The panel, composed of three black Arkadelphia community leaders and four focus week team members, agreed that "some of the issues labeled as racial problems are not racial but human. They agreed that fear is one of the major barriers to overcome.

"We may want to go the extra step of the way," they agreed, "but too often we are concerned about what other people will say. Once we get over the fear of tackling the problem, we are 90 percent on the way to solving it."

"Are Christian love and political power incompatible?" was the questions discussed in a seminar conducted by Dr. Grant. "The real problem," he said, "may be not so much that politicians aren't Christian enough, but that Christians aren't political enough."

He pointed out that loving one's neigh-

Ouachita graduate gets Ph.D. degree

Gordon Wayne Cagle Jr., formerly of Arkadelphia, was awarded the Ph.D. degree in chemistry by the University



DR. CAGLE

of Arkansas at Fayetteville at mid-term this year. He is the son of Mrs. Mildred Cagle, Arkadelphia, and the late Wayne Cagle. Dr. Cagle was graduated from Arkadelphia High School in 1961, from Ouachita Baptist University in 1965 with a bachelor of science in chemistry degree and was granted a research assistantship to the University of Arkansas.

While at Ouachita, he belonged to the Baptist Student Union, the Chemistry Honor Fraternity and the Science Club. He was the recipient of the Freshman Chemistry Award and the Sophomore Physics Award.

Dr. Cagle is presently employed as an analytical chemist by Union Carbide, Y12 Plant, Oak Ridge, Tenn. He and his wife, the former Carolyn Berry of Donaldson, live on Route 3, Clinton, Tenn.

Mrs. Cagle has a M.S. degree from Henderson State College and teaches first grade in the Linden School of Oak Ridge. Both are active members of Glenwood Baptist Church, Oak Ridge.

Vining to speak at NAIA meet

Ouachita University basketball coach Bill Vining is scheduled to speak at the NAIA Basketball Coaches Clinic, held in conjunction with the NAIA basketball tourney in Kansas City March 11.

Vining is one of three coaches scheduled to speak at the clinic. He will discuss "Offensive Basketball from a Single-Post Set."

Vining coached his Ouachita Tigers this year to a 16-2 AIC record. He has been head coach at Ouachita since 1954.

bor increasingly requires group action rather than individual action, and that the group action to love, help and serve our neighbor must be increasingly public or governmental or political action."

Mrs. Louise Mohr, field associate for the Faith at Work organization, told students her story. She told how she had spent more than 40 years of her life climbing the social ladders, always having everything she wanted, but searching for something to fill a void in her life. She said that she came to realize that God made each person with a "God shaped" void in his life that can only be filled by God.

Christian athletes to speak at city-wide rally in PB

A city-wide Fellowship of Christian Athletes rally will be held in the Pine Bluff High School gymnasium Saturday, March 7, beginning at 7:30 p.m., Don A. Nall, pastor of East Side Church, Pine Bluff, and chaplain of the Pine Bluff F.C.A., has announced.

The rally, which will be interracial and interdenominational, is sponsored by the F.C.A. chapters of the Pine Bluff High School and the Watson Chapel High School.

Five members of the F.C.A. at the University of Arkansas who will give their Christian testimonies at the rally are Bill Montgomery, Robert Dew, Terry Don Phillips, Mike Boshetti, and Dick

Bumpass.

A city-wide high school choir will provide music and cheer leaders from all seven high schools of the area will lead the audience in "calling the hogs."

On Sunday morning, March 8, the visiting Razorbacks will give their Christian testimonies in a number of Pine Bluff churches, both Negro and white, as they speak during the Sunday School hour and at worship services.

"The public is urged to attend," said Chaplain Nall. "We are expecting a tremendous turn-out as coaches and athletes from a radius of 50 miles are to attend.

Ouachita Tigerettes travel widely as outstanding team

ARKADELPHIA—The Ouachita Tigerettes of 1970 are known throughout the nation as a group of pretty coeds who play an exciting brand of championship basketball which perennially nets them a high national ranking.

But the Tigerettes of the early part of this century were a different story altogether. The 1909 Ouachita yearbook describes them as "the scrubs—neglected, pounded, kicked, cuffed and cussed, yet patient and longsuffering."

That team was not a girls' basketball squad, however. It was the football B team.

But there was a girls' basketball team at Ouachita around the turn of the century. The 1910 yearbook describes the girls' team, clothed in black from the soles of their feet to their necks:

"In the girls' department, basketball is much more popular, it being their only recreation. On account of the rules of the institution, no inter-collegiate games were scheduled. This did not harm the spirit of the girls however. . ."

In later years, both the B-team Tigerette "scrubs" and the girls' basketball team were discontinued.

Then in 1955 a new girls' team was formed, uniting the spirit of the former years with the name of the scrub team.

"We got started by accident," Coach Carolyn Moffatt recalls. "Most of the girls had played in high school and missed the activity. So at night several of them got together to play and they sort of evolved into a basketball team."

The Tigerettes, not an officially sanctioned team in their first season, played few games at home, since they had to

share a gym with the boys' team. Since girls' basketball teams were such a novelty, they played mostly games for fund-raising purposes.

"One of our major problems that first year was that we couldn't find any suits," remembers Coach Moffatt. Then someone discovered that Gables Cafe had some suits left over from a girls' team they had sponsored.

"We managed to talk them out of those suits; so for that first year we were known as the Gables Cafe players instead of the Ouachita Tigerettes," she recalls.

From that modest beginning the Tigerettes have forged a national prominence for themselves and for Ouachita. They took the state AAU championship in 1957 and in 1960, 61, 62, 63, 64, 65, 66, 67, 68 and 69.

In recent years the Tigerettes have been successful against the nation's strongest teams. Last year they finished sixth in the national tournament. The year before they had been ranked fourth nationally.

The Tigerettes' national prominence has come despite some severe obstacles. The main problem is the same one that plagued the Tigerettes in the mid-50's. Finances.

"Because of our having to travel so much, I suppose our budget is smaller than that of the college teams we play," says Coach Moffatt. "Everything has gone up and these long trips are quite expensive."

The long trips is one of the drawbacks to being a national power. Few of the area teams will play the Tigerettes; so they have to travel to find opponents.



Mr. and Mrs. Hankins are presented watches by Herbert Joyner, chairman of the deacons (center).

Clyde Hankins resigns Forrest City church

Clyde Hankins resigned recently from the pastorate of First Church, Forrest City, to accept the pastorate of Mt. Zion Church, Henderson, Ky., the church he pastored 45 years ago.

Mr. Hankins and his wife, Nina, have served more than 20 years around the world, including 25 years as missionaries to Brazil. Other pastorates were in Kentucky and at Mt. Ida, Ark.

The couple was honored at a reception at the Forrest City church, and were presented engraved watches. Mr. Hankins served there for four years and four months.

Form revival team at Ouachita U.

Two Ouachita University students have announced the formation of a youth revival team.

They are Bill Bowen, North Little Rock, a senior ministerial student, and Doug West, Dumas, a freshman music major.

In a mimeographed announcement signed by the two, they invite inquiries from any churches interested in having them for evangelistic services. Among references they list Pastor K. A. Pitt, of Baring Cross Church, North Little Rock, and Vester Wolber, of the Bible department faculty at Ouachita.

Henson is ordained

Gary Henson has been ordained to the ministry by First Church, Walnut Ridge, at the request of Mt. Zion Church, Huff. Moderator for the ordaining council was Carl White of Hoxie Church. The sermon was delivered by Jim E. Tillman, pastor of the Walnut Ridge church.



WRITER AT HOME—Mrs. O'Neal finds something in her "Fibber McGee" filing closet; gives attention to two of her hobbies, represented by 21-months-old Granddaughter Michele Ballentine and an Audubon hawk print which she mounted on a board, shellacked, and antiqued; and "hunts and pecks" on the portable typewriter on which she does her manuscripts.—ABN Photos

North Little Rock woman chosen to write women's column

A preacher's daughter who waited till she was past 40 to begin a career as poet-writer has accepted an assignment to do a women's column for the **Arkansas Baptist Newsmagazine** for the coming quarter.

She is Iris O'Neal Bowen, daughter of Rev. and Mrs. W. B. O'Neal of Gravel Ridge and wife of Burness Bowen, proprietor of Bowen's Grocery in North Little Rock.

A native of Ashdown, Mrs. Bowen was "raised all over Arkansas."

She recalls that 20 years ago, when her parents had been married 40 years, she heard her mother say that the O'Neals had lived in 42 different places since their marriage.

Mrs. Bowen was not with her parents at all of those addresses, but she lived with them at Mountain Home (where her father taught for some time at Mountain Home College), and at Gassville, Yellville, Lewisville, Southwestern Seminary, Judsonia, in Oklahoma (where her parents were missionary-teachers among the Indians), Searcy, Old Austin, Mountain View, Salem, and Salado (near Batesville).

The Bowens have two sons, three daughters, and six grandchildren.

Mrs. Bowen began her writing career in 1961, when she won a poetry contest sponsored by the **North Little Rock Times**. She has had a number of her poems and articles published, including

poems in **Home Life**, **Open Windows**, and **Jack and Jill**, children's magazine; and feature articles in the Sunday magazine of the **Arkansas Democrat**.

Although Mrs. Bowen's feature will fill the gap left recently when Harriet Grant Hall discontinued her "Woman's Intuition" to move with her husband,

Andrew Hall, to a Florida pastorate, she will probably choose a new title. She and the editor of the **Arkansas Baptist Newsmagazine** would welcome any suggestions from the readers.

In her first release, to be carried next week, Mrs. Bowen will be writing about "Birds and Miracles."

New subscribers to Ark. Baptist

Church	Pastor	Association
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New budget after free trial:

First, Tinsman	N. P. Dutton	Carey
First, Mulberry	Wendell Morse	Clear Creek

a deeper look

into conversion and its relation to Christian growth is found in Kendrick Strong's new book **THE DIVINE STAIRCASE**. A fresh and penetrating look into a subject that dates back to Old Testament times. Perfect for private use or group study. \$1.00 each; ten or more, 85¢ each. Order from

The Upper Room

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Assemblies open during off season

NASHVILLE (BP)—Ridgecrest Baptist Assembly, Ridgecrest, N. C., and Glorieta Baptist Assembly, Glorieta, N. M., both owned and operated by the Sunday School Board of the Southern Baptist Convention, have opened their facilities for off-season use by Southern Baptist groups.

"The assemblies have been used primarily during the twelve weeks of summer. But with heated facilities, we are now able to make facilities available year around for religious programs," Hubert Smothers, director of the service division, Sunday School Board, said.

Interested persons may contact Smothers; Mark Short, manager, Glorieta Baptist Assembly; or Ken McAnear, manager, Ridgecrest Baptist Assembly for information.

"Glorieta can accommodate up to 1,000 persons weekly during the off-season, while Ridgecrest has a weekly capacity of 1,500," said Smothers. "The facilities can be used for Baptist student conventions, church retreats, mission conferences, drama festivals, choir festivals, or any agency program."



Mr. and Mrs. Halsell

Observe 60th anniversary

Mr. and Mrs. W. C. Halsell, Little Rock, will observe their 60th wedding anniversary tomorrow (March 6). The couple were married in 1910 at Sweet Hill Church at Arkadelphia.

Mr. Halsell, a retired minister, and Mrs. Halsell, the former Annette Marbury, are natives of the Arkadelphia

area. They are the parents of four sons.

Mr. Halsell surrendered to preach at the age of 50, and was ordained by his oldest son. He and Mrs. Halsell have spent 11 of the 36 years since then as missionaries for Immanuel Church, Little Rock. They helped start 18 missions, 15 of which grew into churches.

THE TWO FACES

GIVING

WITNESSING

OF THE COIN



NEW PARSONAGE: Rison Church dedicated this \$35,000 house for their pastor Jan. 11. Pastor J. T. Harvill and his family were hosts for an open house which allowed the members to view the building, which provides 3,099 sq. feet of space. Ray Martin served as chairman of the building committee, which also included Mrs. James L. Moore, Mrs. Mark Glover, John Elrod and Vance Gray. Contractor was Charles Bunch Co.

The prodigal

Before

With cash and friends, I'll scatter
 joy,
 To create laughter be my employ.
 I'll drink and sing and dance and
 play
 And cast all horrid fears away,
 Till satisfaction reigns supreme
 And my day ends, a blissful dream.

After

Ah! home at last! Why, this is
 heaven!
 And this is love's great blessing
 given!
 The God was here, I knew it not;
 No more I'll leave this sacred spot.
 My choice for life! How foolish I
 To choose with hogs to live and
 die!

—W. B. O'Neal

Your state convention at work— Associational VBS Clinics for the State are listed

Listed below are the associational VBS clinics that have been reported to the Sunday School department office:

Bartholomew	Warren, First	April 20, 1970
Benton	Centerton	March 31
Black River	Tuckerman—College City	April 13-14
Big Creek	Salem	April 10
Boone-Newton	Harrison, Eagle Heights	March 16
Buckner	Waldron, First	March 26
Carey	Fordyce, First	May 4
Caroline	Lonoke	April 27
Centennial	Almyra	March 2
Central	Spring Lake Assembly	April 23
Clear Creek	Ozark, First	May 7
Concord	Fort Smith	March 19
Conway-Perry	Charleston	March 26
Current River	Perryville	April 17
Dardanelle-Russellville	Pocahontas, First	April 6
Delta	Dardanelle	April 27
Faulkner	South McGehee	March 19
Gainesville	Conway, Second	March 19
Greene Co.	Rector, First	April 9
Harmony	Paragould, First	April 9
Hope	Pine Bluff, First	April 23
Independence	Hope, First	May 5
Little River	Batesville, Emmanuel	April 7
Mississippi Co.	DeQueen, Kern Heights	April 6
Mt. Zion	Blytheville, Wilson	April 23-24
North Pulaski	Nettleton	April 9
Pulaski	NLR, Baring Cross	March 17
Rocky Bayou	LR, Geyer Springs	March 31
Trinity	Melbourne, First	April 9
Washington-Madison	Pleasant Grove	March 19
White River	Tyroneza	April 16
	Flippin	April 2
		March 20

Reduced to a trickle by upstream diversions

United States Army engineers began throwing switches and turning valves at midnight one November evening in 1966. By dawn the mighty flow of the Niagara River over the American Falls had slowed to a trickle.

For seven hours, the 8,000 cubic feet of water which usually plunges over the falls every second was reduced to 2,000. This gigantic power house became powerless during a seven-hour study of rock structure.

How was the Niagara Falls reduced to a trickle? This was accomplished by an upstream diversion, sending most of the flow over the companion Horseshoe (Canadian) Falls.

The Cooperative Program is a lot like a river that gathers mission monies from many streams of different sizes and channels it into one unified effort to reach the most people for Christ. It is the arm of the local church extending to the world.

Many Southern Baptist churches are tempted by "upstream diversions." Enough of these could reduce the flow of mission money from our churches to a trickle.

Building needs on the local level is a potential diversion. A church must minister to its own community first. That is the divine order—Jerusalem (home town), Judea (State), and then to the uttermost parts of the earth (Acts 1:8). But a church should look long and hard at the situation before it sacrifices its world outreach to upgrade its facilities.

Special offerings in the local church can divert mission money if they are not kept in proper perspective. No church should turn a deaf ear to these special offerings for state, national, and foreign mission causes. They serve as needed transfusions for specific mission causes. But the leaders of a church should continually inform their fellow members that the Cooperative Program is the heartbeat of support for mission causes around the world.

The Cooperative Program is Southern Baptists' program of cooperative concern for the world. It is possible only through the tithes and offerings of the individual Christian. His church's giving to world missions through the Cooperative Program is his guarantee that world missions support will never be reduced to a trickle.

Find the method you like best and use it for the glory of God.

How long has it been since you have introduced someone to Jesus? How long has it been since you have tried?—Jesse S. Reed, Sec. of Evangelism

Helping people come to God

The first and main essential in helping other people come to God is for us as Christians to live faithful, consistent



MR. REED

Christian lives. We must do this every day, not just on Sunday. Usually, the closer people walk with God the more concerned they are about other people having the same experience. This usually leads to prayer. "The effectual fervent prayer of a righteous man avail-

eth much." We should avail ourselves of this power and pray for the conviction and conversion of lost people. We shall not be satisfied until all the people we know that are lost come to God.

Not only should we live consistent lives, but we should speak to others about their salvation. We should watch for opportunities to speak to our unsaved friends and urge them to accept Christ as their Lord and their Saviour.

Tell them what Christ has done for you and urge them kindly but earnestly to accept Christ. This can be done many

ways. We can visit the poor and afflicted, the ones who are ignorant about the Lord's work, the ones who are indifferent, and the worldly people around us. We should be bold enough to put in a good word for Jesus when someone around us is "sounding off against God."

Many times Christians can help others come to God simply by leaving a tract concerning the Scriptures. Leave a tract on the table at a cafe when you leave a tip. I keep tracts in my pocket all the time and try not to let them become worn. One of my favorite slogans is, "Leave tracts behind your tracks."

If you are a little timid about talking to someone about Jesus, write a letter. In the letter you may also invite an unsaved friend to a certain church where he can be introduced to Jesus. Then when he is saved you will have a part in it.

As a Christian and church member you can help enlist others in the work of our Master. When you enlist an indifferent or a backslidden person you never know how much good will be accomplished. That person may help many people come to God later.

Chaplains schedule quarterly meetings

Chaplains to state institutions who work through the Missions Department of the state convention held their first working conference Feb. 20 at the Baptist Building.

R. H. Dorris, who directs the chaplaincy ministries, said that meetings will be held quarterly in an effort to upgrade the ministry to the training schools, prison, and the sanatorium. This first session was largely to orientate the new chaplains, Dewie Williams and Marion Reneau, to the needs in their work, and to review convention policies.

The next conference will be held May 6. Mr. Dorris said the group is hoping to secure some guests speakers for seminar-type studies in the field of counseling.



ARKANSAS CHAPLAINS (left to right) E. A. Richmond, Boys Training School; Dewie E. Williams, Cummins Prison; Marion O. Reneau, Training School for Girls; W. H. Heard, Arkansas Tuberculosis Sanatorium; and R. H. Dorris, Director of Chaplaincy Ministries

Clear Creek Ass'n

Pastoral changes, special announcements

By PAUL E. WILHELM
Missionary

William Powell, Ft. Smith, became pastor of Rudy Church, northwest of Alma, Feb. 1. Mr. Powell has served as pastor of Shibley Church and Shady Grove Church, both near Van Buren, in Clear Creek Association.

Kibler Church, near Alma, reached over \$1,000 in the Lottie Moon Christmas offering the 2nd year in succession. John Finn, superintendent of missions of Boone-Newton County Association, will be speaker for a revival at Kibler, April 19-26. W. H. Jenkins is pastor.

First Church, Ozark, has unanimously adopted a budget of \$47,287. This is the largest budget in the more than 100-year history of the church. Don Mendenhall is minister of music and youth and Garland Morrison is pastor.

A "Sweetheart" banquet was held at First Church, Alma, Feb. 12, with Bill Montgomery of the University of Arkansas "Razorbacks", as speaker. Miss Jan Warnock was queen. Truett Thomas is minister of music and youth. Edward L. Smith is pastor.

First Church, Van Buren, unanimously adopted a \$113,373.35 budget. This is \$7,756.98 above last year and is an all-time

high. The budget was presented by a panel in the Sunday morning service. Included in the panel was the mayor of Van Buren, Allen Ray Toothaker. Bruce Cushman is pastor.

First Church, Mulberry, held a youth banquet Feb. 1. Paul E. Wilhelm, missionary, was the speaker. This church reached a new high of over \$622 this year in the Lottie Moon Christmas offering. Wendell Morse is pastor.

Central Church, Altus, has planned an open air revival for July 5-12. The evangelistic team is Don Mendenhall, minister of music and youth, and Garland Morrison, pastor of Ozark First Church. David Morris is pastor.

Maurice Hurley, professor of psychology, Ouachita University, will be the main speaker for the associational pastor's retreat at Baptist Vista, April 3-4. Program committee is Garland Brackett, moderator, and pastor of the Webb City Church, Ozark; and Billy Ray Usery, vice-moderator, and pastor of First Church, Clarksville.

Mr. and Mrs. Mark Hall have a new, 8 lb. 1 oz. son, born Feb. 18. He has been named William Marcus. Mr. Hall is pastor of Trinity Church, north of Alma



Ouachita's Tom Jones

Ouachita Tigers AIC champions

A 38-foot field goal by Tom Jones in the final seconds of a basketball game Thursday night of last week between the Ouachita University Tigers and the Henderson State College Reddies gave Ouachita the Arkansas Intercollegiate Conference championship on something less than a silver platter. As Jones hurled his sensational shot, the score was tied at 69-69. A moment after the ball passed through the basket, the horn sounded ending the game.

The game was nip and tuck throughout the evening, before a large attendance in Ouachita's Rockefeller Fieldhouse. At the half the score was 41-41.

Near the end of the half, Ouachita jumped ahead momentarily to lead 37 to 32. The widest margin was Ouachita's 51-44 lead with 15:09 to play. As the game

neared its final seconds, Don English gave Henderson a 69-67 lead. Tom Jones scored to tie it at 69-all just before his sensational final shot.

Ouachita was scheduled to play Arkansas Tech Monday night of this week in

the opening round of the District 17 NAIA tournament at Pine Bluff. Henderson was to meet Arkansas A. M. and N. The winner of this tournament will go to Kansas City for the NAIA national play-off.

The Convention and race

By T. B. MASTON
Retired professor of Christian Ethics
Southwestern Seminary

We are at a critical stage in race relations in the United States and around the world. The time is critical not only for our nation but also for our denomination and for other Christian groups.

Although Southern Baptists have made considerable progress in recent years in the area of race relations, our progress has been relatively slow and spotty. We should seek to bring our practice up to the level of the Gospel we preach and teach.

Baptist associations and associational leaders can help to sponsor and/or encourage churches in transition areas. A few white churches have stayed and sought to minister in a realistic way to the Negro people who have moved into the community.

It is frequently difficult for such churches to support financially the program of the church. This is particularly true when the church is in debt for a church building. The association or some of the stronger churches in the association should help care for the financial needs of the church in the transition area. This should be done in such a way as not to pauperize the church.

On associational and state levels there are many meetings that could and should be open to the members of all Baptist churches regardless of race. Many pastors' conferences are now open to all, but all such conferences should be bi-racial or interracial.

It would be a great blessing to Negro pastors and those from other groups if they could attend the Bible weeks and special conferences that are frequently sponsored by local churches or by associations. There are also numerous meetings on the state level that should be open to all regardless of race.

This is done now in some states. It should be in many more and ultimately in all. The more we open all our meetings to those of other racial groups the more we will realize that we as well as they are blessed by our meeting together.

Negro Baptists and those of other minority groups should not just be invited to our meetings. They should help to plan such meetings.

Too frequently a meeting such as an evangelistic campaign or a Bible conference is planned, and then we invite the leaders of other groups to cooperate or participate. If we expect their cooperation, let us invite them to share in the planning. Let us at the same time help them to understand that they will be welcome at any meetings that we

Beacon lights of Baptist history

Help in finding ourselves*

By BERNES K. SELPH, THD.
Pastor, First Church, Benton

Those who experience difficulties in their spiritual life—their conversion, assurance, or call to special service—may find help in Ebenezer Compere's encounter with God.

Ebenezer's father was a Baptist minister in Mississippi. The young lad did not know how his conduct, and that of his brothers, pained the heart of his father until he overheard him one morning praying for his boys. Overcome with emotion, he could not go on in prayer.

Ebenezer decided he would act differently and give himself to more serious thoughts.

Sometime later, Ebenezer and one brother became concerned about their spiritual condition during revival services. Confused by the testimonies of their elders, who recounted cataclysmic experiences, the boys did not know what to do.

During one service a pious lady approached William, the brother, to urge him in a decision, but he became so frightened and embarrassed that he jumped out the window to escape her. The men conducting revival services counselled the boys in their earnestness, seeking to lead them to an intelligent decision.

One night, while trying to find his way through conflicting emotions, Ebenezer concluded that his father was an intelligent, consistent preacher, had been for many years, and was his best friend on earth. He would trust God and his father, and whatever he was made to believe was the will of God he would do. The next morning both boys professed their faith in Jesus Christ and were baptized by their father that summer day, 1849.

That winter Ebenezer stayed at home and clerked in his father's store. Doubts concerning spiritual matters still troubled him. His experiences did not equate those of others. Ashamed to confess his feelings, and not knowing how else to interpret his problems, he concluded that he was not saved. He sat down to write the church to take his name from the roll, because he thought it a sin to be a member of the church in an unconverted state. While he was in the act of writing down all the bitter things about himself he received notice that the church in conference had "liberated" him to preach.

Still he hesitated, though he wanted to preach more than anything else. At the next conference the church passed a stronger resolution and reminded him that if he did not preach he must bear the responsibility of disregarding the wishes and judgment of others. This did it. He began conducting prayer-meetings in private homes, and preached his first sermon in Mooresville, Miss., in the winter of 1851. His text was "Faith without works is dead," and the sermon was ten minutes long.

*Amy Compere Hickerson, *The Westward Way* (Home Mission Board, Atlanta, Ga., 1945) pp. 62-70

Secretaries elect Sanders president

SAN ANTONIO (BP)—The Association of Executive Secretaries for Baptist State Conventions elected Harold Sanders, executive secretary of the Kentucky Convention, as their new president during annual session here.

The state convention executives, meeting simultaneously with the editors of state Baptist papers, heard a report from a committee appointed to seek ways to come to the financial aid of the Kansas Convention of Southern Baptists.

Earl O. Harding, executive secretary of the Missouri Convention and chairman of a committee of state convention executives appointed to deal with the matter, reported he has written commitments thus far from 12 state conventions to give \$445,500 over a five-year period.

Harding told the secretaries that nearly a dozen other convention executives have told him they plan to take proposals to appropriate committees or boards.

The Kansas Convention, faced with an indebtedness of \$1.6 million in its church loan and bond operation, recently successfully completed a \$500,000 fund campaign in the state, with pledges totalling \$623,540.

The amount raised within the state, plus a \$1,500 weekly allocation through the Cooperative Program budget in Kansas, and the \$445,500 pledged by the other state conventions, would clear Kansas of its indebtedness, Harding said.

The Hawaii and Indiana Convention executives have written indicating their committees have approved pledges of \$500 a year each since an earlier report Harding had made in writing (Jan. 29) to the Kansas Convention.

In the earlier report, Harding said that Missouri Baptists had pledged half the amount—\$250,000—but added that he hoped commitments from other conventions would allow Missouri to reduce its pledge so that no one convention would have to carry a disproportionate load.

Florida, Oklahoma, and Kentucky Convention executives have indicated their committees approved \$10,000 a year pledges for five years. North Carolina has pledged \$5,000.

Three smaller states, Alaska, Arizona, and New Mexico, indicated five-year commitments of \$1,000 annually, and Ohio and Michigan pledged \$2,000 annually.

Harding said the executives of Illinois, Arkansas, South Carolina, Oregon-Washington, Texas, and Virginia indicate they plan to present the matter to their committees or boards later this year.

Most of the three-day meeting for the

Church Music Conference to meet after SBC in June

DENVER (BP)—The Southern Baptist Church Music Conference, which traditionally meets just prior to the Southern Baptist Convention, will hold its sessions following the SBC this year.

The Church Music Conference will begin Friday morning, June 5, and conclude at noon Saturday, June 6, with sessions at First American Baptist Church, Denver, according to Bob Burroughs, president of the conference and minister of music, First Church, Abilene, Tex.

Program for the meeting will include a symposium, a dialogue session, panel discussions, four major addresses, a banquet and evening with a Negro composer and actor, eight concerts and the world premier of an anthem commissioned especially for the meeting.

Major speakers for the meeting will be Carlton Young, professor of music at Perkins School of Theology, Southern Methodist University, Dallas; Don Berry, president of the Southern Baptist Pastors' Conference and pastor of Memorial Drive Church, Houston; Austin C. Lovelace, minister of music, Montview Presbyterian Church, Denver; and Burroughs, who will deliver the annual president's address.

Following a banquet at the Cosmopolitan Hotel, headquarters hotel for the conference, on Friday evening, the conference will return to the host church for "an evening with Jester Hairston," 80-year-old Negro composer and actor from Hollywood, who wrote the musical score for "Lilies of the Field" and several other motion pictures and television productions.

The opening session will feature a composer's symposium discussing the objectives, philosophy, and role of church music composers, with presentations of each participating composer's compositions by the host church's choir.

Composers participating in the symposium include Mr. Young; Eugene Butler, minister of music, First Methodist Church, Wichita, Kan.; and John Peterson, composer from Grand Rapids, Mich.

A panel of Baptist musicians will dis-

state convention executives was spent discussing internal operations of state Baptist affairs, said Ray Roberts, outgoing president and executive secretary of the Ohio Baptist Convention.

The executives elected John Baker, secretary for the Northern Plains Convention, as vice president, and re-elected James Smith, secretary of the Illinois State Association, as secretary-treasurer.

cuss the topic, "Music In Evangelism—Where Are We," during the Friday afternoon session.

Two reports from staff members of the Southern Baptist Sunday School Board will be given—one dealing with copyright laws and another on new church music materials being produced by Broadman Press.

Groups and individuals scheduled to present concerts at the conference include: the Chapel Choir and Orchestra, First Church, Beaumont, Tex.; the Hardin-Simmons University Brass Choir, Abilene, Tex.; Jamall Badry, evangelistic singer, Oklahoma City; the Church Choir, Central Church, Aurora, Col.; the Pilgrim Rest Church Choir (Negro), Denver; the Wesleyan Bell Choir of First United Methodist Church, Baton Rouge, La.; and the Southwest Baptist College Choir and Woodwin Ensemble, Bolivar, Mo.

The conference will close at noon, Saturday, June 6, following presentation of an anthem commissioned and written especially for the conference. The anthem, entitled, "Come Down, O Love Divine," was written by Claude L. Bass, professor at Oklahoma Baptist University, Shawnee. It will be presented by the Southwest Baptist College Choir, directed by Don Sears, Bolivar, Mo.

Burroughs said that reservations for those planning to attend the conference should be made no later than April 1 through the secretary of the organization, Mary June Tabor, 1141 North Robinson, Oklahoma City, Okla.

The host church of the conference is located just across from the Colorado state Capitol, seven blocks from the headquarters hotel.

Clifton J. Allen honored at Southern

LOUISVILLE — Southern Seminary here presented its E. Y. Mullins Denominational Service Award to Clifton J. Allen, retired editorial secretary of the Southern Baptist Sunday School Board.

Since 1965, Allen has also been recording secretary of the Southern Baptist Convention. He is the editor of Broadman Bible Commentary now being published.

The award, given annually to an outstanding Southern Baptist leader, is named for the fourth president of Southern Seminary, E. Y. Mullins, who was considered one of the most influential Baptist leaders of the early twentieth century. (BP)

Deaths

Murdered Conway businessman was active Baptist layman

Amos E. Palmer, 49, the Conway land developer and sporting goods distributor who was shot to death sometime early



MR. PALMER

last week, was an active member of First Church, Conway. Mr. Palmer's body, bound and gagged and with a bullet hole in his head, was found Wednesday morning in the back seat of his 1969 Lincoln Continental in the parking lot of the Holiday Inn, in Pine Bluff.

Police said the death occurred sometime between Monday night and Tuesday. A note in Mr. Palmer's handwriting was found, stating, "I'm being robbed, maybe murdered."

Sheriff Joe Martin, Conway, who went to Pine Bluff to study the case, said it

J. Sullivan Anderson

J. Sullivan (Sully) Anderson, Arkadelphia, died Feb. 19. He was president of the Arkadelphia Little League until his retirement last year and the playing park at City Field is named for him.

He was a scorekeeper for many years for the Ouachita Baptist University basketball games and operated the clocks at football games on Williams Field at OBU and Haygood Field at Henderson State College. He was a 1925 graduate of OBU and was an employe of R. M. Gordon Company at Houston, Tex. He was a World War II veteran and a member of First Church.

Survivors include a brother, John W. Anderson Sr. of Arkadelphia, and two sisters, Miss Bitti Anderson of Little Rock and Miss Elvira Anderson of Arkadelphia.

Julius I. Armstrong

Julius I. Armstrong, 76, Little Rock, died Feb. 23. He was a member of Archview Church.

Survivors are two sons, Harvey and Harry Armstrong, and a daughter, Mrs. Muriel Armstrong Rodgers, all of Chicago, three grandchildren and a great-grandchild.

J. C. Quick

J. C. Quick, 77, Malvern, died Feb. 25. He was a native of Hot Spring County, a farmer and a member of First Church.

Survivors include his widow, Mrs. Susie Fenter Quick; a son, Dr. Randolph Quick of Arkadelphia; a daughter, Mrs. Charlene Stout of Tennessee, and two grandchildren.

had been determined that the murder weapon was a .38-caliber pistol.

Mr. Martin said \$29 remained in the trousers the victim was wearing and \$40 was found in a suit in his motel room.

Mr. Palmer had gone to Pine Bluff Monday. His wife said that her husband usually carried a large amount of money with him.

Besides his wife, Mr. Palmer is survived by a son, Amos E., Jr., Conway; a daughter, Mrs. Carol Heffington, North Little Rock; his parents, Mr. and Mrs. Eph R. Palmer, Conway; two brothers, Kenneth Palmer, of Oklahoma, and Dibrell W. Palmer, North Little Rock; and a sister, Mrs. Helen Long, of Florida.

Funeral services were held at First Church, Conway, last Friday morning, with the pastor, William Flynt, in charge.

Joseph W. Patterson

Joseph Watson Patterson, 57, England, died Feb. 25. He was owner of Patterson Cafe and Fish Market, a member of First Church and the Oddfellows.

Survivors include his widow; a son Lonnie Elton Patterson of Hughes; a daughter, Mrs. Caroylin Lou Hutchins of England; two brothers, William Patterson of Benton and Jesse Patterson of California; two sisters, Mrs. Mammie Freeman of Paris and Mrs. Rosie Smith of Texas and two grandchildren.

Connie Johnson

Connie Johnson, 66, of Little Rock, a retired employe of Little Rock Crate and Basket Company, died Feb. 23. He was a member of the Second Street Church.

Survivors are his widow, Mrs. Clara Whitfield Johnson; two sons, Paul and Bobby Johnson of Collinsville, Ill.; three brothers, Walter, Luther and W. P. Johnson of Little Rock, and five grandchildren.

Rufus H. Dildy

Rufus H. Dildy, Nashville, died Feb. 23. He was a lifelong resident of Howard County, an insurance broker and a member of the First Church.

Survivors include his widow, Mrs. Mercedes McGinnis Dildy; a son, Dr. Haller Dildy of Little Rock; two brothers, Jim and Joe Dildy, both of Little Rock; a sister, Mrs. Nora Olie Calloway of Arizona, and two grandchildren.

Manuel Priest

Manuel Priest, 63, Delaplaine, died Feb. 22. He was a farmer and a member of Delaplaine First Church.

Survivors include his widow, Mrs. Dora Owens Priest; five sons, James Priest of the Navy, Delbert and Carroll Priest, both of Indiana, Elbert and Melton Priest, both of Delaplaine; two daughters, Mrs. Jo Ann Cock of Bono and Mrs. Joyce Holder of Indiana; two brothers, Irvin Darr of Monette and Dallas Priest of Judsonia, and eight grandchildren.

M. F. Crownover

M. F. Crownover, 80, Formosa (Van Buren County), a retired farmer, died Feb. 22. Mr. Crownover was a member of Formosa Church.

Surviving are his widow, Mrs. Bertie Brewer Crownover; two sons, Walton Crownover of Clinton and Wendell Crownover of Little Rock; a daughter, Mrs. Woodrow Woolverton of Missouri; a brother, Walter Crownover of Damascus; two sisters, Mrs. M. E. Brown of Damascus and Mrs. Minor Williams of Greenbrier; three grandchildren and a great-grandchild.

Mrs. Jim Lindley

W. H. Hiatt, Colt, reports the death recently of Mrs. Effie Lea Lindley, 65, wife of Jim Lindley, of the Harris Chapel community, Cross County.

Survivors, besides her husband, are three daughters, Mrs. Darnell Hampton, Morrilton; Mrs. Sidney Stokes, LaMesa, Calif.; and Mrs. William Woods, Hazen; a brother, Arthur Armstrong, Forrest City; and a sister, Mrs. Earl Horton, Newcastle.

Mrs. Lindley, who had been confined to a wheel chair for 38 years, was an active member of Harris Chapel Church.

Said Mr. Hiatt: "She has been an inspiration to me through two severe heart attacks and surgery 13 times for cancer, giving up my right hand over a year ago."

John L. Eighmy

SHAWNEE, Okla. (BP)—John L. Eighmy, chairman of the division of social sciences at Oklahoma Baptist University, died here of a heart attack after participating in a faculty-student basketball game. He was 42.

A professor of history, Eighmy had taught at the Baptist school since 1961, and previously had taught at Ouachita University, Arkadelphia, Ark.

Service volunteers in Baptist colleges

NASHVILLE (BP)—Baptist students volunteering for Christian service are seeking training from Baptist colleges more often than from non-Baptist institutions, according to a recent survey.

Figures released by the program of vocational guidance of the Southern Baptist Sunday School Board indicate that of 104 schools responding to a survey for the 1969-70 school year, the 33 Baptist schools included have approximately four-fifths of the reported volunteers.

Survey forms were mailed to 41 Baptist colleges and 263 non-Baptist colleges. Responses from non-Baptist institutions were prepared by directors of Baptist Student Unions on each of the campuses.

Of the total students reported as volunteers, 1,544 are classified in pastoral ministry, 215 in religious education, 411 in church music, 271 in home and foreign missions and 325 in miscellaneous church vocations.

About people

Johnnie Godwin, pastor of Hewitt Church, Hewitt, Tex., has been named editor of uniform lesson materials in the youth section of the Southern Baptist Sunday School Board's Sunday School department.

Godwin, a native of Texas, is a graduate of Baylor University, Waco, and holds bachelor of divinity and master of divinity degrees from Southwestern Seminary, Ft. Worth.



"The Only Way For
Modern Man"

LANGUAGE MISSIONS



Witnessing in Many Tongues

Missionary tells of first worship service in war area

By JOHN E. MILLS
Southern Baptist Missionary Field
Representative for Western Africa

ONITSHA, Nigeria (BP)—In a church building without doors or windows, and with a big shell hole where there should have been a roof over our heads, 36 Nigerians joined me and Southern Baptist Missionary Russell L. Locke in the first worship service in the town of Onitsha, Eastern Nigeria, since the Nigerian Civil War ended.

The people sat on salvaged cement blocks, sang choruses in Ibo, listened to a brief sermon, and closed the service singing "Praise God From Whom All Blessings Flow."

At the close an old man spoke up: "It has been very hard, and it will be hard, but we are alive, and we are at home; so we thank God."

Questioned about his actions during the war, another man said: "We small people, we do not really know about such things; we only did what the big men told us to do."

He spoke, I am sure, for the masses of people who were caught up in the tragedy. Not many really know why their leaders led in an effort to secede. Very few are even trying to fix responsibility; they are simply thankful that the shooting has stopped and they can go home.

Physical damage to buildings in Onitsha is extensive since the city was shelled heavily when federal Nigerian troops took it from the secessionists. Most buildings, except those in the southeast corner of the city, lost roofs, windows and doors, and there was in most cases damage to the walls as well.

Several thousand of the inhabitants who had fled during the fighting have now returned to the city and are living in the least damaged quarter. It was there that our service was held.

Food was scarce. Money issued by the rebel regime was worthless in the city, and needs were genuine. But the process of cutting back the bush which had grown in the city, cleaning the houses and clearing the debris of war had begun.

A few miles to the south of Onitsha the roads were open and people were free to move past the military checkpoints as they headed home.

Individuals and little groups moved along the roads, most of them walking, carrying small children and all of their earthly possessions. Some pushed crude carts made with wheels from bicycles, often without tires.

A few fortunate families rode in their

own cars still bearing licenses of the former secessionist government, their possessions stacked inside and sometimes tied on top. Often there was a smile and a wave. They were going home!

Also south of Onitsha were some of the more fortunate people who had been able to remain in their homes during the entire war. Many of their houses were still camouflaged with palm branches to hide them from the airplanes.

Some of the people had even managed to plant their farms during the war. Now they had a little food for sale, though the prices were so high most of those who headed down the roads for home could not afford to buy it.

Reports from the southern part of the former rebel-held area indicated that larger numbers of refugees who had fled their homes were returning.

Many were going back to villages that had been battlegrounds, where there is little left of what was home before the war. They may well be the greatest sufferers.

The Nigerian government indicated its willingness to help, and the Nigerian Red Cross undertook distribution of supplies and funds given by the Nigerian government and friends from abroad. The government feels very strongly that all relief efforts must be coordinated and directed by Nigerians themselves.

Hopefully, Southern Baptist missionaries who know the area may assist in these efforts, in cooperation with the Red Cross. There can be no doubt that the war has caused widespread suffering and need. The task of rehabilitation will be long and costly.

The Nigerian Mission (organization of Southern Baptist missionaries), in an emergency session just a few days after the end of the war, took action to return some of the missionaries who formerly worked in these war-affected areas.

It remains to be seen just what the role of these missionaries will be, how they can help in relief efforts, what can be done to repair church buildings and to begin worship services, and how fast they can meet the urgent needs.

But all the missionaries give thanks to God that the war itself is over, people can go home in Nigeria, and the great task of reconstruction can begin. Nigeria needs the prayers and financial support of Southern Baptists for the critical days ahead.

Nazarenes sever Council ties

KANSAS CITY, Mo. (EP)—The Church of the Nazarene is severing all connections with program boards and agencies of the National Council of Churches.

An announcement from Nazarene headquarters here noted that the decision was made in January by the denomination's General Board.

The Church of the Nazarene has not been a member of the National Council but it has been a "cooperating denomination" and had delegates serving on a number of NCC units.

National Council structures permit non-member Churches to participate in program divisions or departments.

'Fish' group aims at meeting needs

SEATTLE (EP)—Three churches here have organized a new Fish group as the sign of the early church continues to spread.

The purpose of the group is to offer its services to people in need. Involved is a Presbyterian, Episcopal and Lutheran church.

The Greek word for fish—ichthys—is an ancient acrostic, the letters standing for Jesus Christ, Son of God, Savior. Volunteers serving under its banner will offer help on a neighborly basis such as emergency baby sitting, transportation to a doctor, providing a hot meal to a family in trouble or visiting the lonely.

About people

L. A. Foster, president of Missouri Baptist College, Hannibal, Mo., has announced plans to retire effective June 30, after 20 years in the presidency.

Missouri Baptist College has two campuses, one in Hannibal, Mo., and one in St. Louis. The unique arrangement was established under Foster's term of office when Hannibal-LaGrange Baptist College was merged with a proposed new Baptist school in St. Louis a few years ago.

Foster directed the consolidating of the junior college in Hannibal with the new school in St. Louis. The two campuses have a total enrollment of more than 700 students.

Foster is a former vice president of the Association of Southern Baptist Colleges and Schools and a former president of the Missouri Junior College Association.



Losses among 'religious' part of Democrats' decline

NEW YORK (EP)—For what one expert described as "the first time in the modern political era," the Democratic Party has lost its position as the major political party, according to the Harris Poll.

Voters who consider themselves Democrats slipped from 52 to 48 percent of the electorate between 1968 and 1970. Republicans still comprise only 33 percent, up 2 percent from 1968.

However, the 19 percent who consider themselves "independent"—an increase of 2 percent from the 1968 figure—now make it impossible for a national Democratic victory along straight party lines.

Breakdowns by religion showed significant loss of Democratic support among the three major religious groups, notably among Catholics and Jews, who have been traditional supporters of the

Stamp issue honors religious broadcast

NEW YORK (EP)—The fifth anniversary of Trans World Radio's broadcasting operation in the Caribbean was marked here by the presentation of commemorative stamps issued by the Netherlands Antilles government.

Trans World Radio is the largest religious broadcasting network in the world. The evangelical agency's super-powered complex at Monte Carlo, Monaco, and at Bonaire Island in the Netherlands Antilles has a combined transmitter power of 3-million watts.

Formal presentation of the stamps was made here by Edward Alofs, commissioner of economics for the Netherlands, to Dr. Paul E. Freed, Southern Baptist clergyman and founder-president of Trans World Radio.

Democratic Party.

Between 1968 and 1970, Catholic support for Democrats dropped from 57 to 53 percent. Support for the Republican Party also dropped—from 24 to 22 percent—while identification as "independents" rose from 19 to 22 percent.

During the same time period, Jewish identification with the Democratic Party dropped from 76 to 60 percent, while allegiance to the Republicans increased from 5 to 16 percent. Those considering themselves "independents" also increased from 19 to 24 percent.

Among Protestants, identification as a Democrat fell from 44 percent in 1968 to 38 percent in 1970, while those identifying with the Republican Party rose from 40 to 44 percent. Those describing themselves as "independents" increased from 16 to 18 percent.

American Baptists plan south meet

VALLEY FORGE, Pa. (EP)—American Baptist churches in the South will decide in April whether to circulate a proposal that they form a region of the denomination which maintains headquarters here.

Currently, 82 congregations are organized in seven areas. Should a single region be formed in 12 Southern States, it would function in a manner similar to state conventions.

Most American Baptist churches are in the North, Midwest and West Coast.

Southern representatives will gather in Charlotte, N. C., on April 10-12 to decide on the feasibility of the proposal. Kelly Miller Smith, a black clergyman in Nashville, is chairman of a structure committee on Southern churches.

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

CHRIST'S PRAYER - GOD'S ANSWER OUR RESPONSIBILITY

The edge of war in Gaza: 'unorganized frustration'

GAZA (BP)—Being on the edge of war, but not actively involved in it, sometimes it seems that war is unorganized frustration.

It is being free to travel across the pre-1967 boundaries right into the heart of Israel, to Haifa, Eshkelon, Beersheba, and being stopped at every checkpoint and questioned about our Gaza car.

It in driving in slow traffic while everyone in the neighboring cars turns around to stare until we are out of sight.

It is having Israeli policemen break into our parked car to check for hand grenades and explosives. It is rushing out of the stores in mid-afternoon in order to get back into Gaza before dark.

Tonight, it is going to Tel Aviv, to the American school, to bring our daughter Carol home for a weekend, and coming back to Gaza to find the border closed. There are four of us—my two daughters, Joy and Carol, and a co-worker, Ann Dwyer.

"No, sorry, you can't go through," we

are told. "No, sorry, it's my orders; nobody goes on this road tonight."

We point out we are not Arabs; we are all Americans.

"No, sorry. No, sorry, sorry," we are told.

We decide to try the other road into Gaza from Beersheba. I do not know the way and it's getting dark. I cannot possibly get in before the roads get dangerous, but I try. The guns and big military equipment frighten Joy. She is crying on Carol's shoulder.

It is 30 kilometers farther and my gas supply is so low I do not dare waste any looking for the road, for it is the Sabbath in Israel and nothing is open. After another 30 minutes we are driving all around the Gaza Strip to approach it from the east.

"No, sorry. No, sorry, wait."

Wait a half hour for an army car to escort you through the danger area.

I am thinking about my husband at

Baptists may now build hospital in Bukittinggi

RICHMOND (BP)—The Indonesian Baptist Mission (organization of Southern Baptist missionaries) has acquired land and obtained a permit to build a hospital on the island of Sumatra.

Negotiations for the hospital and permission to build in Bukittinggi, an inland town in Western Sumatra, began in 1963. Officials in Bukittinggi were in favor of the hospital, though not thoroughly in sympathy with Southern Baptists' concepts of evangelization, according to R. Keith Parks, SBC Foreign Mission Board secretary for Southeast Asia.

The permit to build the hospital states that it must be an institution for healing and that patients may not be discriminated against because of race, religion, or economic status.

Parks said that permission from the Indonesian government to build the hospital is concrete evidence that freedom of religion is one of the government's basic tenets.

The custom of land ownership by the Menangkabau, an ethnic group which maintains a strong hold on land, frustrated several attempts to buy property, Parks added. It is the custom of these people that land may not be sold without the permission of all members of the

family, no matter how many or how widely scattered they may be.

Repeated attempts since 1963 by Southern Baptist missionaries to obtain land and permit to build a hospital failed. So, in 1965, missionaries began operation of an out-patient clinic. Land and a permit have recently been secured for a 50-bed unit which will probably have to be built in stages because of lack of funds.

A surgeon is critically needed in Bukittinggi, Parks said. One who was already in Indonesia was assigned to Bukittinggi by the Foreign Mission Board, but he had to take an emergency leave of absence.

Parks also cited the need for nurses at the new hospital. Currently, only Dr. Frank B. Owen, missionary now on furlough and general practitioner, and Miss Ruth Austin, a nurse also on furlough, are under appointment to maintain the entire hospital project.

Dr. Kathleen Jones, Southern Baptist physician who operates the Bukittinggi clinic, will soon have to return to the Baptist Hospital in Kediri, Java, to replace other physicians who soon go on furlough. She is on loan to the Bukittinggi clinic from the Kediri hospital.

home wondering why we're so late. I beg them to let us go on through. We are less than 10 minutes from the hospital and home, but . . .

"No, sorry, wait."

So we wait nearly an hour until a half-track finally arrives. The soldiers jump off for a few minutes of rest; then we get ready to go.

They test their automatic firing equipment before they start. Joy begins to cry again.

One soldier takes his place at the wheel. Another stands on top holding his submachine gun in firing position. A third mans the power spotlight with which he illuminates each side of the road in turn. Finally we are ready.

Slowly, slowly, we move along as the soldiers carefully scan the trees and buildings we pass. Behind us come three more civilian cars and then one more protecting military vehicle. And at last we are home. Two hours we have been skirting the border and arguing with guards.

Wherever we drive in Israel we see truckloads of young Jewish soldiers—boys of 18 or 20, young like my son—always with their guns ready. Tomorrow they will be at the Suez Canal or the Golan Heights or dodging grenades in occupied Arab territory.

Coming back across the line into our Arab world, our hearts bleed again for our young Arab friends. No guns, but also no jobs, no colleges, no futures. Only despair and frustration. For the war is more than killing; it is wishing always for normality and knowing it will not come.

And for us in Gaza, we who seem to live with our feet in Israel and our hearts in the Arab world, it is feeling the heartbreak of the young on both sides who bear the burden of a nearly unsolvable conflict.

EDITOR'S NOTE: Anne (Mrs. R. Edward) Nicholas is the former Anne Youngblood of Clearwater, Fla. Her husband is chaplain in the Baptist Hospital in Gaza.



Baptist layman urges end to South African discrimination

By CHARLES M. BUNCE

ST. LOUIS (BP)—A Southern Baptist layman just returned from a fact-finding tour of South Africa has urged American churches to invite South African clergymen to the United States because he believes American churchmen can be instrumental in encouraging the South Africans to change their attitude toward racial problems.

Lisle M. Ramsey, a member of Lanley Road Church here and former president of Religious Heritage of America, made the proposal at the end of a 20-day personally financed fact-finding tour of South Africa.

He and his son, Max, a senior in Clayton High School here, studied racial tensions in South Africa and came to the conclusion that it would help South African clergymen to come to America

and see what has been done in many areas to eliminate racial discrimination.

The Baptist layman, president of Lisle M. Ramsey Portraits, a photographic franchise operation, suggested that the National Council of Churches sponsor an exchange tour for South African clergymen.

He also suggested that Americans could profit from a study of South Africa's complex racial problems, especially the matter of housing for 15 million Bantu tribesmen.

"You have to see the Bantus to understand the monumental task involved in bringing them into the twentieth century," Ramsey said. "I doubt if Americans can understand the tribal customs and life where wives are bought in ex-

change for cows, and large families are considered the greatest of all blessings."

A group of Southern Baptists who visited South Africa several years ago created much good will among the Baptists of that nation, Ramsey said.

"That visit probably helped sow some of the seeds that are bringing about changes in South Africa today," he said.

The group to which Ramsey referred was in South Africa for an evangelistic campaign led by Southern Baptist ministers in 1967. The Southern Baptist Home Mission Board first planned to sponsor the crusade, but cancelled its participation when Negro evangelists were not given equal treatment. About 30 Southern Baptist ministers went on the crusade anyway.

"Baptists Who Know, Care"

Church members will support Baptist work in Arkansas and around the world if they are informed of the needs by reading the ARKANSAS BAPTIST NEWS-MAGAZINE.

The bookshelf

The Supper of the Lamb, by Robert Farrar Capon, Doubleday, 1969, \$5.95

An Episcopal minister, Author Capon is professor of Dogmatic Theology and instructor in Greek at The George Mercer Jr. Memorial School of Theology in Port Jefferson, N. Y. In this unusual book, he introduces the reader to "the joys of real cooking—and, in the end, to the joys of real living."

By Life or By Death, Violence and Martyrdom in This Turbulent Age, by James C. Hefley, Zondervan, 1969, \$4.95

This is the graphic story of violence and martyrdom in Vietnam. Author Hefley, a native Arkansan, traveled around the world, including a visit to Southeast Asia, to talk with families and survivors of the Vietnam tragedies he reports.

How to Change Your World in 12 Weeks, by Arthur DeMoss and David Enlow, Revell, 1969, \$3.50

The principles of success and happiness outlined here have been developed and practiced by many of America's distinguished and professional men. A part of the proposal is: knowing where you want to go; setting the goal you intend to reach; and establishing the date you plan to reach it.

The Gathering Storm in the Churches, by Jeffrey K. Hadden, Doubleday, 1969, \$5.95

The author presents what he regards as evidence to indicate that the church in America today faces a growing conflict between clergy and laymen "that gravely threatens the traditional role and influence of the church."

Timeless Issues, by Daniel W. Wynn, Philosophical Library, \$3.95

This is a collection of lectures designed primarily for disadvantaged Negro students who are faced with the task of getting an education and winning full citizenship rights at the same time.

Novelists' America, Fiction as History, 1910-1940, by Nelson Manfred Blake, Syracuse University, 1969, \$6.95

The use of fiction as a source in the search for historical truth is the theme of this book. Author Blake, a historian, looks at history from the angle of vision of eight American novelists: Sinclair Lewis, F. Scott Fitzgerald, William Faulkner, Thomas Wolfe, John Steinbeck, John Dos Passos, James T. Farrell, and Richard Wright.

Arkansas Gazette, The Early Years, 1819-1866, by Margaret Ross, Arkansas Gazette Foundation, 1969, \$7.50

The history of the state of Arkansas and of its oldest and most distinguished newspaper are not one and the same, but they touch at so many points that to be versed in the history of one it is necessary to know the history of the other.

Margaret Ross, a native Arkansan who has distinguished herself across the years with her history features in the *Arkansas Gazette*, has risen to new heights as journalist-historian, in this first of three volumes she has been commissioned to do on the *Gazette*.

The venerable and distinguished J. N. Heiskell, editor of the *Gazette*, states in the foreword: "In writing this book Margaret Ross has done an invaluable

service to Arkansas history. Neither time nor labor has been spared in effort to obtain essential information from authoritative sources. She has examined, page by page, the files of the *Arkansas Gazette* and of other Arkansas newspapers; has consulted books, read letters and other documents, searched courthouse records, and always been on guard against errors that have infiltrated Arkansas history."

This book merits wide circulation and readership, especially among Arkansans.

World's Concordance to the Holy Bible, King James Version, The World Publishing Company, 1969, \$5.95

This index to Bible names, words, and ideas provides maximum help in minimum time for Bible students and Sunday School teachers, preachers, etc. Its medium size, making it easy to handle, is a compromise between older, exhaustive listings and recent mini editions usually published with Bibles.

The Byrds of Virginia, An American Dynasty, 1670 to the Present, by Alden Hatch, Holt, Rinehart and Winston, 1969, \$10

In a very readable family biography that includes many highlights of American history, Author Hatch shows that Virginia's Byrds have been ambitious, adventurous, brilliant, passionate, and ribald, at one time or another, in their long and diverse history.

Mr. Hatch captures the Byrds' love of living and their unique spirit. It is the Byrd spirit, even above their considerable accomplishments, that places the family among the most interesting and dynamic in the world.

Children's nook

Windy day for Johann

By ANOBEL ARMOUR

Johann heard the avalanche first. He ran into the kitchen of the chalet, his Swiss home on the mountainside.

"The snow is melting," he proclaimed.

His mother nodded and smiled. "I heard the little rocks and the melting snow tumbling down together," she told him.

"Soon the grass will be green," Johann went on happily. "Then we shall drive the cows to the Alpine pastures." He made a little skipping motion in a circle around the spotless kitchen. "This year I shall go," he beamed.

His mother shook her head slowly. "You are so very small," she told him. "Maybe next year."

Johann felt tears coming into his eyes. He pushed them back with folded fists.

"But you promised," he cried out.

Again his mother shook her head. "Your father only said maybe," she reminded him. "Dirk is tall and strong. He can work hard. Yes, it is better that your big brother go again this year."

Beginning in late spring or early summer and staying until autumn, all the cows from the mountain homes and the homes in the valleys grazed high in the Alpine pastures. At the time they were driven to the pastures, the people observed a big festival. All the men and

boys wore bright shirts and short leather trousers. They wore big hats with feathers in the crowns. Some of them carried large horns, such as were used in the old days to call from mountaintop to mountaintop. It was an exciting way to begin the hard work of the summer.

Johann went into the shed at the side of his house. He put his head against Minna's warm flank.

"When you were a little calf, I took care of you," he told his big brown Swiss cow.

Minna licked his hand with her tongue. It felt like sandpaper, and Johann giggled in spite of himself. But he giggled for only a moment.

"This year you are big enough to graze in the high pastures. You are big enough to wear the festival wreath of wild flowers on your horns." A sob came into his throat and almost choked him. "And I am too little." He burrowed tighter against Minna. "What shall I do without you?"

After a fine supper of milk, cheese, and crusty hot bread, the family talked together.

"I am willing to stay and let Johann go," said Dirk.

"Only one of you can go with me," their father reminded them. "One must stay and help Mother with the many chores. And you, Dirk, are bigger and stronger. You know how to milk cows and make cheese. You can even load the carts which bring the cheeses back down from the mountains every few days."

Johann stretched and stretched, but even then he didn't seem very tall. Even after he was in bed, his toes wouldn't stretch to the bottom of the beautiful bed his grandfather had carved for him.

Just before daylight a high wind came up. Snug under the bright quilt which his mother had made for him, Johann heard a door slamming. Quickly he slipped into his clothes. The wind was blowing the shed door open and then blowing it shut. Perhaps Dirk had not latched it tightly enough because he had been so busily thinking of green grass and early summer.

Minna was safe in her stall, but his father's two big Swiss cows were gone. Johann started down the mountainside. He ran, stumbling over rocks. The wind felt strong enough to blow him into the valley. He led one big cow carefully back to the shed. Then he scrambled among the rocks and led the other cow back.

Playing dead to live

By D. A. HOOVER

The possum believes in peace at all times. He wears a grin on his face and lets other creatures alone. If he sees danger, he tries to slip away. If caught in the open with no place to hide, the possum rolls over and plays dead for a while.

He looks like easy prey. You would think his species would be in danger of dying out. It isn't so! He is holding his own and is even extending his range. What is his secret? Perhaps he has been using one of nature's oldest laws. It has been said many ways, but it adds up to getting back what one gives.

The possum just gets limp all over and lies there. He actually faints. Other animals find it little sport to maul a helpless, dead-looking ball of grizzly gray fur. If the possum snarled and snapped, it would be asking for the same. If it ran away, it would be fun to chase.

Think about big dangerous animals in Africa—the elephant, the huge buffalo, and the rhino. You'd never think of trying to force one of these fellows to back up and trot meekly away. Any of them would charge immediately.

Yet these spunky animals, so quick to defend their rights, are slowly losing out to the changes in modern Africa.

The slow, gentle, easygoing little possum is too busy making his living to look for fights. Mrs. Possum has the little ones to train up to be nice peaceful little folks. They just don't have time to go out looking for trouble.

But if trouble comes, they play dead to live. And it works.

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As he took the last step up the mountainside with the second cow, he saw his mother and father and Dirk.

"You are quite big after all," said his father.

"Come into the kitchen and get warm," said his mother.

Dirk said the finest words of all. "My hat with the fine long feather will just fit you." Then he grinned. "And I am sure my great long Alpine horn will not be too heavy for you to carry."

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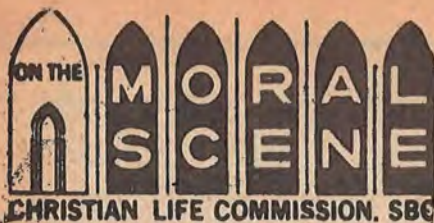
Keys

"If you please" is just one key
That opens many a door.
If you pause and think a moment,
You'll remember several more.

"Thank you" and "excuse me"
Are also on this list:
And how about a sunny smile?
That one has never missed.

So use these as a starter;
Add some new keys of your own;
And use them daily, often,
At your school and in your home.

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Five Star Tours 1970

An Invitation

**LET YOUR DREAMS COME TRUE . . . JOIN ONE
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Not many middle- and upper class-Americans know what it's like to go to bed hungry. The Reverend Roland Brown of Rensselaer, New York, his wife and two children decided that it might help them understand how it feels to be poor if they tried living on a welfare budget for one week. They could spend \$5.90 per person for the week's food and personal expenses (house and body cleaning items, transportation, entertainment, etc.). Their experience was a real eye-opener. "We lived under mental and physical strain all week," says Mrs. Brown. "There was the constant worry of watching every cent and wondering if we were going to have enough money to make it through seven days. Our diet was very starchy and lacked variety and balance. Desserts were limited to jello and cake. At times, especially in the evening, we were hungry." The Browns found that living on a welfare budget restricted other activities besides eating. Mrs. Brown had to pass up her usual visit to the YWCA (it cost 50 cents). They were unable to travel. Baby sitters were luxuries they couldn't afford. Pastor Brown turned down a ministers' breakfast (it cost 75 cents). Ten-year-old Gregory was unable to register for Cub Scouts. They could not afford the savings of economy-sized packages in the supermarkets. School lunches were cut back. Mrs. Brown could not buy supplies for her fall cleaning. "When it's all over," says Mr. Brown, "you are impressed with just how affluent most Americans are."—(Crusader, February, 1970)

Tour No. 1 BIBLE LAND PILGRIMAGE—March 10-20, 1970. Conducted by Dr. Ashley R. Coffman, Head of the Department of Music, Hendrix college, Conway, Ark. Magnificent in scope, this adventure spans three continents. Walk where Jesus walked. Price from New York, \$570.00. From Little Rock, \$684.00.

Tour No. 2 ARKANSANS EAST. June 3-16. Fourteen fun filled days visiting the eastern states including Washington, D. C., New York, Williamsburg. Price from Little Rock, \$250.00

Tour No. 3. ARKANSANS ABROAD, June 4-25, 1970. THE GRAND TOUR OF EUROPE visiting England, Holland, Germany, Austria, Switzerland, France, Italy and Yugoslavia. Price from New York, \$836.00. From Little Rock, \$950.00.

Tour No. 4. SCANDINAVIAN HOLIDAY, plus the best of central Europe, June 4-25, 1970, visiting Sweden, Norway, Denmark, Austria, Germany, Switzerland and Holland. Conducted by Rev. Charles G. Ashcraft, Pastor, Oak Forest United Methodist Church, Little Rock, Arkansas. Price from New York, \$936.00. From Little Rock, \$1,050.00.

Tour No. 5. ARKANSANS WEST, July 1-18, 1970. A tour of the **GOLDEN WEST** visiting Six Flags, Carlsbad Caverns, Disneyland, Knotts Berry Farm, Yosemite National Park, San Francisco, Las Vegas and the Grand Canyon. Price from Little Rock, \$375.00.

Tour No. 6. 1st INTERNATIONAL GOLF TOURNAMENT, Aug. 7-23, 1970. A handicapped golf tournament for the golfing fans played in Holland, Scotland and England on championship golf courses. \$6,000.00 in prizes including a Mercedes-Benz car as first prize will be distributed to the winners of the tournament. Price from New York, \$1,786.00. From Little Rock, \$1,900.00.

Tour No. 7. HAWAIIAN HOLIDAY, departure every Sunday. Two fun filled weeks of sun and fun in our 50th state and the outer Island on the **ROYAL TOUR OF HAWAII.** Price from California, \$499.00. From Little Rock, \$649.00.

Tour No. 8 (You name it and we will plan it for you.) We offer a complete travel service and can give you the best of service in planning your individual travel. We also offer charter bus service and help you with your plans for any tour you may have for your school, church or civic club group. Write us for full details.

Tour No. 9. EDUCATIONAL STUDENT TOUR OF EUROPE, July 9-30, 1970, visiting eight countries at the unprecedented low price of only \$595.00 from New York. From Little Rock only \$720.00. Three full weeks of fun.

Tour No. 10. SPAIN, PORTUGAL plus Morocco, July 4-20, 1970. 17 sun and fun filled days. Conducted by Dr. Ashley R. Coffman, Head of the Department of Music of Hendrix College. Price from New York \$699.00. From Little Rock \$824.00.

Tour No. 11. MEXICO, Aug. 15-29, 15 Romantic, Active Colorful Educational days in old Mexico. Price from Little Rock \$399.00.

Tour No. 12. NATCHEZ PILGRIMAGE, BELLINGRATH GARDENS, and NEW ORLEANS. Seven days in the deep south during the annual Pilgrimage in Natchez. Price from Little Rock \$169.50



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The Christian and others

Life and Work

March 8, 1970

Romans 12:14-21; 13:8-14.

By L. H. COLEMAN, PASTOR,
IMMANUEL CHURCH, PINE BLUFF

This is the second lesson dealing with the unit's theme, "Responsibilities of the Saved."

Romans 12 is a classic dealing with a plea from the great apostle for personal consecration to God. The last half of Romans 12 is very practical and discusses our walk with others, whether believers or not.

Christian Action and Reaction (Rom. 12:14-21)

Paul approaches his best as he offers a series of principles wherewith we govern our relationships with our fellowman.

1. The Christian blesses even those who would persecute him. No scholar is needed to interpret verse 14; no comment is needed. Please read Luke 6:27, 28. We should react to persecution just as Christ did. Our hearts should go out in love to our enemies.

2. We are to rejoice with rejoicing ones, and weep with weeping ones. Again, Jesus is our example as a sympathizing friend. Oh, the sympathy of Christ as he stood at the grave of Lazarus! The little child, the wistful parent, the widow with her mite, the poor fallen woman of the street, all captured the sympathies of Christ.

3. We are to live in peace and harmony with others. A church should be a band of brothers, a group of peacemakers. Paul often caused a stir as he went on his missionary journeys; however he was never guilty of pleading for his own selfish cause or rights. He had uppermost in his interest the cause of our Lord. He tried to be a peace-lover, peacemaker, and peace-maker.

When strife and discord enter into the ranks of any Christian group, Christ's cause suffers and the hope of doing good is greatly dimmed. (Study again Romans 12:18.)

4. We are to avoid pride and snobishness.

Verse 16 is so relevant today. Everyone has a tendency to think of himself "more highly than he ought to think." Today's society has status symbols. We

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are so conscious of social rank. In Christ all men are on equal footing, both now and in the judgment. In Paul's day about the only place where master and slave would sit side by side was a Christian church. In Christ, class distinctions disappear. The Bible teaches the dignity and worth of all individuals.

5. Fairness is always a principle of Christian conduct.

Verse 17 tells of honesty. We should present only what is good before others. We should take special forethought for such a course of Christian conduct as will commend itself to all.

6. We should never take the route of revenge.

Perhaps this is the hardest of all the principles given by Paul. God is plenty able and capable of handling all matters relating to vengeance. This rightfully belongs to God's sphere of activities. If someone has mistreated us, our first impulse is to "get back at him" or "give him some of his own medicine." However, God's instruction is for us to take the route of faith, love, and patience, knowing that God will even the score. To stoop to vengeance is to be conquered ourselves by evil. One does not conquer evil with evil. Two wrongs never make a right.

The Love Ethic (Rom. 13:8-10)

The greatest debt we owe our fellowmen is love. We should love others because Christ has first loved us. The great Christian ethic can be summed up in one word—Love. The most revolutionary idea taught by Christ was love. We are to do more than love just our friends. Do not even the unsaved love those who love them? We as Christians are to love our enemies, those who hate and persecute us; we are to love everyone. Our fathers sang, "Give me that old time religion, it makes me love everybody." How true.

Paul relates love to the law of Moses. Paul states that love is the fulfillment of the law (v. 10). If a person loves his

neighbor, he will not steal from him. If he has love, he certainly will not kill, covet, nor bear false witness. The answer to Christian conduct is love.

We grade as Baptists A-plus on preaching and teaching the doctrine of love; however, we grade C-minus in putting this doctrine into practice. Do you know anyone who can stab you in the back any better than a fellow Christian? He does it with a smile and in Christian kindness and gentleness but the wound is just the same. Christian churches everywhere have entirely too much double-crossing, double-talking, two-faced hypocrisy. Most church problems are reduced to a lack of love.

We do not need to read commentaries on this passage. We need to read our hearts and consciences and renew our vows to "love the Lord thy God with all thy heart, mind, soul and strength" and to "love our neighbor as ourselves."

Conclusion

No lesson is needed more today than the lesson of Christian love. Most of life is attitude. Do we demonstrate the love of Christ each day to others? Is there someone who has wronged you that you should forgive?

Next week we will be discussing a very neglected topic, "The Christian and Government."

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The cost of following Jesus

By VESTER E. WOLBER
Religion Department
Ouachita University

International

March 8, 1970

Mark 8: 34-38
Luke 14: 25-33

Immediately after the great confession when his disciples recognized him as the Christ, Jesus began to emphasize the role of suffering which was to be his lot. Then he called in the multitude which followed him and made known to them in strong statements what it would cost them to become his disciples.

Following Jesus (Mk. 8: 34-38)

It is significant that in laying out the cost of Christian fellowship Jesus saw fit to include all who were interested in casting their lot with Jesus—not the apostles only.

To follow after Jesus is to become his disciple—to learn and believe his teachings; it is to obey his commands and follow after his example; and, finally, it is to strive to become like him in character.

1. What fellowship involves (v. 34). It involves (1) denial of self—the rejection of one's self as the center and chief interest of existence. It is to dethrone self and enthrone God. Sometimes self-denial is thought of as self-discipline in such matters as denying to one's self the privilege of eating sweets; but what Jesus meant was genuine repentance in which one disclaims for himself all priority of interests: he stops living for self and begins to live for Christ. To follow Christ is to renounce all that one is.

(2) It also involves cross-bearing. "The cross was never merely a burden, or trouble to the Jew of Jesus' day. . . . The victim was required to carry his own cross to the place of his own execution. To take up one's cross, therefore, requires an absolute commitment, even unto death" (Turlington in Broadman Bible Commentary).

Jesus called for unlimited commitment; but as a matter of fact, no person ever makes a hundred per cent commitment and persists with it. The progress which one makes as a follower of Christ has some direct relationship with the degree of his commitment and the persistence with which he holds it.

2. What fellowship means. It means to endanger and risk one's life, if need should arise, for the sake of Christ and his kingdom. It means to abandon self and spurn security in the desire to follow after Jesus, and it follows that, whatever the cost, to serve Christ and his kingdom will prove to be a profitable enterprise. It may well cost one the possi-

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bility of gaining much of the world's goods and might even cost him his life, but his enterprise will be extremely profitable if in losing his wealth or his life he saves his true self, his soul life.

3. What rejection involves (v. 38). Men reject Christ because they are ashamed of him and of his teachings "in this adulterous and sinful generation." The last phrase suggests that men find it difficult to break with their own segment of society. The person who takes his Christian discipleship seriously will often be embarrassed by his own peer group, but Jesus warned that if one ranks their disapproval ahead of his Christian duty he will experience Christ's disapproval and rejection when he comes back.

Renunciation (Lk. 14: 25-33)

The central thrust of what Jesus said in the passage studied above is that Christian discipleship calls for renunciation of self: the thrust of this passage is that it calls for renunciation of all that one has (v. 33).

1. It calls for renunciation of family ties. Just as denial of self does not mean that one despises his life, so here to renounce family ties does not mean that one is to despise his family. It is a matter of priority. Christ's claim over one's life has priority over family claims.

Jesus often employed exaggerated terms to arrest his listeners and help them see the ultimate claims which he made. Apparently he meant here that in any situation which calls on one to decide between loyalty to his parents and loyalty to Christ he must choose the latter—act as he would if he hated his par-

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ents. Concern for Christ and his enterprise is to constitute our ultimate concern.

Jesus exemplified what he taught: he left his mother broken in grief while he went deliberately to take up his cross. There is a real sense in which the follower of Christ must ever be bearing his own cross to his own Calvary.

2. Since discipleship calls for absolute priority and such sweeping renunciation, the applicant needs to sit down and count the cost and evaluate his resources. The builder does before laying the foundation and the king does before going into battle; so also must the recruit as he puts on the Christian uniform.

3. Conclusion. In his summary statement, Jesus did not give back anything which he had taken away: he said anyone who "does not renounce all that he has" is not acceptable for membership in his movement.

The critical mistake which people often make concerning the demands of discipleship is that in recognizing the Lordship of Christ over a given area of their lives they concentrate on that area and intensify discipleship there. The fault lies just there: their discipleship is too narrow and too intense. The primary dimension of true discipleship is its scope; it includes all areas of life. Jesus said that one is to "renounce all that he has." Christian discipleship and Christ-likeness of character must be developed in all areas and advancements must be made along all fronts at the same time.

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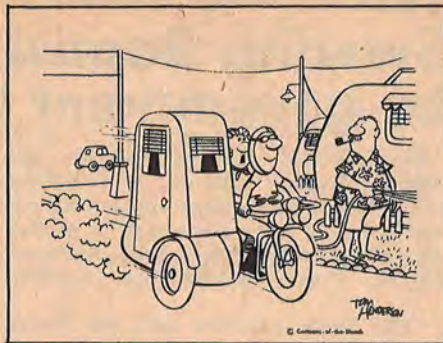
INDEX

A Smile or Two

Attendance Report

February 22, 1970

Church	Sunday	Training Ch.	School Union	Ch. Adns.
Alicia	61	55		
Arkadelphia, Shiloh	24	13		
Batesville, Northside Mission	16	22		
Berryville				
First	125	44		
Freeman Heights	105	39		
Rock Springs	74	47		
Booneville, First	223	180		
Camden, First	421	91		7
Cherokee Village	69	24		
Crossett				
First	486	128		
Mt. Olive	220	87		
North Crossett	102	59		
Dumas, First	265	37		6
El Dorado, Ebenezer	135	45		
Fayetteville, First	513	163		1
Forrest City, First	465	104		
Ft. Smith, First	1,043	323		4
Green Forest, First	132	33		1
Greenwood, First	261	110		
Hampton, First	130	25		
Harrison, Eagle Heights	204	55		
Helena, First	230	71		1
Hot Springs, Piney	185	77		
Hope, First	426	113		
Jacksonville				
Bayou Meto	110	50		
Marshall Road	237	119		
Jonesboro				
Central	467	126		5
Nettleton	268	91		
Lake Hamilton	93	19		2
Little Rock				
Archview	147	54		
Geyer Springs	664	233		29
Life Line	533	160		1
Reynolds Memorial	118	83		2
Rosedale	193	64		
Lonoke, Brownsville	41	26		
Magnolia, Central	607	210		1
Marked Tree				
First	143	43		
Neiswander	96	46		
Monroe	64	18		
Monticello				
Northside	101	51		
Second	211	92		2
North Little Rock				
Calvary	408	128		2
Forty-seventh St.	171	83		
Gravel Ridge	143	79		
Highway	148	54		
Levy	445	83		2
Park Hill	776	162		2
Sixteenth St.	52	37		
Paris, First	298	75		1
Paragould, East Side	285	137		9
Pine Bluff				
Centennial	267	120		15
East Side	153	71		
First	778	149		2
Green Meadows	65	39		
Second	193	63		
Springdale				
Berry Street	98	43		
Caudle Avenue	78	45		
Elmdale	354	124		5
First	373	112		3
Van Buren				
First	325	123		3
Chapel	27			
Jesse Turner	15			
Vandervoort, First	57	16		
Warren				
Immanuel	238	71		1
Westside	74	35		



"If you got a better job, maybe we could afford a bigger place!"

Boned up a bit

Explorer: "Does your tribe know anything about religion?"

Native Chief: "Well, we had a taste of it when the last missionary was here."

In a special orbit

Television these days is confusing the younger set. The Westerns and the space programs seem to mix them up quite a bit. Recently a six-year-old viewer was prancing about the house decked out in a space helmet and other appropriate garb. He spotted his father and hailed him with. "Put 'er thar, you onery old horned toad, or I'll plug you with my six-shooter."

"But, son," protested his father, "you're talking Western, not space."

"I," replied his son with considerable composure, "am from West Mars."

Lake looney

Two screwballs at a vacation resort rented a hotel boat and found great fishing at a certain spot in a nearby lake. It was so good that they decided to mark the place so they could come back for more sport the next day.

At the dock, one asked the other, "How did you mark the spot?"

"I put a chalk mark on this side of the boat," was the reply.

"Boy, are you dumb!" exclaimed the first idiot. "Maybe we won't get the same boat."

BAPTIST WORLD CONGRESS,
Hong Kong, Macao. \$1050, July
10-26, Knoxville-Knoxville. Dr. Nat
Bettis, Carson-Newman, Jefferson
City, Tennessee 37760.

A—Anderson, J. Sullivan dies p14; Armstrong, Julius dies p14.
B—Beginning 14th year as editor (PS) p2; "Baptist Beliefs," salvation by choice p4; Bowen, Mrs. Iris O'Neal to write for ABN p8; "Beacon Lights," Compere's encounter with God p12.
C—Cagle, Gordon gets Ph. D. p6; Crownover, M. F. dies p14.
D—Dope, as a mounting problem (E) p3; Dildy, Rufus H. dies p14.
E—Ecumenical movement, disadvantages of (IMSI) p4; Eigmy, John dies p14.
H—Human relations at Pine Bluff (E) p3; Hankins, Clyde resigns at Forrest City p7; Henson, Gary ordained p7; Haisell, Mr. and Mrs. W. C. observe anniversary p9.
J—Johnson, Connie dies p14.
L—Lindley, Mrs. Jim dies p14.
O—Ouachita University observes religious focus week p8; OU Tigerettes p7.
P—Pine Bluff rally to feature Christian athletes p7; Palmer, Amos dies p14; Priest, Manuel dies p14.
S—Quick, J. C. dies p14.
S—Shannon Hills Church, NLR grows p5.
V—Vining, Bill to speak to coaches p6.

The worst-tempered people I've ever met were those people who knew they were wrong.—Wilson Mizner.

After a man makes a visit to his boyhood town he finds that it wasn't the old home he wanted, but his boyhood.

Faith is one of the forces by which men live and the total absence of it means collapse.—William James

Despite all complaints about the high cost of living, most people still think it's worth it.

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62 countries to be represented at meet

WASHINGTON (BP)—Representatives from 62 countries have registered for the Baptist World Congress in Tokyo, July 12-18, and Baptist World Alliance General Secretary Robert S. Denny has predicted the number will eventually reach 70 countries.

Denny said he expected registration for the congress to exceed 8,000 persons.

Persons from all but 11 of the 50 states in the United States have registered for the congress, with Texas leading the list of registrants with 141 persons. Illinois has 105, Michigan, 106, and Virginia 81, the report said.

Outside the United States, Canada, Japan, Hong Kong, and Taiwan lead in the number of registrants.

Denny said that several Baptist leaders from other countries have been invited to speak on the program but have not been able yet to raise enough funds to meet transportation costs.

"Some gifts have already been given by Americans and Europeans to help boost a travel fund for delegates coming from less affluent nations," Denny said. "We have reports that Baptists in some nations of Africa and Asia are pooling their monies in order that their areas might be represented."

Denny returned recently from Japan, where he had conferences with Shuichi Matsumura, chairman of the congress, and other members of the local arrangements committee.

Ex-convict gives views on crime

WALLA WALLA, Wash. (EP)—"If you want to start a long-range plan to reduce crime, help yourselves by helping problem children to adjust."

That's the advice from No. 027100 at the State Penitentiary here, from one who should know.

Writing to the Seattle Times, the prisoner said, "Don't lock those kids up for their mistakes and forget about them because that is the way to make criminal-minded people. . . ."

"You ask how you can help problem children? Give them firm discipline and real love. If you attend a child with those two things 24 hours a day he can be a potential President. If I had had that combination applied to me I would be a winner today instead of the loser I am."

Swedish Baptists upset by government tax play

STOCKHOLM, Sweden (BP)—A government finance commission in Sweden has alarmed free church leaders by proposing to tax all voluntary gifts exceeding 4,000 crowns (\$800) a year, European Baptist Press Service has reported.

"The State Reaches Into the Collection Plate" was the headline on the editorial response in the Baptist newspaper, *Veckoposten*.

Erik Ruden, general secretary of the Baptist Union of Sweden, commented that "this taxation would amount to the most far-reaching intervention of the state into the life and activity of voluntary associations ever devised. 'For Christian organizations, the effect will be devastating,'" said Ruden.

The Swedish Free Church Council immediately announced it would seek conferences with Prime Minister Olof Palme and with the minister of finance to express objections to the proposal before it is introduced into parliament.

The council claimed that no government in the western world has made such a far-reaching tax proposal as the Swedish commission now presents.

Swedish Baptists, leaders in the free church movement (non-Lutheran Protestants) responded with numerous arguments against the proposal. Included were such statements as:

Orientate recruits for Christian work

WASHINGTON, D. C. (EP)—A 12-week training program sponsored by the Christian Service Corps is helping to orientate recruits for the culture in which they will serve overseas.

"Personal development" is included in the education offered at the Corps' Training Center here to "help candidates to learn what they believe and why," according to director Robert Meyers.

The most important goal of the course, he said, is to help the enrollee to be able to share his Christian witness with others in his overseas service.

When possible, nationals from the country involved are chosen to teach the language to the candidate. These nationals also introduce the missionary candidate to the culture of his new country to keep him from making horrible social blunders which have occurred frequently in the past.

The Christian Service Corps recruits, selects and trains skilled Christian laymen aged 18 to 70 for two-year assignments in the U. S. and abroad.

—The proposal would be difficult to enforce, since much of the money contributed to churches is given in cash anonymously.

—It would meet with strong opposition from members of various other organizations supported by voluntary contributions. Nearly all Swedes belong to at least one, often several clubs, societies, groups or associations that would feel the impact of the proposed law.

—It would seriously endanger the relationships between the free churches and the government; as well as relationships with the state church (Lutheran) in Sweden.

—The proposal, which includes the possibility of state financing for projects now being carried on by private organizations, would be accompanied with state control for use of the funds.

There was some question raised as to whether church-operated seminaries or foreign mission programs might fall under the list of certain groups which would be exempt from the taxation of gifts.

The proposal exempts from taxation contributions made to certain groups related to national defense, education, scientific, and overseas-aid efforts.

Veckoposten's editor concluded that the minister of finance would do well to consult with his political friends who belong to the free church movement before endorsing the commission's plan.

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