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June 3, 1971

Arkansas Baptist State Convention

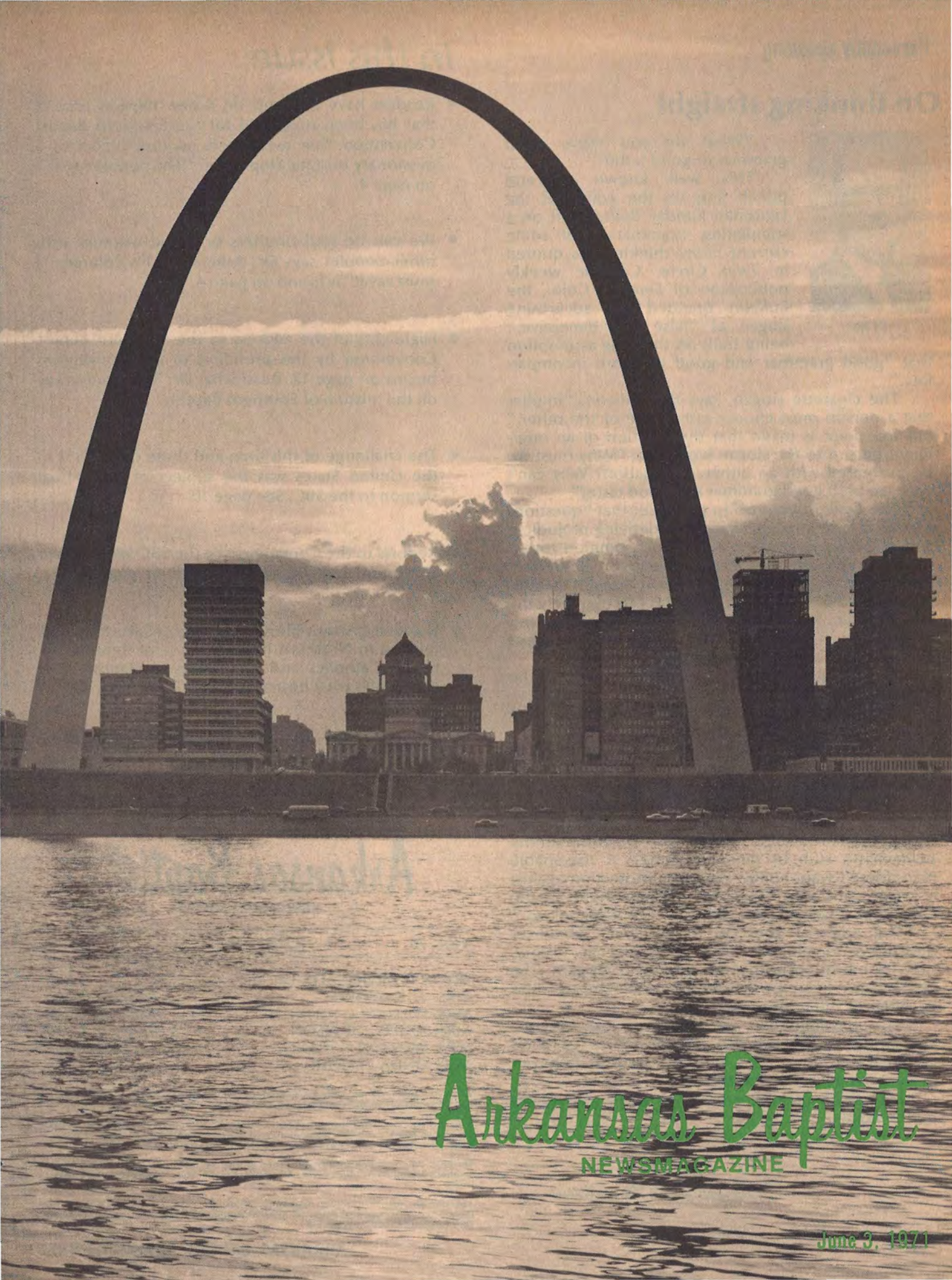
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Arkansas Baptist
NEWSMAGAZINE

June 3, 1971

On thinking straight



ELM

"What do you want, good grammar or good taste?"

This well known cigarette punch line set the editor of the Liguorian *Sunday Bulletin* off on a stimulating examination of some current faulty thinking. As quoted in *Twin Circle*, Catholic weekly publication of Denver, Colo., the *Bulletin* branded the advertising slogan as "false and deceptive," being built on the false assumption

that "good grammar and good taste are incompatible."

The cigarette slogan, says the *Bulletin*, "implies that a person must choose either one or the other." But the point is made that the reaction of an intelligent person to the slogan would be: "Why must we be presented with an either/or situation? Why can't we have both good grammar and good taste?"

The *Bulletin* goes on to point out that "questions with such false implications and underlying prejudices and mistaken judgments are all too common today. People aren't asking correct questions. Therefore, they are getting the wrong answers. If we wish to communicate with each other, we cannot forever defy the laws of logic. We are getting ourselves into the habit of thinking in either/or categories when the ideas involved are not mutually exclusive."

As examples of asking the wrong questions, the *Bulletin* continued:

"People are asking: 'What do you want' law and order or justice and freedom? Black militancy or a slave state? Relevant education or an established university? Real religion or the structured Church? Wide-open abortion or the enslavement of women?"

"The false implication in each of these questions," continues the *Bulletin*, "is that we have to choose between two extremes Others ask, 'Do you want the policeman's club or rampant crime?' A reasonable man doesn't want either. He wants protection against criminals, but also respect for the legal rights of the individual. A way must be found to reconcile the two."

The editorial goes on to say that "whenever destructive revolutions have appeared in history, they have brought with them a series of slogans. The slogans have been for the most part, like the cigarette ad, illogical and misleading."

In our enlightened age, more and more people are saying to the tobacco people, "Give us good grammar and good taste, but we'll get our taste out of something less contaminating than tobacco."

Let's think straight, even when faced with somebody's slogan.

Erwin L. McDonald

- Readers have thoughts on a new mission project that has been suggested for the Southern Baptist Convention. See two letters on the subject of a missionary hospital ship under "The people speak" on page 4.
- We can be soul brothers or blood enemies with other peoples says Dr. Ashcraft in his column. "I must say it" is found on page 4.
- Highlights of the address to the Southern Baptist Convention by the president of the Convention begins on page 12. Read what Dr. Bates had to say on the mission of Southern Baptists.
- The challenge of this time and these conditions in the United States was the subject of the annual sermon to the SBC. See page 10.
- Reports to the Convention by the SBC agencies are also found in this issue. They begin on page 14.
- Evangelist Arthur Blessitt has returned from a peace mission to Northern Ireland, scene of fighting between Catholics and Protestants. A Baptist Press report tells what he accomplished. See page 16.
- An article likely to inspire discussion among Christians is found on page 11. Read "Ask me no questions."

Arkansas Baptist

NEWSMAGAZINE

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NO. 22

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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.

For religious liberty in Spain

Glenn L. Archer, executive director of Americans United for Separation of Church and State, is calling on United States officials to use their influence for religious liberty in Spain.

Dr. Archer has called attention to "grievous discrimination against Protestants" in Spain, in a letter to U. S. Secretary of State William P. Rogers. As the latest example of the discrimination, Dr. Archer has cited the refusal of the Spanish government to permit delegations of the World Alliance of Reformed Churches to hold their meetings in Spain. "This kind of official obstructionism is what Protestants have long learned to expect in that country," he wrote.

Dr. Archer referred to the fact that President Nixon now has a personal representative at the Vatican and that the President himself has visited the Pope "on two occasions." He further took note of the fact that Secretary of State Rogers himself recently visited the Pope. He also noted that "U.S. economic aid to Spain has been substantial over a long period of years."

But the net result of all of this, charged Dr. Archer, "seems to be a deterioration of religious liberty in

Spain, which has an agreement with the Vatican making Roman Catholicism the official religion there. Despite talk of liberalizing religious restrictions," Dr. Archer continued, "Protestants still suffer official discrimination and even harassment in their worship."

Dr. Archer, on behalf of his organization, is appealing to Secretary of State Rogers to use contacts with Spain and the Vatican "to gain permission for meetings of Protestant groups that are not registered with the government" and "to secure the removal of other restrictions on religious freedom in Spain."

Restriction of religious liberty by government has constituted a scarlet blotch on the escutcheon of society over centuries. It is almost unbelievable that a nation in this modern, 20th-century world would have the audacity to designate any religion as the state religion and to interfere with the free exercise of religion outside the favored fold. Free people cannot with good conscience countenance this for people anywhere. Using whatever voice and influence we have for religious liberty for all people is the least we can afford to do.

Guest editorial

These are good times

Despite sagging statistics and long faces in many churches these are good days for churches. In fact they may be about as good as we have ever had at any time in history. And some of our churches show it by the excellent results they are experiencing in their work. Yet, you don't have to visit in very many churches to find enough discouragement to make you want to cry a bucketful of tears.

Is it possible that the chief thing wrong in many of these churches is discouragement itself? Discouragement, a defeated spirit, may be the biggest obstacle a church faces in this age. To be sure, it may take more ingenuity and effort to build a church today than it did when church-going was popular, but it can still be done if we go at it enthusiastically believing it can be done.

Discouragement is always self-defeating for a church. It keeps the people from giving their best; indeed, it may keep them from doing anything at all. It turns away visitors who are looking for a church home. It throws cold water on those whom the Holy Spirit might be trying to fire up, etc., etc., etc.

Get your chin up off the ground and recognize that this is a great day to be alive and in God's service. There is abundant evidence that God is at work in some of our churches and we have much going for us. There is a spiritual stirring among youth, both inside and outside our churches. We have more opportunities to serve our Lord in this day than has any other generation of Christians. Let's rejoice and get on with the business.—*J. Terry Young, in The California Southern Baptist.*

Those who listen

President Carl E. Bates has requested all planning to offer resolutions to the Southern Baptist Convention to submit them in advance to the committee. We go him one better by proposing each messenger planning a resolution ask himself, "Is this really necessary?"

It is a bit disgusting to us that a goodly number of these authors grab the microphone every year. One gentleman is as regular as the calendar with something on pornography, drugs or alcohol. Surely, annual resolutions through most of the century have fixed our position.

A dozen, more or less, of the resolutions concern policy matters for the agencies. It seems to us any messenger seeking action should take his case first to that agency. The convention in turn would be a court of appeals if satisfaction was not rendered.

Be assured we understand that our Baptist democracy permits any messenger to take the floor. We are merely suggesting that some get more delight in hearing themselves speak than do the 12,000 or so messengers who sit quietly.

Maybe those at the microphone should be reminded that with 12,000 messengers, if each spoke for 60 seconds we would be in session 200 hours or 24 days of eight hours each. Instead, our program has but six sessions consuming 16 hours. May, then, there should be a resolution in appreciation for those who do not offer a resolution.

—John J. Hurt, in *Baptist Standard*, Texas

I must say it!

Soul brothers or blood enemies?



Dr. Ashcraft

Distrust seems to be a carry over trait resulting out of the fall of man and his consequential depravity. Whatever an experiential knowledge of Christ has done for many it has not erased this trait from others. The small distrusts the big, the weak distrusts the strong, the down-and-outer distrusts the up-and-outer, the poor distrusts the affluent, the illiterate distrusts the learned, the county distrusts the

state, the state distrusts the nation and the nation distrusts all the world, allies and friends included.

Distrust causes expensive buildups of armaments and creates standing, waiting armies. It makes enemies of natural brothers and divides households. It reduces brave giants to insecure knaves and the Christian faith is not immune to the malady.

The incompetency of the masses to control themselves from within makes real the need for competent leaders. Great leaders will generate confidence and trust. Without some degree of trust one would never venture from his room each day.

There is a need for more confidence and trust in every echelon of the structure of the Kingdom of God. How may we solve this costly evil?

One is never far from right if he confronts God with every problem. A firm trust in God will reflect itself in human relations. One who believes in God supremely would have to reserve some room to trust

his fellowman because God controls all men. Warm personal relationships will dispel distrust. Simple friendships will transform demons into delightful companions. An attempt to understand the idiosyncracies of others may reveal that conflicting ideologies may not be so terribly conflicting after all.

The one you instinctively dislike may be the one whom God wishes you to give your brightest witness. Finally, love covers a multitude of many things, who can tell it?

My evaluation of the entire difficulty in the Far East arises from the arrogance and air of superiority of our American people. The people of this section of the world are smaller in stature, perhaps less advanced in technology and may not have as desirable a living standard as their western brothers but the differences stop at this point. God never gives any nation a monopoly on himself or his gifts. A real recognition of the basic humanity and kinship to God of all peoples on this globe is ground enough for a beginning in the development of trust and confidence.

Perhaps some cold souls could be interested in better human relations by knowing that the ones who consider themselves to be the most are already a minority group and those who read the Bible may be surprised to find that God "hath made of one blood all nations of men for to dwell on all the face of the earth and hath determined the times before appointed and the bounds of their habitation that they should seek the Lord" (Acts 17:26-29).

It is less expensive to be soul brothers than blood enemies.

I must say it! — Charles H. Ashcraft, Executive Secretary.

The people speak

Floating a hospital

I read your editorial in the *Arkansas Baptist* dated May 13, concerning Dr. Green's dream of floating a missionary hospital ship. Your last paragraph was: "Does anyone know where the Doctor can get a million dollars to float the ship?"

As a Deacon in Mission Village Baptist Church where Dr. Green is Pastor, I would like to offer my suggestion as to how the million dollars can be raised.

The answer is very simple. There are approximately 11,000,000 Southern Baptists. If each Southern Baptist would pledge \$1.00 per year, there would be enough money to accomplish this divine missionary project.

If ever there was a man that is truly led by the Lord and filled with the Holy Spirit, Dr. Green is this man. Dr. Green is the epitome of what every Christian should be. We at Mission Village Baptist Church have faith that this Lord-inspired dream of Dr. Green's will be attained.

I humbly ask every Southern Baptist to join the members of Mission Village Baptist Church in daily prayer asking that the Holy Spirit will burden each of our hearts to contribute to this great missionary endeavor.—Delbert N. Franzen, 417 Glendale Drive, Lawton, Okla. 73501

All but 10 per cent?

A couple of times lately I have read the statement that Jesus was a tither or else there would have been criticism because of his neglect to do so.

Are there any who are not aware that while Jesus did not always conform to the traditions of the elders, he kept the law, not only the moral but the ordinances and statues, perfectly? That he might redeem the sinner from its curse, he himself taught that not one jot or tittle should pass from the law till all (the law) be fulfilled, and he said I came not to destroy the law but to fulfill it. This he did at calvary.

Romans 10:4, Christ is the end of the law for righteousness sake to all who believe. Galatians 5:14, All the law is fulfilled in the one word, love.

It would be interesting to see how successfully one could yield their bodies a living sacrifice, wholly acceptable unto the Lord (Rom. 12:1) which, he says is our reasonable service, and at the same time withhold all but ten per cent of our money.—Bernice Blair, Rt. 2, West Fork

Floating the ship

Perhaps by now, you have received many suggestions as to how Dr. Green's Dream, of the Southern Baptists buying The Sanctuary, could come true. I would like to add my idea. I do not know how many families in the south belong to the Southern Baptist Convention, but I think that if each family would give a quarter or fifty cents, we could float a million dollar ship.

May it be God's will that we can buy this ship.—Mrs. Robert Montgomery, 220 E. Georgia St., Walnut Ridge, Ark.



ARKANSANS GET TOGETHER AT SOUTHERN SEMINARY—Graduating seniors Jerry Wilcox, Black Oak (extreme left), and Tony Berry, Walnut Ridge (extreme right), enjoy a conversation with Arkansas Baptist Executive Secretary Charles Ashcraft (left) and Hugo Culpepper, professor of Christian Missions and World Religions (right), at Southern Baptist Theological Seminary, Louisville, Ky. Sixty-four Arkansas students, faculty members, and wives attended a dinner there hosted by Ashcraft and Arkansas Baptist Convention staff members Tom Logue and J. E. Sneed.

Beacon lights of Baptist history

The relevancy of history

By Bernes K. Selph

The Historical Commission of the Southern Baptist Convention celebrated its 20th anniversary in its annual meeting, Nashville, Tenn., April 19-20, 1971. Baptists have been making history for a long time, but Southern Baptists made no plans for its preservation until the organization of the Southern Baptist Historical Society in 1938. It is now an auxiliary of the Commission.

The Commission was chartered, Aug. 24, 1951, and William O. Carver served as chairman. Dr. Norman W. Cox provided leadership as its first secretary, 1951-59. Dr. Davis C. Woolley served as secretary 1959-1971. Upon his death, Jan. 15 of this year, the Commission appointed a committee to select his successor. Following its recommendation the Commission in its last session elected Lynn C. May as secretary. He served the Commission as research analyst for the past 15 years.

The purpose of the Commission is to secure, record, preserve, classify, and encourage the utilization of Baptist history. Its members are appointed from the various states making up the Southern Baptist Convention, plus a certain number of local members. Its offices are located in the Sunday School Board building where it has established and operates the Dargan-Carver Library.

Questions are often asked, "Why preserve history?" Or "Isn't there danger that we will spend so much time looking back that we will miss the present?" But history is present as well as past. It is everything that has happened from the present back to the beginning.

Two illustrations help at this point: Dr. L. R. Elliott, former librarian at Southwestern Baptist Seminary, Ft. Worth, Tex., said, "Those who neglect their history will likely forfeit their future."* Mrs. Woolley in her expression of appreciation to the Commission in the past April meeting said of her late husband, "Davis not only loved to dig out facts about the past, he was vitally interested in the present and took a keen interest in relating life to it. During the 11 years he served as secretary he worked out two sermon outlines each week as he did when he was a pastor."** This is to make history relevant.

* From a paper by Keith Wills read before the Commission, 4-20-71

** From author's notes taken during Commission meeting.

Glenn Lewis moves to California post

Glenn Lewis has resigned as minister of music and youth at Calvary Church, Paragould, to accept the position of minister of youth at First Church, Norwalk, Calif.

Mr. Lewis is the youngest son of the Rev. and Mrs. H. L. Lewis. His father, now minister of special ministries for First Church, Hobbs, N. M., is a former Arkansas pastor.

Mr. Lewis attended Southern Baptist College, Walnut Ridge, and plans to continue his education at Cerritos College, Norwalk.

Of the Norwalk church, Lewis writes: "This church is a testimony of what a bus ministry can do for a church. Since starting the bus ministry in October, the church has had a 65 per cent increase in Sunday attendance and has been able to win many of the bus riders' parents to the Lord."

W. C. Bryant is pastor of the church.

McAtee moves to Texarkana church



Mr. McAtee

D. C. McAtee has resigned as pastor of First Church, Smackover, to become pastor of Trinity church, Texarkana.

During the 7½ years Mr. McAtee was with the Smackover church, the church received 340 members, 128 of these by baptism. Contributions for the period totaled approximately \$500,000, of which \$100,000 was applied to the church's indebtedness and nearly \$100,000 for missions.

A mission was organized into a church and two men from the Smackover church entered the ministry, during the McAtee pastorate.

Mrs. McAtee is the former Miss Clyta Verne Agee, Texarkana. The McAtees have a daughter, Mrs. Hugh McVeigh, Memphis.

Mr. McAtee was the guest evangelist for two revivals at his present church, in years past. The Trinity Church field is adjacent to Harmony Grove and Sylvanino communities, where he served as pastor during student days.

Mr. McAtee is a graduate of Ouachita University and Southwestern Seminary, Ft. Worth.

Trinity Church is one of more than 780 churches of the state having the *Arkansas Baptist Newsmagazine* in their budgets.

Yesterday Steven was ten!



Mrs. Bowen

Yesterday Steven was ten. Now, ten is some sort of a high mark in the life of a boy. He is no longer a little child. He is filled with wonder and excitement. He is challenged by the vastness of the possibilities of life. So, in honor of this auspicious occasion, and because Grandpa Bowen knows his oldest grandchild so well, he has given him his heart's desire for his birthday.

Yes, I remember ten years ago, yesterday; how very small he looked, and how worried, as though he carried the burdens of the world, already, in his little new mind. I remember nose-pressing the nursery window with his father—who was speechless for the first time since he said "kitty"

over twenty years before!

I remember another time, too, around the time that Steven was about half-ten, and the catsup bottle kept ending up at his place. Finally, he was denied more catsup, and in a little while I noticed he had become very quiet. He leaned on the table with his head in his hand.

"I have a headache," he said, and then, "I have a TERRIBLE HEADACHE!"

Then, when he was sure of my concern and attention, he asked, "Do you suppose some catsup would help it?"

Weakening, we agreed it wouldn't hurt to try, in the interest of medical science, any new cure for the common headache. He doused his second hamburger and french-fries generously with the catsup, and do you know, it worked! Steven never mentioned that headache again!

Now-a-days Steven speaks of "inclined planes" and informs me that if I need to know anything about science to call on him, but I still grieve for the catsup bottle when he is around.

Well, I started out talking about a birthday, but somewhere catsup took over. Which reminds me I was going to tell you that Steven's Grandpa Bowen has given him his heart's desire—a gallon of catsup—for his birthday!

Town and country church seminar set



Mr. Zimmerman

FAYETTEVILLE, ARK. — "Diversified Patterns of Ministry and Mission" is the theme of the Town and Country Church Seminar to be held June 14 to 17 at the University of Arkansas, Fayetteville, for pastors and interested laymen.

Donald W. Zimmerman, director of the Ecumenical Center of Renewal and Planning, Indianapolis, Ind., will be the featured seminar speaker, making three major evening talks.

Rich to Dutch Mills

Homer Rich is the new pastor at Liberty Church, Dutch Mills. He is a Newton County native.

Mr. Rich holds a B.S. degree from Northeastern State College, Tahlequah, Okla., and an M.S. degree from the University of Mississippi. He has completed residency and course requirements for a Ph.D. at Oregon State.

He is married to the former Vicki Widener, and they have three sons.

Arkansas students awarded scholarships

Three Arkansas students studying for the ministry have been named to share in the L.F. Richardson Ministerial Scholarship fund, awarded through First Church, Nevada, Mo.

Those receiving the aid will be Ronald Ford, Magnolia, a student at Southern Seminary; Nicky Hohn, Newport, a student at Southern Baptist College; and Steve Miner, Searcy, a student at Ouachita University.

The \$500 scholarships were among 12 awarded this year by a committee of the church.

Dana Scrivner finishes seminary

WAKE FOREST, N.C.—D. Dana Scrivner, of Arkansas, was among 106 receiving degrees or certificates in commencement activities May 28 at Southeastern Seminary here. He received the master of divinity degree.

Not including this year's class, Southeastern had granted 2487 degrees and certificates to 2344 students during its 20 years.

Deaths

Charlie C. McMillian, 67, Arkadelphia, May 26. He was chairman of the board of deacons at Center Point Church.

Troupe P. Kindrick, 70, Pine Bluff, May 25. He was a retired carpenter and a member of Immanuel Church.

Mrs. Mary Louise Tedford Richards, 45, Little Rock, wife of Dan W. Richards, May 25. She was a member of Markham Street Church.

Ben H. Wilson, 77, Gurdon, May 22. He was a member of First Church.

Mrs. Dorothy Nell Burns, 49, DeWitt, May 29. She was a member of First Church DeWitt.

Mrs. May Ann Helzer, 75, Pangburn, May 29. She was a member of the Pangburn Church.

Mrs. Anna Hartung Owens, 93, Little Rock, May 30. She was a member of Immanuel Church.

Mrs. Monica Pennington Little, 61, Benton, May 30. She was a member of Calvary Church.

Miss Lula Bates, 68, Blytheville, May 29. She was a member of Gosnell Church.

Cabot school teacher to attend seminary

Miss Joy Lynn Gross, a member of First Church, Cabot, will enter Southwestern Seminary, Ft. Worth, this summer to work toward a Master of Religious Education degree.

Miss Gross is a graduate of Cabot High School and of State College of Arkansas at Conway.

She is now employed as an elementary teacher in the Cabot Schools.

Second, West Helena, ordains deacons

Second Baptist Church, West Helena, recently ordained James Owens, Mitchell Jones, and Orville Freeman as deacons.

Questioning of the candidates was led by the chairman of deacons, Ernest Justice. The pastor, Robert F. Tucker, preached the ordination sermon. Mr. Owens, who works for the post office, serves as Sunday School director. Mr. Jones, a farmer, serves as outreach director for the Sunday School, and Mr. Freeman, who works for Mohawk Rubber Co., serves as assistant treasurer.

Identical Southern College trio calls for second—and third—look



Terry, Jerry, and Kerry—but we are not sure in what order.

Recently in a baseball game between the Southern Baptist College Eagles and Arkansas State Junior College of Beebe, the Beebe 3rd baseman was heard to say, "I thought this guy had just batted, but it can't be, because he is on second base. What's going on here anyway?"

What really was going on was that Terry Noble had just batted, Jerry Noble was now batting, and Kerry Noble, the third of the Noble identical triplets, was on deck.

The Noble triplets are in their sophomore year at Southern Baptist College, where all three are on the

Southern Baptist College baseball team. Terry and Jerry are both lettermen, but Kerry missed last season due to a severely sprained ankle.

After a slow start, the Noble brothers have sparked the Eagles to a much improved season, winning the last five games.

Not all of the Noble talent is in the area of sports, however, for each has established an excellent academic record while at Southern.

The triplets are the sons of Mr. and Mrs. Howard Noble, Rives, Mo.

Gerald Cound named 'coach of the year'



Mr. Cound

Gerald Cound, track coach at Hendrix College, was named coach of the year in NAIA District 17, at the AIC track and field championship meet on May 18. He was selected in a poll of track coaches taken in Little Rock.

Although Hendrix finished fifth in the AIC meet, with 25 points, the Warriors have made tremendous strides in their track program under Cound's leadership. This year's team has set or tied nine school records, making it one of the best track teams ever fielded by the college.

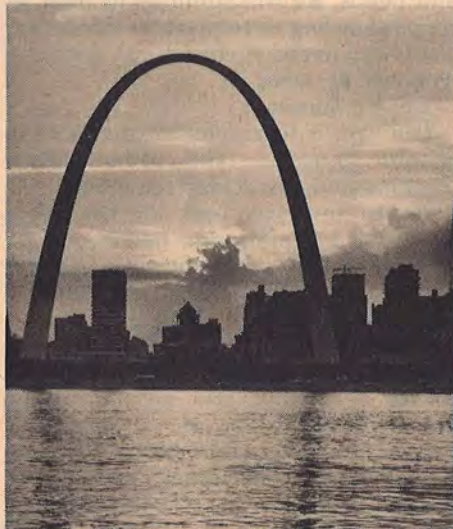
Cound is a graduate of State College of Arkansas. He was the NAIA winner of the 880 yard run, in 1962. He knows the value of competition, but he says he bases his whole program on "compete for fun." This, he says, is very important. "We want to be as competitive as we can, but we do not want to emphasize competition," he added. "We want to stress the enjoyment of the sport and the esprit de corp of the team."

Cound, whose cross-country team placed second in the AIC, says he hopes that the honor he has received is not just a result of winning more, but a recognition of a whole program—that of a small college being able to be competitive with the larger AIC colleges when that competition is based on enjoyment of the sport.

Cound joined the Hendrix staff in 1969. Formerly he was assistant to the state director of the Baptist Student division of the Arkansas Baptist Convention. He and his wife also worked in the Peace Corps in South America. He is a native of Grannis, in Polk County, and a graduate of Gillham High School.

— James E. Major

The cover



ST. LOUIS, Mo. is the center of attention as the Southern Baptist Convention meets there this week.

Calvary, Blytheville, calls youth leader



Mr. Rushing

James Rushing, an Arkansas State University student, has been called as youth director at Blytheville's Calvary Church.

Mr. Rushing is a native of Pine Bluff where he graduated from Watson Chapel High School. At ASU, he is a member

of the ASU Singers, the ASU Precision Drill Team, and the Baptist Student Union. He is also a member of the "Second Touch", a religious and evangelistic folk group.

He will move to Blytheville to take over his new duties on May 30.

Mississippian to become evangelist

Dan Springfield, pastor of West End Church, West Point, Miss., has announced he will leave the pastorate to become a full-time evangelist beginning Sept. 1.

Mr. Springfield reports that he is a graduate of Southwest Baptist College, Bolivar, Mo., and formerly pastor of churches in Missouri. His present address is Rt. 3, West Point, Miss.

All night prayer meeting paid off

Jackie Haye, pastor, Calvary Church, Camden, baptized 81 people last associational year:

During the 1970 Evangelism Conference we had an all-night prayer meeting assigned by association. Pastor Haye got burdened for God to send a revival to Arkansas. He was especially burdened about his own church. After the Conference, there were only three Sunday nights for six months that he did not baptize someone. There were also 34 additions to the church by letter last year.

Prayer is the greatest preparation any church can make for revival. However, most churches had rather take the method way than the prayer way.

In planning for your revival, why not plan cottage prayer meetings? Let the W.M.U. find places for the prayer services in the homes of inactive church

members, lost friends and regular church members. Meet Monday, Tuesday, Thursday and Friday nights and make requests and pray. Wednesday night, have an all-church prayer meeting. Assign each member of your church to a particular prayer service and write him about it. Challenge all of your church members to attend.

Saturday night, have a round-the-clock prayer service. Assign an hour to each department or class in the Sunday School. Have a list of prospects for this all-night prayer meeting.

If you have never participated in this type prayer meeting, you will be amazed at what it will do for the church.

Remember, there is no substitute for prayer. God's way is organize, agonize, and evangelize.—Jesse S. Reed, Secretary of Evangelism

Sunday School Some thoughts on name changing

As always, there are reactions to change. Change is as inevitable as "sunrise, sunset; sunrise, sunset." And so is reaction inevitable.

It has been announced that a change of name for the Nashville Sunday School department is being implemented. It is to be called the Bible Teaching Department.

Sunrise, sunset.

There are at least ten reasons, ten other areas of Bible Teaching, offered as cause for change. This is all fine.

On the other side of the coin, the Board has 25 distinct programs and is still identified by name as the Baptist Sunday School Board.

Logic might, therefore, dictate a change in the name of the Board before or even instead of a change in the name of its original and main emphasis department, the Sunday School department. Isn't this how the Board obtained its original name? History says yes.

In Arkansas, the Sunday School department elects to continue under its present title. Why? Because the payload, or the majority emphasis in a church, is in the Sunday School.

The department will promote ten Bible teaching activities and will often use the endeared and meaningful phrase "Bible teaching." We will often talk about "Bible learning" and promote various programs and projects to increase the amount and effectiveness of Bible teaching.

Because the aim of the department is to help the churches with their wants and needs, we will continue to offer to help according to requests in this order, wants and needs. A church can interpret its wants, its needs.

Sunrise, sunset.

Our task is to administer the Sunday School program and other Bible teaching projects, at least ten others.

So, as the New York Life Insurance Company has expanded far beyond its original territory identification, we will keep our old, traditional, strong name—until you change it. It is Sunday School.

Sunset, sunrise.

Throughout the ages the sunrise and sunset is within one digit of being exactly equal. It is a fifty-fifty proposition. Our work has a different ratio. We have nine other items on the shelves, but our main commodity is Sunday School.

Sunrise, sunset. It is still the same. — Lawson Hatfield, Sunday School department.

Your state convention at work

Stewardship

The Cooperative Program

A personal testimony is authoritative. One's theology may be argued and his doctrine of salvation may be disputed, but his personal experience of grace is undebatable.

That being the case, let me offer a personal testimony on the Cooperative Program.

I owe my theological education to the Cooperative Program. Had it not been for the generosity of Southern Baptists in providing a first-class seminary, adequately equipped and professionally staffed, I could never have paid the cost of such training.

After leaving the seminary, I became a pastor in the pioneer mission field where I was the only Baptist pastor in an entire country. There, through the provisions of the Cooperative Program, I was able to devote full time to the establishment of a Southern Baptist church which is still today the only Baptist church in the country.

In all three churches that I have

pastored, I have used the services of countless persons whose skills and talents were available to me and my church because of the Cooperative Program. Southern Baptist institutions and resources were constantly available to me, and my leadership in those churches would have been far less effective if I had not had such denominational support and assistance.

In almost ten years of denominational service, I have preached in countless pulpits that were made possible with Cooperative Program funds. I have talked with new Christians who were led to Christ by Cooperative Program-supported pastors or missionaries. I have worshipped in buildings paid for or financed with Cooperative Program money.

To me, the Cooperative Program represents persons—souls whom our Lord loves. The Cooperative Program can be criticized, supported or ignored, but so far as I am concerned, what I have personally seen accomplished through it is not debatable. I've been there.—Roy F. Lewis, Secretary, Stewardship-Cooperative Program Department

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Missions Pine Bluff church ministers to deaf



Pastor Coleman

A sign language class is being conducted in Immanuel Church, Pine Bluff, to train and prepare workers with the Deaf Ministry of the church. Among those enrolled is Pastor L. H. Coleman, who is learning the sign language in order better to minister to the deaf who come to him for help and counseling.

The class, which meets once a week, is taught by C. F. Landon, minister to the deaf for the Arkansas Baptist State Convention. Six prospective workers are enrolled, and others have joined the

class because they have deaf relatives.

Mrs. Mary Ann Scoggins, a member of the sign language class, teaches a Sunday School class for the deaf with an enrollment of 19. Another class will be organized for seven deaf young people who will be home for the summer when school is out and will be taught by another trainee.

Once a month, Mr. Landon interprets the worship services of the church and, following a fellowship meal at noon, preaches directly to the deaf in the afternoon.

During recent evangelistic services, conducted by Evangelist Cliff Brannon, there were three professions of faith from the deaf group.

Brotherhood RA Camp schedule

Monday afternoon June 7, will see the 1971 camp season open. At this time will be served the first meal of the first week of Royal Ambassador camps at Camp Paron. Three more weeks will follow, beginning on June 14, June 21, and June 28. All camps will close at 2 p.m. on Friday.

A week in camp will provide many opportunities for fun and learning for each camper. In fact, every camp activity

will be a teaching-learning situation. Activities will include time with missionaries, including question periods. Campcraft and nature study will be a morning feature each day.

Handicraft is an excellent means of teaching the use of hands, minds, and time. A period each day will allow boys to learn how to make at least one craft project. Camp fees include one project of the boy's choice. Other projects are available for a small fee.

Recreation is a vital part of camp activities. Recreational activities include swimming, volleyball, horseshoes, shuffle board, ping pong, baseball, tetherball, archery, and hiking. Other games may become available by camptime.

Morning devotions and evening worship begin and close the day at camp. In between are golden moments of fun, fellowship, and many opportunities to learn about God and Jesus and the wonderful world they have given each person the privilege of being a part. In a beautiful setting close to nature, each camper is challenged to find his place in service to God in helping make a better world.

Royal Ambassador Camp: "Helping Build Better Ambassadors for Christ." — C. H. Seaton, Director, Brotherhood Department

The Challenge of This Hour

By John R. Claypool

Conclusion of SBC Annual Sermon

preached Tuesday night, June 1, in St. Louis by Dr. Claypool, Pastor of Crescent Hills Baptist Church, Louisville, Ky.

In terms of national development, our country stands today where the prodigal son stood in the parable. And what he went through in trying to grow up is what we are in the midst of just now.

Please realize that as far as nations go, we are still very young. We will not even be 200 years old until 1976. Which means that we are just now moving out of our adolescence toward maturity.

I would go on to suggest that World War II was the moment in our history when we gathered up our inheritance and left home. And the 25 years since then have been momentous ones indeed, leading us finally to a far country called Vietnam, where the many experiences of our history have all seemed to culminate in a painful "coming to ourselves" nationally.

How did we ever get into all this complexity? What prompted us to leave the simplicities of our childhood years? The answer to this question is the same as it was for the prodigal; namely, a whole combination of reasons, some good, some bad.

For example, our involvement in the wars with Germany and Japan and Korea and even North Vietnam have had an element of positive idealism in them. We were attempting to side with downtrodden people and keep some tyrannical force from overrunning and dominating them.

I have a good friend who feels that Roosevelt and Truman and Johnson were all "Christ-figures" in getting our country to intervene in foreign places to protect the freedom of other people. While this may be overstating the case, there is, nevertheless, a real kernel of truth here. The same idealism that called the prodigal out of the nest is what called young America out of the isolation of her childhood.

By the same token, there also have been evidences of arrogance and insensitivity in our behavior, as there were in the prodigal's. We have become somewhat messianic in thinking we had to police the whole globe and get involved in every conflict in every country. We also have been insensitive to many of the forces at work in the world, particularly the emergence of new nations out of colonialism. We have tended to see every issue since World War II simplistically as a struggle between Communism and anti-Communism. And as strategic as this contest may be, it is not the only dynamic alive on the world scene, but we have been slow to realize that.

What I am saying is that America moved out into the far country for the same mixture of reasons that propelled the prodigal, and what happened to him there is what has happened to us. In a word, we have experienced a demythologizing in the last 25 years, where our illusions have been stripped from us and our limits and weaknesses laid bare. What have these last two and one-half decades been if not a painful coming to ourselves in terms of our national identity?

It is absolutely essential to realize just how naive and innocent this country used to be about itself and its heritage. I grew up in the 1930's believing that America had no faults. Our nation was depicted to me as having been founded by God-fearing, freedom-loving people, and that we have developed from virtue to virtue without ever harming anyone, always siding with the right, never having started a war and never having lost one.

In this, I think, I was pretty typical of our whole nation, and what a collision it was to have these myths of

innocence shattered. I think it began with the dropping of the Bomb on Hiroshima and Nagasaki. Even though elaborate rationalization was given for this action, the fact remained that it was America who ushered in the Nuclear Age, and is still the only nation to have dropped an atomic bomb on whole cities. And such an action was hard to reconcile with those childish images of pure goodness.

A second agent of demythologizing was the civil rights movement of the 1950's. This one hit me right between the eyes, for suddenly I had to face up to the fact that all of this idealism about "the American Dream" had been empty rhetoric when it came to black people. We really had not tried to include them in the ideal.

I still remember how shocked I was to find that at the moment Thomas Jefferson wrote the famous words of the Declaration of Independence about all men being created equal and having inalienable rights to life, liberty and the pursuit of happiness, that he was himself a slave owner, denying in practice the very precepts he professed so eloquently.

For a whole generation of us, the civil rights movement called into question the whole fabric of American idealism. And, finally, as a climax has come the Vietnam struggle. More than anything else it has made us aware of our limits, of the fact that we cannot do everything everywhere at the same time. We are not omniscient.

It also has cast shadows on our real motivation, and caused some people to wonder if we do aspire to be a new colonial power and really want to dominate the globe. In short, the way we always have thought of ourselves has been profoundly shaken by what has happened in the last 25 years, and just like the prodigal, we as a nation find the innocent images of our childhood shattered all around our feet.

Now the crucial question becomes: where do we go from here as a nation? How will we respond to this crisis of "coming to ourselves" nationally and being stripped of illusions? In my opinion, we have three alternatives.

We could ignore the disclosures that have come to us in the last decades, and go on living with the childish fantasies that we are perfect and have no weaknesses or limits. In my judgment, the radical right-wing forces in the country are encouraging us in this direction, for they label as treason any criticism of America or acknowledgement of limitation.

The second alternative is at the other extreme, and that is to become so shattered by our faults and limits that we pull back into ourselves and have a national nervous breakdown. And, again, in my opinion, the radical left-wing forces are encouraging us in this direction with their total condemnation that charges America as being absolutely corrupt.

The third alternative is to do what the prodigal did; namely, to accept our limits, and within those limits to begin to exercise our strength in freedom and responsibility, and to come to this conclusion, our country needs the ministry of the Church as never before. It is the high calling of God in Christ Jesus just now for the Christian community to act out the role of the father in this parable and lead our nation in maturing. It would be suicidal if we try to ignore our limits and go on trying to police the whole world. At the same time, it would be tragic indeed for us to retreat back into a neo-isolationism and deprive the world of the role we have been gifted by God to play.

The Church must speak out against both of these extremes, and point rather to the two-fold secret of maturity; namely, the embracing of one's limits, and within those limits, the exercise of one's power. Our country is most emphatically not a world messiah called to dominate everything, but neither are we a hired servant. We are a "son of God" in the family of nations; we have real limitations, but within those limitations great responsibilities for the use of power in a way that will be humanizing for all the world.

Therefore, my challenge to all of us this evening is to be to our beloved country what the people of God and the spokesmen of God have always been—facilitators of

maturity. Read carefully the words of prophets like Isaiah and Jeremiah and see how they spoke to the nation and warned again and again for her neither to overreach in arrogance or underreach in apathy, but to be herself, the unique entity God had made her to be and wanted her to become. This is what we are called to do in our day—to be to America what the prophets were to Israel and the father was to the prodigal.

This is the challenge of this hour. God help us as the Body of Christ to fulfill it. God help our nation if we fail—both her and him.

Ask me no questions

By Sue Glasco

A horrible hush I have yet to forget fell upon the gathering of adults when, as a child, I casually asked my mother why I had a navel. Although I knew the phrase "belly button" was frowned upon in our family, it certainly did not remotely occur to me that anything that far removed from one's lower parts could be considered out of order.

For a curious child, the taboos were difficult to comprehend. And I was invariably the one who seemed to ask the wrong question at the wrong time. It got so bad my girl friends used to caution me about asking questions in Sunday School. We were taught by a sweet and loving maiden lady who obviously had not had my kind in class before.

One Christmas season we were discussing the Virgin Mary. "Now you know what Virgin Mary means," Miss Cora said sweetly. Until that moment I had just thought **Virgin** Mary was part of Mary's name in the same way Christ Jesus was one name, but the teacher stirred my intellectual curiosity.

"No, I don't," I said innocently. "What does **Virgin** Mary mean?"

That same terrible, emotion-laden hush fell. No one breathed. Our stomachs turned over. I knew I had done an appalling thing. The tension was almost unbearable until Miss Cora semi-answered the question, and we stumbled on with the little scholars just waiting for the closing buzzer to sound so we could get together and giggle to break the tension and try to decide what "virgin" did mean. I certainly was not alone in my ignorance, but I was the only one stupid enough to ask the question.

I was just beginning to overcome my reputation of being gauche when, one Sabbath day, curiosity bit again. We were studying Philip and the conversion of the eunuch. "Miss Cora," I said, "now what is a eunuch?"

Until that hush fell, which by now I recognized instantly, I had not the faintest idea anything sexual was vaguely connected with my question. If I had suspected, I would have known enough to ask a girl friend or the dictionary, but never an adult. And most certainly not poor Miss Cora **AGAIN** as my girl friends said. Although we thought my terrible mistake was funny, we knew I had disgraced myself. True products of our culture, we considered the question wrong and not the taboo against asking questions wrong.

A few years later I was on the receiving end of such a question. In a college-age class with the regular teacher absent, a very young man was substituting. The scripture being studied referred to harlotry, and the young man kept pronouncing it harlottery. Without having given it much thought he had somehow jumped to the conclusion it was a form of gambling, I think.

Another young man was bothered by this and not having learned, as I had, never to ask questions in Sunday School, he came right out and asked what harlotry was.

There was an adult present to whom the question was addressed. However, he was obviously embarrassed about proper terminology in the presence of all us young women. Without thinking, in his embarrassment he rapidly tossed the hot potato to me, "What does it mean, Sue?"

The same sickening quiet fell, and everything within me rebelled. I knew it was hilariously funny, and so did everyone else, but in that day so different from today no one laughed. I answered the best I could and the tension seemed to ease.

Recently our seven-year-old daughter took one look at our church organist and whispered to me, "Mother, did you know Brenda was pregnant?" "No," I answered in surprise, "how do you know?" "Oh, I can see," she said with seven-year-old certainty. I was not sure I could, but a few weeks later the news was confirmed.

I wondered at the change of attitude that had come within a generation.

Although I am not in sympathy with the confusing morass of the new morality which has caused hurt to many young people who have misinterpreted it, I am grateful that we are more open and frank than in the past. Certainly, the Scripture writers were open and honest enough; and, unlike the new morality writers, the Scripture writers had the judgment to be definite and to allow no room for misinterpretation about sexual standards.

I cannot but wonder if the new morality is not simply another manifestation of our old inability to call a harlot a harlot. I cannot but hope that my seven-year-old, who now sees so clearly, can grow up in a society mature enough to offer her neither a hush nor a lie nor a half-truth, but, rather, the truth, the whole truth, and nothing but the truth. So help us, God.

In the Spirit of Christ— consider our mission

By Carl E. Bates

President, Southern Baptist Convention

Preached by Dr. Bates at the Southern Baptist Convention in St. Louis, Wednesday night, June 2.

As long as I can remember, Southern Baptists have been concerned about their mission in the world. In my opinion, a good part of the tension that expresses itself in our annual meetings grows out of sincere concern about our mission.

It is in this fellowship that the teacher, the pastor, the laity, and convention personnel—each, according to his particular point of view—finds the freedom to express himself. I believe that the willingness to innovate (which increases the incidence of mistakes) is born of a sincere desire to carry out our mission in the world.

At times we have found partial answers and, as a result, called for a reorganization of our forces. At other times we have tasted success under circumstances which we assumed existed universally and, as a consequence, expected every church to "be just like ours."

Sometimes, we discovered methods which seemingly were fail-proof and, long after their productiveness had run its course, were contending earnestly "for and against." We have, on occasion, flowed toward poles like filings to a magnet. Sometimes we flowed far enough away from one another until hearing became a problem—speaking across that space was even more difficult.

But, always and ever, the one thing which has been a constant among us is concern.

It is so tonight. We have met in St. Louis again to bear witness to our concern for a lost world. It is my hope that, along with whatever else may be said about our meeting here, the news media will report that our being here and expressing ourselves in deliberative sessions, when best understood, is expressive of this concern.

We have come with an awareness that our nation (and our world) teeters on the brink of disaster. I can almost hear someone saying within himself: "The world has known crisis since Babel, so what's new?" And that is right, but I believe the present crisis is different.

For instance, for the first time in the history of our nation there is no Christian consensus. Christian influence is at an all-time low. Law is no longer king—something called "sociological averages" has taken its place.

During the span of my ministry my generation has largely turned its back on God and, in his place, enthroned things which the present generation couldn't care less about. And, oh yes, we moved from the country to the city and, in the process, lost our peace and when our children came along we had nothing really worthwhile to pass on to them. Some of us who had something worthwhile failed to transmit

it under the fear of "alienating" our children, and so we lost them anyway.

Another thing deepens the crisis for us: We reared a generation of Baptists who are almost totally ignorant of our doctrines. This, in my lifetime—so, I must share the blame.

And to that, this: The sense of decency in our land, which produced a corresponding sense of guilt, is gone.

And this: The pastor is no longer thought of first when a crisis arises in the home. The doctor, psychiatrist, marriage counsellor, or, even Dear Abby is called upon before the pastor.

And this: Many pastors and churches are sick of each other and this carnal nausea has turned many of our church houses into nothing more than irrelevant grandeur.

What shall we say to all of this? How shall we bring this continuing concern to bear upon the crisis?

If we should ask John Bennett, editor of the book, *Christian Social Ethics in a Changing World*, he would say: "The church is sent into the world to transform the institutions and structures of society. The status quo is not providentially ordained. If some political party proposes to do the most for mankind, the church ought to openly declare itself in support of that party." He is not clear about who is inside or outside the circle of salvation.

Ask another and he will say the Christian witness need not be verbalized in order to make its impact upon the "worlds" of labor, leisure, education, government, and even ecclesiastical institutions.

In direct contrast, others insist that "one never evangelizes until he stands directly before the heart's door of a sinner and clearly confronts him with the Gospel of Christ."

Still others insist that we must produce a climate conducive to winning the world. If we do not lay down our lives in service to a needy world our declaration of the gospel will fall on deaf ears.

And, if this were not enough, we have found ourselves spending precious time debating whether it is the task of the individual Christian or the organized church to be responsible for evangelizing the lost. Some say it is the responsibility of the individual; others say it is the responsibility of the organized church.

Some have compromised and said: "Personal evangelism is the responsibility of every follower of Christ, whereas mass evangelism is the primary responsibility of local churches and gifted evangelists. Both individuals and churches in all they do should endeavor to make such an impact upon the world that people will listen to the gospel when it is proclaimed."

My concern has been to find a way to consider our mission in the Spirit of Christ rather than in the spirit of the times. Is there some way to look through his eyes and view in his Spirit our mission? I think there is. True to the promise of our Lord, "when the comforter comes, he will cause you to remember everything I have told you" (Jn. 14:26). Matthew tells us: "And when He saw the milling mob, his heart was moved with pity for them, because they were tired and scattered like sheep without a shepherd. Then he said to us, 'The harvest is plentiful, but the reapers, are scarce. Pray the Lord of the harvest to send out reapers to his harvest field'" (Mt. 9:36-38).

If, in addition to all we have done and are doing, we could take a look at the present world crisis through his eyes, I believe we would find a true channel for our concern and a new understanding of our mission.

I.

For one thing, he reminds us of the ownership of the harvest.

"The harvest is plentiful, but the Lord of the harvest has made it so."

It was my good fortune as a boy to live in the home of a farmer uncle who taught me the first lesson of the harvest. We had broken the land, prepared it for planting and, planted it. I wanted to see it come up and ripen for the reaping the next day. I wanted to know what we could do to hasten the day. He said to me in his rustic, backwoods way, "Remember, son, you can't make nothing grow! Only the good Lord can do that!"

I remember that farmer uncle tonight and when I am told that if the church does not lay down its life in service to a needy world our declaration of the gospel will fall on deaf ears.

It is true that at the heart of most of our problems is our unwillingness to serve in the Spirit of the cross, but, hear me tonight, the harvest is the Lord's. It is ready for the reaping. Never has the ratio between readiness and reapers been so great. The harvest is everywhere, the whole world around, ready.

I like what Ernest Campbell said recently. In a sermon on the tower and the king going to war, he said: "None of you would be so stupid as to plan a building unless he could finish it or start a war he could not win. Well, neither would God! He has the means to win and he means to win!"

In the midst of the plastic dance of circumstance, our God has prepared a harvest the proportion of which staggers the mind. No question about it, the harvest is ready.

There is more emptiness, loneliness, uncertainty, despair, and hopelessness in our world than perhaps ever before. That's the harvest crisis in innumerable lives all over the world.

II.

Our Lord speaks also the Father's option in view of the harvest.

"Pray that he send."

This leaves no room for the "amateur providence" notion about who is to go. The choice is not ours concerning the person or the place.

I want to pause here and express my gratitude to God for having led us to provide six seminaries and mission leadership with vision enough to plan to reap the harvest both at home and abroad. It is my personal hope that we can

scotch any talk, if such exists, of cutting back on any phase of our mission outreach.

We have laid our plans in faith, believing and expecting that the Lord of the harvest would exercise his option and send forth into the harvest his laborers. And, he is doing so! Wherever Christians gather, he is moving by his Spirit to thrust out those whom he chooses to send.

Some of you come to this meeting tonight under the burden of a call to go. When you stand up to preach next Sunday, you will preach to some with whom he is dealing in a special way. They will be there, maybe standing in the pulpit, with no longer a reason to stay in the pastorate at home but a hundred reasons for going into the harvest fields afar waiting to be reaped.

And what is the key to all of this?

III.

You wouldn't believe it. You will say, "It's all well and good, but it is too idealistic and impractical." And yet, the only order the Lord gave is this: "Pray."

The key to the whole missionary problem is in the hand of God, not of man, and, according to our Lord, the key is prayer, not ingenious human schemes. Indeed, one could build a strong case against us, based on our hope that if we get busy enough we may somehow avoid and evade the necessity of spiritual concentration.

Our Lord gave his disciples this key. It was not a common-sense key. It was not a medical key. It was not a civilizing key. It was not an educational key; not even an evangelical key. The key is prayer.

One of the first things that impresses one about this is the difference between our view of prayer and our Lord's view.

Someone is likely to go away from this place thinking: "Well, I had hoped to hear something more practical, but all I heard suggested for a world dying in sin was 'pray.' It is absurd to think that God is going to alter things in answer to prayer!"

But, that is what Jesus said he would do and, if it is stupidity, it is stupidity based on his redemption.

Can it be that we have said prayers so long until we innoculated ourselves against a consciousness of his continuing presence in our hearts? Or, have we said prayers in the vain hope of postponing an inevitable confrontation with a grieved Spirit by whose help we could really obey our Lord's order? The answer must come from your heart and mine. There it stands, "Pray ye the Lord of the harvest that he send forth laborers into his harvest."

Perhaps every person here has heard the story which I first heard 25 years ago. It was cast in the setting of our Lord's exaltation and reunion with the angelic host. He was questioned about his plan for continuing his mission on earth. As I recall the story, he indicated that only a small band of disciples were left to continue his ministry. "But suppose they fail?" "Then," said he, "I have no other plan."

Of course, the story cannot be true. There was no margin for failure in Redemption's purpose—just the possibility that each generation through disobedience of his orders would fail to fulfill its mission.

This is where we stand tonight. We can recognize the Lord's ownership of the harvest; his option in sending reapers, his orders for his disciples, or, we can spend our time and energy in endless discussion about "how to get the show on the road again."

It's up to you, Southern Baptists, it's up to you!

SBC agencies, organizations report on 1970 operations

ST. LOUIS—Twenty-six different agencies, organizations and committees related to the Southern Baptist Convention presented detailed reports on their work during the past year, at the denomination's 114th annual session here.

The reports of the agencies and organizations were submitted in a 184-page printed *Book of Reports*, and summarized during an hour-long segment on the convention program on Tuesday afternoon.

Only one of the 26 organizations, the Southern Baptist Convention Stewardship Commission, included recommendations for adoption by the convention during its report. Each of the other reports were "received," but not officially adopted.

(For Stewardship Commission report, see story elsewhere in this issue.)

Longest report in the 184-page book was from the SBC Executive Committee, which summarized briefly the reports of the other agencies and included more than a dozen different recommendations for convention adoption. The convention, however, took action on the Executive Committee recommendations earlier on Tuesday morning. (See separate story).

In the *Book of Reports*, the first agencies to outline their work in detail during 1970 were the four convention boards, the SBC Foreign and Home Mission Boards, the Sunday School Board, and the Annuity Board.

Foreign Mission Board

The Foreign Mission Board, based in Richmond, reported a total foreign missionary force of 2,501 missionaries serving in 76 countries at the end of the year. During 1970, a total of 182 new missionaries were appointed. The board reported that missionary appointments were down from the record 261 missionaries appointed last year, and that 171 missionaries during the year retired, died, rotated off on short-term appointment basis, or resigned.

SBC missionaries entered four new countries during 1970—Laos, Upper Volta, Mozambique, and Barbados.

The number of churches operated in the 76 countries with ties to the SBC Foreign Mission Board increased to 13,113, with 687,046 members. These churches reported baptisms (conversions) totalling 60,276, Sunday School enrollments of 630,565; youth organization enrollments of 172,801; Woman's Missionary Union memberships totalling 171,508; and Brotherhood membership of 23,056.

In addition, the board helped in the

work of 234 kindergartens, 311 elementary schools, 82 secondary schools, 24 colleges and teacher training schools, 51 theological seminaries, six women's training schools, and six other institutions. Total enrollment in these 714 schools is 91,641.

The board also operated 29 publishing houses that printed a total of nearly 7.5 million periodicals; 124 hospitals and clinics that cared for 51,769 in-patients and 929,612 out-patients; 21 orphan homes that cared for 1,066 boys and girls; and 41 goodwill and community centers that served nearly 350,000 persons.

Home Mission Board

The SBC Home Mission Board, Atlanta, reported on the work of its 2,222 home missionaries. Two-thirds of the missionaries are jointly supported by the state conventions affiliated with the SBC.

Last year, the board approved 468 missionary candidates for appointment. Despite the large number of appointments, the total number of home missionaries serving (2,222) was 13 below the total one year earlier, "due principally to the fact that the board's increase in income for operating purposes fell well below rising costs related to the national economy," the report said.

A major national staff reorganization at the board's offices in Atlanta was reflected in the report, along with action last year approved by the board and the SBC Executive Committee authorizing purchase of the board's office building at 1350 Spring St. N. W., in Atlanta, on a lease-purchase option.

The board's report detailed operations in the 12 program areas assigned to the agency: evangelism, chaplaincy, church loans, establishing new churches and missions, associational administration service, pioneer missions, rural-urban missions, metropolitan missions, language missions, work with national Baptists, Christian social ministries, and work with non-evangelicals.

Sunday School Board

The SBC Sunday School Board gave a detailed accounting of its 17 program assignments, stressing its move last year to a new grouping-grading system and the shift to numerous new church literature periodicals and publications offered beginning in October, 1970.

About 125 new periodical titles and many special study and supplementary items were released for uses in the fall quarter of 1970, the board reported.

The new church literature was

published in seven series, with options for each church to select the type of materials that best suited its own particular needs. The seven series were titled, Convention Uniform, Life and Work, Forefront, Foundation, Support, Campus Ministry, and Program helps. Each series has its own characteristics and target group designed to meet the needs of churches of varying sizes, locations, and programs, the report said.

Sales and other income for the year totalled \$38,383,000, the board reported, an increase of \$2,131,000 over last year's total income. Increased cost of products and increased operating expenses, however, resulted in a new loss of \$292,000, the report said.

The largest losses were \$250,000 in the assemblies operations and \$407,000 in "other income." Costs were unusually high in the church literature operation, due to increased costs of new materials for four quarters, but increased selling prices for only one quarter, the report said.

In the old series (nine months basis), 73 periodicals were published for a total of 93.5 million copies, a decrease of 752,438 copies compared to the previous year. The report gave the following reasons for declining circulations: "Decreasing enrollments in church program organizations; more conservative purchasing of materials that are being phased out; dissatisfaction with a few items, which often affects attitude toward all items; the economic situation; and increasing and intensive competition from independent publishers."

Under a statistical report published as part of the Executive Committee report to the SBC, enrollments in church organizations (most of them related to programs of the Sunday School Board) were listed.

Sunday School enrollment was 7,290,447, down 127,620; Training Union enrollment was 2,494,251, dropping by 154,137; music ministry enrollments increased by 13,993 to a total of 1,076,487; Woman's Missionary Union Enrollment was 1,199,813; and total Brotherhood enrollment was 422,527.

Annuity Board

In its report to the convention, the Annuity Board introduced Darold Morgan, elected by the board in January to begin a year's work with the board in preparation to succeed A. Alton Reed, president of the board, as the chief executive when he retires March 1, 1972.

The board reported there were 139 ministers and 293 widows on its relief rolls, who received \$162,507 in relief funds during 1970. Relief, however, is a minor part of the board's work, the report indicated.

The Annuity Board indicated that 20,669 churches now participate in the

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Moorehead asked the British soldier "if he knew Jesus." The soldier replied with a curse.

At the headquarters, the officer in charge was very apologetic and they were immediately released, Moorehead said. "Arthur and I have never been able to put our finger on why," he added. When they returned to their cross, the crowds cheered, he said.

From then on, the troops were very cooperative, and did not object when Blessitt and Moorehead erected the 13-foot cross in the middle of the peace zone, they said.

Moorehead related that one 14-year-old highly intelligent boy who was present at the time they were released became tremendously interested in what they were trying to do. He said he was a Communist, and had been sneaking across the lines to attend Communist rallies on both the Catholic and Protestant sides.

By the time Blessitt and Moorehead left, the boy had committed his life to Christ, Moorehead said.

Both Blessitt and Moorehead said that they had no idea how many people they led to Christ during the five days, but they were constantly telling people of Jesus' love.

Generally, the response was cordial and courteous, they agreed, especially among kids, ages five to 18. At night, they would sit beneath the cross, pray and teach the kids choruses and the Bible.

Adults would bring them blankets and tea at night, and stay to pray for peace. They would admit they hated Protestants (or Catholics), but they seemed to love us, Blessitt said. "We never had any trouble at the cross," he said.

Blessitt added that they were greeted with less ridicule in Belfast than in the United States, when last year he pulled a cross from Los Angeles to Washington, D. C. "I got more put-downs on Hollywood Boulevard than in Belfast," Blessitt said. "Nobody sneered at us or called us dumb fools."

Blessitt added that the trip to Belfast helped him to better understand his own country. "It convinced me that prejudice and hate rule out intellectual discussion."

He said there was a parallel between the hate and prejudice between Catholics and Protestants in Northern Ireland, and between blacks and whites in the United States. The same parallel could be drawn between long hairs and short hairs, left wingers and right wingers, straights and swingers, he added.

"Once people become so imbittered with hate they cannot sit down and intelligently discuss their differences, then they've reached chaos," Blessitt said. "America is going that way as fast

as it can toward irreconcilable differences."

In Belfast, hatred and prejudice have been fanned by the church, both Protestant and Catholic, Blessitt said. From their pulpits, Protestant ministers criticize the pope and Catholic tradition. And the Catholics do the same sort of thing, Blessitt said.

Blessitt said he and Moorehead did not talk to either Ian Paisley, leader of the Protestant forces, or Bernedette Devlin, the primary Catholic leader. They avoided taking a political stand, and identified themselves only as "Christians" who were committed to Jesus Christ.

Moorehead said that if Protestant and Catholic ministers would get out of their churches and go into the streets to tell the people of the love of Christ, it might change some things. But most are too afraid, both he and Blessitt said.

Blessitt said one of the most ironic

things he had seen was a cross on a steeple of a Catholic church and a cross on top of a Protestant church, each just two blocks from their own cross in the center of no-man's-land. "Yet those crosses did not represent the same thing," Blessitt said.

He added that in between were machine guns, pill boxes, barbed wire and armed troops, trying to keep Protestants and Catholics from killing each other.

"Perhaps in the middle of that deep hatred, we brought one drop of love that can perhaps become a flood of love in the weeks and months to come," Blessitt said.

He added that he and Moorehead left their 13-foot cross standing in the center of no-man's land as a symbol of the unity that Christ could bring to Belfast if the people would only accept him and his love instead of fanning hatred and prejudice.

Stewardship emphasis outlined for SBC thrust 1972-75

ST. LOUIS—Three recommendations outlining suggestions for Southern Baptist churches to increase their stewardship responses were submitted by the SBC Stewardship Commission to the Southern Baptist Convention meeting here.

The recommendations urged increases in the number of tithers, the number of churches sponsoring intensive stewardship emphases annually, the amount of total church gifts, and the amount given to missions for the period 1972-75.

The recommendations proposed eight specific stewardship goals for the period: a plan for increasing the percentage of each church's budget allocations to missions through the denomination's Cooperative Program; and a plea for every SBC church to conduct a budget-subscription or stewardship-growth emphasis using commission-produced plans.

Recommended as specific goals for the period 1972-75, were:

1. An annual increase of 100,000 tithers in the SBC (currently there are about 1.4 million tithers);

2. An annual increase of 1,000 churches conducting an intensive stewardship and budget subscription emphasis (currently there are an estimated 4,000 to 6,000 churches which conduct such emphases);

3. \$1 billion given annually through the churches by 1975 (compared to the current \$850 million);

4. \$100 million given annually through the Cooperative Program by 1975

(compared to \$80 million last year);

5. An annual increase of 1,000 churches reporting a stewardship chairman and/or committee;

6. Ninety-nine per cent of churches giving through the Cooperative Program by 1975;

7. \$25 million raised annually for church education, worship and service ministries buildings by 1975;

8. One million Baptists with a current Christian will by 1975.

The second recommendation outlined a plan for increasing support of world missions through the denomination's unified budget, the Cooperative Program.

The plan calls for churches which now give less than 20 per cent of their total church budget through the Cooperative Program to increase the percentage to the Cooperative Program by two per cent each year until reaching 20 per cent; for churches now giving 20 per cent but under 30 per cent to advance one per cent annually up to 30 per cent; and for churches now giving 30 per cent to increase 1/2 per cent each year "until the objective set by the church is reached."

The third recommendation states "that in view of local and world needs, every Southern Baptist church be urged to conduct a budget subscription and stewardship growth emphasis during the fall or winter of 1971-72, using the Stewardship Commission's 'Committed... to Give' budget subscription and stewardship growth plans and materials."

1971

just Beautiful!

1971

SILOAM SPRINGS BAPTIST ASSEMBLY

ARKANSAS BAPTIST STATE CONVENTION

FIRST WEEK

June 28 - July 3

Roy Hilton
Morning Speaker

Ralph Parks
Music Director

John McClanahan
Evening Speaker

Graydon Hardister
Missionary

NORTHWEST, WEST CENTRAL,
SOUTHWEST DISTRICTS

SECOND WEEK

July 5 - 10

Tal Bonham
Morning Speaker

Wayne Bailey
Music Director

Herbert Hodges
Evening Speaker

Mr. and Mrs. Don Orr
Missionaries

CENTRAL, NORTH CENTRAL DISTRICTS

THIRD WEEK

July 12 - 17

Paul Sanders
Morning Speaker

Dick Hennings
Music Director

Ben Elrod
Evening Speaker

Roy Lewis
Stewardship and Missions

NORTHEAST, EAST CENTRAL,
SOUTHEAST DISTRICTS

RATES: Send name, address, age (if under 17), sex, church, accommodation desired, a \$2.00 reservation fee, and the week you plan to attend to: Mrs. Erline Bauer, 525 West Capitol Avenue, Little Rock 72201. This fee will apply on the total cost of the assembly.

ACCOMMODATIONS

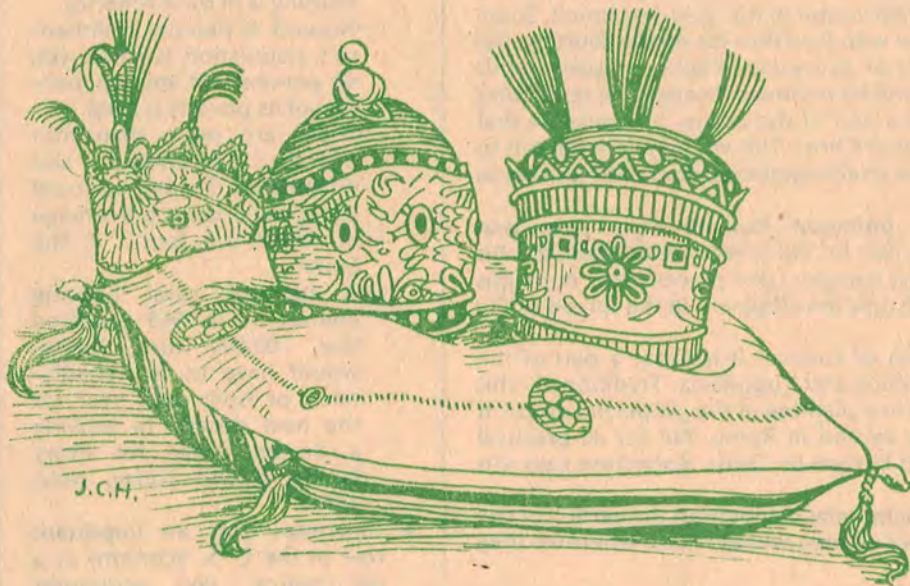
Assembly-Owned Dormitories - Cot, mattress, all meals, registration, and medical and accident insurance	\$16.50
Children 5 - 8	13.50
Church-owned Dormitories - Cot, mattress, all meals, registration, and medical and accident insurance	16.00
Children 5 - 8	13.00
Deluxe Buildings (For family groups only) - Room, all meals, registration, and medical and accident insurance	19.00
Children 5 - 8	16.00
Faculty Building - Room, all meals, registration, and medical and accident insurance	18.00
Trailer-Camper space (Eight spaces available)	17.00
rate is per adult including meals in dining hall	14.00
Children (in camper space) age 5 - 8	8.50
Children under 5 years who eat in dining hall	1.00
Children under 1 year	
Individual Meals: Breakfast - \$0.75	Dinner - \$1.00
	Supper - \$1.00

NOTE: Registration and medical and accident insurance for part-time campers - \$6.00, plus meals and accommodations.



Lawson Hatfield
Assembly Director

Ancient jewels



By Thelma C. Carter

WHEN we think of jewels, we are likely to think of the sparkling rings and bracelets found in jewelry stores. Yet some of the most beautiful jewels in the world are in famous museums in Italy, England, Germany, France, Egypt, the United States, and other countries. These museums keep their beautiful gems and jewels under lock. Special guards usually are nearby.

Many jewels have been found in the ruins of ancient cities in Palestine. They have been in tombs, temples, and palaces. Many of them are as beautiful as they must have been when they were made hundreds of years ago.

When men first began digging into the ruins of ancient buildings and tombs, they found more than gems and precious jewels. They also found on the walls carved pictures which showed goldsmiths at work making jewelry. They showed people wearing rings, bracelets, and necklaces at feasts, weddings, and special festivals.

Bible history tells that kings, pharaohs, and queens took great pride in wearing jeweled crowns, gold chains set with precious stones, and many rings and bracelets. They also had special rooms in their palaces and tombs in which they kept collections of jewels. Royal families put their wealth into private collections.

We are told that, when Egypt was rich and prosperous, its goldsmiths designed and made the most delicate and beautiful jewelry in that period of time.

In times of war, the conquering king had the special privilege of taking jewels, along with valuable pieces of art and other plunder, from the people he had conquered. Such action is described in the Bible: "When Jehoshaphat, and his people came to take away the spoil of them, they found . . . more than they could carry away" (2 Chronicles 20:25).

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A trip through Bibleland

By Dot Womack

If you could tour Bibleland and see the things listed below, of what person in the second column would you be reminded? Some names are used more than once. Others will not be needed at all.

- | | |
|---------------------|------------|
| 1. A burning bush | A. Daniel |
| 2. A harp | B. Abraham |
| 3. A golden calf | C. Joseph |
| 4. A den of lions | D. Jonah |
| 5. A sling | E. Moses |
| 6. A beautiful coat | F. Joshua |
| 7. Tables of stone | G. David |
| 8. A great fish | H. Aaron |

Answers

1. E (Exodus 3:1-4); 2. C (1 Samuel 17:16-23); 3. H (Exodus 32:1-5); 4. A (Daniel 6:16-17); 5. G (1 Samuel 17:49-50); 6. C (Genesis 37:3); 7. E (Exodus 24:12); 8. D (Jonah 1:17)

Houses

By Ethel Jacobson

A tortoise's house
Is something he wears—
Nothing he ever
Leaves or shares.
He can't entertain in it,
Can't run around in it,
One spare square inch
Is not to be found in it.

I like a house
I can play in and run in
And bring home my friends
After school to have fun in;
A place that has space
Where a family shares
Its loving and laughter,
Its praises and prayers.

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A vision in the night

By Herschel H. Hobbs

"And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us" —Acts 16:9.

This vision came to Paul while he was in Troas. He may have been wondering why the Holy Spirit had guided him to this place. The vision was the answer.

Who was this man of Macedonia? Perhaps he was Luke, the author of the Gospel of Luke and of Acts and the only Gentile writer in the New Testament. Some hold that he was from Antioch, and had been with Paul thus far on this journey. But the "we" in verse 10 suggests that the author of Acts joined Paul's company at this point. This begins the "we" section of Acts which continues through the remainder of the book. This shows that the author was a part of the group. It is possible that Paul had met Luke in Troas and had won him to Christ. This would add emphasis to the vision. What Paul had done for him he was challenged to do for Luke's people in Macedonia.

The word "prayed" means that he besought Paul to cross over into Macedonia. As a present participle it means that he did it repeatedly. Paul and his group interpreted this as God's call to go to Europe. Luke places great emphasis upon the Holy Spirit's work in guiding in each new development in the spread of the gospel.

Macedonia was a Roman province north of Greece. It is today a part of the Balkan Peninsula comprising portions of Greece and Yugoslavia. Traditionally this move on Paul's part has been regarded as the first planting of the gospel in Europe. It is probable, however, that a church already existed in Rome. But for all practical purposes it was the first definite effort to win Europe to Christ. Robertson calls this vision "the cry of Europe for Christ."

God is still calling his people to many *Macedonias* throughout the earth. For the gospel is the glad news that Christ died to save all men whoever and wherever they are.

The bookshelf

How to Murder a Minister, by Merle Allison Johnson Jr., Fleming H. Revell, 1970, \$3.95

Our first mention of this book, last year, listed the author as "Pastor X." Sometime ago the publishers revealed that Mr. Johnson, a former Baptist pastor in Arkansas and now pastor of Scott Memorial United Methodist Church, Eudora, is the author.

This book, dealing with many of the ups and downs of the pastor "in today's fish-bowl world," was recently chosen by *Christianity Today* as its premium book, carrying with the honor an order for 5,000 copies of the book in paperback for distribution to the journal's subscribers.

* * *

Broadman Comments, International Sunday School Lessons 1971-72, by Donald Ackland, Vernon Elmore, and T.V. Owens, Broadman, 1971, \$2.95

Featured are "practical, specific, easy-to-use teaching plans; stimulating exposition of Bible materials; and lesson outlines, bibliographies, and visual aid suggestions."

* * *

The Female Eunuch, by Germaine Greer, McGraw-Hill, 1971, \$6.95

As her title would suggest, Author

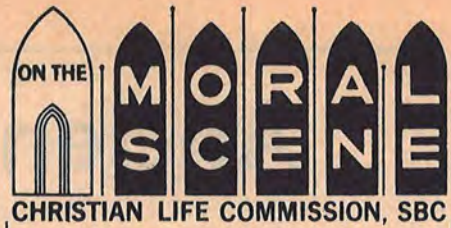
Greer deals forthrightly and frankly with her subject—woman and her place in the 20th century world. The book falls into five divisions: body, soul, love, hate, and revolution.

"Ultimately," says Mrs. Greer, "if women were to realize their true potential as independent persons and insist on contributing their special talents toward running the world—politics, business, technology as well as family life—civilization might be led towards maturity instead of annihilation."

* * *

The Politics of Money, by Brian Johnson, McGraw-Hill, 1970, \$8.95

Mr. Johnson reveals the abstraction we call money to be far from the neutral, impartial economic agent it is often thought to be. He shows that a currency is itself a tool of power forged by a nation's political and historical past. Mr. Johnson, whose experience includes work on financial matters at the United Nations, describes with clarity the basic characteristics of money and the role it has played, from the time when any ruler could have it minted, down to the present, when national governments are struggling to find ways of creating it internationally without causing chaos.



- —Between 60 and 70 percent of this nation's substandard housing is in rural America.
- Around 30 percent of America's population is rural; yet, 40 percent (14 million people) of its poverty is rural.
- There are more than four million substandard and dilapidated homes in rural America, a large percentage of which are found in the South.
- A national rural housing conference in 1969 estimated that 700,000 rural homes would have to be rehabilitated or built each year for the next decade to provide a decent home for every family. (*South Today*, May, 1971)
- Cigarettes play an important role in the U. S. economy as a tax source, says economist Arthur H. Padilla. The popularity of the cigarette tax, particularly among the 50 states, has grown dramatically over the past few years. Data shows, moreover, that of the \$2140 million collected in tobacco taxes by the Federal Government, \$2083 million emanated from cigarette taxes, or 97.3%. (*Tobacco International*, February 5, 1971)
- Cigarette manufacturers have doubled their advertising in 14 leading magazines this year as a consequence of the federal ban on radio and television commercials, according to a study made public recently. Senator Frank E. Moss, D-Utah, called the increase "shocking" and suggested that it would strengthen the case for a strong mandatory health warning in all cigarette ads. On the average, twice as many cigarette advertisements were carried and twice as much space was devoted to them this year. *Woman's Day* showed a six-fold increase. Other increases ranged downward to 58 percent in the number of ads and 46 percent in advertising space in *Ebony*, a magazine appealing to a Negro audience.

(By John D. Morris, *New York Times*, May 17, 1971)

God's call to faith

By Vester E. Wolber, Th.D.

Religion Department, Ouachita University

In the scattered verses which make up this lesson, Isaiah called on his people to unhitch themselves from the hope that they could ever find peace and quietness through political alliance.

Sargon II, King of Assyria, held economic control over Judah and exacted annual tributes from Hezekiah. The King of Judah chafed under the imposition of taxation and was always on or near the edge of revolt against Sargon. Isaiah, however, strongly urged Hezekiah to refrain from any drastic action; but when Sennacherib came to the throne in Assyria (705 B.C.) Hezekiah ignored Isaiah's warning and joined in with other small nations in refusing to pay the annual tribute. Sennacherib marched his troops against Judah and laid siege to the city. Only the direct intervention of the Almighty saved the city from destruction and spared the nation for another century.

The major weakness of Hezekiah was his faith in political alliances, with Egypt in particular. Egypt made tall promises to all who would join with her but seldom kept those promises.

Warning against political alliances

30:15,18 31:1-3,6

Isaiah opens his discussion of the subject with the Lord's pronouncement of war upon his people "Who carry out a plan, but not mine...who go down to Egypt without asking for my counsel" (30:1-2). The prophet pressed two strong reasons why his nation must not enter into a political alliance with Egypt: Egypt could not be trusted; and God himself was the zealous protector of his people. An Assyrian general was right when he said that to lean on Egypt was like leaning on a splintered staff which pierces the hand (36:6).

1. The security of the people of God depends on their reliance on the word of God (30:15). The prophet told them that it was "In returning and rest...in quietness and in trust" that they would find strength — a statement of universal truth which can find application elsewhere. The restless, heartsick, frustrated man of the twentieth century can find liberal measures of peace and joy in quiet trust in God. The 23rd Psalm still tells the weary and harried soul how to find peaceful quietude and restful relaxation.

2. The Lord waits to be gracious to his people and exalts himself to show mercy (30:18). Isaiah does not set in contrast God's justice and his mercy as some people are inclined to do, but in

this one verse he makes them mutually complementary. God never sets aside his justice in making way for merciful grace, and he never reduces mercy to gushy sentimentality. When the prophets discussed mercy, they never put justice out of mind. And when they talked of justice, it was always tipped with mercy.

Misplaced faith (31:1-3,6)

In another statement of his political philosophy, the prophet warned against the folly of substituting faith in Egypt for faith in God. The only real security for the people of Judah was in the will of God. And in an increasingly complex and dangerous world the only security for any man is in the will of God. Martin Luther said that the man of God who is doing the will of God is practically invincible until he has completed his work.

1. Hezekiah and his leaders were inclined to posit their faith in the Egyptian war machine because it was vast and powerful.

2. Isaiah had already stated that Egypt was unreliable, while the Lord God was steadfast and sure. Here he adds that with all its horses and chariots, Egypt was no match for God. "The Egyptians are men, and not God; and their horses are flesh, and not spirit," he said. God will fight against the allies of evildoers, and none can resist his power.

The prophet calls on his people to turn toward him from whom they have revolted (v. 6).

The fruitage of righteousness

32:16-18 37:5-7

1. Isaiah called on his people to establish justice and righteousness throughout the land and laid out a theme which is written large throughout the Old Testament — that righteousness in the form of social justice and personal integrity fruits in peace, quiet, and assurance.

It would not be possible to show that every nation that has lost its peace and quiet has done so because of its unrighteous conduct. But it can be shown that righteousness does exalt a nation and in general does promote peace and tranquility. It can also be documented that the nation that forgets God and disregards moral standards invites internal strife and warfare.

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International

June 6, 1971

Isa. 30:15-18; 31:1-3, 6; 32: 16-17; 37: 5-7

The principle also holds that the individual who has acquainted himself with basic standards of Christian morality and humbly orders his life by them under God will find peace and a measure of joy as he walks confidently before the Lord.

2. As an example of his thesis, the prophet recorded the experience of Jerusalem under Hezekiah, when Sennacherib laid siege to the city. God sent his word through Isaiah to King Hezekiah that he was not to despair. God would cause the enemy to hear a rumor of a rival back home, causing the enemy to return in haste to his own land. The case is a classic example of the manner in which God works through free events to accomplish his purposes and bring peace and security to those who trust in him.

This lesson calls on the people of God in any set of circumstances to trust the Lord and do their duty.

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Adjustment to trying situations

By C. W. Brockwell, Jr.

Minister of Education, Calvary Church, NLR

Ionesco has a scene in his play, *The Bald Soprano*, in which a man and a woman happen to meet and engage in polite conversation. As they talk they discover that they both came down to New York on the ten o'clock train that morning from New Haven, and surprisingly, the address of each is the same building on Fifth Avenue. Lo, and behold, they also both live in the same apartment and each has a daughter seven years old. They finally discover to their astonishment that they are man and wife! (From Rollo May's classic, *Love and Will*)

Trying situations under which we live today make communication very difficult. We simply do not have the time, in spite of our modern conveniences. In fact, most people are in such a hurry every morning that they do not even have time for Instant Breakfast!

Jeremiah's problem was lack of time, also. Repentance time was fast running out and judgment time was fast running in for Judah. She was about to go under for the third time and Jeremiah tried desperately to save her. Because he tried so hard, he suffered much. We should be able to learn from Jeremiah's trying experiences.

Praise the Lord and let the enemy in

Jer. 27:12-17

The people of Jeremiah's day must have thought he invented the credibility gap. To them, his thinking appeared either out of date or out of sight. He was the original defector, so they thought.

If you want to live. Babylon was breathing down Judah's neck and God was not going to intervene this time. Jeremiah told King Zedekiah to give up or else. This was no case of mere surrender. It was by God's decree that Babylon should rule the world for a while. Judah's sin caused her to live during that "while."

Pay no attention to false prophets. Under the guise of religion and patriotism, Judah's self-appointed prophets resisted. Jeremiah's advice did not make sense to them as their calculations indicated that Babylon would not last more than a couple of years at the most. But what they failed to realize was that God's deadline for repentance was past and the sentence of judgment pronounced for Judah was present. In normal circumstances these prophets could have been heroes, but now they were marching after the parade was over.

Would you have listened to Jeremiah? Are you in step with God's plan?

The Egyptians are coming! The Egyptians are coming!

Jer. 37:6-10

About the time that the Babylonians were firmly entrenched around Jerusalem, Pharaoh sent his army to the rescue. Like modern Russia today supplying Egypt, Pharaoh thought that by helping out poor, defenseless Judah she could have a slice of Judah's land. God had other plans.

"Tell the king," God reminded Jeremiah, "that Pharaoh's army is going to flee so fast it will make his head swim."

Sure enough, the Babylonians chased away the Egyptians and Jerusalem breathed a sigh of relief and all the false prophets boasted about God's deliverance.

"Don't you believe it," Jeremiah insisted. "The Babylonians are not gone for good. They will be back for bad and burn this city to the ground. In fact, even if you beat the Babylonians down to a mere handful, they will stagger out and defeat you and burn your city." When God says your time is up, it is really up!

Out of sight, out of mind

Jer. 38:2-6

The similarity of Jesus and Jeremiah is quite obvious in this passage. Jesus must have read and re-read Jeremiah's experiences many times. Note a few parallels.

Jeremiah and Jesus foretold the doom of Jerusalem. They both talked about its utter destruction by the hand of a pagan people.

Jeremiah and Jesus were both accused of being traitors to their country. Neither desired to see Jerusalem fall but both knew what God was about to do.

Jeremiah and Jesus suffered at the hands of religious leaders. It is usually true that the people who claim to know God's will so well often use the devil's weapons to carry it out. The world will never defeat the church, but immature members may severely cripple it.

Jeremiah and Jesus were both put away for safe keeping. They stuck

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

Life and Work

June 6, 1971

Jeremiah 20; 27-28; 37-39

Jeremiah in a muddy well and left him to die, but a friend got him out. They sealed Jesus in a tomb forever, but God raised him from the dead. Thank God that neither stayed out of sight nor out of mind for long.

Conclusion

Actually, Jeremiah never learned to adjust to trying situations. He simply faced each one head on with the message of God. God's Word is the only thing you can hold onto when the oil of trouble covers you. Everything else—circumstances, friends, and your own wisdom—will slip away.

Jeremiah knew many lonely hours, but he never gave up. He told God how disappointed he was, but he told his people how great God is. Therein is the difference. We often tell people how disappointed we are, but we tell God how great he is. In doing so we deceive ourselves into thinking we are being honest with God when in truth we would like to tell God how tired we are. A good rule to follow is to tell God how you feel and tell people how God feels.

You might even begin to claim kinship to Jeremiah!

Hultgren to preach on 'Baptist Hour'

Warren Hultgren, pastor of First Church, Tulsa, Okla., will be the first summer speaker on "The Baptist Hour," relieving the regular speaker, Herschel H. Hobbs, who will be on vacation.

Hultgren's message on June 6, titled "Victim to Victor," will explain how Jesus' seeming defeat on the cross proved to be a victory both for Christ and all who follow him.

In "Road to Happiness," on June 13, he will discuss the misleading roads offered by the world in contrast to the "path of light" provided by Christ.

His June 20 message, "The Way Home," will be an unfolding of the plan and the Person of salvation and the position of the saved.

On June 27, the sermon will be "What to Do With Life." It will point out the world's false theories about life, then review God's promises of abundant life through Christ.

"The Baptist Hour," celebrating its 30th anniversary this year, is a production of the Southern Baptists'; Radio-Television Commission, now heard on 450 radio stations.

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Veeep of the Future?

Cop: You sliced that golf ball and it broke my windshield. What do you intend to do about it?

Golfer: Probably the best thing to do would be to move my thumb farther up on the club.

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The unseamly

A smile or two

This is people?

A SIX-YEAR-OLD girl submitted the following composition on "people" to her teacher.

"People are composed of girls and boys, also men and women. Boys are no good at all until they grow up and get married. Men who don't get married are no good either. Boys are an awful bother. They want everything they see except soap. My ma is a woman, and my pa is a man. A woman is a grown up girl with children. My pa is such a nice man that I think he must have been a girl when he was a boy."

Insult

GAS attendant to woman motorist with dented fender: "I don't know if I should sell you any gasoline or not. It looks to me like you've had enough already."

Extravagance

A HUSBAND and wife were having a bitter discussion about who was more extravagant.

"You accuse me of reckless extravagance," said he, scornfully. "When did I ever make a useless purchase?"

"Well," said she, "there's the fire extinguisher you bought last year. We never used it once, not once."

* * *

WE think we've finally figured out why Robin Hood only robbed the rich. The poor had no money.

* * *

Happiness is like potato salad: when you share it with others you have a picnic.

K-9 Communicator

An elderly man complained that he couldn't hear his telephone ring, and a louder bell was installed for a week-end trial. "Can you hear the phone ring now?" the man was asked at the end of the week.

"No, I can't" he said. "But don't take it out. Everytime the phone rings the dog howls and I can hear him."

* * *

Heredity has been defined as "what makes the mother and father of teenage college students wonder a little about each other."

Attendance report

May 23, 1971

Church	Sunday School	Training Union	Ch. Adns.
Alexander, First	51	22	2
Alicia	66	45	
Arkadelphia, Second	188	164	
Banner, Mt. Zion	22		
Berryville			
First	128	30	
Freeman Heights	131	32	
Rock Springs	97	45	1
Blytheville, Calvary	206		1
Booneville, First	209	188	2
Camden, First	447	76	
Cherokee Village Mission	101	25	
Crossett			
First	442	133	1
Mt. Olive	250	135	1
Dumas, First	245		
El Dorado			
Caledonia	40	21	
Ebenezer	129	46	
Temple	33	29	
Farmington, First	77	29	
Forrest City, First	486	203	
Ft. Smith			
First	1263	462	6
Grand Avenue	691	227	1
Moffett Mission	26		
Haven Heights	250	127	
Phoenix Village	155	73	
Gentry, First	173	66	
Grandview	66	22	
Greenwood, First	296		
Hampton, First	149	58	1
Hardy, First	31	20	
Harrison			
Batavia	78	35	5
Eagle Heights	208	33	
Helena, First	258	87	5
Hope, First	443	133	1
Hot Springs			
Emmanuel	76		3
Lakeshore Heights	89	39	
Mt. Valley	69	37	
Jacksonville			
Bayou Meto	143	59	2
First	378	82	3
Marshall Road	329	103	
Jonesboro			
Central	428	147	2
Nettleton	253	123	2
Lake Village, Parkway	48	35	
Lincoln, First	140	24	
Little Rock			
Crystal Hill	150	58	2
Geyer Springs	710	289	15
Woodlawn	130	62	
Luxora, First	66	19	
Magnolia, Central	573	177	2
Marked Tree, First	153		
Melbourne, First	178	47	1
Monticello			
Northside	100	67	
Second	165	66	
Murfreesboro, Mt. Moriah	42	28	1
Norfolk, First	89	69	2
North Little Rock			
Baring Cross	506	172	5
Southside Chapel	20	15	
Calvary	349	115	3
Gravel Ridge	172	83	
Levy	381	102	
Park Hill	744	162	7
Sixteenth Street	50	48	
Sylvan Hills	248	91	
Paragould, East Side	244	96	
Paris, First	341	79	
Pine Bluff			
Centennial	191	68	
East Side	217	120	2
First	615	156	3
Green Meadows	45	20	
Second	167	70	
Springdale			
Berry Street	97		
Elmdale	289	125	4
Mission	9		
Texarkana, Beech Street	399	124	2
Trumann, Corner's Chapel	90	78	
Van Buren, First	420		6
Mission	56		
Vandervoort, First	53	23	
Warren			
Immanuel	232	69	
Westside	67	43	
West Memphis			
Calvary	223	101	
Vanderbilt Avenue	92	55	2

Says youth, Christ both hate sham

FT. WORTH. (BP)—“Youth of today have one thing in common with Jesus Christ—their hatred of sham,” a college president told 226 graduating students of Southwestern Seminary, at commencement exercises here.

G. Earl Guinn, president of Louisiana College, Pineville, La., told the graduates that today's minister must reckon with space exploration, ecology, depth psychology, and the technological organization of the world.

“We have learned by means of Telestar to throw our voices across the world, but we have managed to drown out the voices of conscience and moral conviction,” Guinn declared.

He told the graduates they must combine dreams and intelligence to accomplish their mission in life. “It's not enough to have dreams and it's not enough to have intelligence; we must have both dreams to motivate us and intelligence to direct us,” he said. “The destination we reach will be determined by the validity of our dreams and the fidelity of our learning,” he added.

Seminary president Robert E. Naylor presented degrees to 128 graduates of the School of Theology, 78 from the School of Religious Education, and 20 from the School of Church Music. The graduates were from 30 states and four foreign countries.

'Adult bookstore' closed after prayer

MARION, Ind. (EP)—A bookstore which offered offensive fare opened three blocks from Marion College here but was not in business long.

Concerned people on the college campus became aware of the new store and met for an early morning prayer meeting about the situation. They ended the meeting by expressing the conviction that God had heard and that the store would be closed.

The dean of students reported the prayer meeting to his wife who promptly called the owner of the property and asked him to close the book store. The landlord said the store was under a lease operation and that he couldn't care less about what was in there—just so the rent was paid.

The dean's wife then called the mayor who investigated it personally and promptly issued an injunction closing the store.

“By evening the books were moved out, the door was padlocked and there was a sign on the window saying ‘closed,’” according to Robert W. McIntyre, general editor of the Wesleyan Church located in Marion.

Says young people worship unknown God in confusion

LONDON—Christians find it difficult to see where God is at work in the modern world, and young people of today worship an unknown God.

These are the opinions of two British Baptist leaders who spoke at the annual meeting of the Baptist Union of Great Britain and Ireland. The conference was held in London.

Morgan J. Williams of Swansea, general secretary of the Baptist Union of Wales, told why Christians find it hard to see where God is at work around them. It is “because they are living in an age of revolution without a theology of revolution,” he said.

He declared that questions of a social ethic and of the structure of the church subordinate themselves to a greater question—“Where is God acting and how is he acting for man in a time of rapid social change?”

He said that the answer to the question of where God was acting came only as Christians participate in God's world. Christians must be inside the world, he said.

“They must,” he continued, “be drawn purposively into all the process of the world, political and technological.”

David S. Russell of London, general secretary of the Baptist Union of Great Britain and Ireland, spoke of young people worshipping an unknown God.

Although deeply concerned with social, moral, and religious issues, youth today are less ready to attach themselves to institutional religion, Russell added.

He gave what the *Baptist Times*, London-based union weekly newspaper, described as “disturbing details of declining membership in the denomination and reported heavy losses among children and young people.”

According to the *Times*, figures for the British Isles showed 1,500 fewer baptisms of converts than there were the year before.

A drop of nearly 12,500 was shown in numbers of Sunday School children under age 14, the denominational journal indicated. Baptist church membership in Great Britain and Ireland now stands at just over 269,000. It was over 274,000 last year. Of this total, there are 207,000 in churches affiliated with the Baptist Union of Great Britain and Ireland, which has the core of its strength in England.

There are separate Baptist unions in Wales, in Scotland, in Northern Ireland and Ireland, which are within a single regional union.

Gwynne Henton Davies, 64-year-old Baptist educator, assumed presidency of

the Baptist Union of Great Britain and Ireland for the coming year. Davies will retire next year as principal of Baptist-related Regent's Park College, Oxford, England, a post he has held since 1959.

In his inaugural address as president, Davies told conference delegates the fundamental characteristic of Britain's national life today was that it was a community making claims. It is a nation demanding its dues and rights, he said.

“Beyond the economic causes, beneath the psychological explanations, behind the sociological reasons for inflation, lies the religious reason, the theocratic reason, the royal reason for the inflation,” Davies declared.

“It is the refusal of, and indifference to, the divine claim. The message to Britain today,” he went on, “is simple and direct:

“Seek first his kingdom, and his righteousness, and all these things, including the cure of inflation as well as the relief of world poverty, will accrue.” (EBPS)

Puerto Rican Baptists run Bible institute

SAN JUAN, Puerto Rico (BP)—In a move toward indigenous theological education, Baptists in Puerto Rico have begun a four-region coordinated Bible institute under the supervision of the Puerto Rican Baptist Association. Four Bible training centers train about 30 Baptist pastors in three-month sessions under the new system.

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