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March 25, 1971

Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

March 25, 1971





DR. HINGSON and the "Peace Gun."

The hands of God

The man who, as one Southern Governor put it, "has shot more Yanks than anybody since Stonewall Jackson," has "come hither also."

Robert A. Hingson, internationally known as the developer of jet injector equipment that makes possible the needleless vaccination of people at the rate of 1,000 an hour, was in Little Rock recently on the invitation of James Smalley, associate director of the Baptist Student department of the Arkansas Baptist State Convention.

Dr. Hingson, a Baptist and native Alabaman, is a great grandson of President James Monroe. His extensive world health missions include a visit to Monrovia, the capital city of Liberia, the African nation settled by freed slaves from the United States. Here he found 200 men, women and children huddled together in a large pest house, with no covering for their bodies but the thousands of smallpox sores with which they were afflicted.

Armed with his jet vaccination equipment and assisted by volunteer helpers, Dr. Hingson has since rid Liberia of smallpox, saving an estimated 10,000 lives per year.

Through Brother's Brother Foundation, "which keeps itself broke all the time saving the lives of destitute people," Dr. Hingson has had phenom-

(Continued on page 3)

IN THIS ISSUE:

CLARKSVILLE SECOND repays a debt and burns the note. See a photo and story on page 5.

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THE TOP 25 churches in baptisms in the state are listed on page 8.

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THE TOP 25 churches in total giving and per capita giving are listed on page 10.

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THE PROGRAM for this year's Southern Baptist Convention will close with an emphasis on the challenge of the cities. See this report on page 11.

* * *

FORMER SBC president Brooks Hays is robbed at gunpoint while attending a meeting. For more about it see page 13.

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A MULTI-PAGE FEATURE on state missions begins on page 14. It contains reports on the work of the various phases of work done by the State Missions Department.

Arkansas Baptist newsmagazine

March 25, 1971
Volume 70, Number 12

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Opinions expressed in editorials and signed articles are those of the writer. Member of Southern Baptist Press Association, Associated Church Press, Evangelical Press Association.

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

The hands of God

(From page 2)

enal success stamping out disease in many parts of the world, including the six republics of Central America.

Once on authority of "the briefest affirmation ever to come out of the White House— 'O.K., J.F.K.' "—he had a battleship assigned to him to carry himself and his party and a million-dollars' worth of vaccine to the African continent.

Dr. Hingson, professor of anesthesiology at the University of Pittsburgh School of Medicine, developed a technique, many years ago, for the relief of pain during childbirth, and has now perfected a pregnancy prevention shot good for a three-months period.

His pain relieving "saddle-block" technique for childbirth is now used in half the childbirths in the United States.

Frustrated that Americans have not done more to control and stamp out communicable diseases, Dr. Hingson declared, in an address in a Little Rock church, that "we really are not our brothers' keeper." He said that we really do not have much interest in people, except in terms of profit.

Dr. Hingson is calling on Americans to help him to stamp out disease south of our border, in Latin America, which he described as a source of disease filtering into our country. "The hands of human mercy are not unlike the hands of God," he concluded.

Edwin L. McDonald

Guest editorial

The church and youth

The church must choose between two basic images when it relates to youth. On the one hand, the church may assume the role of a policeman—guarding, enforcing, and attempting to control. There are parents who want the church to do just this. Some parents, sensing their own inability to control their children, expect the church to do what they have not been able to do. It is easier to blame the church than to recognize that the church is just not a substitute parent.

March 25, 1971

There is a better image or model for the church than that of a juvenile policeman. Why not think of the church as an engineer, building bridges across the generation gap, stringing up lines of communication over which insights can be shared.

Young People, like any people, need a valid center for their lives. We say this center is to be found in Christ. We demonstrate the validity of our claim when we can offer a fellowship in which Christ has bridged the gaps and broken down the walls that separate us.

It is hard for some young people to believe that adults possess anything worth hearing. It is still harder for some adults to believe that young people deserve a hearing. But in the church there ought to be an honest desire to share and receive. I for one believe our youth have something to share. I want them to hear me, but I am trying to deserve a hearing by being a good listener.—Jack Pollard, Pastor, South Side Church, Ft. Smith, in *News from South Side Baptist Church*

The April 1 special

The next issue of the *Arkansas Baptist News-magazine*, that of April 1, will feature the Co-operative Program and the special emphasis of the Arkansas Baptist State Convention on this "lifeline of Southern Baptist world missions." The 32-page paper will carry special materials and programs for use in local churches in observing "Cooperative Program Day," April 18.

Included will be: a special Sunday School lesson, by Lawson Hatfield; a special Training Union program, by Ralph Davis; a special Brotherhood program, by C. H. Seaton; a special Woman's Missionary Union program, by Nancy Cooper; and a suggested program outline for Baptist Student Union assemblies, by Tom J. Logue.

We urge that this special issue be given special attention and wide use.

Clabe Hankins sez:

You tell 'em, Clabe!

Ther's a workshop now fer jist about ever'thing E-maginable. Heard of a workshop t'other day on how t' told workshops.—Clabe Hankins

A special kind of personal consecration

The highest endorsement of a man's personal life comes when God uses him. Likewise, the lowest evaluation God places on a life is when



DR. ASHCRAFT

he is placed on the bench, discarded, cast away, de-commissioned, disqualified, or dismissed from royal service. God is always looking for people whom he can use in his high purposes. To be used at all one must be a vessel unto honor, sanctified and meet for the Master's use, prepared unto every good work (II Tim. 2:21). God insists upon a clean vessel through

which to transmit his grace (Isa. 66:20). There are many wonderful, good, fine people qualified in most every way for excellence but God does not use them. Why? Apparently there is no one trait, but a combination of traits which qualify people to be used of God. God sees things in lives which their contemporaries do not. What did God see in Moses which caused him to be chosen as the prime leader in the liberation of God's people?

Why did God designate Paul as the apostle to the Gentiles? Why did God use Peter to preach the sermon at Pentecost? Why did God assign Jonah as the first foreign missionary? Why did God use David to unify his kingdom? Why did God place Joshua at the head of the column? Why did God use Elijah as his champion on

Mount Carmel? Why did God select Billy Graham as the major voice of the evangelicals of our generation? Why is God using some pastors to build great churches? God can see certain qualities in human life which no one else can detect, the least of which is certainly not a rare, special kind of personal consecration.

Of all the people alive in Nehemiah's day, he was concerned most. Of all the living, he felt most the embarrassment of the progressively deteriorating cause of God. Of all who named the name of God, he felt the sting of failure most. Of all who shared the guilt of his own life as well as that of the nation, he felt it most. Of all who longed for forgiveness and restoration, he longed most. Of all who wished to see the great God of Israel lifted in esteem throughout the land, he wished most. Of all who wanted to be on God's team and to have the breath of Almighty God always on his brow, Nehemiah most. Of all who breathed, it was Nehemiah who felt most his need of a personal nearness to God. In the eyes of God Nehemiah was the most. Psalm 24:3-5, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation."

The highest validation of one's personal consecration comes when God uses him. *I must say it!*—Charles H. Ashcraft, Executive Secretary.

The people speak

Commends Annuity Board

I have just returned from the Annuity Board of the Southern Baptist Convention. It was my second visit. The occasion of this visit was the annual board meeting.

These meetings have been so very unusual and educational. As any board meeting would be, the organization simply presents its accomplishments for the past year and projects its plans for the future. There may be organizational changes to be considered and approved by the board. In the case of the Southern Baptist Convention's Annuity Board, there is a broad outlay of financial receipts and investments that are changing day by day and hour by hour. These figures now approach one quarter of a billion dollars.

As you may or may not expect, one of the greatest lessons I learned while in Dallas was over the coffee table in the informal break. A fine gentleman

from North Carolina who is only about one year away from retirement told his experience. Some friend of his had recommended the practice years ago. It was that he observed the lesson of tithing. So he practiced Biblical stewardship. But he also observed the practice of placing that same amount in a savings. He reported that through the years this had meant so much to him, and no doubt, will continue to mean much as he comes to retirement and continues to serve his Lord.

It is now my pleasant experience to pass along this idea to my younger preacher friends. I am also happy to suggest that there is no better place to do this than with our Annuity Board. They can inform you of the plans through which it is possible to accomplish this investment of savings. This investment has a tax immunity. The investment is handled by those who are interested in the servant of Christ and they are practicing Christian principles in these matters. God is also interested in us practicing steward-

ship with the nine-tenths as well as the one-tenth.

Dr. T. K. Rucker is our State Annuity Secretary. He will be glad to assist you as you consider the plan that seems most attractive and practical.—Wilson C. Deese, Pastor, West Helena Baptist Church, West Helena, Ark.

Cites Bible readings

As I see leaders, educators and intellectuals getting together in discussions and never getting anywhere, I would like to refer them to our daily Bible readings. I work with juniors and read their reading. Today's readings, from Acts 18, tell it like it is. Yesterday's reading, from I Corinthians, chapter two, I feel was for teachers and all who stand in the sacred place.

Some months ago the readings were for all of us. Deuteronomy 30 and II Timothy, three, tell us what it will be like and what to do.—C. Brunck, Siloam Springs, Ark. 72761

Ouachita not to blame

Recent newspaper articles, letters to editors, and even a television news feature (network, yet) have called attention to the plight of Arkansas' Lieutenant Governor, Bob Riley, who finds himself in a financial bind.

Dr. Riley's \$12,000 plus salary as Professor of Political Science at Ouachita University has been cut off because he refuses full-time presiding over the Arkansas Senate for a good part of the semester.

As I expected, many Arkansans, including some Baptists, have thrown the blame on Ouachita. Surely, they could not expect a financially struggling school such as OBU to pay a professor who does not teach. In addition, this leave absence without pay was not unexpected by Dr. Riley. A news release carried in the Arkansas Baptist News-Magazine the first week of January stated that the OBU Board of Trustees wanted the leave after Dr. Riley requested it.

It looks like some people's indignity is placed at the wrong place. The State of Arkansas is the real culprit because the legislators, and ultimately the people, have refused to provide a realistic salary for constitutional officers. A salary of only \$2500 a year will not long attract the best men to the office of lieutenant governor. They will tire of poverty, and men of wealth or those who have a business on the side will be the only ones who can afford to be public servants.

Perhaps Dr. Riley has in mind to stir public wrath by allowing his problems to be publicized, but I don't believe his public image will be enhanced by revealing only half the truth. (For instance, allowing it to be said that he sold the family car when the fact is that he owns two vehicles).

Dr. Riley has a great deal of knowledge about politics (I have been in his classes), but he will not have my respect as long as he allows Ouachita to receive the lashes while he remains silent. Disappointed, Little Rock

Flipping the switch on the condemned?

It has been said that consistency is a sin. Claiming to obey both Old and New Testaments is like saying that swine are clean while munching on a ham sandwich.

Jesus taught: "Blessed are the merciful for they shall obtain mercy." He named God's Bleeding Heart.

Those claiming justification by law might welcome an opportunity to preach Jesus Christ as Lord and Saviour to condemned persons, and then close the switch or spring the trap that sends them to eternity. It has been noted that rich



NOTE BURNING: Pastor Henley, left, and trustees Laurence Richards, Bill Coats, Kenneth Williams, and Loren Holloway.

Clear Creek notes

Clarksville Second Church burns retired notes

A combination dedication and note-burning service was conducted by Second Church, Clarksville, Sunday afternoon, March 14. The church, a former mission sponsored by Clarksville First, was organized in 1957.

The auditorium furnishings were dedicated to the memory of Jepp McAnally, Clovis Feltner, and Gurley Livingston, deacons; and others whose names were read by the pastor during the dedication.

James Henley, pastor of Second Church, assisted by trustees Lawrence Richards, Bill Coats, Kenneth Williams, and Loren Holloway, burned paid-off notes for the church educational plant erected in 1961, and the Baptist Vista dormitory, constructed in 1970.

The 1760 square foot educational building, which provides 10 classrooms, stu-

men's sons are never executed. Parole of killers is another matter entirely.

Many of us ignore one form of murder, abortion, calling it "helping a girl with a problem." Those Baptists who say that criticism or protest of laws and public figures is wrong deny much of our heritage and history, including the U.S. Constitution. They say in effect, "The king can do no wrong." In this they walk hand in hand with those churches which emphasize the opinions of Paul and generally brush over the Gospel of Christ.—J. L. Humbrecht, Evening Shade, Ark.

dy, and recreation area, was built for an actual cost of \$7,000. A loan from the Home Mission Board of the Southern Baptist Convention made the construction possible.

The dormitory expansion at Baptist Vista included bathrooms, showers, and sleeping space.

Others taking part in the afternoon service included: George Domerese, pastor of Concord Church, near Van Buren, and formerly pastor of Clarksville Second (at the time the educational building was built); Julian Rowton, pastor of East Mt. Zion Church and a leader in the early mission Sunday School; Paul E. Wilhelm, Clear Creek Missionary; and Walter Yeldell, pastor of Second Church, Hot Springs, who was pastor of Clarksville First at the time of Clarksville Second's beginning and organization.

Teacher honored

Mrs. C. L. Bernard, who became 82 in February, was honored recently with a birthday luncheon by the T. E. L. Sunday School class of Earle Church, Earle, which she teaches.

Mrs. Bernard has been a teacher of ladies' classes in the Earle Sunday School for 35 years. "Her faithfulness in attendance and the preparation of the lessons she teaches is an inspiration to everyone," said Mrs. C. C. Petty, a member of the class.



Woman's viewpoint

By IRIS O'NEAL BOWEN

A time for comeuppances!

One of the little granddaughters got her comeuppance, and although it hurt Grandma, I guess it was about time! Grandchildren are always, without exception, so cute and loveable, it is difficult for us to let their parents discipline them, even though they need it!

But Little One pushed too hard the other night. Her Daddy had put her to bed about three times, only to have her spring up before he could even make it back to his easy chair, tea and television.

On the fourth arising, he told her, "Young Lady, if you get out of that bed one more time, I am going to spank you!"

"You won't spank me, Ha! Ha!" she answered him, fully confident she was telling it like it was.

Like I said, she got her comeuppances! She was truly surprised at the swiftness of ensuing events, appalled at the direct action and crushed that a loving father could be so cruel to his little girl!

Today it was Mother applying the direct action. Finding ashes strewn about the floor, and fireplace equipment scattered around, she went through the house calling the name we hear when new messes appear. Child did not even answer. She was too busy playing in the water in the sink.

Mother dragged her back to the scene of the crime with her crying all the way, "But I am going to be a good girl!" . . . It didn't help. Again she was surprised, appalled and crushed.

She is still young, but with time and training, she will find utter defiance and insincere promises, along with other little mis-behaviors, are better un-learned!

Come to think of it, utter defiance and insincere promises have never been confined to the kindergarten set! . . . How about Moses, when God told him to speak to the rock, that his people might have water? I have always felt that Moses was defying the order of God when he struck the rock instead, and he suffered a terrible punishment for it.

When we see trouble headed our way, we cry, "Lord, don't let it happen to me! I'll start back to church! I'll pay my tithes! I'll read my Bible more!" . . . and we really mean it at the time, too!

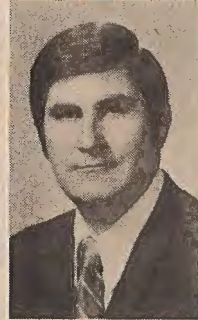
As for myself, I have always been afraid to make deals with God. I might fail my part of the bargain . . . but I have a feeling God wouldn't fail His!

Suggestions and comments are welcomed. Mrs. Bowen may be addressed at 4115 Ridgeroad, North Little Rock, Ark. 72116.

Whitehurst to Jonesboro, Central

Derrell Whitehurst is the new pastor at Central Church, Jonesboro. He comes to the post from serving the Ridgeview Church, Olathe, Kan. for nine years.

Whitehurst is a native of Texas, and a graduate of East Texas Baptist College and Southwestern Seminary. He and his wife, Ann, are the parents of two boys and a girl.



MR. WHITEHURST



MR. CRISCO

Licensed to preach

Carl Wayne Crisco was licensed to preach recently by Mt. Hebron Church, Searcy. His father, Tommy Crisco, is pastor of the Mt. Hebron Church.

The young preacher is 15 years old, and a ninth grade student at Cloverdale Junior High, Little Rock. His father has pastored churches in Calvary Association, where Mt. Hebron Church is located, for most of his ministry.

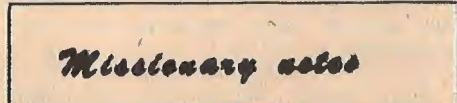
Attends conference

James B. Johnson, minister of education at First Church, Pine Bluff, was one of 45 Southern Baptists attending a writers' conference at the Southern Baptist Sunday School Board, Nashville, March 1-5.

Sponsored by the youth section of the board's Sunday School department, the conference consisted of week-long intensive training sessions in curriculum writing.

Youth Sunday School and Vacation Bible School materials were planned for 1972-73. These materials will be used in more than 34,000 churches of the Southern Baptist Convention.

Mr. Johnson has been a frequent writer of Youth materials for the Sunday School Board. His present writing assignment includes Vacation Bible School materials for younger youth for 1973.



Rev. and Mrs. Graydon B. Hardister, Southern Baptist missionaries to Jordan, are the parents of a third child, Carol Anne, born Feb. 11. Both Mr. and Mrs. Hardister are Arkansans. He was born near Reydell and lived in Pine Bluff; she is the former Betty Williams, Bauxite. Now on furlough, they may be addressed at Box 14, Bauxite 72011.

New subscribers

ONE MONTH FREE TRIAL;

Church	Pastor	Association
Pleasant Valley, Heber Springs	Johnny Birdsong	Little Red River
Kelly Heights, Russellville	Wayne D. Gunther	Dardanelle- Russellville

NEW BUDGET AFTER FREE TRIAL:

East Side, Osceola	J. C. Nanney	Miss. Co.
First Southern, Sheridan	Gib Williams	Central

THREE MONTH FREE NEW CHURCH:

Morning Star, Marshall	Stone-Van Buren-Searcy
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Deaths

Mrs. Billye Kilgore

Mrs. Billye Corrine Garrett Kilgore, 44, Fordyce, wife of Kenneth W. Kilgore, died March 16.

Mrs. Kilgore was a member of First Church, Fordyce. She attended the University of Arkansas at Fayetteville and was a member of Kappa Kappa Gamma Sorority.

Others surviving are two sons, Kenneth W. Kilgore Jr. and Alington Kilgore, both of Fordyce; two daughters, Mrs. Mike Higgs, Fordyce and Mrs. Larry Caple, Louisiana; her parents, Mr. and Mrs. A. B. Garrett, Tennessee; four sisters, Mrs. Joe Ellis, Camden, Mrs. James Sewell, Little Rock, Mrs. A. L. Drerup Jr., Louisiana and Mrs. Elwyn Oliver, Tennessee, and three grandchildren.

Mrs. D. M. Nelson

Mrs. Daizy Nelson, 87, formerly of Little Rock, widow of D. M. Nelson, died March 20 at Dayton, O. She was a member of First Church, Little Rock.

Survivors are a son, C. C. Nelson, Bashon, Wash.; two daughters, Mrs. E. N. Sumner, Little Rock and Mrs. J. J. Hiles, Dayton, six grandchildren and two great-grandchildren.

Francis M. Rhyne

Francis Marion Rhyne, 91, Dumas, died March 16. He was a member of First Church.

Survivors include his widow; Mrs. Leora Ellis Rhyne; two sons, Ivy Rhyne, West Memphis and Ernest Rhyne, California; three daughters, Mrs. C. W. Ellis, Mrs. Carl Ellis and Mrs. J. L. Ellis, all of Louisiana, 21 children and 10 great-great-grandchildren.

Irvin A. Deaver

Irvin Alton Deaver, 81, Plumerville (Conway County), a retired merchant and landowner, died March 17.

Mr. Deaver was a member of First Church.

Surviving are his widow, Mrs. Ruth German Deaver, and two brothers, Doyle Deaver and Boyd Deaver, both of Plumerville.

Mrs. Kenneth J. Isley

Mrs. Hope Thompson Isley, Little Rock, wife of Kenneth J. Isley, died March 16.

She was born at Kansas City, daughter of Earl Henry Thompson and Mrs. Kina Bradley Thompson. She was a member of Calvary Church.

She is also survived by a step-brother, A. J. Eslaman, Vincennes, Ind.

March 25, 1971

Beacon lights of Baptist history

Tom Foster's hoboes*

BY BERNES K. SELPH, Th.D.
Pastor, First Church, Benton

Tom Foster witnessed to many scores of hoboes during the 45 years he worked as an engine watchman and yardman for the Rock Island Railroad in Haskell, Camden, and Malvern.

Reared beside the railroad in Haskell he watched the "wanderers of the rails" as they moved north and south with the seasons. Though his father was a merchant and Tom was trained to be a bookkeeper, railroad blood flowed through his veins and he secured employment with the Rock Island as a young man.

Tom was a Christian and wanted to serve God but faced the double handicap of ill health and partial deafness. He always held a kindly feeling for the unkempt, dirty, ill-smelling outcasts who "rode the rods" of the freights. One day he discovered that there might be a ministry with these men. He could hear well enough to talk to them. He prayed about this and made himself available, both to God and man.

He said the first man the Lord sent him really tried his faith, and he did not know but what the man might kill him. The man carried on so, cursing and bemoaning everyone and everything until Tom called him a Bolshevik. This offended the fellow and he left, but came back shortly with what Foster described as "the biggest man I ever saw outside a freak show." They threatened him but did no bodily harm and he never saw them again.

Because Tom worked alone at night, and there were three hobo camps near Haskell, his wife feared for his life. But he had endeared himself to so many of these men that when he mentioned his fears to some of them they said, "No one is going to hurt you. But someone who wanted to harm you might get hurt."

He said that when his company transferred him to Camden two hoboes met him when he arrived. They told him they wanted to be sure he had made it all right." They knew he was coming and were watching for him.

Tom helped his friends by giving them water from the pump house he maintained, listening to them, talking with them, reading the Bible to them, and sometimes giving them Bibles. Many appreciated his kindness and told him so.

Some of the trainmen treated the hoboes more kindly when they saw Tom's treatment of them. Some of his friends expressed their faith in Jesus Christ and went back to their home. Others continued their "bumming."

Tom has retired now, and so have most of the hoboes. The last one he worked with, and saw fruits of his work, was in 1963. This man expressed faith in Tom's Saviour and was baptized into First Church, Malvern.

*Author's personal interview with Tom, Oct. 15, 1970.

Lay 'drive-in' set at Ridgecrest

YAZOO CITY, Miss.—The Southern Baptist Assembly at Ridgecrest, N. C.; will be the site of a "Laymen's Drive-In" scheduled for April 30-May 2, Owen Cooper, Baptist lay leader, has announced.

Laymen, pastors, denominational workers, with their wives, of all Baptist Conventions in the area are being invited to attend "for a week-end of fellowship, inspiration, training and motivation," Cooper said.

Joe M. Teague

Joe M. Teague, 74, Mena, died March 11 at Little Rock. He was a member of Dallas Avenue Church, Mena, and a World War I veteran.

He retired in 1955 after 32 years service at the VA Hospital in Wadsworth, Kans.

Survivors are his widow, Mrs. Marjorie Teague; and a daughter, Barbara Jean Teague.

Among the participants on the program are Raymond Brown, dean of Southeastern Seminary, Wake Forest, N. C.; S. E. Grinstead, public relations director, National Baptist Convention, Nashville, Tenn.; Preston Callison, past president of South Carolina Baptist Convention, Columbia, S. C.; Henry Peacock, SBC foreign missionary to Brazil; Kenneth Chafin, of the SBC Home Mission Board, Atlanta, Ga.; Donald Greene, attorney, Hickory, N. C.; and Luther White, Kansas City, Kan.

The music will be under the direction of Dr. Claude Rhea, Samford University, Birmingham, Ala., and Robert Bradley, Nashville, Tenn.

The meeting will begin with supper on Friday, April 30, and conclude with the noon meal Sunday, May 2. The cost will be \$18 per person, including lodging, linen, meals, and registration fee.

Further information may be secured from Mr. Cooper, Pan American Union of Baptist Men, Box 388, Yazoo City, Miss. 39194.

Your state convention at work

Top 25 churches in baptisms 1970

Student Union

Arkansas BSU's give relief money

Baptist Student Unions of Arkansas have contributed over \$500 to the relief work in East Pakistan, following the devastating storm there last November.



The money has been sent to the Foreign Mission Board to be at the disposal of Arkansas Trueman Moore, missionary in East Pakistan. The BSU of the University of Arkansas, where Mr. Moore graduated, and the BSU of Arkansas Tech,

where Mrs. Moore graduated, were among the campuses contributing.

In a letter of appreciation, Moore reported that his mission decided to undertake to purchase and install tubewells (hand pumps) for a pure drinking water supply in 200 villages. The Public Health Department designated the villages where the wells were to be located, and five of the six missionary men whom Southern Baptists have on the field have worked in the relief effort, he said.

Two missionaries of other missions also worked on the project. The volunteer laborers walked many miles carrying pipes and pumps to remote areas where no vehicle could go.

"They have eaten (or fasted) and slept in the village areas," wrote Mr. Moore. "They have worked with the smell of decaying human and animal flesh in their nostrils. They have loved those who needed love and help."

In reporting the tragedy, Ione Gray wrote:

"The Nov. 12 tragedy in East Pakistan is just one of a perpetual string of natural disasters which strike at the low-lying islands and peninsulas. On many occasions, the deaths of tens of thousands of persons go unnoticed in the outside world and even take second place to other news in Pakistan itself. These storms come around May, when the rice is being planted, and in October and November, when the harvest is due."

In 1822, 100,000 people were killed, and, in 1876, 215,000. These storms also struck in the same place as the November storm. It is difficult to see why the people do not migrate to other regions, but the resignation of their Muslim faith and inability to go anywhere else that would provide better living keeps them rooted to their soil, Miss Gray states.

Moore reports that the United States was the first country to send help, and that good publicity had come to the Baptist

No.	Baptisms	Church	Pastor
1.	136	Van Buren, First	Bruce Cushman
2.	121	Southside, Pine Bluff	Tal Bonham
3.	110	Windsor Park, Ft. Smith	J. Harold Smith
4.	94	First, Ft. Smith	W. L. Bennett
5.	85	First, West Memphis	Thomas Hinson
6.	84	University, Fayetteville	H. D. McCarty
7.	81	Calvary, Camden	Jackie Hays
8.	77	Immanuel, Pine Bluff	L. H. Coleman
9.	75	Park Hill, N.L.R.	Rheubin L. South
10.	74	Little Rock, Second	Dale Cowling
11.	72	Grand Avenue, Ft. Smith	Don Moore
12.	67	Life Line, Little Rock	W. V. Philliber
13.	66	Geyer Springs First, L.R.	Paul R. Sanders
14.	64	East Side, Paragould	Don Reed
15.	63	Second, Hot Springs	Walter Yeldell
16.	62	First, Springdale	Clifford Palmer
17.	60	Central, Jonesboro	Wilbur Herring
18.	60	First, Ozark	Roy G. Law
19.	58	First, Lavaca	Bob Eversold
20.	56	Baring Cross, N.L.R.	K. Alvin Pitt
21.	55	First, Brinkley	Jack Clack
22.	53	Levy, North Little Rock	Alfred Sparkman
23.	53	Widener Church, Widener	Floyd Cowan Jr.
24.	52	First, Fayetteville	Paige Patterson
25.	51	Markham Street, Little Rock	Ray Branscum

—Jesse S. Reed, Director of Evangelism

Sunday School

Children's workshops set for April



MISS HENDERSON



MR. CHAMBERLAIN

Two Preschool - Children's workers' workshops scheduled for April 27 and 29 will include conferences for workers with children, birth through eleven.

Miss Evelyn Henderson, assistant in the Louisiana Sunday School department, will lead conferences for workers with babies, creepers, and toddlers.

Conferences for workers with two's and three's will be led by Eugene Chamberlain, program design specialist in the Sunday School department of the Baptist Sunday School Board.

Preschool and children's workers in Church Music, Church Training, Sunday School, and Woman's Missionary Union should take advantage of the leadership training offered in these Workshops.

Grant Avenue, Ft. Smith, will host the workshop scheduled for April 27. The April 29 workshop will be held in Calvary Church, Little Rock.

Each workshop will begin at 9:45 a.m. Adjournment time will be 2:45 p.m.—Pat Ratton Sunday School Department.

tist Mission in prominent newspaper articles.

"The people in the worst affected areas will need relief food supplies for a year and only then will slowly regain a partial self sufficiency in food," said Mr. Moore. "The task of feeding the millions of survivors is staggering."

Along with the Arkansas BSU gift and other personal gifts, the Foreign Mission Board allocated \$16,555 for relief and the Baptist World Alliance sent \$5,000.—Tom J. Logue, Director, Student Department



Missionaries speak at annual meeting

Among missionaries to be presented in



MISS WOLLERMAN

a symposium on home life and activities during the Tuesday afternoon, March 30, session of the annual meeting of Arkansas Woman's Missionary Union will be Miss Ann Wollerman, and Mrs. Sidney Carswell both of Brazil, and Mrs. Graydon Hardister, of Jordan.



MRS. CARSWELL

Other missionaries who are scheduled to speak during the two-day meeting, which will be at Pulaske Heights Church, Little Rock, beginning at 10 a.m., Tuesday morning, March 30, and close at noon on Wednesday, are Mrs. Maurice Anderson, Hong Kong, and Mr. and Mrs. Donald Orr, Colombia. Mr. Orr

will direct the music and he and Mrs. Orr will share experiences and music at each session.

Dr. Chas. V. Petty, associate secretary of the Christian Life Commission of Texas, Mrs. Joseph Pipkin of Florida, and Miss June Whitlow, Birmingham, will be other out-of-state guest speakers. All program personnel listed are native Arkansans except Mrs. Anderson and Mrs. Orr. Mrs. J. A. Hogan, Fort Smith, is serving her second year as president and will preside at the meeting.—Nancy Cooper, Executive Secretary and Treasurer



MRS. HARDISTER

The Mighty Wind

As a rainstorm approaches, the wind blows with fury. Trees, plants and shrubbery finally cannot withstand the gale and cry out for mercy. But does the wind cease? No, for it has no mercy.

We have eyes that cannot see the goodness of the great velocity of this worker of God. But since this is a creation of God; we know it is good. As the poet says, "God works in mysterious ways His wonders to perform."

Someday, we, the blind, shall understand and see the wonder of this fierce preacher of the Lord.—Sherry Christmas, Augusta

Friendship garden

By EVELYN WITTER

Tokens of friendship need not be costly. Their purpose is to express thoughtfulness and a special interest in someone you like very much.

For years we have succeeded in making our friends happy with tokens of friendship from our garden. It is an easy thing to do and it reaps rich rewards in the joy it brings to others.

This is what we do. When friends come to call and in the course of their visit remark favorably about a special plant, bush, or flower we make a note of their comments opposite their names in our address book.

"Betty said she had never seen sage in a garden. Loves it!"

"Mr. and Mrs. Fay admired the delicate yellow iris very much."

"Pastor Johnson was impressed with our row of Indian corn. Said he wished the children in Sunday

school could see it when it was mature."

As a result of these notations, we knew what tokens of friendship each friend would enjoy the most.

For Betty, we potted some sage and left it behind her back door one morning.

When we thinned the iris bed (after blooming), Mr. and Mrs. Fay had enough plants to start a delicate yellow bed of their own.

In the fall, Pastor Johnson was presented with a basket of multi-colored, flint-hard Indian corn for the interest tables though-out the Sunday School rooms.

Each friend expressed delight over being remembered with his special interest. Our efforts had been slight, just a few moments of thoughtfulness for others. In contrast, our rewards were great, as we brought some measure of joy, pleasure, and happiness into the lives of friends.

Baptist beliefs

Ordained to eternal life

By HERSHEL H. HOBBS

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

"And as many as were ordained to eternal life believed"—Acts 13:48b.

Does this mean that some were "ordained to eternal life," and that others were not? Were some elected to salvation and others to damnation regardless of what they did? Does this teach a sovereign choice on God's part with no regard to man's free choice? If this be true, then it should be noted that it refers to Gentiles only.

In this context one can hardly see the above meaning. Note verses 38-41. The appeal is to all to believe in Jesus. And "all that believe are justified". Paul showed that God's redemptive purpose includes all men, Jews and Gentiles alike. Robertson (Word Pictures, in loco) says "There is no evidence that Luke had in mind an absolutum decretum of personal salvation."

The Greek verb rendered "ordained" means to line up troops in orderly arrangement. The context shows that the Jews lined up against God; the Gentiles, or some of them, lined up on God's side. Their dual reactions are seen in the Jews' refusal to believe and in the Gentiles' willingness to believe. In each case man's free choice is involved. So it was not God's sovereign decree with no recognition of man's free will.

In the Greek text "to [eis, unto] eternal life" is related to the verb "believed." Literally, "And they believed, as many as were lined up in orderly fashion [on God's side], unto life eternal."

In his sovereignty God decreed that all who believe in Jesus would be saved. But man is free to believe or not to believe. This is an act of man's will. The Jews refused to believe. Some of the Gentiles chose to believe. In so doing they took their stand alongside God. Thus they entered into eternal life.

The doctrine of election never appears in the Bible in violation of man's free will. In his sovereignty God decrees a plan of salvation. But man is free to receive or to refuse it. This should cause every man to pause and ponder.

Top 25 churches in Cooperative Giving in 1970

TOTAL GIVING			PER CAPITA GIVING				
CHURCH	ASSN.	AMOUNT	CHURCH	ASSN.	MBRS.	AMOUNT	PER CAP
Immanuel, L.R.	Pulaski	\$68,250.00	Pulaski Hgts., L.R.	Pulaski	1514	\$58,699.27	\$38.77
Pulaski Hgts., L.R.	Pulaski	58,699.27	Wilson, First	Miss.	224	6,793.45	30.32
Ft. Smith, First	Concord	53,084.97	Springdale, First	Wash.-Mad.	1098	27,753.87	25.27
Park Hill, N.L.R.	N. Pulaski	46,800.17	Almyra, First	Centenn.	404	10,071.00	24.92
West Memphis, First	Tri-County	39,112.19	Park Hill, N.L.R.	N. Pulaski	1934	46,800.17	24.19
Grand Avenue, F.S.	Concord	35,867.44	Camden, First	Liberty	1211	28,636.06	23.64
Pine Bluff, First	Harmony	35,774.37	Crossett, First	Ashley	1540	34,288.74	22.26
Crossett, First	Ashley	34,288.74	Paragould, First	Greene	1166	25,943.92	22.25
South Side, P.B.	Harmony	31,071.89	Blytheville, First	Miss.	1287	27,828.91	21.62
Central, Magnolia	Hope	30,075.20	Immanuel, Ft. Smith	Concord	582	12,480.13	21.44
Hope, First	Hope	28,678.38	Hope, First	Hope	1375	28,678.38	20.85
Jonesboro, First	Mt. Zion	28,672.66	Harrison, First	Bo.-New.	1073	22,267.05	20.75
Camden, First	Liberty	28,636.06	South Side, F.S.	Concord	781	15,996.41	20.48
Blytheville, First	Miss.	27,828.91	Fordyce, First	Carey	918	18,400.00	20.04
Springdale, First	Wash.-Mad.	27,753.87	Grand Avenue, F.S.	Concord	1811	35,867.44	19.80
Baring Cross, N.L.R.	N. Pulaski	26,986.30	Sparkman, First	Carey	249	4,873.68	19.57
Paragould, First	Greene	25,943.92	Immanuel, L.R.	Pulaski	3538	68,250.00	19.29
Central, Jonesboro	Mt. Zion	23,100.02	Jonesboro, First	Mt. Zion	1490	28,672.66	19.24
Harrison, First	Bo.-New.	22,267.05	Hamburg, First	Ashley	655	12,545.27	19.15
Levy, N.L.R.	N. Pulaski	21,518.70	West Memphis, First	Tri-County	2110	39,112.19	18.53
Calvary, L.R.	Pulaski	21,515.15	Stephens, First	Liberty	435	8,053.42	18.51
Benton, First	Central	20,235.20	Central, Magnolia	Hope	1645	30,075.20	18.28
Van Buren, First	Clr. Crk.	19,761.00	Rector, First	Gnsvle.	360	6,424.18	17.84
Warren, First	Barth.	18,783.28	Amboy, N.L.R.	N. Pulaski	649	11,489.34	17.70
Walnut St., Jnsbro.	Mt. Zion	18,643.87	Carlisle, First	Caroline	491	8,694.96	17.70

Contributions listed are those postmarked by the fifth of the month and received in the convention office. Designated mission giving is not listed.

(Compiled by the Stewardship Department.)

Southern Baptist Convention to emphasize needs of cities

ST. LOUIS, Mo. (BP)—The proposed program for the Southern Baptist Convention, scheduled June 1-3 at Kiel Auditorium here, will close with an emphasis on the challenge of the cities to the nation's largest Protestant-Evangelical denomination.

The proposed program outline for the convention here was released by the convention's committee on order of business, headed by Robert S. Scales, pastor of Trinity Church, Oklahoma City.

Scales, who was chairman of the committee for the 1970 convention in Denver, was elected chairman of the 1971 committee after Robert E. Mills, former chairman and president of Georgetown College, Georgetown, Ky., resigned.

Ethiopian officials attend Baptist dedication Services

ADDIS ARABA (BP)—Baptist Work in Ethiopia was formally launched in dedication services in this capital and the rural district of Menz-Gishe 200 miles to the north.

The service here celebrated the completion of two residences, an office, warehouse and guest house on a site near the city's outskirts. Program speakers included U.S. Ambassador William Hall and the vice-mayor of the city, Ato Asibe.

For the ceremonies in Menz-Gishe, some guests arrived in small planes at the grass airstrip near Tsai-Tsina, location of a mission clinic and handcraft school.

"One expected result was that the guests bought many rugs and knitted articles from the school," reported Mrs. Raymond V. Lindholm, wife of the school director.

Emperor Haile Selassie has contributed clothes to the handcraft school students and blankets and baby clothes to mothers who come to the clinic for prenatal care, Mrs. Lindholm said.

The main part of the rural celebration was held in Mehal Meda, site of a Baptist-led community development program. There the missionaries turned over a newly completed health center to the government. Dr. Sam Cannata Jr. will continue to serve at the health center in an advisory capacity, however.

The 10-mile ride to Mehal Meda in Land Rovers over a rough road so im-

The convention will begin at 9:15 a.m., Tuesday, June 1, and conclude at noon on Thursday, June 3. Scales pointed out that the 1970 convention voted for the 1971 sessions to start on Tuesday morning and close on Thursday, leaving the number of sessions to the discretion of the committee.

Scales said that one of the main features of the program will be the closing hour, when all agencies of the convention will make a cooperative presentation on "Meeting the Challenge of the Cities of the World." James L. Sullivan, executive secretary-treasurer of the SBC Sunday School Board, has agreed to serve as chairman for this emphasis, Scales said.

For the first time this year, Baptist students will have a spot on the program,

pressed Ras Mesfin, the province governor, that he contributed \$2,000 (Ethiopian) for road repair and ordered that work begin as soon as possible, Mrs. Lindholm said. "This announcement was greeted with cheers and trumpeting, especially by the missionaries," she said.

Five small planes flew to Mehal Meda, a five-minute trip, and landed on the newly prepared strip. The missionaries had provided diesel fuel for the heavy machinery that graded the landing strip.

Ethiopian feast

The group ate lunch in a large tent set up for the occasion, "and it was a feast in true Ethiopian style," Mrs. Lindholm said. "Guests enjoyed 'injera,' a spongy bread, and 'wot,' various sauces with ground raw meat and chunks of raw beef and fried lamb."

She said that "the significance of these dedications can hardly be overestimated. Ministers of many government departments were present and are now acquainted with us and our work. We feel sure they will help us in many ways."

Representatives of radio, television and the press were also present. "Our mission has received much publicity," Mrs. Lindholm continued. "Previously we had heard rumors that some important officials were skeptical about our work, but after they visited us we heard nothing but hearty endorsement of our presence in the area."

with a multi-media presentation on what youth are trying to do through the church. The students, led by a group of state Baptist Student Union presidents, requested and were granted 20 minutes on the Wednesday morning program.

The two major addresses scheduled each year during the convention—the president's address and the convention sermon—will be featured during the two evening programs, which will also emphasize home and foreign missions.

John Claypool, pastor of Crescent Hill Church, Louisville, and president of the Kentucky Baptist Convention, will deliver the convention sermon, on Tuesday night following an hour-long presentation on home missions.

Carl E. Bates, president of the 11.6 million-member convention and pastor of First Church, Charlotte, N. C., will speak Wednesday evening, just before an hour-long presentation on foreign missions.

Climax of the Wednesday night session will be a joint commissioning service for home and foreign missionaries of the SBC, Scales said.

A total of nearly five hours will be devoted to conducting the business of the denomination, compared to 1970's six hours and 1969's 3½ hours. Most of the Tuesday morning and afternoon sessions will be devoted to business, including actions on recommendations from the SBC Executive Committee, election of officers, introduction of miscellaneous business and resolutions, and receiving and acting upon reports and recommendations from SBC agencies and related organizations.

An hour on Tuesday afternoon, compared to only 10 minutes last year, will be devoted to agency reports and recommendations.

Following the pattern of the 1970 convention, the committee on resolutions will make two reports on recommended resolutions to the convention—one Wednesday morning and another Thursday morning.

The Thursday afternoon session will feature an address on theological education by Duke K. McCall, president of Southern Seminary, Louisville; and an address by the president of the Baptist World Alliance, V. Carney Hargroves, pastor of Second Church, Germantown, Pa.

There will be no convention session on Wednesday afternoon, providing time for seminary alumni luncheons and other related meetings.

Music for the convention will be directed by William E. Jarvis, minister of music for First Church, Charlotte, N. C. Organist will be Albert Travis, assistant professor of music, Dallas Baptist College, Dallas; and pianist will be David Gibson, associate professor of music, Furman University, Greenville, S. C.

Southern Baptists discuss Convention role in Alliance

Three Southern Baptists who are officials of the Baptist World Alliance discuss the Southern Baptist Convention's role in the Alliance in the February issue of *Royal Service*, Woman's Missionary Union magazine for adults.

Mrs. R. L. Mathis, Miss Alma Hunt, and Mrs. Robert Fling comment on Southern Baptist financial support of the Alliance and SBC representation in Alliance affairs.

Miss Hunt, a vice-president of the Alliance, said Southern Baptist financial support should be increased to keep pace with per capita support of other groups.

According to the *Royal Service* article, the Southern Baptist Convention contributes about 60 percent of Alliance operating budget, and is the largest group in the Alliance numerically.

"Carrying a heavy load financially is part of our stewardship as a financially able member body," Miss Hunt says. "Naturally, our contribution should be the largest. Perhaps it should be larger than it is. Many other groups give more per capita to the Alliance than we do."

Mrs. Mathis, president of the Women's Department of the BWA, points out that Baptists in about one-third of the countries either have little money to give or are prohibited from sending money out of their countries. Women of Africa are heavy contributors to the Women's Department Day of Prayer offering, she reports.

Concerning Southern Baptists' voice in Alliance affairs, the three women agree that Southern Baptists need not have strictly proportionate representation on Alliance committees. They stress the need for a system that protects the voice of smaller-member bodies.

Mrs. Mathis emphasizes that Southern Baptists do not practice proportionate representation within their own ranks. "At the annual Convention no church can have more than ten messengers, regardless of how large it may be. . . . Without the limit of ten, some of our churches could send twenty, even sixty messengers," she states.

"If we had representation strictly on the basis of size, the United States could outvote the rest of the world, since more than 27 million of the world's 31 million Baptists live in the United States," says Miss Hunt. "This would kill the whole purpose of the Alliance."

She explains that each member body of 200,000 or more members is entitled to three members on the Alliance Executive Committee. Others may be co-opted for service. "An organization can hold no more than 10 percent of the places, not counting officers," she reports. "I'm satisfied with this method of representation."

Mrs. Fling, member of the Alliance Executive Committee, emphasizes the value of Southern Baptist participation in the Baptist World Alliance as a medium of communication. "Bridges of understanding are more important than ever," she reminds. "We need communication with our Russian brothers, for instance, more than we did 30 years ago."

Mrs. Fling said that cooperative evangelism is an area through which Southern Baptists can do important work in the future.

Bar Association president against civil disobedience

NEW YORK (BP)—Divergent views were presented on civil disobedience as a method of bringing about social change during a Southern Baptist conference on "National Priorities and Christian Responsibilities" here.

Leon Jaworski, Houston, president-elect of the American Bar Association, took a strong stand against civil disobedience in favor of the "rule of the law," but his views were countered in discussion and a latter speech.

Gardner Taylor, black pastor of the Concord Baptist Church of Christ in Brooklyn, expressed black frustration with the law of the land, saying that "blacks have never known a time when they were trusted and honored in the land of their slavery."

Jaworski, speaking at the conference sponsored by the Southern Baptist Christian Life Commission, called American leadership, including the church, to a recommitment to compliance with the rule of the law.

A member of the National Commission on the Causes and Prevention of Violence, Jaworski cited that commission's report in saying that the democratic society cannot afford to justify violence on the grounds of individual belief. He cited civil rights as one area in which "flagrant violations of court decrees" have taken place.

He urged churches to "take a leading role in re-establishing throughout our land a dedication to the acceptance of the rule of law and firmly denounce the concept that the individual has a right to choose which law to obey and which to defy."

During a discussion period, his views were challenged by Ross Shearer, an attorney from Arlington, Va., and his wife, and by several students.

Ecuadoran Baptists record conversions

GUAYAQUIL, Ecuador (BP)—Professions of faith in Christ during the "Campaign of the Second Harvest" in Ecuador have reached 1,638, according to preliminary reports from the several sections of the country.

The special evangelistic thrust came as the final phase of the Crusade of the Americas (COTA) and was jointly promoted by COTA and the Pan American Union of Baptist Men. Owen Cooper, Yazoo City, Miss., is president of the Baptist men's union.

During the period covered by the special emphasis, Ecuadoran Baptist churches baptized 190 persons and reached a total church membership of almost 1,300.

Mrs. Shearer pointed out that institutions maintained slavery and later segregation in her state until the process was broken through civil disobedience. She charged that the "American Bar Association is out of touch."

Shearer and several youth urged Jaworski to lead the bar association in "challenging the tyranny by which an illegal war is being carried on in Vietnam." He added that he is a member of the board, but could not associate himself with Jaworski's position.

In response to a question from a student from Louisiana who asked if there was any place in his thinking for non-violent civil disobedience, Jaworski replied, "No, absolutely none."

Later, following the address by Taylor, the black Baptist minister was asked to respond to Jaworski's opposition to civil disobedience. Taylor said he could only be biblical. "We ought to obey God rather than men," he asserted. He said the black presence in America tests the honesty and integrity of the political and religious pronouncements of the nation.

"Because of the black presence, Christians in America have not yet been able to prove that they are Christians or that Jesus Christ can really change people in their basic and ultimate life styles," Taylor said.

"It seems to me that the Christian responsibility of those who are white in this country and who claim Jesus Christ as Lord is to confess openly that a great wrong has been done and to renounce as failure the notion that all that is needed is to win men to Jesus Christ and then saved men will save society," Taylor said. "The truth is," he added, "that where evangelical Christians, even Baptists, have been strongest, the fiercest patterns of racism have prevailed most openly."

Former SBC president robbed at gunpoint during meeting

By BOB O'BRIEN

DALLAS (BP)—Former Southern Baptist Convention President Brooks Hays, who was robbed at gunpoint here by two young black men, returned to his hotel room afterwards to pray for his assailants. The incident occurred shortly after Hays had arrived here to speak to the Nationwide Baptist Conference sponsored by the Southern Baptist Sunday School Board and the Baptist General Convention of



DR. HAYS

Texas. He told a seminar on "Christianity and Politics" during the conference that the two men accosted him at about 10 p.m., on Tuesday, March 16, about two blocks from his hotel.

"One of them stuck a pistol in my stomach, . . . and said, 'I want your money,'" related the 72-year-old former U. S. Representative from Arkansas.

Dr. Hays said he quickly replied, "Yes, sir!"

The men fled with \$175 in cash, Dr. Hays' wrist watch, and a wallet containing his credit cards and a postage-stamp size Bible on microfilm which he carries with him.

"I hope no one will view this as a racial incident," said Hays, who now is a resident of Winston-Salem, N.C., and chairman of the state's Good Neighbor Council, a race relations organization.

"It was a human incident with no racial implications," added Hays, who served in Congress for 16 years before his defeat in 1958 after his support of racial intergration in the Little Rock public school dispute.

Dr. Hays went on to serve as an assistant secretary of state under Dean Rusk, as special assistant to President John F. Kennedy and Lyndon B. Johnson, and as professor of political science at Rutgers University. Currently, he is consultant and one of the founders of the Ecumenical Institute at Wake Forest University, Winston-Salem, N.C. He was elected president of the Southern Baptist Convention in 1958 and 1959.

During his presentation to the seminar at the Nationwide Bible Conference, Dr. Hays recalled his experience the previous night when he was robbed on the Dallas street. "I meditated about those young men after I got back to my hotel room," he reflected. "The loss to the Hays family was a minor one," he said. "The tragedy for those lads is infinitely greater because they can't win in the long run.

"Their problem is not unrelated to ours," he told the conference participants.

"Politics must have a moral and spiritual base. We've failed to apply our Christian faith to society."

Pausing with furrowed brow, Hays continued: "In thinking about those young men, I wondered first where their families had failed, then where society had failed, and most importantly, where the Christian community had failed."

Calling for Christians to be more active in political efforts to meet the needs of society, Hays said that the religious community by itself, without access to political instruments, cannot hope to pull people out of their physical despair. He added he believed that a political career can be "a holy vocation," and that politics is not "dirty."

Hays said the church cannot fail to relate itself to what is going on in the world, and cannot "let the Christian concepts of love and justice be lost."

Christians should not be afraid of welfare programs sponsored by government, and certainly should not be bitter about government efforts to help the 10 per cent of the population suffering from hunger and the 20 per cent whose income is below poverty level, he observed.

Illinois Board proposes statewide fund campaign

SPRINGFIELD, Ill. (BP)—The 72-member Board of Directors for the Illinois Baptist State Association here voted to recommend a year-long, statewide stewardship emphasis among Southern Baptist churches in Illinois during 1972-73.

The Southern Baptist Stewardship Commission would be requested to help lead the campaign, which would be the first of its kind.

"We did a similar project in Kansas," said Ben Gill, of the SBC Stewardship Commission, in a presentation to the board, "but that was an emergency-type effort to retire indebtedness. We have had statewide and nationwide simultaneous revivals, but nothing of a similar nature in the field of stewardship," he told the board.

Under the proposed plan, the SBC Stewardship Commission and the state convention's stewardship department, headed by H. C. Croslin, would coordinate a statewide effort aimed at helping local churches and associations set increased stewardship goals in keeping with their objectives for 1972-73.

Teams from the campaign office would

Reflecting again on the needs of the two young men who robbed him, Hays said: "Back in my hotel room, I offered a prayer for them, and I realized with vivid clarity that this is a prayer I would have to help answer myself."

About people

William M. Dyal Jr., a former staff member of the Southern Baptist Christian Life Commission, took the oath of office in Washington March 15 as the first executive director of the newly-established Inter-American Social Development Institute. The 42-year-old graduate of Baylor University was sworn in at ceremonies in the historic Indian Treaty Room in the Executive Office Building, next door to the White House.

Following graduation from Southern Seminary, Louisville, Dyal served for seven years with the Southern Baptist Foreign Mission Board in several Latin American countries. For two years he was director of orientation and training for all overseas personnel for the board.

Since 1967 Dyal has been an executive with the Peace Corps. For two years he directed the Peace Corps program in Colombia, with a staff of 40 Americans and Colombians, and a peak volunteer force of 800. In September 1969 he was named Peace Corps regional director for North Africa, near East and South Asia, with responsibility for the work of 1,500 volunteers in ten countries.

visit each of the 31 area association and 933 churches in the state, assisting the local groups in the setting of stewardship goals. The combined total of the local goals would become the statewide goal, Gill explained.

Next step in the proposal is for a presentation in April to the missionary-moderators of local associations in the state, and then to the statewide Baptist body in Springfield, Nov. 9-11. If approval is given at these levels, the campaign will begin in January, 1972.

In other actions, the board approved a state mission offering goal of \$100,000 for use in purchase of sites for new churches and missions; approved creation of two new division manager positions; heard a progress report on the future of Baptist student centers at Carbondale, Ill., and adopted a pay grade plan for state Baptist employees.

Though no persons were named to fill the positions, the board authorized the employment of a manager for the association's church development division; a manager for the special ministries division; and committees were instructed to outline qualifications needed for the jobs.

Direct Missions

Church revived at Hindsville through summer mission work

A combination of student efforts under the guidance of an associational superintendent of missions, with State Mission aid, has resulted in the resurrection of a dormant Arkansas Baptist church at Hindsville, near Fayetteville.

The events began with a week of concentrated effort by two Home Mission Board student summer missionaries, Dr. and Mrs. Alexander Best, Washington-Madison superintendent of missions, and Huntsville Pastor James Hickman and wife. Two summers ago this group conducted a vacation Bible school and revival in the Hindsville Church, 13 miles east of Fayetteville. No services had been conducted for four years prior to this time.

With the completion of a very successful vacation Bible school, Dr. Best asked

the State Missions department for student preaching aid to minister to the young people discovered in the community. Brian Taule, a licensed preacher and student at the University of Arkansas, was called as pastor one year and two months ago.

Mrs. Powers, Missions department secretary, received this evaluation by a church member of Mr. Taule's first three months: "We have already baptized six people . . . There is hardly a home in our community our pastor has not visited. We are thrilled with our new pastor and his wife."

Thus began a gratifying series of events culminating in a letter from Pastor Taule in December of 1970 in which he said: "I would like to thank you and Arkansas Baptists for making the stu-

dent preaching allowance available. It has been a deciding factor in furthering God's cause here.

"Without any boastfulness, here is what God has done in 14 months: There have been 33 saved, 11 baptized, 10 join by letter. Several who were saved are awaiting baptism and several joined other churches. We have modernized the pastor's home, painted the church, put in three classrooms, and bought a carry-all to pick up children for our services.

"We average 41 in Sunday School, have a W.M.U. with seven ladies enrolled and 12 girls in G.A. We have from 10 to 20 in the weekly youth meeting each week.

"We are now able to pay our own way financially. So this will be our last request for salary aid.

"We give all the glory to God and our wonderful people!"

Our student preaching program assists about 25 college ministerial students each year. This is one of a number of thrilling accounts of work established and young preachers encouraged.—J. T. Elliff, Secretary, Missions Department

Special Ministries

Surveys reveal needs of people

During the past 18 months, Special Ministries Director Everett Sneed has conducted 21 associational or city surveys.

A special ministries survey is not a census but a method of discovering the needs of people in an area through interviews with heads of agencies and institutions.

The following have been selected from a list of 34 critical needs indicated by responsible people in one area.

1. Mothers' groups, with emphasis on motivation, and training in nutrition, sewing, and budget planning;
2. day care for children from affluent homes; retarded children; adults; infants; and care on a 24-hour basis;
3. Programs for senior citizens in the church, and visitation and assistance in the home;
4. Used clothing;
5. Emergency relief funds;
6. Rehabilitation programs for alcoholics;
7. Foster homes for children and adults;
8. Summer day camps;
9. After-school care;
10. Literacy programs;
11. Volunteers to relate to abusive parents;
12. Temporary or short-term baby sitting.

Also, four teen-agers were discovered who had no home in which to live. One boy lived in an old, abandoned house.

Churches and individual Christians should find challenging opportunities to prove their love and concern for people through their response to these discovered needs.

Switch of population brings new Bible study approach

Arkansas has a number of small churches which will die in time to come. The reason: people no longer live in sufficient numbers in the area to make a full-fledged church necessary.

We also have an appreciable number of churches which need to be consolidated with other congregations. In some instances, only a few miles of good roads separate two or more numerically weak congregations. If these groups were to combine their resources, a significant ministry could result.

We have other places where we honestly should return to one-fourth, or one-half-time preaching. It is virtually impossible to get a good pastor on a full-time preaching basis for all our small churches.

But on the other hand, there are patterns of living now developing over the state giving new vitality to smaller congregations and calling for the beginning of promising new congregations.

This last phenomenon is being seen near cities with industries. A growing number of people are not happy living in a city. They do not even like the cramped quarters of a town. So, they purchase 1 to 25 acres within easy driving distance of their work. For 25 miles in almost every direction from our towns and cities, small-acreage home sites dot the countryside, causing us to re-evaluate our Baptist work.

On the basis of this population shift,

we witness the revitalization of a number of our smaller town churches. You will see the evidence pictured on this page.

We have a new procedure for beginning new work, which may guard us from costly mistakes of the past. We do not now recommend starting with the idea of developing a church, or even a mission, in some areas. We simply start with a Home Bible Fellowship. This Bible Fellowship may grow into a mission or a church. But if it does not, after a reasonable period of time, the whole idea can be abandoned.

Notice the meeting place is a home. The work is conducted in a home with no building erected until an expanded ministry is indicated. Study of the word of God is the center of the work, perhaps more than teaching the Sunday School lesson but certainly no deeper study of the word than could be conducted by good laymen. These Home Fellowships are instigated by the Missions committee of the association or the local congregation.

Perhaps one of the least explored answers for small church ministry is the enlistment and training of more lay-preachers. The State Missions department wants to give guidance and training for lay-ministers to assist in this type of involvement. We would welcome inquiries and evidence of interest on the part of laymen, pastors, or missionaries.—J. T. Elliff, Secretary, Mission Department



HINDSVILLE Church members inspect second panel truck for their STAMPS for an offering at the Boys Training School (Chaplaincy)



CHAPLAIN REED for the Springdale Fire Department (Chaplaincy)



HOME BIBLE fellowship group with leader, not teacher.



VAN BUREN pastor Cushman baptizing a convert (Special ministries)



NEW BUILDING for Mt. Moriah, Murfreesboro.

State Missions

Special ministries

Bible fellowships meet basic needs

Practically every church can start one or more Bible study fellowships.

A fellowship Bible class is a church-sponsored study of God's word, usually meeting in someone's home. They may, however, meet in an office, a store, an industry, or anywhere convenient to those participating.

These fellowship classes meet basic needs for companionship in an impersonal society, for spiritual growth, for health relationships, and are led—not taught—by a willing person who reads a short passage of Scripture. The leader then gives a brief commentary and leads in a discussion of the passage with three or four questions. The emphasis is on the Bible and discussion.

The Spirit finds such fellowships fertile ground and persons respond, find solutions to personal problems, and receive Christ as their Saviour. The Bible class may continue for a month or a year or longer. The determining factor is the interest and needs of the people. The Lord is blessing in this special ministry outreach as churches find a new opportunity to confront men with the message of Christ.—J. Everett Sneed, Director, Special Mission Ministries

Outreach program in city of Van Buren

Bruce Cushman, pastor of First Church, Van Buren, reports:

"Our church baptized 136 people last year. We did this because of several outreach ministries. We had a coffee house type of ministry downtown through which we were able, and still are able, to lead people to Christ. We have two men who carry on an active jail ministry, especially with teen-agers. Last year they led approximately 30 young men to Christ. Our WMU has a service to needy families in the area. This has been a source of witness.

"We took our Sunday evening services outside of our building for four Sunday evenings during the summer. These were conducted in parking lots downtown. We were able to reach several people through these services and compiled a good size prospect list. We have two missions in needy areas of our town. Through mission vacation Bible schools, revivals, and youth programs, we have been able to reach several people.

"I carry on a real active hospital ministry, writing every patient a letter that comes into the hospital. Enclosed in the letter is a tract. Those who are lost are followed up with a visit. Through this means we have been able to win several to Christ and baptize them into our church."—J. Everett Sneed, Director, Special Mission Ministries

Chaplaincy

Pastors find new opportunities as part-time chaplains

Many pastors are finding opportunities to add new dimensions to their ministry through volunteer chaplaincy programs. These ministries tend to undergird the church's concern for people and afford the pastor the privilege of relating to many unchurched and unsaved persons at a level of their own choosing.

One such pastor is Raymond H. Reed of the Caudle Avenue Church in Springdale, who was invited by the chief of the fire department to serve as chaplain of the department.

In this new venture, he was presented to the firemen of the three stations as "having all the rights and privileges of a fireman" with exception of salary and civil service status. He has a firemen's fire fighting uniform, and a white, officer's hat identifiable by a cross on the front. He has a radio monitor which enables him to receive all radio communications.

The department has a "10 code" for contacting the chaplain. He responds to alarms when serious fires are indicated such as a home or a business. Occasionally Chaplain Reed answers other alarms, to keep familiar with the operations of firemen and equipment. He drops in at the fire stations on somewhat regular intervals to visit with firemen on duty and often attends weekly meetings of volunteer firemen.

The Springdale fire department also operates an emergency ambulance service, which increases the possibilities for spiritual ministries by Chaplain Reed. Through radio contact, he is often

Special ministries

Destitute family won to Christ

Harry Woodall, director of Special Missions Ministries, Hot Springs, operates in a mission field of staggering proportions. Interspersed through all his work are experiences such as this one.

Last summer Woodall ministered to a family in great physical need, in the name of Christ. He gave food and clothing and assisted the family by making contact with other local helping agencies. He also shared Christ with them.

Both the mother and father received Christ as their Saviour, as an older child listened. The family moved to a new section of the city where a pastor visited and led the oldest child to Christ and led all three to join for baptism.

A recent report reveals that the girl has been responsible for getting 14 other friends from her apartment complex to attend her church.

at the hospital emergency room when the ambulance arrives with seriously ill or injured persons. He often renders counsel and comfort to the patients and the families at critical moments of need. There have been many contacts made in this connection that went beyond the emergency room.

Chaplain Reed has been counsellor for firemen with personal problems, performed weddings, and conducted funerals as well as giving countless other services.

Chaplain Reed works in this volunteer capacity with a Presbyterian pastor who serves as chaplain of the Springdale police department. This minister has worked on standards of prisoner care and treatment particularly related to juveniles. He rides patrol with men on duty, counsels with prisoners, and is particularly helpful in situations involving children.

Some Baptist pastors in our state have volunteered to serve as "chaplain on call" for Holiday Inns, and other motels. Others have regularly scheduled devotionals in businesses and institutions in their communities.

Many function as "chaplain of the week" in community hospitals and nursing homes, to meet the spiritual needs of persons in difficult life situations.

The church will most likely leave the confines of the meeting place and seek to minister to the total need of the community if the pastor will lead the way. The "name of the game" is helping the person in need in the name of Jesus, and to the glory of God.

Children's Colony chaplain is new

A new institutional chaplaincy ministry is underway in the McRae unit of the Arkansas Childrens Colony at Alexander.



MR. PURKISS

David Purkiss, sophomore student in Ouachita University, will commute on week-ends to serve that institution. He is employed under the Student Aid program of the Missions department, and will serve under the supervision of the director of Chaplaincy Ministries. The McRae unit cares for approximately 225 residents. Of this number, about 110 are

(Continued on next page)

trainable with mental levels of six to seven years. They have real spiritual needs and attend religious education activities and worship services.

Chaplain Purkiss will serve on the staff of Tommy Hoggard, director of Cottage Life, who has been with the institution since it opened in 1968. During week-ends, he will visit with the residents, offer counseling, assist parents and families, and conduct all religious activities.

David is the son of Mr. and Mrs. Burl Purkiss, Little Rock. He is a member of South Highland Church, Little Rock, which licensed him to the ministry, in 1969. He is a graduate of Central High School and a member of the Naval Reserve.

Revival breaks out at Training School

A revival broke out at the Girls' Training School last month on Valentine's Day, and by March 1 a total of 21 young women had made professions of faith in Christ. Nine were baptized, while many others recommitted themselves to God and resolved to live for him.

The revival began at the close of the evening service on Feb. 14 when Chaplain Marion Reneau invited the girls who felt a need for Christ in their lives to come stand with him for the benediction. Approximately 20 girls came for the prayer.

After the girls returned to their dormitories, the houseparents were asked to join groups of girls for prayer meetings in which there were testimonies and much discussion about what Christ can mean to a young person. Girls witnessed to each other and a total of 11 girls were saved that night in the three dormitories.

Other girls, since that night, have made their decisions as a result of personal counseling by the chaplain and staff. Many are daily expressing the reality of God in their lives by their attitudes toward one another, which is a significant thing in this type of institution.

One young lady said, "Chaplain, I think your prayers are being answered when you prayed that a revival would start in the Girls' Training School that would be felt in the whole state."

The chaplaincy in this institution is a continuing ministry of Arkansas Baptists through the Cooperative Program.

National Baptists

State Director visits publishing house

"To inform National Baptists of the work of their own publishing board is also part of my duty," said Mr. Ferguson, concerning a visit, on Feb. 2, to the National Baptist Sunday School Publishing Board, Nashville, Tenn. "It is

Chaplaincy

Lads in Boys Training School give for witness in Japan

"For who hath despised the day of small things?" (Zech. 4:10).

Just imagine a congregation totally without money, yet with the offering plates being passed in every religious service and almost everyone giving! And the gifts have far-reaching spiritual consequences in the lives of other people.

But what do members of this congregation give? Buttons? Safety pins? Play money? None of these. They give the cancelled postage stamps from their mail.

This strange circumstance is part of the religious worship and training activities conducted by Chaplain E. A. Richmond, at the Boys Training School at Pine Bluff.

Not permitted to have money, the students are enabled in this way to enter into religious worship and participate in

Work with National Baptists

National, Southern Baptists form committee together

How do mission-minded Arkansas Baptists find a place of spiritual contact and ministry with Negro Baptists?

For many years Arkansas Baptists have done this through extension centers, vacation Bible schools, and the summer camp for Negro youth. Now, an organized method is underway which will be pursued in years to come.

Jan. 28 was the date for the organization of the first associational Baptist Joint Committee of Work with National and Southern Baptists in Arkansas. The Arkansas Valley Association, Harold W. Taylor, moderator, and the Phillips, Lee, Monroe, and Desha District Baptist Association, G. R. Mazique, moderator, sent their elected representatives to the

necessary for me to know what National Baptist materials are available and, if possible, to recommend these materials that will promote cohesion among National Baptists in Arkansas," he said. "National Baptist publications are written for the spiritual needs of National Baptist churches and incorporate in the material the goals and projects of the convention."

Arkansas Southern Baptists' work with Arkansas National Baptists is a work that recognizes and respects the differences as well as the likenesses, Ferguson said. "We are not interested in making National Baptists over into our image, but in working with National Baptists to the honor and progress of God's work," he concluded.

foreign mission outreach at the same time.

Periodically, Chaplain Richmond packages their gifts and mails them to the Japan Christian College in Tokyo, Japan, an international and interdenominational college. The stamps are sold to stamp dealers and the money used to print religious tracts in the Japanese and Korean languages.

More than 150 members of the college student body take the tracts in weekly Christian service assignments and use them in personal soul-winning as they witness to others about Jesus. Last year it is estimated that a soul was won to Christ for every eight tracts printed.

"The value of this experience is twofold," says Chaplain Richmond. "It trains the boys to give, and to properly handle the offering plate as it is passed during the service."

P. L. M. & D. District Building, Helena Crossing, for the organizational meeting.

Robert U. Ferguson, state director of Work with National Baptists, led in the organization of the committee. Those elected were: Harold W. Taylor, chairman; C. L. Bachus, vice chairman; and Walter Jones, secretary-treasurer. Two committees were elected: the Extension School committee, J. H. Hinkle, chairman, Mrs. G. R. Mazique, Carl Fawcett, Doyle Neal, and C. W. Gilcrest; and the Survey committee, consisting of Charles Jones, chairman, Mr. and Mrs. Robert Beard, Eddie Elrod, G. L. Williams, Mrs. Clara Coleman, and Harry Randolph.

The Extension School committee conducted a meeting after the general meeting, in order that an extension school for adult Christian education could be opened at the P. L. M. & D. Center by Feb. 16. The school has opened and first reports are encouraging, with an enrollment of 30.

"Every indication points toward a successful, cooperative work for the Lord in this area," said G. R. Mazique, the leading National Baptist in Helena and eastern Arkansas.

Baptist Associational Joint committees were organized in Pulaski and North Pulaski Associations and in Liberty Association, at meetings held in Little Rock on Feb. 11, and Camden, Feb. 23. Immediate plans include the Harmony, Bartholomew, and Tri-County Associations.

Suggested reading

The following books and materials are recommended by the Department of Work with National Baptists.

Books:

Before the Mayflower, by Lerone Bennett Jr., Penguin Books (paperback) Baltimore, Md., 1966, \$2.45

A must for all who would understand the current difficulties between black and white. This is a readable history of the Negro in America from 1619-1964 (Junior high level).

My Friend the Enemy, by William E. Pannell, World Books, Waco, Tex., 1968, \$3.50

A creative Christian insight that enables every reader to see the subtleties of racial discrimination that are common in our day (Junior high level and above).

Black Theology and Black Power, by James H. Cone, The Seabury Press, N.Y. 1969, \$2.95

For those who love theology and are interested in the current concepts relating to the racial needs of America.

Tracts:

"Southern Baptist Home Mission Board Cooperation with National Baptists," Home Mission Board, SBC, 1970, and available upon request from the state or Home Mission Board offices.

"Where do the Churches go from Here?" Home Mission Board, SBC, 1967

Limited number available from the state office.

"What Churches Can do About Race Relations," SBC Christian Life Commission, 1967, available in limited number from the state office, or order direct from SBC Christian Life Commission, 460 James Robertson Parkway, Nashville, Tenn. 37219.

(Note: Other tracts are also available from the state office.)



CHAPLAIN Reneau counsels girls at the Girls Training School.



NEW FACILITY for New Bethel Church, near Conway.



HARRY WOODALL (at left) teaches a Bible class at Retirement Village in Hot Springs.





A SIGN language class for Girls Auxiliary was held at Camp Paron in 1970.

Deaf ministry

12 congregations now being helped

Your Ministry to the Deaf now consists of 12 congregations with 16 classes meeting at least once a month for Bible study.

There were three sign-language classes recently completed and three are now in progress.

Special assistance was given the deaf at the Hot Springs Vocational Rehabilitation Center through Central Church, Hot Springs.

Special assistance was given the white and black students at the Arkansas School for the Deaf, through First Church, and Mt. Zion Church, both of Little Rock.

Last year your missionary, C. F. Landon, interpreted for the James Robinson Evangelistic Crusade at Pine Bluff. This led to a sign-language class at Immanuel Church, Pine Bluff, and, in turn, to that church's ministry to a deaf group. Recently, three were saved and eight joined by letter with Immanuel.

The bookshelf

Labor on the March, by the Editors of American Heritage, Harper Crest, 1969, \$5.49

Many of the major events in labor's struggle for recognition during the past 125 years are dealt with here. The authors also outline the feuds between the AL of L and the CIO of the past four decades and the incidents of Communist infiltration and corruption.

Spring World Awake, by Mildred Corell Luckhardt, Abingdon, 1970, \$6.95

This collection of stories, ballads, poems, fantasies, fairy tales, and folk legends from around the world provides materials for the feasts and festivals of special days and seasons.

The Truth of Pentecost, by Grover S. Smith, Exposition, 1970, \$3.50

The author explores the substance of Pentecost, its significance, what it is, and, also, what it is not.

Men at the Top, by Richard Wolff, Tyndale, 1969, \$3.95

Mr. Wolff, a professional consultant and president of the board of International Christian Broadcasters and of Living Letters Overseas, shares his discoveries concerning creative leadership.

Vietnam, The Logic of Withdrawal by Howard Zinn, Beacon Press, 1967, \$4.95

This is a studied rebuke to America's military presence in Vietnam. Mr. Zinn elaborates on why withdrawal of American forces, in his judgment, is "both right and realistic."

The Wonderful Magic of Living, by Marcus Bach, Doubleday, 1967, \$3.95

Mr. Bach's major theme is: All men can come to the discovery of the magic of life—a subtle magic of the usually overlooked things.

Will the Church Lose the City?, edited by Kendig Brubaker Cully and P. Nile Harper, World, 1969, \$5.95

Admitting there is no easy answer to the question raised by the title of the book, the authors take honest looks at the problems and suggest directions the church can take to meet the challenges.

Simple Sermons for a Sinful Age, by W. Herschel Ford, Zondervan, 1970, \$2.95

Dr. Ford presents the message of the gospel of Christ as the message of hope and the only positive answer to the world's dilemma.



• "The rising cost and unsatisfactory state of medical care has finally got just about everyone impatient for a change. During the past decade, medical fees in the U. S. rose twice as fast as the general cost of living, and hospital costs shot up five times as fast. The nation's total medical bill grew last year by 11% to a staggering \$70 billion—and there wasn't enough good medical care to go around." (editorial, *Life* magazine, March 5, 1971)

• "Snooping on the private lives of American citizens has become so pervasive that the average person is the subject of 10 to 20 dossiers of personal information about him in the files and computer data banks of government and private agencies, a Senate subcommittee was told recently. Two lawyers and a social scientist testified that most Americans are only vaguely aware of the extent to which they are watched and that the controls over abuse of information gathering and dissemination are limited. One said that the chilling effects of snooping is leading the nation toward a "dossier dictatorship." (By Richard Holloran, *The New York Times News Service*, Feb. 24, 1971)

Jane's jump rope

By ROSALIE W. DOSS

Hippety-hop! Hippety-hop! Hippety-hop!

Jane swung her new jump rope over her head. When it came down and touched the ground, she jumped.

"One, two, three, four, five, six, seven, eight, nine, ten," counted Jane. She jumped up to twenty-six. Then her arms got tired and she missed.

Nancy and Alice came by. They stopped to watch Jane jump.

Hippety-hop! Hippety-hop! Hippety-hop!

Jane showed Alice and Nancy how she could jump rope. She jumped so fast, the rope became a blur. Then Jane slowed the rope until it barely moved.

"Jumping rope looks like fun," said Nancy.

"I wish I could jump rope," said Alice.

"Come jump with me," said Jane.

First, Jane and Alice swung the rope for Nancy.

Then it was Alice's turn to jump. Jane and Nancy twirled the rope for her.

Finally it was Jane's turn. This time Jane's arms did not get tired. Alice and Nancy swung the rope for her. Jane counted to forty before she missed.

Hippety-hop! Hippety-hop! Hippety-hop!

"I like to jump fast," said Alice.

Hippety-hop! Hippety-hop! Hippety-hop!

"I like to jump slow," said Nancy.

Hippety-hop! Hippety-hop! Hippety-hop!

"Do you know how I like to jump?" asked Jane.

"How?" asked Alice and Nancy.

"I like to jump with friends. Sharing a jump rope is the most fun of all," said Jane.

Hippety-hop! Hippety-hop! Hippety-hop!

"Ten, nine, eight, seven, six, five, four, three, two, one. Sharing anything is fun!" sang Alice and Nancy.

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The strange ribbonfish

By THELMA C. CARTER

When considering clever antics in deep ocean water, one finds some creatures called ribbonfish that are amazing. This thin, flat fish looks like a long length of striped ribbon. It has a long line of fins on its back. These start with a crest of fins on the head and taper down to the tail.

The ribbonfish resembles a giant water snake or serpent. Some ribbonfish are twenty to thirty feet in length, as long as small boats. They are only one to two feet in height and one to two inches thick at the broadest part.

Ribbonfish are fast swimmers. They cleverly swim in and out among other big ocean fish and animals. Their long, spikelike fins serve as a protective device against their enemies.

The twilight zones of the oceans, where the water becomes very deep and dark, are the homes of the big ribbon-

fish. Great whales, sharks, squid, cuttlefish, and jellyfish also live in these twilight zones. Ribbonfish feed upon smaller fish living near the ocean surface.

When ribbonfish are young, they are so thin that they are more or less transparent. When brought to the ocean surface in nets, they look like glassfish, with only the skeleton frame of their bodies showing through.

Ribbonfish are sometimes called bandfish because of their peculiar stripes or markings. They are related to the huge oarfish.

We find many interesting creatures in the world God has created. "O Lord, how manifold are thy works! . . . the earth is full of thy riches. So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts" (Psalm 104:24-25).

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Faithful in all things

By VESTER E. WOLBER, TH.D.
Religion Department, Ouachita University

International

March 28, 1971

Matthew 25: 14-30

Although the Lord did not see fit to give a formal interpretation of the parable of the Talents, it is quite certain that it was intended to be escatological in nature. It is preceded by the parable of the wise and foolish maidens, which parable closes with an appeal for watchfulness in view of the return of the Lord; and in its closing application it refers to "outer darkness" where men "weep and gnash their teeth"—in Hell.

Jesus seemed to assume that the allegorical nature of this parable would make its meaning quite obvious. In a general way, the man who distributed his talents represents Christ, and the settling of accounts with the servants suggests final judgment.

Since our study consists altogether with the interpretation and application of this parable, it seems best to draw a few observations from the parable and let those constitute the framework of our lesson for the day.

1. The Lord intrusts "talents" to his people in keeping with their abilities. The talent was a measure of weight for evaluating gold and silver, but because of this parable the term took on a much broader connotation and came to mean a person's God-given, latent abilities.

The Apostle Paul must have had in mind about the same thing when he wrote of various "gifts" bestowed on Christians by the Spirit (1 Cor. 12).

2. Whatever talents we possess are held in trust, and are to be employed in the interest of God who owns them. Since God, as sovereign, bestows talents and gifts it follows that man must acknowledge his stewardship of talents by using and employing them on God's behalf.

The whole of life is involved in this stewardship. The really big question is not "What are you doing with your dramatic talent?"—your athletic ability, or your beauty, etc.—but "What are you doing with you?" One is obligated to take that which life has given him, develop it, and make proper use of it.

3. As we make proper use of our assets they reproduce. The man with five talents traded with them and produced five more. So also the man with two. In real life the person who makes full use of his skills often develops new and

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related skills even as he develops and heightens his original skills.

4. Our Lord is pleased with one who practices stewardship of life, and rewards him.

5. The person who tries to hide his talent and return it unused unto the Lord does so because he does not love God and is not pleased to serve him. It is always the man who rebels against God that thinks him to be a hard master. He who steadfastly refuses to submit his way unto the Lord in trustful submission, but stands in hostile defiance of him, will ultimately find God to be what he had thought—harsh and stern. The person who will not submit to the yoke of trustful submission and serve the Lord will finally have to submit to the stern reality of God's wrath.

6. The primary cause of disaster in this universe is not that God is stern and severe in exacting punishment, but that rebellious men are "wicked and slothful." It has often been said that a loving God would not condemn the wicked; but, to the contrary, one could hardly love and trust a God who is morally indifferent.

In this insane and polluted world we are beginning to catch foregleams of man's future upon earth. If men are to live together on the earth they will have to live in harmony, and if they are to live in harmony they must live in moral justice. The one who defies God and refuses to serve him is opposing his own best interests.

7. If anyone fails to utilize and develop his assets he will lose them. The central idea which runs through this parable is that one must take life seriously and take his stewardship seriously. Golden opportunities do not continually file past one, begging to be taken—not in this life—and lost opportunities cannot often be recaptured. Furthermore, a human being will have to live forever with the consequences of his stewardship—good or bad.

8. The end sentence of the parable seems best to be thought of as a part of the application. It alludes to the final

abode of the wicked, a place of "outer darkness", where men weep in sorrow and gnash their teeth in anguish and regret.

The parable and its ending remind us that the race of life is not a warm-up, nor a trial-run; it is the final race and we won't get a chance to enter any other meet.

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The betrayed and the betrayer

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

Life and Work

March 28, 1971

John 6: 70-71; 12: 4-6;
13: 1-2, 11, 18-30; 18: 1-5

Background

Judas was surnamed Iscariot. He was chosen to be an apostle (Mt. 1:4; Mk. 3:19; Lk. 6:16; Acts 1:17).

Judas was treasurer of the disciples (Jn. 12:6; 13:29).

His covetousness was exemplified by his protest against the breaking of the box of ointment (Jn. 12:4-6).

His covetousness was exemplified by his bargain to betray Jesus for a sum of money, 30 pieces of silver (Mt. 24:14-16; Mk. 14:1, 11; Lk. 22:3-6; Jn. 13:2).

His apostasy is revealed in John 17:12.

He betrayed the Lord (Mt. 26:47-50; Mk. 14:43-45; Lk. 22:47-49; Jn. 18:2-5; Acts 1:16-25).

He then returned the money to the rulers of the Jews (Mt. 27:3-10).

Judas hanged himself (Mt. 27:5; Acts 1:18).

Prophecies concerning Judas: (Mt. 26:21-25; Mk. 14:18-21; Lk. 22:21-23; Jn. 13:18-26; 17:12; Acts 1:16, 20; Ps. 41:9; 109:8; Zech. 11:12, 13).

Decision and deed

The most awful name in human history is that of Judas Iscariot. He was the arch-hypocrite of the centuries and betrayed the lovely Son of God. Few other men ever had greater privileges and none ever abused them so wickedly. Judas returned evil for good, hate for love, and that to the holiest, purest and most kindly Being who ever walked this earth in human form. So the name "Judas Iscariot" is now a synonym for all that is unholy, vile, and traitorous.

Jesus gave Judas every conceivable opportunity to be saved and live the consistent Christian life in real loyalty. Think of the many advantages Judas was privileged to have in being so closely associated with Jesus. He heard Jesus pray, preach, and teach; watched him heal the blind, raise the dead, and perform other miracles. Yet, in spite of all this, Judas chose not to follow Jesus as his Saviour and Lord.

Judas' choice in not becoming a Christian was a deliberate choice on his part and he is totally responsible for his unwise, foolish choices. Deliberately he betrayed his best friend. Willfully he turned his back and hardened his neck against Christ. He betrayed the Son of God with a kiss for only a paltry, in-

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significant 30 pieces of silver or the equivalent of approximately 20. W. T. Conner says:

"Man's own perverse will is the only thing that keeps any one from being saved. God goes as far as he can, consistently, with his own nature and with his moral government of the world, to save any man and all men.

"God rejects men, then, only on the ground of their perversity, particularly their unbelief. This means that God shuts out only those who shut themselves out. He will not force them to come in. For their destruction all the blame is on them, none on God. He cannot save those who will not be saved."

These statements are particularly true of Judas. Judas deserves the blame for his unbelief. He had every opportunity, yet he deliberately chose the path that led to doom.

Judas betrayed Jesus in spite of the kindness, goodness, and love of Christ that was offered to him and all other men. Christ lived a kind life; he was the epitome of real love and kindness in the truest and fullest sense of those terms. Christ taught kindness by his actions in daily conduct more than by his lips. Examples to prove this are too numerous to mention.

Christ went out of his way to be kind to people, as is illustrated by the harlot and "the woman at the well." Judas never met a kinder person than Jesus; Jesus evidenced kindness to Judas on many occasions. Without any hesitation, it can be truthfully stated that Jesus never mistreated Judas in any way.

Possessed of Satan

Why did Judas act the way he did in spite of the kindness and love Christ manifested toward Judas? Judas became literally possessed of Satan. Luke 22:3 proves this without a doubt. Judas listened to Satan rather than Christ. He gave sway to the power and influence of Satan instead of God. Judas was simply a devil-filled man. He pleased Satan by his evil life. This explains the reason why Judas betrayed Christ.

Judas had misplaced values and wrongly evaluated interest in life. Money to him meant more than decency and reputation. His thoughts concerning "this

life" outweighed and transcended his thoughts concerning eternity. Perhaps he did not know Jesus was the true Messiah. Maybe he was not convinced Christ was the only begotten Son of God. This, if it be true, in addition to other reasons, sent him to hell forever.

What a tragedy to sin against so great light while emphasizing temporal things at the expense of eternal matters. Judas was guilty of giving first-class allegiance to a fourth-rate cause and giving fourth-class concern for a supreme cause.

It should be noted that Judas had weak personal traits of character. This man proved to be selfish, indeed. His betrayal of Jesus proved that self was supreme to him as he cared not for the rights, welfare, or privileges of others. Perhaps he lacked courage or backbone. It would have taken courage and deep conviction for him to have been a loyal follower of Christ. Rather, he chose the course of a fool possessed with fear. The fact that he committed suicide proved that either he lacked courage to face life properly or he was mentally unstable, or both.

Profession only

Judas is the best example in history of a counterfeit Christian and true hypocrite. His profession and practice were far removed. While being treasurer of the disciples, he was moved from within by the leading and pulling of the devil. While claiming discipleship and even the high office of apostleship, he was in reality against Christ. Judas indicated to us how low a professed, so-called Christian can go. While his profession was there at the high-water mark, his character and heart led to his conduct of "low-water mark" calibre.

Terrible remorse of conscience seized Judas, so that he brought back the money to the priests and confessed his sin. However, these wicked friends were of no help to him. They did not pray for him to have pardon. They could not show him the way of peace. He had sold Christ for money and now the money burned like fire in his soul. In utter despair he committed suicide (Mt. 27:3-5). After Judas hanged himself, his body fell and burst asunder (Acts 1:18), a horrible reminder to all the passers-by of the sad fruits of a sinful and wicked life.

Judas "repented himself" about the money. However, he did not repent

(Continued on page 23)

INDEX

- A—Annuity Board, commended (L) p4.
- B—"Beacon lights," hoboes helped p7; "Baptist beliefs," eternal life p9.
- C—Capital punishment (L) p5; Clarksville, Second, burns note p5; Crisco, Carl Wayne, licensed to preach p6.
- H—Hingston, Robert A. (FS) p2.
- P—Personal consecration (IMSI) p4.
- R—Riley, Bob, and Ouachita action (L) p5.
- W—Woman's Viewpoint, "just rewards" p6; Whitehurst, Darrell, to Jonesboro p6.

Life and Work

(From page 22)

toward God nor have faith in Jesus as Saviour. So the poor, hopeless, devil-possessed man, Simon's son, who had been moral and numbered with the apostles, who had preached and worked miracles and had been trusted by the apostles, died without Christ to spend eternity in torment. As Jesus said of him, "It had been good for that man if he had not been born" (Mt. 26:24).

Conclusion

In conclusion, we surmise that Judas was a man who lived in most intimate contact with Jesus, who addressed Judas as "friend." Being filled and possessed with the power of Satan, he willfully said "no" to Jesus and chose the path of covetousness, selfishness, and unbelief that ultimately led to torment. Jesus cannot be blamed with the conduct and deeds of Judas. Judas is totally to be blamed himself because he turned his back on Christ's salvation and stubbornly turned his will away from the love and kindness of the One Altogether Lovely.

* * *

Mother: "Be sure to wash your arms before you put on a clean shirt."

Junior: "For long or short sleeves?"

* * *

Nominations, please

Nominations for the annual selection of the "Mother of the year" and the "Father of the year" under the sponsorship of the Arkansas Baptist Newsmagazine are now open.

Deadline for both "Mother of the year" and "Father of the year" nominations is April 15. These must be received in the office of the Arkansas Baptist Newsmagazine no later than the dates specified. Please type and send a recent photo. Judges will be an independent panel.

Nominees must be a member of a Southern Baptist church and cannot be an employee or relative of a Baptist Building employee.

THE UNSEAMLY A smile or two

"Mother," asked little Bobby one day when the entire family was present at dinner, "will the dessert hurt me this time, or is there enough for everybody?"

* * *

--Wife reading her husband's fortune on a scale card: "You are a leader with a magnetic personality, witty and attractive to the opposite sex."

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Attendance Report

March 14

Church	Sunday School	Training Union	Ch. Adds.
Alicia	58	35	
Banner, Mt. Zion	35		
Berryville			
First	148	42	
Rock Springs	79	58	
Blytheville, Calvary	253	136	2
Booneville, First	280	220	
Camden, First	440	76	1
Charleston, North Side	85	49	
Cherokee Village Mission	86	36	
Crossett			
First	500	133	
Dumas, First	275	53	3
El Dorado			
Caledonia	39	21	
Temple	37	27	
Farmington, First	99	38	
Forrest City, First	504	153	
Ft. Smith			
Enterprise	56	34	
First	1,273	520	4
Grand AVenue	737	278	5
Moffett Mission	32		
Gentry, First	191	63	
Greenwood, First	302	146	
Hampton, First			
Harrison, Eagle Heights	195		
Helena, First	352		5
Hope, First	463	175	
Hot Springs, Lakeshore Heights	107	37	
Jacksonville			
Bayou Meto	146	70	
First	405	105	3
Marshall Road	361	139	2
Jonesboro, Central	532	194	14
Lake Hamilton	93	30	
Lincoln, First	137	47	3
Little Rock			
Crystal Hill	141	63	1
Geyer Springs	696	247	5
Life Line	739	172	2
Luxora, First	73	34	
Magnolia, Central	649	195	
Marked Tree, First	175	79	
Melbourne			
Belview	135	59	
First	127	57	
Monroe	64	17	
Monticello			
Northside	123	67	
Second	211	82	
Mountain View, Arbanna	231		
Murfreesboro, Mt. Moriah	47	13	
North Little Rock			
Baring Cross	588	217	4
Southside Mission	37	11	
Calvary	380	150	4
Gravel Ridge	176	111	4
Highway	155	65	1
Levy	440	87	1
Sixteenth Street	63	44	
Sylvan Hills	248	81	
Paragould, East Side	280	117	
Paris, First	405	201	
Pine Bluff			
Centennial	195	58	
East Side	204	114	
First	694	126	4
Green Meadows	57	22	
Second	194	70	1
South Side	682	199	1
Tucker	14	7	
Oppelo	17	14	
Van Buren, First	444	167	5
Jesse Turner Mission	17		
Vandervoort, First	45	13	
Walnut Ridge, First	281	120	
Chapel	38	19	
Warren			
Immanuel	239	94	2
Westside	76	49	

* * *

A gentleman living in Washington, D. C., has invented a woman's handbag with a zipper on the bottom. He says, "That's where everything is when she wants it, isn't it?"

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Southern Baptist datelines

Rust, Young join staff of New Orleans Seminary

NEW ORLEANS (BP)—The board of trustees for New Orleans Seminary here elected a Louisiana Baptist pastor and a California Baptist editor to key positions during their annual meeting here. Ray P. Rust, pastor of First Church, Bastrop, La., was named executive assistant to the president, effective April 5, and J. Terry Young, editor of the California Southern Baptist, Fresno, Calif., was elected associate professor of theology.

Rust has been pastor of the Bastrop church for the past 15 years, and has been president of the Louisiana Baptist Convention and a member of the Southern Baptist Convention Executive Committee. He is chairman of the board for the Louisiana Baptist Message.

A native of Shreveport, La., Rust is a graduate of Louisiana College, Pineville, La., and New Orleans Seminary. He received an honorary doctor of divinity degree from Louisiana College in 1963.

Dr. Young has been editor of the weekly newspaper published by the Southern Baptist General Convention of California for the past eight years. Formerly a pastor, he served Village Church, San Lorenzo, Calif.; First Southern Church, Chula Vista, Calif.; and Algoa Church, Algoa, Tex.

He is a graduate of Baylor University, Waco, Tex., and Southwestern Seminary, Ft. Worth where he received the doctor of theology degree. Currently, he is a member of the Baptist Joint Committee on Public Affairs, Washington, D. C.

In other actions, the trustees voted to develop a set of criteria to control the seminary's investment policies, approved increases in matriculation fees for doctoral students to the same level as those used by the other five Southern Baptist Convention seminaries, and promoted two assistant professors to associate professors.

Named associate professor of childhood education was Mildred Souther, and promoted to associate professor of biblical introduction and archeology was George Kelm.

The inauguration of Grady C. Cothen as sixth president of the seminary was set for May 7-8, 1971.

The seminary trustees also passed resolutions of appreciation for two resigning professors and two retiring professors. They expressed thanks to resigning communication professor Joe H. Cothen who has accepted the pastorate of Oakpark Church, New Orleans, and to associate professor of pastoral theology Harry J. Rowe.

Retiring professors honored by the board were C. E. Autrey, former evangelism professor and former head of the SBC Home Mission Board's Evangelism Division; and William A. Mueller, former professor of theology, who will be teaching in Taiwan next year following retirement.

Sabbatical leaves were granted to two professors for the 1971-72 school year, and preliminary approval was given for sabbaticals for three professors in 1972-73. Scheduled for leave next year were Kelva Moore, professor of history and philosophy of education; and Wilbut Swartz, professor of speech.

Three professors were given the title, "professor emeritus," by the trustees—Dr. Mueller, professor emeritus of theology; J. Wash Watts, professor emeritus of Old Testament and Hebrew; and Roy Beaman, professor emeritus of biblical introduction.

Epileptics home in East Germany

EISENACH, East Germany (BP)—What is perhaps the only Baptist home anywhere for incurable epileptics is located near here in a farm setting in the German Democratic Republic (DDR).

The home, which will celebrate its centennial in 1974, has 150 patients between the ages of 18 and 80 and is maintained by the Union of Protestant-Free Churches (predominantly Baptist).

Rolf Dammann, general secretary of Baptist work in the DDR, said the home cares for three types of sick people—epileptics, feeble-minded, and elderly invalids. Known as the Christian Nursing Home, the social care center was founded by the Bretheren, who merged with the larger Baptist movement in Germany in 1942 to form the Union of Protestant-Free Churches.

When Germany was partitioned after World War II, the institution came under the direction of Baptists in East Germany, as did three other homes for the aged still in operation. A staff of 45 Baptists, headed by Gerhard Wutzer as manager, operates the home. Five of the staff are young people serving "One Year for God," Dammann said.

Only a small number of patients come from Baptist churches, he added. The majority were referred here by public social welfare agencies, and state funds are used to finance their care, Dammann said. Baptist churches and individuals provide the remainder of the funds.

BULLETINS

NORMAN PARK, Ga. (BP)—The board of trustees for Norman College has voted to close the Baptist-owned junior college and cease operations after its June 6 commencement. The trustees also voted to ask the Georgia Baptist Convention to assume all assets and liabilities, and to consider using the property for a Baptist Assembly of South Georgia.

The twin decisions were made after hearing President Thomas E. Renfroe report that he could only foresee an enrollment of 121 students for next September, not enough to carry the financially-plagued school another quarter. Renfroe said that present enrollment is 170 students.

BRATISLAVA, Czechoslovakia (BP)—Government authorities in Czechoslovakia have refused to permit Baptists to build a new church here, the capital of the Slovakian region. Instead, the officials have proposed that Baptists remodel an existing building somewhere. But they have not offered to help find a suitable building for the church.

The 400-member congregation is the largest Baptist church in the country, and meets in an old building, Czechoslovakian Baptist leaders told European Baptist Federation leaders recently.

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