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April 29, 1971

Arkansas Baptist State Convention

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# Arkansas Baptist

NEWSMAGAZINE



April 29, 1971

# Mt. Tabor's dilemma



ELM

Mt. Tabor Baptist Church celebrated her 100th birthday April 18. And the church's recently refurbished, one-room "plant" was overflowing. People came from over Arkansas and from a number of different states for the big event.

The remoteness of the church, in rural Garland County, gives it a most unusual and beautiful setting, far from the asphalt-concrete jungles of "modern, progressive"

life. Here there is no buzz and hum of freeway traffic. No mile-long freight trains, no thundering transport trucks belch their exhaust fumes into the ozone.

Here the countryside still stands, decked out in its natural beauty of forested hills and vales and streams. The royal dogwood, king of spring, reigned everywhere, arrayed in gorgeous, white-petaled robes. And the myriad of other trees and shrubs native to the locale were seemingly answering the call of the dogwood, fast putting on their own spring finery.

The voice of Nature, whispering in the breezes that stirred the thickets, seemed to be saying, "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Ps. 24:1).

In the midst of all of this, the kinds of pollution-contamination we have in town seemed far away. Here the great ecology concern is always the danger of forest fires.

The Mt. Tabor Church faces a tantalizing dilemma. Now equipped with the finest meeting place it has had in its 100 years, it has the fewest people living in its community. According to acting pastor Joe Melton, a Mt. Tabor native son, there are now scarcely 30 people living within a radius of 2½ miles of the church.

There's a lot of sentiment in the old song about "the church in the wildwood." But the prime consideration in the location of a church is people. For the church of the Lord Jesus Christ is not wood or stone or brick or countryside, but people. And the mission of the church is the mission of the Lord himself — "to seek and to save that which was lost" (Lk. 19:10).

Mt. Tabor Church has a great history. (Read about it, elsewhere in this issue.) But it may

# In this issue

Dr. Ashcraft's recent editorial wins the praise of a reader, who describes the executive secretary as a "prophet." The People Speak begins on Page 4.

A missionary with an unusual hobby forms the basis for this week's cover story. A feature on John D. Floyd, generously illustrated, begins on Page 6.

Three Arkansas couples are among the 27 persons appointed to overseas mission posts for the Foreign Mission Board. Page 10.

A missionary from Peru and a defensive star of the Arkansas Razorbacks will be program personalities for the RA Congress. Page 13.

Midwestern Seminary announces appointment of a special faculty for a new degree program. Page 14.

The Historical Commission has elected Lynn E. May Jr. as the new executive secretary. Page 14.

As an aid for those planning to attend the Southern Baptist Convention, a city map and motel-hotels are listed on Page 17.

"God can take this disease (cancer) and turn it into a glorious victory for himself," so writes Missionary M. Casteel in a moving article, "As I face death", Page 18.

be she should move her church house now to a new site, to begin her second century.

*Erwin L. McDonald*

# Arkansas Baptist NEWSMAGAZINE

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NO. 17

ERWIN L. McDONALD, Litt. D. .... Editor  
MRS. E. F. STOKES ..... Associate Editor  
MRS. WILLIAM L. KENNEDY ..... Managing Editor  
MRS. HARRY GIBERSON ..... Secretary to Editor  
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MISS LINDA FLESHER ..... Mail Clerk

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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.

# School-busing and our human relations

The transporting of children to schools outside their immediate neighborhoods leaves much to be desired. This is particularly true when the children have to leave home early and return home late, to meet bus schedules. No doubt many parents who have been opposed to sending their children to distant schools have opposed busing quite aside from any racial angle.

But with the housing pattern being what it is, particularly in the South, where most communities still have separate and distinct white sections and Negro sections, there has been a contention that nothing short of busing can accomplish racial integration of the public schools. Now the U. S. Supreme Court, in a unanimous decision, has held that busing of children to schools outside their local communities can be done to achieve racial balance.

President Nixon had let it be known for sometime that he personally was opposed to busing of children to achieve school integration. But now that the Supreme Court has handed down its ruling, Mr. Nixon has — wisely, we believe — proclaimed this as a part of the "law of the land" and is urging the people to

accept it as such.

Despite all the epithets hurled at it from time to time, the U. S. Supreme Court, under our national form of government, continues to be the final authority as to what constitutes constitutional law. This is a fact that we must accept, whether or not we like decisions handed down by the Court. And there does not appear to be any prospect of "doing away with" this important division of our government, as irate citizens sometimes suggest.

There are some things individual citizens cannot do anything about. But race relations as such is not one of them. In the final analysis, it is the attitudes and the actions of each and all of us toward people that determines whether we shall live together in harmony and mutual respect. This is true regardless of the decrees of even the highest court. And, in the matter of school-busing, it applies to children as well as to parents and grandparents.

Fortunate are those children whose elders encourage them to make the best of a bad situation — even court-decreed busing for racial balance in the schools.

## Helping people read

How about helping somebody learn how to read?

The Greater Little Rock Literacy Council offers special opportunities for volunteers in the Little Rock area. Because there are now more people wanting to learn to read than there are teachers to instruct them, Mrs. Paul V. Galloway, co-chairman of the Literacy Council, with her associates, has scheduled two workshops. The simple "each one teach one" methods devised by the late Dr. Frank C. Laubach will be taught. And with these methods, anyone who can read can soon be qualified to teach someone else.

A daytime workshop will be held from 9 a.m. to 1:30 p.m. each day, May 5 and 6. A nighttime workshop, for those who cannot attend the day workshop, will be held from 7 to 10 p.m. on the nights of May 5, 6, and 7. All sessions will be held at Asbury United Methodist Church, Little Rock, with Mrs. J. D. Pickering, Ft. Smith, in charge.

Some idea of the literacy needs in Arkansas can be seen from statistics revealed by the State Adult Education Department. There are 376,718 adult Arkansans who cannot read, reports SAED. This is 14.3 per cent of the 1970 official population of the state, 1,923,295. Mrs. Galloway reports that 24,059 adults living in Pulaski County are among those unable to read.

Persons desiring to attend one of the scheduled workshops may pre-register by calling telephone number 666-0234, Little Rock.

Here is a laudable opportunity for Christians of all denominations to work together in Christian service.

## Handling 'hot potatoes'

Fifteen hundred Americans—1000 young people and 500 adults representing the "power" people in the country—recently met in Estes Park, Colo., for the First White House Conference on Youth. According to a Baptist Press report, the agenda included the subjects of war, poverty, race relations, education, the draft and national service, the environment, drugs, foreign relations, the economy and employment, legal rights and justice, and values, ethics and culture. Recommendations of the conference will be presented to President Nixon and the nation later.

The approach of "come, let us reason together" makes a lot more sense than unreasoning compulsion and violence or threat of violence. The Baptist emphasis on free speech and priesthood of the believer would seem to call for this approach.

## Practicing what we preach

The upcoming national congress of the National Sunday School and Baptist Training Union, expected to attract 13,000 to 15,000 Negro Baptists to Little Rock in June, gives us a chance to help out. There are just not enough hotel and motel rooms in Little Rock to provide for such a gathering. Pastor Charles B. Knox Jr., of Canaan Missionary Baptist Church, host for the convention, is setting up a housing bureau to seek rooms in private homes of both whites and blacks. The date is June 21-26. What will we do about it?

**I must say it!**

## **More privacy, please**



*Dr. Ashcraft*

Privacy is not easy to come by these days. Most everything has been liberated or exposed. A recent Pope opened the windows of the Roman Church for a bit of fresh air while the miniskirt reached new heights in fashion design for a better view. Unmentionables are not unmentionable anymore, you can cross your heart on that. More is heard of sexuality in some sermons than sanctification. A great black

leader was scolded by a Federal law enforcement agent on moral matters, which came from wire tap sources. The original idea of the wire tap, I believe, was a quest for subversive political views.

Insurance underwriters often send their private eyes abroad in the neighborhood to inquire of adjacent citizens as to the personal habits of teenaged drivers. Court orders to open or impound one's safety deposit vault are not too hard to get these days. Information of credit companies is often sold to developers, promoters and investment counsellors. Information on medical records seem to find their way into the hands of people with mass news media connections. Houses are being built closer together and the beaches are more crowded. Privacy cannot be bought by the pound nor silence by the yard at any price.

Seemingly a large part of the writing fraternity enjoys the luxury of psychoanalyzing those of newsworthy note without benefit of a medical degree on

their part or written permission on the victim's part. One may arise any day to read in the headlines that his ancient grandmother was a witch and that his great, great grandfather was a homosexual. There is no immunity to this unveiling, uncovering, exposing, revealing, probing and making public the human intimacies of private citizens.

More than occasionally the actions of a sovereign, autonomous church are paraded before an unbelieving world in a play-by-play account resembling a national sports tournament. Are there certain family type matters both in individuals and in churches which should remain inviolate?

Are there some things which should be reserved within the family circle and not for public scrutiny? Surely an institution called of God the Bride of Christ should be accorded certain privacies which are not in the common market talk. Noble men protect the honor, reputation, and privacy of their women. Is not the Bride of our Blessed Lord to be accorded some special considerations in press releases?

There is much to be desired in any form of journalism which would portray the church of our Lord Christ as a mundane, earthly, common corporation whose business sessions are to be reported at will by headline seekers or those who still hope to convince the world that the church is not relevant. The church has been vandalized, victimized, criticized and scandalized for many years now with little positive results. Perhaps if we could say something nice occasionally about the church, more people would come out to worship with us.

**I MUST SAY IT!** — *Charles H. Ashcraft, Executive Secretary.*

## **The people speak**

### **'A prophet in the land'**

The guest editorial by Dr. Ashcraft in the April 15 issue of the Newsmagazine deserves a rating of 'excellent'. How refreshing to hear or read something that makes sense in this day of modernism, liberalism, permissiveness and de-ification of immature youth.

One of the problems of the day is that the wrong people are being heard to much. On every hand there are 'prophets' with easy solutions to hard problems, short-cuts to Utopia and sure-fire panaceas for what ails us. Some of these 'prophets' tell us that the solution to the problem of crime is leniency toward criminals, that the best deterrent to communism is to get friendly with them, that the best way to help youth get an education is to let them help make up the curriculum of the schools.

They also tell us that the gospel, which Paul said is 'the Power of God unto salvation', is not for our age, and should

be replaced with 'social action' and things which are more 'relevant'. Moreover, we are told that the preaching of the Gospel, by which God has been pleased to 'save them that believe', I Cor. 1:21, is no longer effective, and that it should be replaced with 'involvement', 'social action', etc. Additionally, we are told that the traditional hymns of the church, and the music that motivated our fathers as they passed through fiery trials, is not for our age, and it is to be replaced by the 'Jesus Rock' music with amplified instruments, and booming jungle-beat drums.

These Prophets can be seen on television, in the newspapers, on the streets carrying 'peace' symbols and signs. But like the false prophets of Jeremiah's time, they are proposing only surface remedies for deep problems saying 'peace, peace, when there is no peace' Jeremiah, 6:14 But woe to those who disagree with these prophets, for you are 'reactionary', and over 30!

Far too many of our religious and educational leaders have made a craven surrender to these false movements and philosophies on the theory that, 'if you

can't lick'em, join'em!' This fulfills Scripture, for Paul predicted that men in the latter days would not endure sound doctrine and would turn away from the truth and be turned unto 'Fables' II Tim. 4th Chapter.

To hear a voice like that of Dr. Ashcraft advocating common-sense, and realistic thinking is almost like hearing Jeremiah of old say, "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls—" Jer. 6:16. Yes, with 'quack' social and religious doctors clamoring for our attention it is good again to hear the voice of a prophet in the land! —Walter H. Watts, P. O. Box 662, Fort Smith, Ark.

### **Welfare suggestion**

To reduce the welfare rolls we will have to start making investors out of the people that are working. There are too many of these people who work for years and end up with nothing, they then go on relief. — William R. Sullivan, Box 250, Vale, Ore. 97918

## The people speak

### Help for migrants

Dear Fellow Arkansas Baptists:

Your response last year to our Pastor's plea for articles to be used by the migrant station located in our town was overwhelming. Once again it is the season of the year for these agricultural workers to be passing through our city, and once again we are reminded of their physical as well as spiritual needs.

The Baptist Women of our church spent many hours sorting, packaging, labeling and delivering the articles that we received from churches located all over the state. In return, we have received kind words of thanks from the managers of the station as well as letters from some of the migrants themselves thanking us, and you, for your efforts on their behalf.

Once again we would like to ask for your help in filling this need. Our plans this year are to fill individual plastic bags with a towel, washcloth, comb, toothbrush and toothpaste along with a tract and a Spanish Testament. We would like to encourage any church organization, Baptist Women's group, G.A., or Acteens to join us in this worthy project.

Your articles should be limited to the above items. However, if you prefer to send donations of cash, we will purchase these items here in Hope, thereby reducing the cost of postage. Please send all items to: First Baptist Church, Third and Main, Hope, Arkansas, 71801.

Be sure to include your return address so that your gift will be acknowledged. — Mrs. C. M. Rogers Jr., President, Baptist Women, First Baptist Church, Hope, Ark.

## Senior citizens organize new class

The Senior Citizens Class of First Church, Lake City, was organized in January to meet the need of those who could not climb the stairs.

Mrs. John Murphy, teacher, reports that enrollment has grown to 14, with attendance on Easter Sunday totaling 16. The oldest member is 82; the youngest 73. The group now has its own preaching services at 9 a.m. followed by Bible study. Jimmy Davis is pastor.

## About people

Pleasant Plains Church, Independence Association, has licensed **Dickie Sutter** to the gospel ministry on April 8.

**Miss Bennie Carol Burgess**, First Church, Hamburg, is the recipient of a National Merit Scholarship. She will receive \$6,000 for four years college expense.

## No serious war-caused damage to East Pakistan property of Baptists

RICHMOND (BP) — Damage to Baptist property because of fighting in East Pakistan has been slight, said two Southern Baptist missionaries just returned to the United States after evacuation from the war-torn country.

Mr. and Mrs. Donald W. Jones, missionaries to Pakistan from Delaware, Ohio, and Woodbury, Tenn., said in an interview here that at least two Baptist reading rooms just outside Dacca, Pakistan, had been damaged slightly.

Pakistan, since March 25, has been the scene of fighting between the Pakistani armed forces and supporters of an independent Bengali state.

Mr. and Mrs. Jones and their three

youngest children left their home in Faridpur, East Pakistan, on the morning of April 1. They described the area as quiet, but not calm. There was no fighting but the people there were beginning to arm themselves with whatever they could find, Mr. Jones said.

Jones had been serving as director of the Christian Industrial Center in Faridpur. Work stopped at the center during the third week in February, and the school closed officially on March 8.

Only a few days earlier, Sheik Mujibur Rahman called for a non-cooperation movement. Rahman is the leader of the Awami League, chief supporters of the independent state proposed for Bengali. Under this order, schools, business establishments and other institutions were closed March 1-25, just before intensive fighting erupted.

The two older Jones children, home for a long Christmas holiday, were scheduled to return to a Christian boarding school in West Pakistan March 8. It was March 12, however, before they were able to begin their journey back to school.

The Joneses and two other Southern Baptist missionary families left Dacca April 4 for Karachi, West Pakistan.

They attempted to contact their two older children who had returned to the Murree Christian School near Rawalpindi, East Pakistan, but communication by telephone was impossible. They were not sure if the children had arrived safely.

The Joneses proceeded to Teheran, Iran, where they sent word for the two children at Murree Christian School to fly to Iran. The family was reunited in Teheran. From there they made arrangements to come to the U. S. for a short furlough. They are now in Woodbury, Tenn.

Mr. and Mrs. James F. McKinley, both of Kentucky, have been seen in Feni and are safe, according to a cable received here by John D. Hughey, the SBC Mission Board's secretary for Europe and the Middle East.

Mr. and Mrs. Jones do not plan to return to East Pakistan. After they complete a short furlough they will begin a new assignment in Taiwan, where Jones will teach in a Christian boarding school.

Their new assignment was not based on the conflict in Pakistan but was made before its eruption, Jones said.

## Leisure magazine popular with Clabe

Clabe Hankins is doing a lot of bragging these days on **People**, the new Sunday School Board monthly magazine designed "to be read by Christian adults during their leisure time." (If you will take it from Clabe's wife, Sal, "there's probably not a Southern Baptist anywheres with half as much leisure as Clabe.")

Clabe would be far too modest to say it, but the June issue of **People** features the old fellow himself, along with his timely comment on — of all things — collecting books as a hobby!

One nice thing about book collecting as a hobby, says Clabe, is that "when you an' your wife is leavin' on vacation an' you air havin' t' take all th' stuff she thinks she might need on th' trip, yore hobby don't require no extra luggage space." And Clabe says this makes his hobby "decidedly sooperier to sich things as golf, fishin', huntin', etc. All you need is a empty poke or two," he says.

"In book collectin', you don't have t' spend a lot of time gettin' yore trophies mounted," says Clabe. "You jist leave yore books layin' aroun' fer a few days an' th' fust thing you know, frien' wife finds a place fer them."

Clabe says that, with a book, "you don't even haft t' stay awake. Like th' man sent up fer jugglin' th' books, you can go t' sleep in th' middle of a sentence."

We'd like to tell you more, but we must be careful not to violate **People's** — and Clabe's — copyright. — ELM



**BRIGHT ORANGE JACKETS** add color to the "Screeching Eagles" Motorcycle Club as they go on outings. The club's members include a doctor, an engineer, and others for whom the cycle is a regular means of transportation.

Cover Story

# Missionary Is Screeching Eagle

By Bob Stanley



**AS MOTORCYCLE CLUB MEMBERS AND FRIENDS bow their heads, John Floyd asks the Lord to bless the food prepared for one of the club's recent meetings. Members' wives frequently go along on the outings, riding behind their husbands.**

Picture an American in a bright orange jacket guiding his motorcycle around some of the rough spots on a Philippine highway. Pulling to a stop, he parks beside a small church and starts talking with the Filipino pastor.

It's all part of the routine for Southern Baptist missionary John D. Floyd, who often uses a motorcycle in making the rounds of his large evangelistic area on the island of Mindanao.

The orange jacket signifies John's membership in the "Screeching Eagles," a motorcycle club of Iligan City, where the Floyds live. A motorcycle enthusiast since high school days, John serves as the club's chaplain, even though he doesn't have time to make many of their trips.

John's other community activities include the Iligan City Rotary Club. At one recent meeting, fellow club members were so impressed when John gave the invocation in the Cebuano dialect that they applauded at the end of the prayer.

The people of Iligan, a busy industrial town of some 40,000 on the northern coast of Mindanao, consider the Floyds and their two children, Betsy, almost 14, and John Paul, 12, as part of the community. The missionaries' home, a comfortable two-story residence, is always open for informal visits by both church members and other friends. And John has an easy-going friendliness, often accompanied by joking banter, which quickly puts visitors at ease.

Since coming to Iligan in 1966, he and Helen have helped to establish four churches and five mission points in that area. In addition, he has carried major responsibility in such nation-wide undertakings as the 1968 New Life Crusade and a current stewardship campaign.

A native of Arkansas, John has spent half of his 36 years either as a pastor or as a missionary. He married Helen Ruth Nutt, a fellow Arkansan, while both were students at Ouachita College (now Ouachita University), in Arkadelphia. After serving in Arkansas and Kentucky churches, John attended Southwestern Seminary, Ft. Worth, where he earned a good living on the side as a salesman and sales manager for various firms.

He credits this sales experience with helping to overcome any fear he might have had as he approached the task of opening up Southern Baptist work on the northern coast of Mindanao. Visiting regularly and seeking out sympathizers, he soon had set up Bible study groups five nights a week in Iligan. All of the groups met together on Sunday—first at the Floyd's house and later in a rented



**"HOME"** for the Floyds is this two-story residence, completed just before the family went home for their first furlough. It follows one of the standard house plans used in most of the mission residences in the Philippines.

# JOHN D. FLOYD

## Southern Baptist Missionary

John D. Floyd has been an evangelistic worker in Iligan City, the Philippines, since October 1965. He studied language in Manila before beginning his work.

Floyd was appointed a missionary by the Foreign Mission Board in July 1965. At that time he was pastor of Denman Avenue Church, Lufkin, Tex.

An Arkansan, Floyd was born in Lockesburg and grew up in Hot Springs. He was graduated from Ouachita Baptist University, with a bachelor of arts degree and then studied at Golden Gate Baptist Theological Seminary, for a semester before entering the U. S. Army.

During his student years he had pastorates at churches in Ben Lomand, Yocana, Mena and Sparkman, Ark., and Camino, Calif. While serving in the Army he was pastor of a church in Elizabethtown, Ky.

Upon discharge from the Army after 2½ years, he entered Southwestern Seminary. While a student there he was pastor of a church in Decatur, Tex., for 1½ years. He became pastor of the Lufkin church in November 1962, shortly before he was graduated from the seminary with the bachelor of divinity degree.

He is married to the former Helen Nutt of Mineral Springs. They have two children, Betsy, born in 1957, and Paul, 1958.

building, until the congregation became strong enough to form a church.

In undertaking the work, John and Helen leaned heavily upon the promise in Philippians 4:19: "But my God shall supply all your need according to his riches in glory by Christ Jesus."

John says that he has not always known how to depend upon the Holy Spirit for strength and guidance. At one time he was trying to do it in his own strength.

"But one day, as a result of some experiences I had," John says, "I realized the truth of God's promise, and I said, 'All right, God, you just do what you want through me from now on.'"

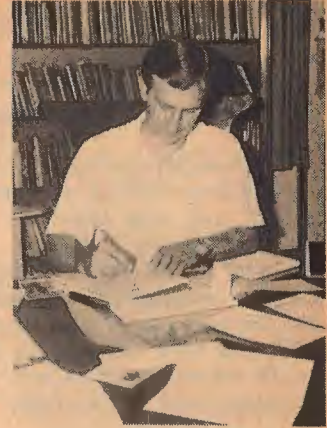


STANDING ON A HILL where Iligan City's municipal building is located, John and Helen Floyd can see the spire of the Iligan City Baptist Church in the distance (center photo, near Helen).

April 29, 1971



BETSY'S NOW LEARNING to make some of her own clothes, under her mother's guidance. Someday, if her desire to be a doctor is attained, she may be taking another kind of stitch.



AS STATION TREASURER, John spends some time in his office at home keeping the records straight. He just took on this new job, since the previous treasurer for missionaries in Northern Mindanao and Visayas (Nominvis Station), Mrs. Charlotte Martin, is preparing to go home on furlough.



MOM'S THE TEACHER in the Floyds' one-room "school." Classes are from 8 to 12 each weekday morning, with homework during the afternoons. John Paul was a sixth grader this year, and Betsy was completing her eighth grade work. Next year she is scheduled to attend Faith Academy near Manila.



SINCE HELEN IS CHOIR DIRECTOR at the Iligan City Baptist Church, informal practice sessions around the family piano are fairly common. Left to right behind Helen are daughter Betsy, Mrs. Teofista Bagares, journeyman Linda Caster, Mrs. Nita Augustino, John Floyd, Mrs. Selena Gener, and Mr. Loloy Bagares.



John and Helen found a new peace and freedom in this dependence upon the Lord. "God gave us a liberty in serving him," he says "I didn't have to do anything on my own any more. He could meet my needs. The Lord delivered me from the feeling that I needed to *perform* for him to get the glory."

Although they had felt for some time that God might be leading them toward missionary service, they did not feel a specific call until John was serving as pastor of Denman Avenue Church in Lufkin. Baker J. Cauthen, executive secretary of the Foreign Mission Board, spoke at a district meeting in nearby Nacogdoches and invited all those who did not feel called to mission service, but who would be willing to go if God called, to express this willingness in a public commitment. Both John and Helen responded to this invitation, and, as John says, "began to pray seriously about his call to mission service."

"Then as we prayed," John recalls with a gleam in his eyes, "God impressed us that if we just kept on praying seriously we'd soon be too old for appointment. So we decided to do something about it."

They filled out the necessary forms, and in 1965 were appointed to do evangelistic work in the Philippines.

"As our ship left the pier in San Francisco and we saw the gulf between us and the shore widening," John remembers, "we had that normal uneasy feeling in the pit of our stomachs. But we stood there as a family and thanked God for giving us this opportunity to serve him."

After arriving in Manila, the Floyds completed the nine-month language course in six months and then used the last three months in study particularly designed to help them in their witness in Iligan.

"When we came to Iligan," he says "we weren't under any pressure. We could use the language, and the Lord just met our needs."

Life in Iligan is busy but pleasant for the Floyds. Since there is no American School, Helen teaches both children at home in a one-room "school" they built behind the house. This occupies her week-day mornings. She directs the choir at the Iligan Church and is active in the local WMU, but still finds time for the women's auxiliary of Rotary.

Both Betsy and John Paul share in the challenge of the family's missionary work. Betsy, who dedicated her life to missions even before the family went overseas, thinks maybe the Lord wants her to be a missionary doctor.

John Paul finds opportunities to witness for Christ among his friends in Iligan. At the age of 9 he was already holding "Sunday School" for children who would gather on the beach behind their home. In the 1968 Crusade seven of his friends that he had encouraged to attend the services accepted Christ.

"It was mainly because of John Paul's witnessing that the young man who tends our yard was won to Christ," John relates. "Now that same man has started a church in his home, and 36 people have come to know the Lord through him."

Since returning from furlough last May, John has helped to supervise the neighboring evangelistic areas of other missionaries now on furlough. He recently became treasurer for his station (composed of missionaries in Northwest Mindanao and the Visayas).

As Cebuano consultant for the Philippine Bible Society he spends some time going over translations. And recently much of his energy has been directed toward preparation of materials for the 1971-72 stewardship campaign, for which he is coordinator. During April and May he was scheduled to lead stewardship clinics in ten different areas of the Philippines.

With all of these activities, some problems might be expected.

## The cover



**MOTORCYCLE MISSIONARY** John Floyd, shown here with son John Paul, serves as chaplain of the "Screeching Eagles" Motorcycle Club, one of three such groups in Iligan City. For some members, the cycles are their chief means of transportation; for others, cycling is strictly a hobby. John, a motorcycling enthusiast since a teen-ager, brought his B.S.A. 650-cc. cycle with him from the U. S. to assist in visiting mission points in his area. Members of his former church, Denman Avenue in Lufkin, Tex., aided in the purchase.



**GETTING A LESSON** in simple automotive mechanics, John Paul helps his dad clean the battery terminals on their Volkswagen Microbus. John often uses the bus to help transport people to church and to Bible study points.



**AN ACTIVE ROTARIAN**, John Floyd (left) looks over the local Rotary Club publication with club president Gerardo B. Padilla, Vice-mayor of Iligan City. John is frequently called upon to give the group's invocation.

"But when we feel the pressure building up," John says, "we just know that he's on the throne. The pressures build up, but they don't have to stay there. This is what makes life yielded to the Lord exciting."

## Revivals

**First Church, Cabot, May 2-9:** Harold D. Corder, pastor, Jesse Reed, evangelist, Gene Layman, Springdale, music; 4 by baptism, 3 by letter.

**First Church, Caobot, May 2-9:** Harold O'Bryan, pastor, Russell Clearman, Gaines Street, Little Rock, evangelist, Mark Short, Paris, Tex., music.

**West Side Church, Little Rock, March 28-April 4:** R. A. Hill, pastor, Jesse Reed, evangelist, Ray McClung, music; 9 by baptism, 2 by letter, many rededications.

**First Church, Hamburg, April 5-11:** Klois L. Hargis, pastor, Bill Shaw, Dallas, evangelist, Steve Taylor, Greenville, S. C., singer; 42 conversions, 2 by letter, 3 for special service.

Calvin C. Ussery, Hickory Street Church, Texarkana has been evangelist in two recent revivals: **First Church, Wake Village, Tex.,** 23 professions **Emmanuel Church, Ardmore, Okla.,** 27 professions.

**Calvary Church, North Little Rock, April 4-11:** William L. Kreis, pastor, Dennis Baw, Irving, Tex., evangelist, George Ray, North Little Rock, singer; 40 by profession, 12 by letter.

**First Church, Hampton, April 11-18:** John C. Robbins, pastor, Ed Vallowe, evangelist; 25 by profession, 8 by letter.

**Crystal Hill Church, Little Rock, April 12-18:** Glen Hicks, pastor, Paul Huskey, First Church, Norfolk, evangelist, Kenneth Davis, music; 11 professions, 9 by baptism.

## Miss Kerr crowned Miss Ouachita 1971



Miss Kerr

Miss Charlotte (Casey) Kerr, Jacksonville, was recently crowned Miss Ouachita University.



**OSCEOLA GROUNDBREAKING** — The building committee for East Side Church, Osceola, does the honors at recent groundbreaking ceremonies marking start of a \$27,000 project to seat 172. Left to right are Earl Duke, Associational Missionary, John Gearing, Johnny Carter, Vill Blaylock, Pastor J. C. Nannie, John Padgett, Walter Garner and Burnis Davidson. The church is only 15 months old and has 85 members.

## Ouachita's Tom Jones sets shot-put record

Tom Jones, Ouachita University, has broken the state shot-put record with a throw of 60 feet, two inches.

Jones' record-breaking heave came in a meet at Southwestern Louisiana State University recently.

A 6-7, 265-pound senior, Jones is the former AIC record holder in both shot-put and discus competition.

Runners-up to the title are Holly Hicks, Nashville, Tenn., first runner-up; Kathy White, Delhi, La., second runner-up; Giner Murdock, of Atkins, third runner-up; and Ouida Eppinette, North Little Rock, fourth runner-up.

The New Miss OBU is a junior elementary education and advanced speech therapy major and is the daughter of Rev. and Mrs. Andy Kerr, of Jacksonville. She is a granddaughter of Mrs. Ruth Moran, Little Rock, and the late Clifton Moran, and of Mrs. Goldie Kerr, Jacksonville, and the late L. N. Kerr, Sr. She succeeds Margie Royston, Hope, as Miss OBU.

Miss Kerr was selected by a panel of judges from a field of 13 contestants. Judging was based on beauty, modeling, talent competition, and interviews.

Miss Kerr will represent Ouachita in the annual Miss Arkansas pageant, to be held in Hot Springs in July.

## Deaths

In this column will be reported deaths (not obituaries) of members of Arkansas Baptist State Convention churches. Those reporting deaths should do so promptly. Give name, age, date of death, name of church, position.

**HONG KONG (BP)**— **Dr. Lam Chi Fung, 79,** prominent Baptist layman, died April 17 at Hong Kong Baptist Hospital. He had been seriously ill after suffering a stroke last month.

**Marvin A. Ryan,** choir director of Mount Zion Church, Mount Zion Association, for 47 years, March 17 at age 74.

**Roy E. Reed, 64,** deacon and treasurer of Pine Church, Hot Springs, April 17. A member of the Garland County School Board, he was a retired postal employee and grocer.

**Mrs. Dixie Bell Crow, 81,** member of Monticello's First Church, April 18. She was the widow of William Thomas Crow.

**Mrs. Kate Tyler Riley, 89,** Little Rock, widow of Jesse N. Riley April 17. She was a member of Second Church.

**Mac Givens, 92,** a staunch supporter of the assembly at Siloam Springs, March 26. A retired farmer and school teacher, he was a member of Highfill Church. He had helped the convention acquire much-needed property at the assembly in recent years.

Continued on Page 11

# Arkansas couples named missionaries By Southern Baptist Mission Board

Three Arkansas Baptist couples were among the 27 persons appointed to overseas mission posts by the Southern Baptist Foreign Mission Board, in a special meeting in Freedom Hall at the Kentucky Fair and Exposition Center, Louisville, Ky.

These appointments increase to 2,500 and the Southern Baptists under appointment of the Foreign Mission Board, for service in 76 political and geographical entities.

The Arkansans and their fields are: Mr. and Mrs. Maurice L. Caldwell, Monticello, to Peru;

Mr. and Mrs. Wayne E. Maness, Dell, to the Philippines;

Mr. and Mrs. Edward L. Smith, Alma, to Botswana.

Other new missionaries are: Mr. and Mrs. Herbert L. Barrett, Kansas City, formerly of Roach, Mo., to Taiwan; Mr. and Mrs. Thomas L. Cole, Pleasureville, Ky., Argentina; Mr. and Mrs. J. Virgil Cooper, Summit, Miss., Korea; Miss Louise Donaldson, Campbellsville, Ky., Brazil; Mr. and Mrs. Robert T. Golmon, Louisville, Malaysia-Singapore; Mr. and Mrs. D. Fredrick Harner, St. Joseph, Mo., Brazil; Mr. and Mrs. James C. Shelly Jr., Louisville, formerly of Florence, Ala., Brazil; Mr. and Mrs. Robert H. Sherer, Ft. Worth, Japan; Mr. and Mrs. Leo E. Waldrop, Ft. Worth, Surinam; and Mr. and Mrs. Larry C. Yoder, Danville, Va., Belgium.

Mr. and Mrs. William L. Womack, Liberty, Mo., were employed as missionary associates for Guyana.

Mr. Caldwell will be resigning, effective July 30, as executive director of Arkansas Baptist Family and Child Care Services, to accept his new post.

Caldwell is a native of Star City, where he was born June 7, 1935. He has the B.S. in Education degree from Arkansas A. & M. College, Monticello, and has the master in science and social work from the University of Tennessee.

Mrs. Caldwell, the former Martha Baugh of Star City, received the A. B. degree from Arkansas A. & M. College. Both of the Caldwells studied at Southwestern Seminary.

Mr. Caldwell has been in his present position for a year and prior to that was for four years superintendent of Arkansas Baptist Home for Children, Monticello.

The Caldwells have a son, Marcus, 11, and a daughter, Nancy 5.

Mr. Maness was born in Kansas City, on April 9, 1941, and Mrs. Maness was born near Kansas City, on June 11, 1941.

Mr. Maness received the A.B. degree from Howard Payne College, Brownwood, Tex., and the B. D. degree from Midwestern Seminary, Kansas City. Mrs. Maness is a graduate of Northwest Missouri State College, Maryville. The couple has a daughter, Melanie Jean, aged 16 months.

Mr. Maness has been pastor of First Church, Dell, for two years. Prior to that he served as pastor of Lone Star Church, in Northern Missouri, and of Whitton Church, Tyrone.

The Edward L. Smiths are natives of DeQueen, where Mr. Smith was born on Sept. 25, 1932, and Mrs. Smith, the former Charlene Clements, on Aug. 5, 1933.

Mr. Smith graduated from Ouachita University and Golden Gate Seminary and has been pastor of First Church, Alma, since November 1968. Former pastorates include Vandervoort, and First Churches at Dierks, Beebe, and Gravel Ridge (North Little Rock).

## Beacon lights of Baptist history

### A tenacious spirit

By Bernes K. Selph

The tenacity with which William Carey pursued his aims before he left England for the mission field undergirded him for the vexatious problems in India. He had hoped to support himself and his family by cultivating the soil.

Before he could get located, hinderances and disappointments beset him at every step. The East India Company threatened to send him home. His money was spent. Two children fell ill. He heard little but reproaches from his wife. Little wonder he wrote "dejected" in his journal, or that after a 16 mile walk in the sun to borrow money he would express "of being very weary."

But all this while, he seized every opportunity of learning the language and talking with the natives. Daily he visited public places to proclaim the Gospel message. Finally, he moved 40 miles east of Calcutta to take a few acres of land about a quarter of a mile of impenetrable forests and swamps, a fertile region, but infested with pirates and wild beasts. With his gun he felled the wild hog, deer, and fowl for the table. Here he built his bamboo house, and here the Bengalese flocked about him for protection.

Even then, it was a disaster that brought relief. A boat sank near Calcutta, carrying passengers who were friends of Dr. Thomas who had gone out to India with Carey. Carey wrote a letter of consolation to his friends in England which renewed an old acquaintanceship. Ultimately this led to Carey and Thomas' being appointed as superintendents of two estates, as Indigo planters, at 250 pounds per year, with the promises of a share in the profits.

It seems ironical that in the light of such financial plight Carey would receive a letter of caution about monetary gains and love of money. Well-meaning friends in England wrote "lest he should allow the spirit of the missionary be swallowed up in the pursuits of the merchant." Then the humble man wrote home that, after a bare subsistence, all his money was spent in the translation of the Bible and a school. "I am indeed poor, and shall always be so until the Bible is published in Bengalee and Hindoostanee, and the people want no further education,"\*\*

\*\*The Centenary Volume of the Baptist Missionary Society, 1792-1892, (The Baptist Missionary Society, London, 1892) p. 57

## New pastor arrives at First Church, Crossett



Mr. Shirley

following the evening worship service.

Homer W. Shirley Jr., formerly pastor of Third Church, Malvern, has arrived on the field at First Church, Crossett.

A special celebration was held on April 25. The Shirleys first Sunday in Crossett, concluded with a reception in the Fellowship Hall following the evening worship service.

Mrs. Smith is a state approved Sunday School Worker.

The Smiths have a son, Charles Edgar, 12, and a daughter, Kathryn Louise (Kathy), 9.

*Pictures of the newly appointed Arkansas missionaries arrived too late for this issue, but will be carried next week.*

—ELM

# Contracts to be awarded for new Baptist Medical Center

The board of trustees of the Baptist Medical Center Systems is ready to award contracts for the construction of a new Baptist Medical Center complex in western Little Rock. Board chairman R. A. Lile announced April 22 that contracts would go to the Frank J. Rooney Company of Miami and Memphis and to the Gus K. Newbert Company of Chicago which jointly submitted the low bid March 17.

The bid of \$25,287,000 was the low among four bids, but was about \$5 million above the estimate and stunned Medical Center Systems officials, Lile said.

The trustees trimmed \$2 million from costs and borrowed \$3 million in additional funds to meet the price. Lile said that the amount of the basic contract had not been determined, but that it would be about \$23,300,000. The total cost will be about \$26.8 million, which includes some \$2.5 in hospital equipment and \$300,000 in kitchen and food service equipment, but excludes land and fees.

Although the general contract bids exceeded estimates, evaluation showed the price per square foot to be lower than other recent hospital projects, according to the Board chairman.

The contract can be awarded as soon as modifications are approved by the State Health Department and the

federal Health, Education, and Welfare Department, which is providing some Hill-Burton Act funds.

The contractors already have opened permanent offices on the site, at the intersection of Interstate 430 and the Wilbur D. Mills Freeway. The architects expect that construction can begin in 30 days. It will take about 30 months to complete the project.

The Baptist Medical Center was formerly owned by the Arkansas Baptist State Convention.

## News about missionaries

Mr. and Mrs. C. Turner Hopkins, Southern Baptist missionaries to Nigeria, are the parents of a fourth child, Martha Alice, born March 31. Hopkins was born in Memphis and reared in Marianna. Mrs. Hopkins, the former Carlene Densford, lived in Memphis until her late teens, when she moved with her family to Marianna. Now on furlough, Mr. and Mrs. Hopkins may be addressed at 2549 Harvard, Memphis.

Rev. and Mrs. W. Trueman Moore, Southern Baptist missionaries, have been evacuated from East Pakistan to Iran, where they will prepare for a short furlough in the States (address: 1016 N. 36th St., Ft. Smith, Ark. 72901). Both are Arkansans. He was born near Greenwood and lived in Mansfield while growing up. The former Jane Bassett, Mrs. Moore is a native of a rural community near Greenwood. They were appointed by the Foreign Mission Board in 1957.

## Ouachita senior gets Fulbright award

ARKADELPHIA—Deborah Mashburn, a senior piano major at Ouachita University, has been selected as a Fulbright Scholar for the academic year 1971-72. She will study music at the Orff Institute and the Mozarteum, both in Salzburg, Austria.

Miss Mashburn, recipient of a Rotary International Undergraduate Fellowship in 1969-70, studied at the Mozarteum during that year.

Miss Mashburn is a member of Alpha Chi national honorary fraternity, Sigma Alpha Iota, Musicians' Guild, the OBU New Music Ensemble, and the Arkansas Symphony Orchestra.

She was elected to Who's Who in American Colleges and Universities in 1969-70 and received the OBU Student Senate Awards for Outstanding Sophomore and Outstanding Junior student.

Miss Mashburn is the daughter of Judge and Mrs. Telfair J. Mashburn, Bay Minette, Ala.

## Mt. Tabor Church observes centennial

Mt. Tabor Church, in Buckville Association, which observed its centennial April 18, was organized April 8, 1871, according to a brief history of the church prepared by J. C. Melton, Hot Springs, who has served as supply pastor of the church for the past two years.

Minutes and official records of the church are complete except for the period 1874-1888, Mr. Melton reports.

Charter members were George W. Powell, Thomas Ratliff, William D. Smith, Marion Ratliff, Mary Ratliff, Elizabeth Adams, Mary Powell, S. M. Smith, M. Gamble, J. C. McClure, Mary McClure, Sue Ratliff, and Julie Ratliff.

The presbytery for the institution of the church was composed of John Spurlin and John J. Adams, ministers, and Jessie A. Muse, clerk.

According to available records, reports Mr. Melton, himself a former pastor of the church, approximately 700 persons have been members of the church. There is no way of knowing how many others were received into the church during the period for which there are no records.

Besides Mr. Melton, former pastors include: J. P. Emery Story, now 93, who preached at the morning worship service of the centennial observance; John Spurlin, J. J. Adams, W. D. Smith, W. G. Gamble, A. H. Armstrong, M. C. Melton, E. P. Chitwood, J. M. Crawford, J. V. Chandler, J. C. Ratliff, O. N. Wehunt, J. F. Pitts, W. H. Pate, B. H. Bashaw, J. E. Nichols, Laban Sharp, Homer Speer, Joe Anderson, James Ford, K. H. Gilbert, Ollie Noles, Opal Kinsey, and Jimmie Scott.

The church was originally located in Montgomery County, but now is just over the line in Garland County.

## Deaths

Continued from Page 9

**Ben Leggett**, 70, deacon in Pottsville Church, April 10.

**Mrs. Sarah Elizabeth Myers Smith**, 87, Little Rock, widow of Emmett F. Smith, April 21. She was a retired teacher and a member of Lifeline Church.

**Mrs. Myrtle Brewer Rixse**, 74, North Little Rock, wife of Charles E. Rixse, April 22. She was a member of Park Hill Church.

**Mrs. Ada Anderson**, 82, North Little Rock, a member of First Church, April 25. She was the wife of Harrison Anderson.

**Fredrick B. Jenkins**, 77, Little Rock, a deacon and teacher for 45 years at First Church, April 17. He was a retired salesman for Sears Roebuck and Co.

**Mrs. I. E. Reynolds**, 82, wife of the founder of the School of Church Music at Southwestern Seminary, March 30, in Phoenix, Ariz. Mrs. Reynolds, taught at Southwestern 44 years and retired in 1957 as assistant professor of piano. The chapel in the seminary's School of Church Music is named for Mr. and Mrs. Reynolds.

**Christopher Thomas**, 18, son of Cecil Thomas, Little Rock, member of Immanuel Church, April 18 following auto accident.

**Mrs. Grace Aileen Wilson**, 64, Augusta, member of First Church, April 20.

**Mrs. Helen Fisk Guest**, 67, Pine Bluff, widow of Taylor T. Guest, April 19. She was a member of Southside Church.

**James Alton Stephenson**, 59, Mineral Springs, member of Central Church, April 20.

## Letting your boots grow

By Iris O'Neal Bowen



Mrs. Bowen

With our four granddaughters growing and outgrowing, hand-me-down time rolls around pretty often.

Michele had just become the proud recipient of a pair of white boots that Cousin Patricia had flatly refused to wear when her mother bought them for her a year ago.

Suddenly Patricia decided those boots were made for keeping and she struggled desperately to get them on her feet, with notable lack of success. However, when the time came for her to go home, she had the little boots clutched to her breast.

"No," her mother told her, "they are too little for you, now. So we are giving them to Michele."

"But, Mother," Patricia pleaded, "couldn't we just take them home with us and let them grow?"

I guess we all learn pretty early in life that once you out-grow your boots, you will never be able to get into them again.

As Christians, though, we sometimes like to keep trying to wear our little boots! When we were baby Christians we wore little soft booties like mothers used to knit or crochet. But we were not really walking yet, just "lap babies" as far as Christian service was concerned.

Then came our first real shoes, which were also quite soft, but supported our growing feet. And we wore holes in the toes, for we were crawling!

Soon we were toddling around the Kingdom and we got put in hard-soled shoes and walking became very important. We got lots of falls and we learned how to sit down easy, but if we were growing and learning as we should, we passed through the "floor-baby" stage to "porch-baby," and, finally, to "yard-baby."

Now, as mature Christians, we "must put away childish things" and walk with purpose along the road of Christian service. All our "little fellow" habits, pursuits and pleasures—these boots are too little for grown-up Christians!



25 MILLIONTH TEV COPY PRESENTED — Porter W. Routh (center) executive secretary of the Southern Baptist Convention Executive Committee, accepts the symbolic 25-millionth copy of GOOD NEWS FOR MODERN MAN (Today's English Version) from James Nettinga (right) head of the American Bible Society's national distribution program. The copy was presented by the Bible Society to the SBC "in recognition of Southern Baptist use of TODAY'S ENGLISH VERSION and generous support of the Bible cause." Also participating in the presentation was Ed Cunningham, Lexington, Ky., the Bible Society's special secretary for program and promotion. (BP Photo)

## The bookshelf

*Great Preaching, Evangelical Messages* by Contemporary Christians, edited by Sherwood Eliot Wirt and Viola Blake, Word, 1970, \$4.50

Featured are sermons from the last 20 to 30 years, on such basic themes as God, Christ, sin, repentance, forgiveness, newness of life, the Holy Spirit, and the promise of Christ's second coming.

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*Expository Sermons on the Book of Daniel, Vol. 2, Chapters 1-3*, by W. A. Criswell, Zondervan, 1970, \$3.50

In 11 sermons, Dr. Criswell analyzes the early life and testimony of Daniel and makes pointed applications to the contemporary Christian.

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*Love and Liberation, Up Front with the Feminists*, by Lisa Hobbs, McGraw-Hill, 1970, \$5.95

More and more women are placing their human rights "in the forefront of their demands, willing to fight for these rights," says Mrs. Hobbs, herself a wife, mother, and professional journalist. This book is a must for any who are at all interested in the woman's liberation movement.

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*For Blacks Only, Black Strategies for Change in America*, by Sterling Tucker, Eerdmans, 1971, \$4.95

Violence, whether from whites or blacks, is not the proper approach to a solution in the continuing civil rights revolution, says Author Tucker, head of Urban League Field Services. In this book, Mr. Tucker explains how whites and blacks, working together, can successfully attack problems of education, employment, crime, housing, police relations, and political power.

\*\*\*

*Now Is the Time, A New Populist Call to Action*, by Fred R. Harris, McGraw-Hill, 1971, \$6.95

"We want to live in a society which believes in something, which stands for something, in which there are some obvious values and ideals; and we are tired of having so little power in helping make decisions." This, says Author Harris, Democratic U.S. Senator from Oklahoma, is what Americans of all walks of life are saying all across the country. He believes that there is a "progressive majority" who can lead in "putting America back together again."

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## Brotherhood

### Razorbacks to be Congress speakers



Mr. Field



Mr. Ditmore

Bobby Field, defensive back for the Arkansas Razorbacks, and Steve Ditmore, missionary from Peru, will speak at the Royal Ambassador Congress. The congress is to be held on May 7-8, at Geyer Springs First Church, Little Rock.

Mr. Field, defensive back and three-year letterman for the Razorbacks, is a native of Farwell, Tex. He is a past president of Fellowship of Christian Athletes at the University of Arkansas. He has served as president of Wilson Sharp House, the athletic dormitory. He is a senior and will be graduating in June. He has accepted a position on the coaching staff of the University of Alabama. Beginning next fall he will be a freshman football coach for the university. He will be sharing his Christian testimony with those attending the congress.

Mr. Ditmore travels on foot, by canoe, bus or airplane through desert and jungle and from small village to large cities to reach the Peruvian people and witness to them for Christ. He and his family are stationed in Piura.

He is by no means confined to one small area but serves 300 miles of coastline and a 180-mile stretch into the mountains.

Ditmore says his challenge for mission service came from the wife of a Korean pastor when he was in the U. S. Air Force and stationed in Korea. She asked him point blank, "When are you going to become a missionary?"

Ditmore, a native of Lefors, Tex., lived in Texas, Arkansas and New Mexico while growing up. He is a graduate of East Texas Baptist College and Southwestern Seminary. His messages will be a challenge and inspiration to those who hear him. Make plans now to attend the congress. —C. H. Seaton

### Missionary families remain in Pakistan

Three Southern Baptist missionary families have remained in East Pakistan



### Program personnel and features

Leaders include individuals from churches and areas involved in the bus outreach ministry. Hear the following panel of leaders speak and respond to questions, discuss needs and problems:

Ben Smith, minister of education, Beckley Hills Church, Dallas, Tex.

Chester Vaughan, Baptist Sunday School Board, Nashville, Tenn.

Garland Morrison, pastor, North Main Church, Jonesboro

Carl Bunch, superintendent of missions, Mt. Zion Association, Jonesboro

Bernard Spooner, minister of education, Travis Avenue Church, Ft. Worth, Tex.

Robert James, minister of education, First Church, Ft. Smith

A new color movie of the bus ministry of First Church, Jacksonville, Fla., will be viewed.

There will be a registration fee of \$3 for each person in attendance to cover the cost of program and a packet of printed materials.

Program features will include discussions on what, when, who and how of this new methodology in Sunday

School outreach. What about new or used buses? What is the difference in a trip and outreach bus? Buy or rent? Consider insurance and other budget matters. What should be the relationship of the Sunday School officers and the bus officers?

These are some of the questions and needs that will be discussed at the clinic.

Sales representatives of new and used buses will be available for personal contact from Ward School Bus Mfg., Inc., Conway, and All-State Supply Inc., Little Rock.

Return this form to Sunday School Dept., Baptist Bldg., 525 W. Capitol, Little Rock, 72201, and the packet will be reserved in your name and available at the clinic, or the packet will be mailed to you after the clinic. You may include \$3 with form, or pay for the packet at the clinic.

Individuals may attend without returning this form, however returning the form will guarantee a packet at the clinic.

Additional packets will be available at the clinic.

Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ Zip \_\_\_\_\_

Approximate number of persons to attend from our church \_\_\_\_\_

amid fighting between Pakistani armed forces and supporters of Bengali independence, according to John D. Hughey, the Foreign Mission Board's secretary for Europe and the Middle East.

The Thomas E. Thurmans and Carl F. Rythers are still in Faridpur. "Communication with the areas in which they are located have been broken down, but it is assumed they are all right," Hughey said. A cable dated April 9 informed Hughey that the James F. McKinleys had been seen in Feni and

were safe there. Mr. and Mrs. James E. Young, Mr. and Mrs. Donald W. Jones and Mr. and Mrs. W. Trueman Moore left Dacca April 4 for Karachi, West Pakistan. The Moore and Jones families proceeded to the United States; the Moores are in Ft. Smith where their address is 1016 N. 36th Street. The Joneses are in Woodbury, Tenn.

The Young family remained in Karachi at the Murree Christian School.

The R. T. Buckleys, the latest Southern Baptist missionaries to leave East Pakistan, flew to Lahore, West Pakistan.

# Lynn May named executive secretary Southern Baptist Historical Commission



Dr. May

NASHVILLE (BP)—The Southern Baptist Convention's Historical Commission has elected Lynn E. May Jr., research director for the commission, as the agency's fourth executive secretary.

During annual session here, the commission also adopted a resolution of appreciation for the late Davis C. Woolley, who headed the commission as executive secretary from 1959 until his death Jan. 15, 1971. Much of the two-day commission session was devoted to observance of the 20th anniversary of the commission's organization, and to tribute paid to its leaders.

The commission unveiled a portrait of Dr. Woolley, presented to Mrs. Woolley an illuminated scroll of the text of the resolution and a symbolic copy of Volume III of *Southern Baptist Encyclopedia*; and heard two major addresses on the life, work and contributions of the late commission secretary.

May's election as executive secretary succeeding Woolley, with whom he had worked for 12 years, was effective immediately.

A committee headed by Robert Baker, professor at Southwestern Seminary, Ft. Worth, nominated May for the position. Baker said the committee had considered two dozen persons in the light of previously-drafted qualifications for the job, and felt May had all of the qualifications. Baker described him as "competent, experienced and dedicated."

For the past 15 years, May has been research director for the commission, and has given interim staff leadership for the denomination's historical agency since Woolley entered the hospital in September, 1970, with cancer.

A native of Louisiana, May is a graduate of Louisiana College (Baptist), Pineville; Vanderbilt University, Nashville; and New Orleans Seminary, earning bachelor and master of arts degrees, bachelor of divinity and doctor of theology degrees.

Before joining the commission staff in 1956, May was pastor of Baptist churches in Lake Charles, La.; Tallulah, La., and Hazelhurst, Miss.

W. Morgan Patterson, chairman of the commission and professor at Southern Baptist Theological Seminary, Louis-

ville, called the election of May "an historic occasion," and described the new executive as "a man of utmost integrity who has performed his duties as research director for the commission in a superlative way."

In other major actions, the commission adopted a 1972-73 budget of \$138,000; authorized a self-study of the role and work of the commission;

reaffirmed the Statement of Baptist Faith and Message, and pledged "to carry out our assigned programs consistent therein;" and voted to meet next year, April 17-19, here emphasizing the theme, "Baptist History and the Social Revolution."

The resolution honoring Woolley paid special tribute to his role as managing editor of Volume III of *Encyclopedia of Southern Baptists*, calling it "the crowning achievement of his life." The volume is scheduled to be released May 24, just prior to the 1971 Southern Baptist Convention.

## Midwestern Seminary special faculty chosen for new degree program



Dr. Cowling

Roy L. Honeycutt Jr., academic dean at Midwestern Seminary, Kansas City, has announced the selection of guest faculty members for the seminary's program of instructional assistance for the 1971-72 school year.

The program for next year — a new feature included in Midwestern's re-structured degree program called "The Midwestern Plan" — will bring one guest professor to the campus to teach a full load during the entire year and several others who will teach within the framework of the new, one-month, mini-term system.

R. Othal Feather will serve as a full-time professor for the year in the field of religious education. Feather recently retired from Southwestern Seminary as professor of education administration.

Olan H. Runnels, pastor, Swope Park Church, Kansas City, Mo., will teach "Contemporary Personal Evangelism" during the first term (Aug. 31-Sept. 24). John Havlik, an associate director in the Division of Evangelism of the Home Mission Board, will join with John Bisagno, pastor of First Church, Houston, Tex., in teaching "Evangelism," the third term (Oct. 26-Nov. 19). Havlik will teach the first three weeks and Bisagno the fourth week.

Next January 4-28 will feature two visiting professors. Dale Cowling, pastor, Second Church, Little Rock, will teach a one-hour course entitled, "Personal Spiritual Disciplines," which will be an effort to inform and inspire the student in developing their own spiritual lives. Cowling will also teach a two-hour course on "The Ministry of the Church: Being the Church

Today." During this term Robert G. Fulbright, supervisor of the preschool and children's section of the Sunday School Board, will teach a two-hour course, "The Christian Education of Children."

During the sixth term (Feb. 1-25, 1972) a two-hour course, "The Christian Education of Youth," will be taught by John D. Hendrix, editor, *Contemporary Issues*, young adult section, Church Training Department, Baptist Sunday School Board.

The chairman of the department of music, William Jewell College, Wesley Forbis, will teach a two-hour course of "Church Music" for the ninth term (May 2-26, 1972).

Under Midwestern's new degree plan, both master of divinity and master of religious education degree candidates will be required to engage in supervised ministries. The "Pastoral Ministries Seminars" will meet weekly on a schedule to be determined by the pastor-instructors for a period of four terms (16 weeks). The periods will be Aug. 31-Dec. 21 and Feb. 1-May 26, and the seminars are to be conducted by the following pastors: Dr. Runnels: Elwyn Hays, pastor, Englewood Church, Kansas City, Mo.; and Ernest White, pastor, Wyatt Park Church, St. Joseph, Mo.

P. J. Newsom, a Baylor University graduate and minister of music, Northgate Church, Kansas City, Mo., will conduct the seminary choir and teach "Choral Methods."

All M. Div. degree students will be required to complete a course in clinical pastoral orientation in a hospital setting. Several chaplains in area hospitals have been engaged to instruct students in this program. Hospitals committed to participate in the program at this time are: Baptist Memorial and Trinity Lutheran, St. Joseph Mo., State #2, and North Kansas City Memorial.

# Program outlined for SBC Woman's Missionary Union

ST. LOUIS, (BP)—"Committed" will be the theme of the Southern Baptist Woman's Missionary Union annual meeting scheduled here for three sessions on Monday, May 31, just prior to the Southern Baptist Convention, June 1-3.

Mrs. R. L. Mathis, Waco, Tex., WMU president, said the goal of the meeting will be to secure commitment to missions around the world and in local churches.

An "Hour of Commitment" on Monday evening will climax the meeting, Mrs. Mathis said. This will call WMU and church leaders to pledge their best efforts to mission study, mission action, and mission support through praying and giving, Mrs. Mathis said.

The commitment service will be based on music led by Claude H. Rhea Jr., dean of the School of Music, Samford University, Birmingham, Ala., and by Gene Bartlett, state music secretary for the Baptist General Convention of Oklahoma, Oklahoma City.

Three addresses will lead into the commitment section of the program.

W. L. Howse, director of the Education Division of the SBC Sunday School Board, Nashville, will speak on the need for commitment to the work of local Southern Baptist churches.

Mrs. Mathis will deliver a plea for dedication to world missions, and Mrs. Robert Fling, president of the statewide WMU organization New York, will guide a meditation, "Personally Committed," as well as closing the two earlier sessions. Megumi Matsumura, Japanese student at Samford University, will be organist for the three meditation periods.

Each morning, afternoon and evening session will feature reports on successful, innovative missions work through WMU, Mrs. Mathis said. Entitled, "Dimensions of Success," the feature will include presentations by 21 persons, including WMU leaders, pastors, and denominational leaders.

The "success stories" will be told informally from a battery of microphones, followed by dialogue, Mrs. Mathis said. Alma Hunt, executive secretary of WMU, will recap the presentations and give the national picture of WMU progress.

Speakers for the presentations will be Mrs. Bruce Andrews, Wheaton, Ill., WMU director of the Metro Chicago Baptist Association; Mrs. Hubert Drumwright, former WMU director, Broadway Church, Ft. Worth, Tex.; Don B. Harbuck, pastor, and Mrs. T. Shad Medlin, Baptist Women president, First

Church, El Dorado, Ark.; Claudia Jones, Girls in Action-Mission Friends director, Texas WMU, Dallas.

Speakers will include Ruth Provence, executive secretary, South Carolina WMU, Columbia; Harper Shannon, pastor, First Church, Dothan, Ala.; Mrs. Robert Buice, WMU leader, Dale Cowling, pastor, and Jasper McPhail, church member, all of Second Church, Little Rock, Ark.; Russell Dilday, pastor, Second Ponce de Leon Baptist Church, Atlanta; Mrs. David Hicks, WMU leader, First Church, Oxford, Miss.; Kathryn Bullard, Baptist Women director, North Carolina WMU, Raleigh; James Pleitz, pastor, First Church, Pensacola, Fla.; Kathryn Carpenter, executive secretary, Louisiana WMU, Alexandria; Baker J. Cauthen, executive secretary, SBC Foreign Mission Board, Richmond; Mrs. Oliver E. Gilliland Jr., missionary to Indonesia; Landrum Leavell, pastor, First Church, Wichita Falls, Tex.; Porter Routh, executive secretary, Southern Baptist Convention Executive Committee, Nashville; Arthur B. Rutledge, executive secretary-treasurer, Home Mission Board, Atlanta, Ga.; and R. F. Smith, pastor, First Church, Durham, N.C.

Each session, Kenneth L. Chafin, director of the Division of Evangelism for the SBC Home Mission Board, will lead a multi-media presentation on evangelism.

Missionary speakers include Webster Carroll, Uganda, and Robert C. Davis Jr., Vietnam.

Wendell Belew, director of the Division of Missions for the SBC Home Mission Board, will speak on WMU's role in missions in the United States.

Each session will begin with a concert by ministers of music from Tennessee, directed by Louis O. Ball Jr., chairman of the department of music, Carson-Newman College, Jefferson City, Tenn.

## Baptists consider need for new Beirut College

BEIRUT (BP)—A study group has been organized in Lebanon to investigate possible establishment of a Baptist college at the site of the Arab Baptist Theological Seminary near here.

In its first meeting the group discussed the need and feasibility of such an institution, according to Mrs. Frances Fuller, Southern Baptist missionary press representative.

The proposal to establish a Baptist college grew out of the seminary faculty's exploration of its failure to provide educated leadership for Baptist

## U. S. churches to assist in crusade in Spain

MADRID, Spain (BP)—Plans for one of the largest evangelistic crusades in the history of predominantly Roman Catholic Spain have been announced by the Spanish Baptist Union and World Evangelism Foundation, Inc.

W. H. (Dub) Jackson of Abilene, Tex., director of World Evangelism Foundation, said the nationwide crusade by Baptists was made possible by the religious liberty law passed in Spain three years ago.

Jackson, a former Southern Baptist missionary to Japan, said about 200 Baptists from 10 churches in Texas, New Mexico and Tennessee have already said they will go to Spain to participate in the crusade next Oct. 13-27. Jackson said the evangelistic work done by the volunteers will not conflict with the work of Southern Baptist missionaries.

Juan Rodrigo, chairman of the evangelism committee of the Spanish Baptist Union, requested 50 evangelistic teams from the U. S., including two for the Canary Islands, which are under Spanish control.

Jackson said at least 20 U. S. churches are needed to help sponsor the crusade.

Calling Spain, "one of the greatest open doors we have today for preaching the gospel, he said Baptists from the U. S. ought to send evangelistic teams to serve in all of the more than 100 Spanish Baptist churches and preaching points."

The crusade will differ from many evangelistic campaigns in that the great majority of those from the U. S. will be lay people, including teenagers. Each of the teams will be headed by a pastor, however.

Twenty years ago, Baptists in Spain numbered only 1,500 in 14 churches, none of which were self-supporting. Today, there are 60 churches with a total of 6,000 members in a nation of about 35 million people.

Jackson also met recently with Baptist leaders in West Germany and Russia to discuss plans for a major crusade in Germany and for an exchange of laymen between Baptist churches in Russia and the U. S.

churches, Mrs. Fuller said. They found that the rising level of education in the general population is surpassing the level of education of local pastors, said Mrs. Fuller.

The seminary usually has 12 to 15 students while its facilities can accommodate 50 boarders, Mrs. Fuller added. Faculty members estimate that, with adjustments, 100 day students also could be accepted.



## Court rules on Sunday School Board tax case

NASHVILLE (BP)—The Southern Baptist Sunday School Board is subject to taxation on those portions of its Nashville properties which are not used strictly for religious purposes, according to a Chancery Court ruling here on April 15.

In a decision on an appeal by the Sunday School Board and the Metropolitan Government of Nashville on a ruling by the State Board of Equalization, the court ruled that a portion of the activities of the Baptist Sunday School Board are purely and exclusively religious and that a portion of the activities may not be so classified. Those activities which are purely and exclusively religious were ruled to be exempt from property taxes.

The ruling stated that the publishing of non-religious, secular materials and administrative activities not directly related to a religious purpose are not purely and exclusively religious and shall be subject to taxation.

The ruling was critical of the State Board of Equalization for hearing the Sunday School Board's case on the same day it heard the Methodist Publishing House case and for handing down identical opinions in both cases. The court stated that the State Board of Equalization made no apparent effort to relate its general findings and conclusions to particular properties of the Sunday School Board. It further indicated that the State Board's ruling referring to printing operations were not applicable since the Baptist Sunday School Board does no printing.

The ruling also held that the law is clear that it is the use of the property, rather than ultimate use or profit or competition, which is the test to be used in determining if an institution is exempt.

The case was remanded to the Metropolitan Board of Equalization for determination of the "proper portions of the properties of the Baptist Sunday School Board which are subject to taxation."

## Death forbidden topic?

DES MOINES (EP) — The subject of dying has replaced sex as society's most forbidden topic of discussion.

Dabid Belgum, Iowa City, stated before 100 ministers attending clergy day at Iowa Lutheran Hospital here that the subject of death "used to be openly discussed in our society but sex was obscene."

Belgum, a University of Iowa religion professor and associate professor of medicine, said "now sex is openly discussed and dying is obscene."

As a result, he said, a person who

## Church Music conference to meet following S.B.C.

ST. LOUIS, Mo. (BP)—The Southern Baptist Church Music Conference will meet here for sessions following the Southern Baptist Convention, with a jammed-packed program beginning Friday morning and ending at noon Saturday, June 4-5.

During the 1½ day meeting, church musicians from throughout the Southern Baptist Convention will hear a half-dozen addresses, almost as many concerts by Baptist choirs, and the premier of three commissioned works for the meeting.

Three music worship periods, a composer's symposium, a lecture-demonstration, banquet entertainment, and four division conferences for special interest groups will be other program attractions.

The conference will be held at First Church of St. Johns, a suburb of St. Louis, Bob Burroughs, president of the conference and minister of music at First Church, Abilene, Tex., has announced.

Principal speakers for the meeting will be Cecil Sherman, pastor of First Church, Asheville, N.C.; Donald Orr, music missionary and professor at the International Baptist Seminary, Cali, Colombia; Donald Allured, minister of music for First United Methodist Church, Lake Charles, La.; Burroughs, who will deliver the annual president's address; Sara Walton Miller, church drama worker from Houston; and Loren Williams, music specialist for Broadman Press, Nashville.

Sidney Fox, program specialist for the Follett Education Corp., in Thousand Oaks, Calif., will present a lecture-demonstration in the closing session on "The Musical Liturgy for Today in Pop Music."

Guest Composer Samuel Adler, professor of Composition at Eastman School of Music, Rochester, N.Y., will lead the composer's symposium during the opening session. Selected choir for the symposium will be from Maplewood Church, St. Louis, Mo., directed by Carl Moman.

A cantata and an anthem commissioned especially for presentation at the conference, and the world premier of a musical drama, will be unveiled during the meeting.

The anthem, "How Great," written by William J. Reynolds of the Southern Baptist Sunday School Board's church music department, will be performed by the William Jewell College Choir, Liberty, Mo., directed by Wesley Forbis.

is dying and wants to talk about his death and its implications for his family often is unable to find anyone willing to listen.

The cantata will be presented by the combined junior choirs of First Church, Ferguson, Mo., and First Church of St. Johns.

A musical drama entitled "Immanuel," by Phillip Landgrave, professor at Southern Seminary, Louisville, will also be premiered. Music for the drama will be performed by the combined choirs of Walnut Street Church, Louisville, Hurstbourne Church, Louisville, and the orchestra of Southern Seminary.

Four other concerts are scheduled. They will be presented by the William Jewell College Choir; the Missouri Singing Churchmen directed by Bob Woolley; and Bionettes of Oklahoma Baptist University, Shawnee, directed by Mrs. Mary Kay Parrish; and the Sixteens, of First Church, Abilene, Tex., directed by Bob Burroughs.

The three music worship periods will be led by the Church Choir of First Church, Tulsa, Okla., directed by Jim Davis; the Chapel Choir and Orchestra of Eastwood Church, Tulsa, directed by Bill Littleton; and a special congregational worship experience written by Milburn Price, Furman University, Greenville, S.C., and performed by the choir of First Church, Raytown, Mo.

The annual banquet for the conference will be held Friday evening at Holiday Inn, North, with entertainment by The Naturals, of Mississippi College, Clinton, Miss., directed by Jack Lyall. Later in the evening, a general session will meet at the St. Johns Church.

Departmental conferences will be held for the conference's local church division, education division, denominational division, and wives' conference on Friday afternoon.

Headquarters hotel for the conference will be the Holiday Inn, North, located about 20 minutes from downtown St. Louis by expressway, and about five miles from the host church, Burroughs said.

## BULLETINS

PHILADELPHIA, Pa. (BP)—The first Ukrainian congregation to affiliate with the Southern Baptist Convention dedicated its new facility here recently. Ukrainian Baptist Church, now three years old, hopes to become an international center with other ethnic groups using its building for services. Already the infant church supports a Polish mission and has begun work with Portuguese and Spanish speaking people.

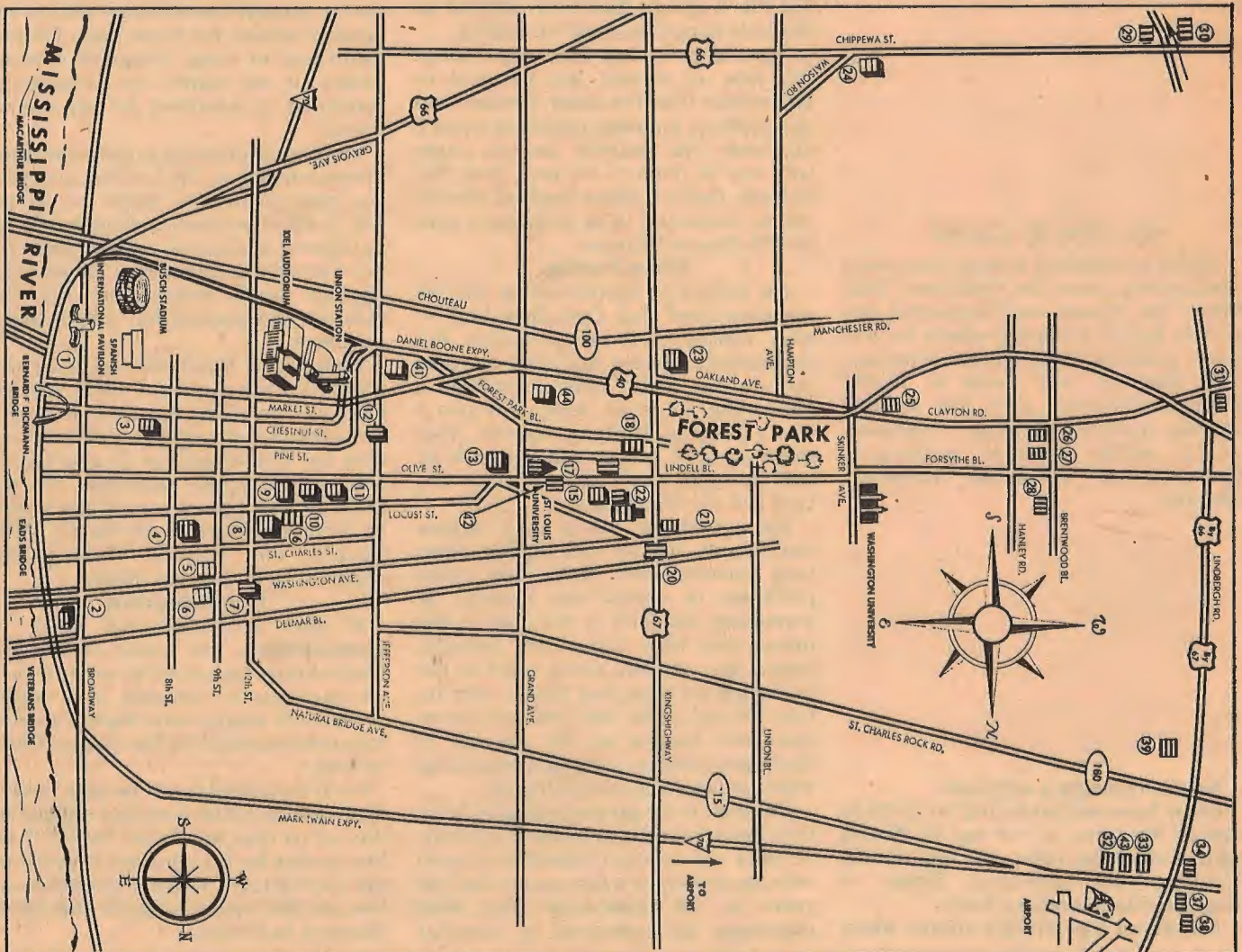
# HOTEL/MOTEL RATES • SOUTHERN BAPTIST CONVENTION • JUNE 1-3, 1971

HOTEL	SINGLES	DOUBLES	TWINS	SUITES
(2) Bel Air East	\$17.00	\$23.00	\$23.00	\$45.00
(17) Bel Air West	17.00	23.00	23.00	45.00
(24) Breckenridge Motor Lodge	14.00	19.00	25.00	39.00
(22) Chase-Park Plaza	16.00-28.00	22.00-36.00	24.00-38.00	42.00-175.00-up
(25) Cheshire Lodge	22.00	28.00	—	—
(11) Claridge	9.00	15.00	15.00	25.00
(27) Clayton Inn	19.00-24.00	24.00-29.00	24.00-29.00	44.00-100.00
(28) Clayton-Ramada Inn	13.00	17.00	19.00	—
(26) Colony	22.00	26.00	26.00	35.00-up
(21) Diplomat	14.00	18.00	22.00	30.00
(7) Downtowner	15.00	20.00	22.00	40.00-50.00
(18) Forest Park	13.00	—	18.00-24.00	—
(20) George Washington	7.00-8.00	10.50-up	11.50-up	14.00-16.50
(33) Hilton Inn	19.00	—	24.00	—
(12) Holiday Inn Downtown	15.00	18.00	19.50	—
(15) Holiday Inn Midtown	14.50	17.50	19.00	38.50
(37) Holiday Inn North	11.50	16.50	16.50	—
(20) Holiday Inn South	11.50	15.00	16.50	28.50
(30) Howard Johnsons South	11.50	15.50	16.00	—
(31) King Brothers	12.00	16.50	17.50	21.00
(6) Lennox	12.00-14.00	13.00-15.00	15.00-17.00	25.00-up
(3) Mark Twain	9.00-11.00	15.00	17.00	35.00-40.00
(4) Mayfair Hotel	13.00	15.00-16.50	16.00-18.00	28.00-35.00
(39) Parkway House Airport	16.00	21.00	—	(all rooms suites)
(23) Quality Midtown	** 12.50-16.50	15.50-16.50	18.50-19.50	20.50-30.50
(38) Quality Airport	** 10.50-14.00	14.50-20.00	16.00-20.00	—
(32) Ramada Inn Airport	19.50	19.50-22.50	22.50-25.50	—
(44) Ramada Inn Downtown	15.00-17.00	18.00-21.00	21.00-24.00	—
(43) Rodeway Inn Airport	14.50	18.50	18.50	25.00-40.00
(41) Rodeway Inn Downtown	18.00	23.00	24.00	46.00-up
(5) St. Louis Gateway	11.00-14.00	15.00-18.00	18.00-22.00	45.00-60.00
(13) St. Louis Travelodge	14.00	17.00	19.00	—
(8) Sheraton-Jefferson	16.00-20.00	21.00-25.00	21.00-25.00	34.00-up
(1) Stouffers Riverfront Inn	19.00	23.00	23.00	60.00-100.00
(34) Sheraton Motor Inn	** 13.00	16.00	18.00	30.00
(9) Warwick	** 7.00-11.00	9.00-15.00	11.00-16.00	20.00
(42) Windsor	** 10.75-up	13.75-up	15.75-up	18.75-up
(10) YMCA	** 4.00-6.75	—	—	—
(16) YWCA	2.50 (subject to change)	—	—	—

\*\*These facilities could not be reached for rate quotation—rates shown are current.

The following have committed rooms but are not shown on the map. Have given their approximate location in the event you wish to add them.

Fairmont Hotel (located across street from No. 22 Chase-Park Plaza)	\$12.00	\$16.00	\$18.00	—
Holiday Inn East St. Louis (located five minutes from downtown St. Louis, in East St. Louis, Illinois)	\$11.00	\$14.50	16.00	\$27.50



# As I face death

By Albert M. Casteel

Albert and Barbara Casteel have been missionaries under the HMB since 1958. When the disease was discovered, the couple was in Louisville where he had been studying at Southern Seminary. The diagnosis was made at Baptist Hospital. Presently they live at 3002 Dudley Avenue, Nashville, Tennessee 37212, while Casteel undergoes treatment at Vanderbilt University Hospital.

No, I am not angry with God.

Many have written asking my attitude toward life since, at the age of 40 and with a devoted wife and four lovely children, my year-long illness is diagnosed as incurable cancer.

My dinner tray had just arrived when

the doctor entered and declared, "Mr. Casteel, I have bad news and there is no easy way to tell you. You have cancer." He mentioned several methods of treatment and seemed in a hurry to leave. As he left, I was calling Barbara, and enjoyed my dinner as she was en route to the hospital.

My wife and I discussed the imminency of death and how difficult it is to accept separation after a marriage of only 15 years and my absence from our young children and their growing up without a father. But the thought never occurred to either of us that we could not or would not accept these crushing facts.

We were not angry with anyone and least of all God.

Our attitude is based upon our concept of God as a personal, all-wise, ever-present, comforting and sustaining Being. Having believed this for most of our lives, we were better fortified to accept this grim prospect without anger and with an attitude of profound trust.

Being human, we did wonder why the problem had not been discovered sooner. I had been examined by numerous specialists and had been in and out of the hospital for over a year. But the diagnosis had been difficult as the early symptoms were misleading.

Now, after having read more about this type of cancer, we are able to sympathize with the many doctors who attended me but were unable to make a diagnosis. We certainly are not angry with any of them — we only pray that through God's wisdom medical science will be successful in its quest for a cure for this dreaded disease.

### Divine healing

We believe in divine healing and we are convinced that God does heal — even cancer — if he so desires. We furthermore believe that God can take this disease that I have, seemingly a chastening defeat to many, and turn it into a glorious victory for himself. Also, there are new means and methods by and through which we can serve the Lord and our fellowman.

We accept my illness as a unique opportunity for service. During these long months we have had many privileges to extend our ministry by expressing our faith in the Lord to the many who have visited my bedside. Letters go out daily giving voice to the assurance we have that God is with us, that he has never left and will never leave nor forsake us. We also tell of God's goodness to us by tape recordings which are exchanged with friends.

Life itself is the greatest miracle. Since the Christian thinks in terms of eternity, he does not concern himself too much with the brevity of a life span — be it 40 years or 80. How can this brief pilgrimage be compared to eternity?

The Christian faith gives this assurance of eternal, never-ending life.

My perspective of life is strangely different now. Prior to this illness my continual thanksgiving to God was largely ritualistic. Now, when I thank him for each new day, it comes from the innermost part of my soul. The song of the bird outside my window is more melodious and inspiring. The sun is brighter; the moon clearer, the noise of children at play is a welcomed sound.

Christians are rewarded for the good they do. Here again our reaction is based upon our concept of rewards. A reward is all too often thought of as something tangible which is good and profitable. Indeed, I have already been rewarded in many ways. For example, we are told that in the normal lifetime of a missionary, he may expect to establish six or eight new churches. The Lord has richly blessed my humble efforts in that we have seen the beginning of a dozen churches and 2,000 persons have professed faith in Christ as Saviour.

### Treasured rewards

But God's most treasured rewards are not seen by the human eye — they are eternal. Therefore, if I am not healed and I do in fact succumb to this disease, this in eternal terminology will be my greatest victory, my finest hour. For me, death has no sting; the grave wins no victory. It will merely be a change of residence, a departing for my eternal home.

I feel most fortunate to have had some advance warning. The Lord has given me the opportunity and insight to get my will in order, to make arrangements for my funeral and burial, and to obtain for my wife all the information concerning benefits upon which she and the children can depend for their material existence.

I am happy that I will not leave this burden to her at a time when she will have all too many decisions to make. Knowing that the end could come any time has challenged me to give special and concentrated teachings to the children and express certain last wishes to other members of the family. Most people die without having the opportunity to do these things.

### Honor due Lord

If my attitude and faith is commendable, the honor is due the Lord whom I have tried to serve. If such an assurance is desirable, it is readily available to anyone who has the volition to humbly consign his life to Jesus Christ by faith.

It is truly marvelous to be able to say: "For no one of us lives and equally no one of us dies to himself alone. If we live, we live for the Lord and if we die we die for the Lord. Whether therefore we live or die, we belong to the Lord" (Romans 14:8, NEB).

## English see need for Brazil missions

New Christian communities are growing in Brazil almost faster than it is possible to train leaders, a missionary told the British Baptist Missionary Society.

The need for more missionaries there is urgent; because the gospel is spreading like a prairie fire, the missionary continued.

The added missionaries would help train Brazilians to become pastors or to become pioneer evangelists. The statement was made at the meeting of the society's general committee in London.

The committee also learned that in the Bolobo area of Congo, 1,165 converts were baptized last year. Membership of congregations in this region now has reached close to 10,000.

Last-minute gifts enabled BSM to end its fiscal year with a surplus of almost L8,000 (\$19,000), the *Baptist Times*, weekly London-based denominational newspaper, reported. (EBPS)

## Madrid church houses Spanish Baptist Seminary

The Spanish Baptist Seminary, which is moving from Barcelona to Madrid, will use facilities of a Madrid church for the time being.

Beginning in October 1971, classes will convene temporarily in the building of Immanuel Baptist Church, in the eastern part of Madrid, just off the main highway to the city airport. Immanuel serves an English-language congregation, made up mainly of American military personnel and their families.

Meanwhile, seminary officials are still seeking a permanent site. Several spots around Madrid are being considered, according to Gerald A. McNeely, seminary director. (EBPS)

## Pastors conference set for New Orleans

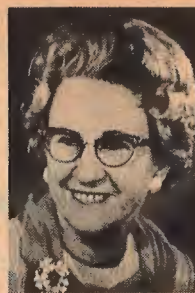
The ninth annual pastors conference will be held on the campus of the New Orleans Seminary, July 12-16.

The conference, which will feature studies in the Old and New Testaments, discussions, lectures, and sermons, will also provide time for library study and fellowship for those who attend. Of interest to pastors' wives who come with their husbands will be daily sessions led by Mrs. Marjorie C. Rowden, director of public relations at William Carey College, Hattiesburg, Miss., and a former missionary.

Landrum P. Leavell II, pastor of the First Church, Wichita Falls, Tex., and president of the Southern Baptist Pastor's Conference, will speak at the worship hour each evening.



Heacock



Pylant



Means

Three Southwestern Baptist Theological Seminary graduates whose accomplishments include preaching, teaching, writing, denominational work and foreign missions service will be honored as 1971 Distinguished Alumni at the Southwestern alumni luncheon in St. Louis June 2.

Joe Davis Heacock (MRE '39, DRE '50), Agnes D. Pylant (MRE '29), and Frank K. Means (ThM '38, ThD '45) will be awarded the seminary's highest recognition of graduates.

Heacock, dean of the School of Religious Education since 1956, has been on the faculty since 1944. He is a native of Birmingham, Ala., where he earned the A. B. degree from Howard College (now Samford University) in 1928. His alma mater honored him with a doctor of humanities degree in 1960.

Mrs. Pylant, a 1929 master of religious education graduate, is the second woman to be designated a Distinguished Alumna. Floy Barnard was honored with the award in 1967.

Mrs. Pylant's education includes:

Curry School of Expression, Boston, Diploma of General Culture; W.M.U. Training School, Louisville, bachelor of missionary training; Texas Christian University, Ft. Worth, bachelor of arts; and Southwestern Seminary, master of religious education.

She and her late husband worked with state missions in rural Virginia, leading five churches to become self-supporting. They headed a mountain school in Virginia, then taught together for seven years at Wayland College.

Dr. Means is secretary for South America for the Foreign Mission Board. In this capacity he administers the work of more than 600 missionaries assigned in nine countries.

A native of Harwood, Mo., he attended Kansas City Junior College and graduated from Oklahoma Baptist University with the A. B. degree and from Southwestern Seminary with the Th.M. and Th. D. degrees. He did further work at Southern Seminary and was awarded the honorary doctor of laws degree by OBU.

## Five Baptist publications win Associated Church Press awards

PHILADELPHIA, Pa. (BP)— Five Southern Baptist publications were among award winners in competition sponsored by the Associated Church Press, with three winning the highest awards given.

*The Baptist Record* weekly state newspaper published by the Mississippi Baptist Convention, won four different awards in the news journal category, including the top "Award of Merit" for general excellence. Edited by Joe T. Odle, Jackson, Miss., the paper also won awards for best reportage, best use of photography, and for excellence of editorial advocacy.

The top "Award of Merit" for best use of photography in the magazine category went to *The Commission*, monthly magazine published by the

Southern Baptist Foreign Mission Board, Richmond. Floyd North is editor. *The Commission* also won two awards for general excellence and best article or series of articles.

The top "Award of Merit" for excellence of editorial advocacy was presented to *The Illinois Baptist*, edited by Robert J. Hastings, Carbondale, Ill.

*Baptist Standard*, monthly newspaper of the Baptist General Convention of Texas, won three awards: for general excellence, best use of photography, and excellence of editorial advocacy. John Hurt, Dallas, is editor.

*Home Missions*, monthly magazine published by the SBC Home Missions Board, won recognition for excellence of editorial advocacy in the magazine category. Walker L. Knight, Atlanta is editor.



ONE of the strangest but most useful animals is the camel. For thousands of years, it has meant life to desert dwellers. These people drink the thick, cheeselike milk, use the fat from the hump for butter, and eat the meat of young camels. They make tents, blankets, and clothing from its hair. When the camel dies, they use the hide for sandals and water bags.

The camel can carry a man or several hundred pounds of freight across the hot desert sand. That is why it is often called the "ship of the desert."

Its broad two-toed feet keep it from sinking into the sand. Its eyes are shaded by overhanging lids that protect them from the windblown sand and glaring sun. The nostrils have slits which keep closing and opening like tiny venetian blinds. These keep out the sand, yet allow the animal to breathe.

Camels eat almost anything found on the desert—dates and crushed date stones, twigs, thistles, and thorny bushes. During the summer, however, there is little food for the camel on the desert.

The Arabs start training young camels to go without water for four days. By the time they are full-grown, they can go for a week or more without food or water. The necessary water is drawn from the tissues and from the fat in the hump. When water is again available, the camel will replace that which it has lost, sometimes as much as twenty-five gallons, all at one drinking. As the fat is restored by normal eating, the hump gradually swells until it returns to its regular size.

About four million camels are known to be in the world today. Most of them live in northern Africa, Arabia, and India.

We read in the Old Testament that Pharaoh presented camels to Abraham and that Job had six thousand camels. Scientists believe the first camels lived in North America many, many years ago. These were small, humpless animals about the size of rabbits. Nobody knows just why they disappeared.

A few years before the War between the States, sixty camels were brought to the southwestern United States. When the war broke out, some of the camels escaped. A few wild camels were still around as late as 1907, but none have been seen since.

Camel corps serve as active military units for service in the desert in various countries. Each soldier of the Sahara Camel Corps has two camels. One is in pasture while the other is on patrol. Twice a year they change places. Without this six months' vacation the camel would die.

With the coming of the automobile and the airplane to the desert, the camel began to lose its popularity as a means of transportation. Even the horse seems to be preferred. If a horseback rider becomes lost, he can give his horse the reins and it will find its way back. The "ship of the desert" doesn't have that much sense. And nobody wants to stay lost on a sea of sand.

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# SHIP OF THE DESERT

By Edna Alstrom

# God's call to ethical living

By Vester E. Wolber

Religion Department, Ouachita Baptist University

International

May 2, 1971

Amos 5:4,6,7,10-15,21-24;

9:7,8,14,15

These passages from the fifth and ninth chapters of Amos set out God's demands for ethical conduct. From the call of Israel at Sinai, God had made ethical demands on his people. In his Sermon on the Mount, Jesus carried forward these same moral standards with the statement that unless his disciples exceeded in righteousness greater than that of the scribes and Pharisees they could not enter the Kingdom (Matt. 5:20).

The people of God are always confronted with two enticing temptations: to substitute ceremony for spirituality, and to divorce religion from morality. Both of these problems existed in Bethel where Amos went to do battle with them.

## Challenges and demands (Ch. 5)

The passages to be studied in this chapter issue God's challenge to seek the Lord and pursue goodness, while demanding that social justice and community righteousness prevail.

1. Seek the Lord and stop trusting in Bethel (5:4,6). Amos called on his people to "Seek God and live" rather than trust in the religious institutions of Bethel because they were already marked for destruction (v. 5).

The prophet touched a tender spot in Israel when he charged them with "temple trust"—a weakness which has cropped up many times in human history. Late in the following century, Jeremiah stood on the temple steps in Jerusalem and warned Judah against trusting in the temple to provide security. He told them to go look at Shiloh where God ruled all Israel through the great Samuel: it had been demolished, just as the temple at Jerusalem would be destroyed. At the dawn of the Reformation period Martin Luther found that men were trusting in their authoritative church to protect them in this life and in the life to come. He called on them to trust in Christ rather than in Rome for their spiritual security.

2. Seek after good and not evil (10-15). Amos told the fat cats of Bethel that they hated the man who stood for justice, and abhorred the one who spoke the truth (v. 10). Thus they turned justice into wormwood (bitterness) and trampled righteousness under foot (v. 7). Greed for stone houses and pleasant vineyards possessed the judges, and bribes controlled their courts (11,12).

The messenger for the Lord called on the city dads of Bethel to establish

justice in the gate (in courts) and the Lord might see fit to spare the remnant of Israel (v. 15).

3. Trust in God and not in religious ceremony (21-24). God said to the leaders of Israel "I despise your feasts, and take no delight in your solemn assemblies," and said "I will not accept them."

Why did the Lord refuse to respect a ritual which He had established through Moses, and why did He say "Take away from me the noise of your songs"? The answer is obvious from the context: they had substituted ritualism for spirituality, and had divorced their religion from its ethical demands.

4. Let justice and righteousness prevail (v. 24). Here is the thesis of Amos: it calls for justice and fair play in the social order.

Spiritual religion is like a liquid in form and is able to fit into the cultural molds of any society, but once established sets about to establish its own molds. It is exceedingly intolerant of ethical deviations from its true norm. When ethical teachings of the Christian religion and ethical practices of the Christian people are seriously contradictory, tensions develop in the Christian community and in the society of which it is a part.

While it is true that Christ changes society by changing individuals who make up that society, it is also true that one of the primary means which He employs in changing individuals is their involvement in changing the social

order. Social service is not the gospel, but the gospel does contain social implications; and when the gospel is turned loose in the social order it ferments like yeast and seeks to permeate and transform the whole. Society is jointly occupied of the forces of God and the forces of evil, each seeking to unseat the other.

Jesus taught in the parable of the Tares that His kingdom will not be able to eradicate the kingdom of evil until the end, He also taught that, despite its joint-occupancy by the two kingdoms, the social order when carefully prepared can produce an abundant harvest of choice fruit (Matt. 13:18-23, 36-43).

## Warning and promise (Ch. 9)

The two passages from the ninth chapter do two things: they warn that the Lord was determined to destroy the sinful nation of Israel, and they promise that that destruction will not be total. A remnant of the house of Jacob will be preserved.

Although the captivity of Israel by the Assyrians in 722 B.C. brought to an end the nation of Israel. Judah survived and when it finally fell a remnant returned to rebuild the temple. Perhaps some of the descendants of the northern nation joined with them.

Only a spiritual remnant of the descendants who returned actually returned unto the Lord, and Paul was quick to identify himself with that true remnant (Rom. 11:1-4). God has never abandoned His people, but He cannot adopt any person who refuses to accept the true light of His ultimate revelation in Christ.

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## A nation against God

By C. W. Brockwell, Jr.

Minister of Education, Calvary Baptist Church, NLR

"Think" became an identifying watchword for a major corporation in the United States a few years ago. It was not a new word for it had filtered down through history from God's throne. One day that very idea passed through Judah. Jeremiah broadcast it but it fell on deaf ears. This lesson is a review of what God said to his people in their moment of deepest rebellion.

### The honeymoon is over

Only once since the beginning of time has God taken one man (Abraham) and through him created a nation (Israel). It was a beautiful thing—so simple and so important. Israel was nothing but slaves with a pocketful of promises until God sent Moses to deliver her and Joshua to lead her. Like a new marriage, God and Israel had everything going for them. Then Israel, barely into Canaan, decided God was old fashioned and not good enough for modern times. So she turned against him. Have you ever heard of such a thing?

It would be like a child accepting the provisions of his parents and then turning against them in adulthood.

It would be similar to a citizen using his freedom of speech to incite hatred for his country.

It would be comparable to an employee giving away confidential information about his employer while still on the payroll.

Or worse.

You see, God works so much in the background that we may easily appropriate his accomplishments as our very own. Then we get restless for a change and decide to switch our allegiance.

How ridiculous! How utterly insane! Yet we do it all the time. We pray for blessings (like rain) and then ignore God as the source of it. Indeed, the honeymoon is over!

### Something exchanged for nothing

Jeremiah called it like it was. Israel gave up the only one who ever cared anything for her. Egypt could not care less about the happiness of Israel. The Canaanites could not stand Israel's intrusion into their territory. Only God cared when they were slaves in Egypt. Only God cared when they wandered in the wilderness. Only God cared in their march into Canaan. What a great God!

But Israel promptly gobbled up false religion like it was going out of style. She fell into the quicksand of idolatry and sank out of sight. She was no better than

the ones she replaced.

"The sins of Judah had brought about an abominable situation in the land. The land had become polluted with idolatry and immorality. Few people of our day understand the relation of idolatry and immorality. The fallacy of idol worship is more than the fallacy of bowing down to sticks and stones. The folly of idol worship is that it has no ethical or moral compulsion because there is no personal God of character and holiness to serve as a constraining force to righteous living. Man becomes like that which he worships. Christians are to be holy because the God whom they worship is holy. The greatest sin of Judah's day was not the name by which she called her God but the perverted character which she developed because of the worship of 'gods which are no god'" (Fred Wood).

Jeremiah illustrated this with the picture of the broken cisterns. The people rejected the spring of fresh water (Jehovah worship) for the convenience of cistern water (idols). Jehovah demanded moral and spiritual discipline but idolatry appealed to their basest desires as a means of worship. As a consequence, God did not take away their right to worship idols but he did take away their right to do it in the land of plenty. The choice is very clear: worship God in freedom or worship idols in slavery.

### The incredible invitation

No man can escape the compassion of God. You may escape his fellowship but never his love.

Israel and Judah went as far as any nation could go. They desecrated God's name and defiled his investment in them by calling upon false gods. It was enough to justify any punishment. Yet God offered forgiveness.

Incredible timing. God offered forgiveness at the height of Judah's sin. She had no desire to change, felt no need of God, knew no sense of guilt. But God offered forgiveness! Did not Jesus offer forgiveness when they were crucifying him? God does not wait for reform. He is ready to forgive long before we are ready to seek forgiveness.

Incredible promise. God's people had done all they could think of to hurt God. They had taken his help, taken his guidance and even taken his name and

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### Life and Work

May 2, 1971

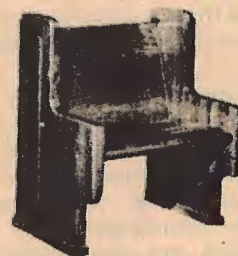
Jeremiah 2:1-19;3:6-5:31

dragged it through the halls of prostitution in the name of idol worship. They had disgraced him before all the nations. Slowly, God's anger grew in intensity until he was ready to let them perish at the hands of a godless people. Yet his one promise to them was to stop his anger from destroying them. They ignored him.

"Oh, my rebellious children, come back to me again and I will heal you from your sin," was God's last plea.

And that goes for us all!

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B—Baptist Medical Center contracts let, p. 11; Beacon Lights, p. 10; Bookshelf, p. 12.  
 C—Casteel, Albert M., "As I face death," p. 18; Clabe in People magazine, p. 5; Cowling, Dale on Midwestern Seminary special faculty, p. 14.  
 D—Ditmore, Steve missionary to speak, p. 11.  
 F—Field, Bobby on RA program, p. 13; Floyd, John, Missionary on motorcycle, p. 6-8.  
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 K—Kerr, Charlotte Miss OBU, p. 9.  
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 M—Mashburn, Deborah, scholarship winner, p. 11; May, Lynn, named to historical post, p. 34; Missionary appointments (3 Arkansas couples), p. 10; Mt. Tabor celebrates, p. 11.  
 O—Osecola's East Side groundbreaking, p. 9.  
 S—Shirley, Homer W. at Crossett, p. 11.  
 W—Woman's viewpoint, p. 12.

## How to get rid of your pastor

By Arthur House Stainback  
 Jefferson City, Mo.

How to get rid of your pastor? The answer is simple. Do it the same way you went about calling him.

Usually, when a church is seeking a pastor, they select several of their most spiritual and dependable members. This committee usually spends much time in prayer and searching the facts. The church should also want to hear what the proposed pastor has to say. The entire church membership joins in prayer. They move only as they feel the Lord leads. When they have prayed and feel God's leadership, a man is recommended and called as pastor.

Now, on the other hand, in getting rid of your pastor, would you select a committee of known critics and complainers? Would you ask for rumors and gossip without facts? Would you also want to hear the pastor's side? Would you spend time on the phone plugging a candidate rather than time in prayer? Would you call secret meetings and work to build up a quorum of folk no one knew were members until that fateful night? Would you ask those who seldom attend, never work and rarely give to either be on the committee or vote for a pastor?

The answer is simple. There are two methods suggested. Use the same procedure to remove a pastor that you used to call one.

## The unseamly

### A smile or two

#### Basic economics

"I think," stated Junior with that voice of authority, "That two people can live as cheaply as one."

"Of course," replied his tired father. "Your mother and I live on just about the same amount of money it takes to keep you."

\*\*\*

#### Neat trick

Aboard ship a magician was entertaining the guests—all except a parrot hanging nearby. Even when the magician made a pigeon disappear, the bird shouted "Faker!"

Suddenly an explosion destroyed the ship, and the parrot landed on raft occupied by the magician. After two days of merely sitting and staring at the man, the bird finally spoke up!

"All right, you win! What did you do with the ship?"

\*\*\*

#### Naturally,

Father: "Now, children, who was the most obedient last week and did everything mother asked them to do?"

Children: "You were, daddy."

\*\*\*

#### On little cat's feet

Two Indians watched the white men building a lighthouse. One night after it was completed, the Indians took up their accustomed stations as a thick fog started to roll in.

"Ugh," said one Indian to the other, "light shine, bell ring, horn blow, but fog come in just the same."

\*\*\*

#### Lucky number?

A woman telephoned a friend and asked how she was feeling.

"Terrible," answered the friend. "My head's splitting and my back and legs are killing me . . . and the house is a mess and the children are simply driving me crazy."

"Listen," the caller said, "go and lie down. I'll come over right away and cook lunch for you, clean the house and take care of the children while you get some rest. By the way, how is Sam?"

"Sam?" the complaining housewife asked.

"Yes . . . Your husband."

"I've got no husband named Sam."

"My heavens!" gasped the first woman, "I must have dialed the wrong number."

There was a long pause. "Are you still coming over?" the other woman asked, hope in her voice.

# Attendance report

April 21, 1971

Church	Sunday School	Training Union	Ch. Addns.
Alexander, First	45	23	
Alicia	56	44	
Banner, Mt. Zion Berryville	32		
First	145	37	1
Freeman Heights	124	34	
Rock Springs	81	60	
Blytheville, Calvary	243	120	
Camden, First	423	75	
Cherokee Village	105	24	2
Crossett	534	141	
Mt. Olive	317	154	2
El Dorado			
Caledonia	40	33	
Ebenezer	153	52	
Temple	42	30	
Farmington, First	116	54	
Forrest City, First	527	315	10
Ft. Smith			
First	1158	466	9
Grand Avenue	648	255	3
Moffett Mission	42		
Haven Heights	288	161	3
Phoenix Village	138	75	1
Gentry, First	187	74	1
Greenwood, First	261	112	6
Hampton, First	182	98	30
Hardy, First	44	22	2
Harrison			
Batavia	76	35	2
Eagle Heights	218	54	
Helena, First	253	78	
Hope, First	370	143	
Hot Springs			
Lake Hamilton	103	27	
Lakeshore Heights	126	53	6
Mountain Valley	62	39	
Jacksonville			
Bayou Meto	130	60	4
First	346	98	1
Second	213	82	
Jonesboro			
Central	439	187	4
Nettleton	250	113	2
Lake Village, Parkway	64	28	1
Little Rock			
Crystal Hill	158	90	9
Geyer Springs First	671	248	1
Life Line	602	165	2
Woodlawn	150	66	2
Luxora, First	72	27	
Magnolia, Central	603	206	3
Marked Tree, First	176	62	
Melbourne			
Belview	113	55	3
First	179	53	3
Monroe	72	15	3
Monticello			
North Side	112	77	
Second	218	87	2
Murfreesboro, Mt. Moriah	45	24	2
North Little Rock			
Calvary	362	174	2
Gravel Ridge First	148	94	
Levy	382	163	
Park Hill	713	170	
Sixteenth Street	58	33	
Sylvan Hills First	263	82	
Paragould, East Side	245	115	
Pine Bluff			
Centennial	197	82	7
First	672	146	4
Green Meadows	57	20	
Second	162	64	
South Side	629	168	4
Oppelo	17	14	
Tucker	16	13	
St. Charles	73	20	
Springdale			
Berry Street	109	58	4
Elmdale	439	90	
Mission	12		
Texarkana, Hickory Street	286	83	23
Mission	46		
Van Buren, First	413	168	1
Jesse Turner Mission	8		
Chapel	44		
Vandervoort, First	49	15	
Warren			
Immanuel	258	98	1
Westside	68	38	
West Memphis, Van. Ave.	104	65	

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## Swiss council plans charter meeting; Swiss Baptist Union participating

The charter meeting of the new Swiss national church council will probably take place in July. The Swiss Baptist Union has voted overwhelmingly to become a charter member of it.

A spirit of openness has been visible in all discussions held so far, it was reported.

Along with Swiss Baptist Union (1,500 members), the following also will become charter members—Swiss Reformed Church (3 million members), Roman Catholic Church (2.5 million members), Old Catholic Church (30,000), and Methodist Church (17,000). The Salvation Army has also been participating in discussions.

There is no official nationwide church

in Switzerland. In cantons where Protestants hold the majority, the official church is Reformed. It is the Roman Catholic Church in cantons where its members are a majority in the population.

In some cantons, more than one church is regarded as official.

The new national church council would embrace all four language regions (German, French, Italian, Romansch) of Switzerland, although the Swiss Baptist Union is concentrated in the German-speaking portion.

The council's executive body would have 10 members each from the Reformed and Roman Catholic Churches, and two each from other member denominations. (EBPS)

## Gallup shows unrest among clergymen

PRINCETON, N.J. (EP)— Nearly four out of every 10 young Protestant and Roman Catholic clergymen have considered leaving the religious life, a Gallup poll shows.

The proportion of disillusioned and bewildered ministers is even higher (six in 10) among young Jewish clergymen.

The poll quoted a Methodist minister from Virginia as saying "The laity has grown complacent. They have become a hindrance to the true aims of the church. They want a social club rather than an active and challenging organization."

A Catholic priest in Ohio said: "I feel unworthy to guide people — I could make a better contribution outside the church."

Said an Illinois rabbi: "My role seems to be an exercise in futility — I hate the loneliness."

Questions in the postal survey completed last month were answered by 2,517 clergymen. The results underscore a major problem in religious circles today — the diminishing ranks of trained leadership. One estimate is that at least 3,000 Protestant ministers, or one percent of the total, are leaving the church each year and approximately

## Priest excommunicated in secret marriage

SAN FRANCISCO (EP)— A well-liked Roman Catholic pastor, Robert F. Duryea Jr., was excommunicated and dismissed from leadership of the thriving, 4,000-member St. Peter's Catholic Church Pacifica here when church authorities discovered he had been married for nearly seven years.

Duryea and his 30-year-old wife have a five-year-old son, Paul, named for the present pope.

Parish lay leaders and other clergy expressed shock at the discovery but some members of the church said his "leadership in our community as a married priest has been excellent."

Duryea, 49, was vice president of the Priests' Synod of the San Francisco Archdiocese and an elected member of the Archdiocesan Council of Pastors, besides pastoring the thriving church.

A statement by the 15-member parish council said: "Because of our experience with Father Duryea, we feel that the church's rule of celibacy which deprives our community of a minister such as Father Duryea should be changed as soon as possible."

four per cent of all priests in the U. S. are dropping out annually.

## Private colleges 'in the red'

The Association of American Colleges, after surveying the nation's private colleges and universities, reports that the average private institution in every region of the country is "firmly in the red" and will "not long be able to serve higher education and the nation with strength unless significant aid is soon forthcoming."

Among church-related institutions, Seventh-Day Adventists support their colleges "more handsomely" than any other denominational body, providing over \$1 million a year, on the average, to each of their institutions.

"Not surprisingly," the report states, "theirs is also the largest contribution in terms of support as a percentage of current fund expenditure. It is nearly 12 percent of the budget."

The report said that the second largest supporter in terms of average dollars per institution is the Southern Baptist Convention, which supplies its institutions an average of \$282,000 per year. "Its place," the report states, "would be supplanted if contributed services, and important form of 'church' support afforded Roman Catholic institutions, were included in this tabulation. In any event, on the basis of support as a percentage of budget, second place belongs to the Church of the Nazarene, which provides its colleges nearly ten percent of their current fund budgets.

"Five denominations average over \$200,000 per year in support to their colleges and eight denominations provide over five percent of the current operating fund budgets of the colleges related to them."

The report was prepared by William W. Jellema, AAC executive associate and research director, and involved 733 of the nation's 762 private colleges and universities.

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