

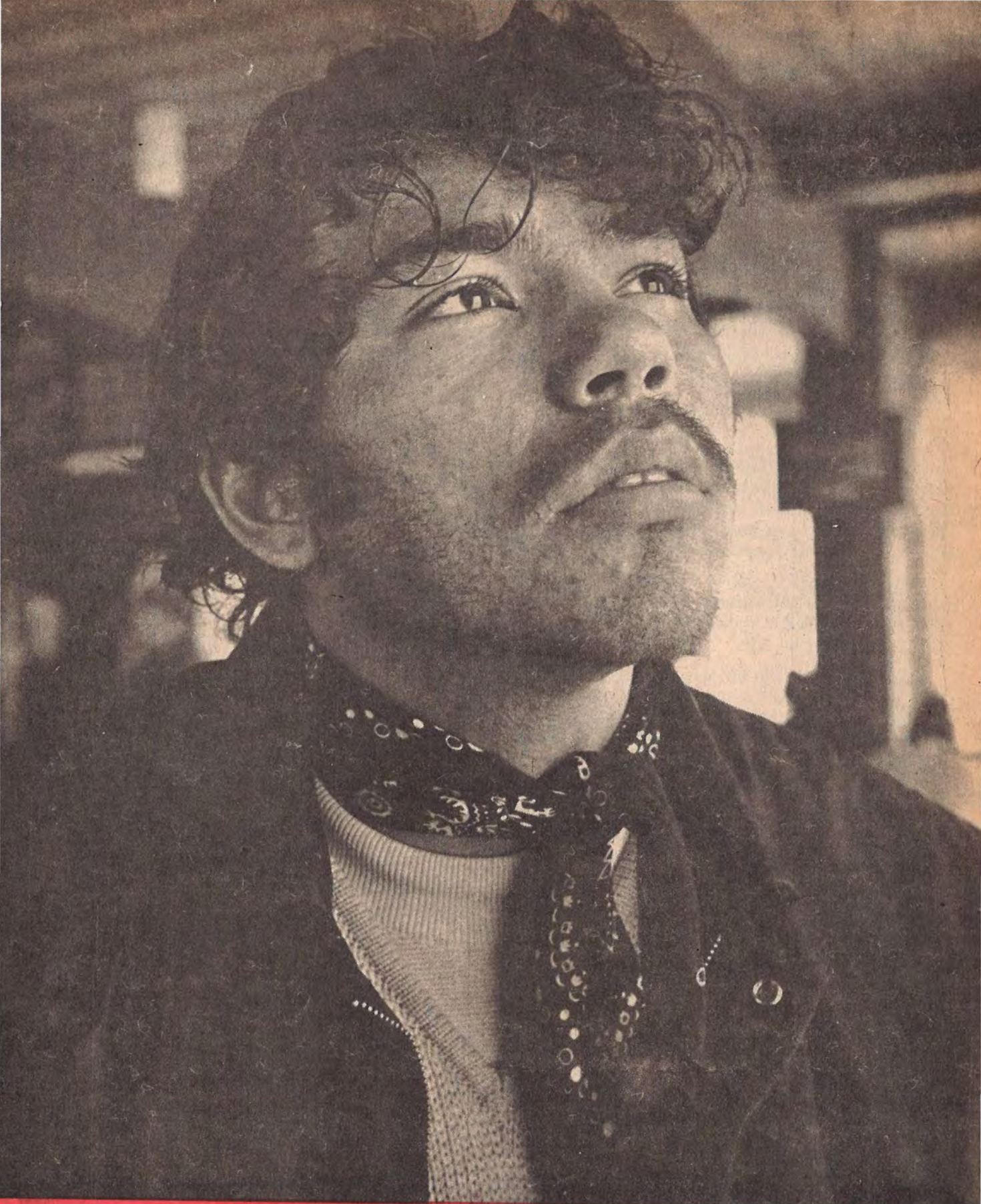
1-21-1971

January 21, 1971

Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

January 21, 1971

Ethical plumb line

Since 1946, Rotary International has had its "Four-Way Test," which it keeps before its members to help them test the "things we think, say or do." And through Rotarians, the "Test" has been widely distributed through schools and other institutions.

Purposely simple and brief so that it can be easily kept in mind, the Four-Way Test is:

1. Is it the TRUTH?
2. Is it FAIR to all concerned?
3. Will it build GOODWILL and BETTER FRIENDSHIPS?
4. Will it be BENEFICIAL to all concerned?"

Many who know about the Four-Way Test do not know that it actually was developed first by a bankrupt firm, back in the depression, and proved itself there over a period of many years before being adopted and copyrighted by Rotary.

Herbert J. Taylor, one of Rotary International's all-time greats, who is given credit for devising the Four-Way Test, tells the story of the Test, in a leaflet published by RI.

Soon after Mr. Taylor accepted assignment by the creditors of Club Aluminum Company, back in 1932, of the task of saving the firm from bankruptcy, he worked out the Test for use of himself and the firm's officials and employees.

The company was a distributor of cookware and other household items. At the time it owed its creditors more than \$400,000 beyond its total assets. Through a \$6,100 loan from a Chicago bank, the company was able to stay open long enough to plan a recovery strategy.

Taylor and his associates faced up to the fact that "while we had a good product our competitors also had fine cookware with well-advertised brand names."

With tremendous obstacles and handicaps facing them, they determined to develop in their organization "something which our competitors would not have in equal amount." So they decided their distinctives should be in "character, dependability and service mindedness of our personnel."

They determined to be very careful in the selection of personnel and to help those of the firm's payroll to become better men and women as they progressed with the company.

Working out the Four-Way Test and getting it accepted paved the way for truth in advertising, a

wholesome concern for the welfare of others—even of competitors—and led to confidence and goodwill for the firm that proved of inestimable value. Needless to say, the company not only saved its life but has developed into a much bigger and better firm.

The Four-Way Test is copyrighted. But it is still free for copying by all of us in all aspects of our lives.

Erwin L. McDonald

IN THIS ISSUE:

A MISSIONS TRIP by BSU members is the story depicted on this week's COVER. The story and photos on Baptist work and Mormonism in Salt Lake City, Utah, begins on page 6. See also an editorial on Mormonism on page 3.

* * *

THE OUTLOOK for SBC foreign missions in 1971 is encouraging. See page 14 for this story.

* * *

CHRISTIAN CAMPERS now have their own organization. To find out more about it, see page 15.

* * *

BAPTIST LEADERS favor a church information service, the latest VIEWpool shows. It is found on page 18.

Arkansas Baptist newsmagazine

January 21, 1971
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Editor, ERWIN L. McDONALD, Litt. D.

Associate Editor, MRS. E. F. STOKES

Managing Editor, MRS. WILLIAM L. KENNEDY

Secretary to Editor, MRS. HARRY GIBERSON

Bookkeeper, MRS. WELDON TAYLOR

Mail Clerk, MRS. GARY LARUE

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

Spread of Mormonism

The more I see of Mormonism, with its strange doctrines based on non-biblical "scriptures," the more I am made to wonder at the rapid spread of this cult which came into existence as recently as 1830. (For a report on a recent visit to Salt Lake City, center of Mormonism, see an article elsewhere in this issue.)

"We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God." This is Article 8 of "The Articles of Faith," a series of statements written by Joseph Smith, founder of The Church of Jesus Christ of Latter-day Saints, and contained in one of the Mormons' sacred books, *The Pearl of Great Price*.

While the Mormons have many reservations about the acceptance of the Bible and their leaders have rewritten and added to the Bible extensively, they accept the *Book of Mormon* as being a perfect revelation of God through Joseph Smith. In addition to the *Book of Mormon* and *The Pearl of Great Price*, they have still another sacred book, *Doctrine and Covenants*. For an eye-opening revelation of what these books are like, and what Mormons have done to the Bible, see Anthony Hoekema's *The Four Major Cults*, Mormonism, Jehovah's Witnesses, Seventh-Day Adventism, and Christian Science, published by Erdmans, 1963.

Guest editorial

Extremists in the church

The extremists should get together. That is right! The Far Right and the Far Left share too much common ground to remain apart. This is especially true in their views of the church in these explosive years of the 70s.

What is jointly held by the Far Right and the Far Left? Primarily, their common view of the *mission* of the church. It is not in their concept that the church is the Bride of Christ, the proclaimer of the Good News. The church becomes a means of projection of the particular cause—Left or Right—and that alone. Restated, the church, for the extremists, becomes only a medium of promoting the espoused cause. All that the extremists see in the church is a channel to promote their views *only*. It may be segregation, integration, fluoridation, internationalization, or you name it. To them, the church exists only for their cause.

The method of treating the church is the same—Right or Left. Their aim is to destroy the church, or, more often, to let it die of neglect.

As to how a cult such as Mormonism can spread, Mr. Hoekema lists ten factors:

One of the first things we may learn from the cults is the importance of having definite convictions about matters of faith. This is a strong characteristic of the cults. If you ask a cultist what he believes, he will be glad to tell you.

A second lesson we may learn from the cults is the importance of knowing the Scriptures. Cultists readily quote Scripture passages. But the inability of many church members to quote Scripture in support of their beliefs stands out in bold relief.

Another is zeal for witnessing. Still another is: use of the printed page.

Others include: a strong sense of urgency; the assigning of a large role to laymen; the sense of dedication found in the workers; teaching the workers definite techniques for witnessing; having a willingness to endure ridicule; and facing up to the fact that the Christian faith has a contribution to make to good health.

If a heretical system of beliefs such as those held by Mormons can be "sold" by these approaches, how much more the true Christian faith. This says something to us Baptists.

They withhold their money and their influence. They often brag about their "holy" withholding of money and have no twinge of conscience in doing so. Their interpretation of the mission of the church is the same. Their method of church destruction is the same in both cases. They have much in common. They should get together.

Both have one fatal flaw. They conveniently forget to whom the church belongs. Christ claimed no physical assets while here among us, but he did say, "Upon this rock I will build my church." It is his church—he will keep it. Stronger and more deviant extremists have attempted to destroy the Bride of Christ. Any man is quick to defend his bride. Do you think Christ will allow you to harm his Bride? Do you, really?—Rheubin L. South

(Editor's note: Dr. South, a former president of the Executive Board of the Arkansas Baptist State Convention, recently began his twentieth year as pastor of Park Hill Church, North Little Rock.)

Professionalism is fatal

For good or bad many things are vanishing from the earth. The image of the country doctor, the general practitioner who sat through the night with critically ill patients, is no more. Computerized answers from big firms now come to their thirty-year customers. There are more and more unlisted phone numbers. High-rise apartments seal hermetically many people from an unannounced neighborly call. Receptionists, in some offices, must take courses on coolness and formality. Children often may not see their parents except by appointment. A client often may read completely two out-of-date national magazines while awaiting his confirmed appointment with a big wheel. I have conducted funerals with paid pallbearers.



DR. ASHCRAFT

Fringe benefits, tenure and special dispensations are often the first items discussed even among church-related positions. Many people are laying bricks while only a few are building the cathedral. Babies have innocently exchanged parents by careless attention to name plates by uninterested attendants.

Costly instruments left inside surgery patients contribute to the rising cost of medical

services. One may find himself waiting in line in his own bank while the new teller seeks his balance to see if he is good for a \$10 petty cash check. For good or bad, things have changed.

Is there any area, sanctuary, or presidium on the globe where certain courtesies, amenities and earthiness may be preserved? Yes, indeed, the church. The church is designed as the repository of these certain graces. God feels everyone, sinner and saint, should be greeted with a friendly welcome into his house. He shouldn't be required to give his social security number, blood type, insurance company or banker. He should have the right to shake hands and receive the benediction of the pastor in a relaxed, informal manner. He should be allowed to feel that the pastor is the one man on earth to whom he may go without hesitation to share his most heartbreaking sorrows and heartbreaking burdens. He is important enough for his name to be known among the faithful. The church remains the one place where humanity and earthiness reside and where we also can sit together in the heavenlies with Christ Jesus our Lord.

The ministry is a profession but professionalism is fatal to the ministry. The pastor needs much help to maintain and preserve the non-professional concept of the high calling. The people who really care will help him in his almost impossible job.

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

The people speak

Cigarettes and alcohol as health hazards

(Copy of letter sent to U. S. Senators, Representatives, President Nixon, and to communication officials)

This is to express appreciation of the Executive Board of Delta Baptist Association for the absence of cigarette advertising via radio and television. We feel that a debt of gratitude is owed to the legislators and federal agencies responsible for the legislation which has banned such advertising.

This is also to express our concern as to the advertising of another commodity, alcoholic beverages, which is equally damaging to the health and welfare of our country. We feel that the national interest would be served if legislation could be passed which would eliminate this advertising.

It is our hope that attention will be

given to this matter by those who are in position to initiate and enact such legislation.—Mason W. Craig, Clerk, Delta Baptist Association

Stracener footnote

Your editorial about Dr. W. G. Stracener "Retiring Editor Heads Florida State Convention" (Dec. 24), is much appreciated.

Your readers may be interested to know that Dr. Stracener was a member of First Baptist Church, Pine Bluff while a layman in the advertising field during the 20's. A little later he was Y. M. C. A. secretary in Crossett. In the early 30's he resigned from the Y. M. C. A. in Georgia in order to accept a Georgia pastorate. His Florida churches were Madison Baptist and Riverside Baptist, Miami. He is a native of Louisiana.—Bruce H. Price, Newport News, Va. 23607

Deaf Christians receive awards

Two deaf members of First Church, Little Rock, recently received "Talking Hands" pins for faithful service in places of leadership in their church's ministry to the deaf and for "dedication of time, talent, and possessions in sincere Christian witness," Robert E. Parrish, First Church's minister to the deaf, reports.

Receiving the awards were Arthur Crow, a teacher at the Arkansas School for the Deaf, and Ted Marsden, a deacon of his church and a retired teacher from the School for the Deaf.

According to Mr. Parrish, the design on the "Talking Hands" pin is the deaf sign for "Jesus," the middle finger of each hand touching the palm of each hand, indicating nail prints in the hands of Christ.

Arkansas child ministry featured

Arkansas Baptist Family and Child Care Services, Little Rock, is featured in a series of articles on Christian social ministries appearing in the February issue of *Royal Service*, Woman's Missionary Union magazine for adults.

Johnny Biggs, family and child care worker, discusses the use of community resources in carrying out counseling, family rehabilitation, work with juvenile delinquents and establishment of foster homes in the area.

Booneville First plans building

Ground breaking for a new sanctuary for First Church, Booneville, has been announced for next July 18. Announcement of the date was made recently by Jeral Hampton, chairman of the church's building committee.

an auditorium seating capacity of approximately 500. In addition, there are included in the plans a small chapel, a choir rehearsal room, library, office space, some adult Sunday School departments, and other features of the modern church. It will be constructed on the lots just north of and adjacent to the present church building, and will be connected to the educational building which was completed in 1958.

First Church held a week-long celebration of its 100th anniversary in 1968, with five former pastors participating in the services. At that time, plans were formulated for the present building program, and the theme "Building for the Second Century" was adopted.

The present pastor, D. Hoyle Haire, recently completed his fifth year of service there.—Church Report



Three Arkansas men, Mason Craig (left), McGehee, Jay Heflin (center), Little Rock, and Hugh Cantrell, Arkadelphia, discuss the schedule at the Lay Consultation Conference held in Nashville, Tennessee in December. Over 300 laymen from throughout the Southern Baptist Convention were present to discuss lay involvement.

(Brotherhood photo by Wall)

Deaths

Mrs. James C. Duke

Mrs. Lillian Bernice Sawyer Duke, 57, North Little Rock, wife of James C. Duke, died Jan. 11.

She was a retired secretary for Balch, Pratt, and Priddy, certified public accountants. She was a member of the Dorcas Bible Class at Baring Cross Church, and Auxiliary 37 of the Brotherhood of Locomotive Engineers.

Other survivors are two sons, James T. Duke of Little Rock and William A. Duke of North Little Rock; four daughters, Mrs. Carolyn Jean Jackson and Mrs. Virginia Sue McNary of Jacksonville and Mrs. Emma G. McGuire and Miss Barbara A. Duke of North Little Rock; a brother, B. P. Sawyer of St.

Louis; three sisters, Mrs. Bertie Oholendt, of Mabelvale, Mrs. Evelyn Thorne of Brucetown, Tenn., and Mrs. Viola Youngblood of Little Rock, and ten grandchildren.

James F. Lumpkin

James F. Lumpkin, 77, Little Rock, died Jan. 13. He was the retired owner of the Times Produce Company at Little Rock and a member of Second Church. He was a veteran of World War I.

Survivors are his wife, Mrs. Goldie Beckham Lumpkin; two daughters, Mrs. Melvin T. Murphree of Little Rock and Mrs. W. H. Albritton of Bristol, Cal.; two brothers, John Hooks of California and Ben W. Hooks of Little Rock, and seven grandchildren and two great-grandchildren.



Arkansas BSU-ers invest holidays in visit to Salt Lake City field

BY THE EDITOR

Taking advantage of a long end-of-the-year holiday, four Arkansas Baptist Student Union workers spent a busy week-end in Salt Lake City Jan. 7-11, accompanied by James Smalley, BSU secretary for Little Rock, and the editor of the Arkansas Baptist Newsmagazine.

Making the trip were Dianne Ferrell, English major at Southern State College, Magnolia; Marilyn Harlan, BSU secretary and graduate student in psychology at Arkansas State University, Jonesboro; Joe McCarty, pre-med student at Henderson State College, Arkadelphia; and Jerry Foshee, major in manual arts therapy, State College of Arkansas, Conway.

Two things were strikingly different to the visitors from what they have been accustomed to in the Wonder State: the weather and the preponderance of Mormons and scarcity of Baptists.

Oldtimers in the area said the month-long blizzard still in progress when the Arkansans landed was by far the severest

in the history of Salt Lake City. The ground had been blanketed in snow for weeks and the snow was still falling, and temperatures had not been higher than 11 degrees for several days.

Coming out of the heart of "the Bible Belt," where there are more Baptists than people, almost, it was something different to see from 25 to a hundred in attendance at Baptist worship services rated "good." (The seven converts baptized by Pastor-Director Joe H. Music into the fellowship of University Baptist Church Ministries in the 2½ years he has been there is also considered substantial for the field.)

Purpose of the trip, worked out between Arkansas Baptist State Convention Student Director Tom Logue and Executive Secretary Darwin Welch of the Utah-Idaho Southern Baptist Convention, was to give the Arkansans young people first-hand contact with this pioneer mission field and to afford Baptists in Salt Lake City fellowship and encouragement.

The occasion for fellowship was heightened by the billeting of the visitors in two of the Salt Lake City Baptist homes—those of Dr. and Mrs. Music and of Pastor and Mrs. Chester Bunch, of Holliday Baptist Church.

The Arkansans took advantage of opportunities going and coming, as well as while in the city, to get acquainted with people, particularly young people, and witness to them. They were alert, also, at listening, especially to the Salt Lake City Baptist leaders.

Judging from comments from both sides of the Baptist project, the trip was quite worthwhile, despite the handicap of bad weather. Some of the Arkansans young people, now with first-hand contact with this challenging field, are considering the possibility of returning for further mission involvement.

The editor's camera-eye-view follows with some of the highlights of the visit.



BIGGEST LIBRARY: Joe H. Music, right, pastor-director of University Baptist Church Ministries, Salt Lake City, and Pastor Chester Bunch of Holliday Baptist Church, Salt Lake City, look at a book in the newly established religious library in the University Baptist Center. With a total of 1,500 volumes now accessioned and in use, the library, named for the late Lt. Col. Paul O. Backer, of Huntingdon Park, Calif., is said to be the largest non-Mormon religious library within a radius of several hundred miles.



PLANNING SESSION: the Arkansas visitors held this planning session at the University Baptist Church Ministries building in Salt Lake City as they looked forward to conducting the Sunday services at the University Baptist Church (in the morning) and at Holliday Baptist Church, Salt Lake City, (in the evening). The program featured personal testimonies and religious folk songs sung by the group to a guitar accompaniment by Jerry Foshee. Left to right: Miss Harlan, Foshee, Miss Ferrell, McCarty, and Smalley.

ALONG THE WAY: these seatmates on the jet transport into Salt Lake City were among persons to whom the Arkansas BSU-ers witnessed en route. The young men are from the state of Washington and the young lady from Louisiana.



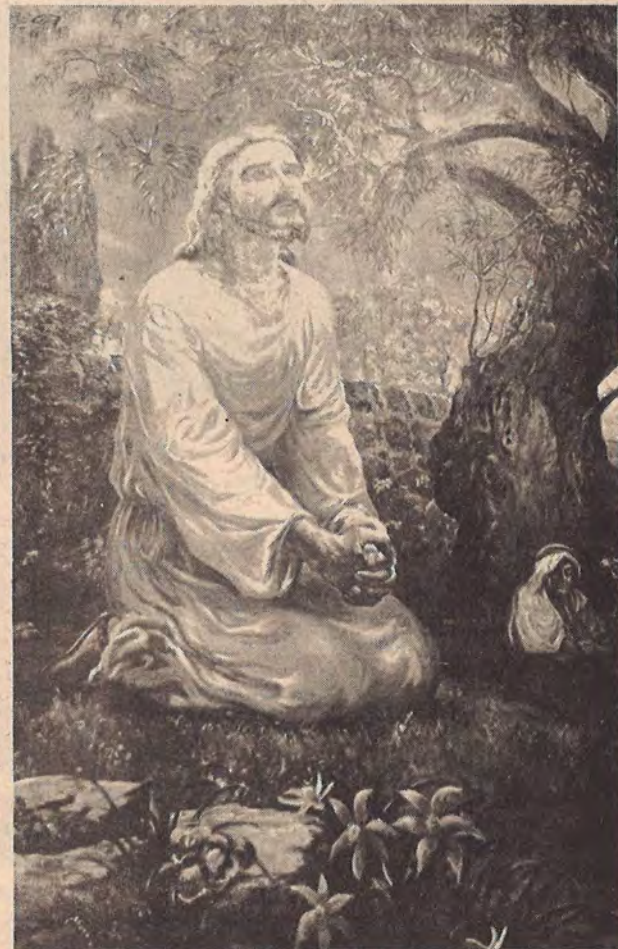
DIALOG: on the way into Salt Lake City via Texas International jet, BSU Director James Smalley, Little Rock, (right) witnessed (and was witnessed to) as he visited with a young Mormon returning home from two years as a volunteer missionary in Mexico. The Mormon missionaries and their families provide the necessary financing for their mission assignments.



ARKANSANS Dianne Ferrell, left, and Marilyn Harlan, right, visit with Debbie Rash, of Mountain View, Wyo., a student at Stevens Henager College, Salt Lake City, at the University Baptist Church Ministries, near the campus of University of Utah. Miss Ferrell, pianist for her Baptist church back home, was attending University Baptist for the first time. She played for the service Sunday night.

SOBRIETY: University of Utah BSU President Jon Kerstetter (center) held onto his solemnity during a lighter moment with Arkansas BSU-ers (left to right) Foshee, McCarty, Ferrell and Harlan. The picture was made on the brink of a well-stocked goldfish pond in the elaborate U of U Student Center. The BSU group spent several hours on campus, visiting with students on a one-to-one, eyeball-to-eyeball basis.





MORMON ART: one of the most elaborate religion exhibitions in the country is found on the grounds of the Mormon Temple in Salt Lake City. Much of the art is illustrative of Bible events, but the exhibit culminates in art peculiar to the Mormon doctrines, giving great prominence to Joseph Smith and his "discovery" of the alleged "golden plates" in New York State that he translated into the Book of Mormon. The items here are in the Visitors' Building, visited by hundreds of thousands of people each year from all over the world. Upper left is a statue of Adam and Eve against an artist's conception of Paradise. Lower left, the crowds jeer Noah as he builds the Ark, inland and high and dry. Upper right, Jesus walks beside Galilee and calls his first disciples. Lower right, Jesus prays in the Garden of Gethsemane.



BLIZZARD: Salt Lake City was still in the throes of its most severe winter weather in history the second weekend in January, but the Arkansas BSU-ers visited this ski post in the Oquirrh hills, a few miles out of the city. Snow had accumulated to a depth of more than 100 inches in ravines of the area and was still coming down. Temperatures had hovered near or below zero for several days until a warming up that came on Saturday.

The cover



BSU PREXY: Jon Kerstetter, of German-Iriquois extraction, a native of Brigham City, Utah, and a student at the University of Utah, is currently serving as president of the Baptist Student Union on the campus of U of U. Since there are only 50 Baptists among the 23,000 students at the University, he has a small following. Approximately 70 per cent of the students are Mormon. Kerstetter became a Christian just a year ago. Now he plans to give his life to a Christian preaching ministry. He has a keen sense of humor and a deep dedication to his new calling.



STILL BUSY: Miss Elizabeth Watkins, retired Southern Baptist missionary to the Orient, teaches English and Bible truth to a Chinese and a Japanese during the Sunday School hour at University Baptist Church Ministries center. According to Pastor Joe H. Music, there are no less than 10,000 Japanese and many Chinese in Salt Lake City. Many of the Japanese families were relocated here by the U. S. Government during World War II, when the threat of an attempted Japanese military invasion of the West Coast was taken seriously.



HOMEWARD BOUND: following completion of a busy week-end assignment in Salt Lake City, Arkansas BSU-ers board a Texas International jet for the first leg of their homeward flight. Left to right: Miss Harlan, Foshee, Miss Ferrell, and McCarty.

Your state convention at work

Evangelism

Dr. Vaught to be conference speaker

W. O. Vaught Jr., for 25 years pastor of Immanuel Church, Little Rock, will speak twice at the Evangelistic Conference, Jan. 25 and 26. He will speak Monday night on "The Kingdom Is Coming," and Tuesday morning on "The Bible Meeting Human Needs."



DR. VAUGHT

He will also be on the panel to discuss "The Needs of Humanity." Dr. Vaught is a former president of the Arkansas Baptist State Convention and is presently chairman of the Executive Board of the Convention. He is Arkansas' representative on the Foreign Mission Board. Because of his long tenure of service on this board, he is very influential and highly respected by other members of the board.

The last few years Dr. Vaught has majored on Bible preaching in his pulpit. Every Wednesday night from four to five hundred people sit with open Bibles as he preaches.

The conference will begin at Life Line Church, 7601 Baseline Road, at 1:45

p.m., Jan. 25. Here are the directions to the church. Those coming from the north, turn on Geyer Springs Exit, go South one mile to Baseline Road and turn West on Baseline Road and go one mile. Those coming West on Interstate 30, turn off on Baseline Exit. Those coming from Pine Bluff or Highway 65 should turn off at Sweet Home Exit and go Highway 338 to the church. Those coming through Little Rock should take the New Benton Highway and turn off on the Cloverdale or Chicot Road Exit.—Jesse S. Reed, Secretary of Evangelism

Special music for conference

The Male Chorus, The Music Men of Arkansas, will sing for each session of the State Evangelism Conference, Jan. 25 and 26, 1971.

This exciting musical organization is composed of men who serve our churches as ministers of music, other church staff members, and denominational workers.

If you serve in any of these capacities on a part-or full-time basis, you are welcome to join us.

The rehearsal will be at the Life Line Baptist Church, 7601 Baseline Road, Little Rock. The first rehearsal is Monday, Jan. 25, from 9:30 a.m. to 11:30 a.m.

The Music Men did an outstanding job of singing for the opening session of the State Convention last fall. I am looking forward with great anticipation to the musical and spiritual contribution they will be making to our forthcoming State Evangelism Conference. —Ural C. Clayton, Secretary.

About people

Bardin H. Nelson, professor of sociology at Texas A & M University, was recently elected to a three-year term on the Christian Education Commission of the Baptist General Convention of Texas. The commission serves as the coordination agency for Baptist higher education in Texas.

Dr. Nelson is a son of Mrs. S. H. Dunn, Strong, and a brother of W. H. Nelson, pastor of Caledonia Church, El Dorado. He is a deacon in First Church, College Station, Tex., and a lay speaker.

Wesley Forbis, associate professor of music, William Jewell College, Liberty, Mo., will serve as choral director for the first Youth Music Workshop to be held in the West.

Sponsored by the Church Music department of the Sunday School Board of the Southern Baptist Convention, the first music workshop for Glorieta Assembly, Glorieta, N. M., is scheduled for July 15-21.

WORLD NEED

ACTION

MISSIONS

INVOLVEMENT

(HIGH SCHOOL)

ACTEENS HAPPENING

MARCH 5-6, 1971

FIRST BAPTIST CHURCH, CONWAY, ARKANSAS

TOTAL COST IS \$3.50 PER PERSON AND RESERVATIONS CAN BE MADE BY SENDING FULL PAYMENT TO STATE WMU OFFICE, 210 BAPTIST BLDG., LITTLE ROCK 72201.

Special ministries

Second Church, Little Rock ministers to the sick

Jesus spent much of his time ministering to the sick of his day. He healed not only the most severe illnesses, but also the everyday ailments. Even the most casual Bible reader immediately discerns that he was actively demonstrating God's concern for man's total need.

Some churches in Arkansas, like Second, Little Rock, are finding people in their community or adjacent areas whose

health needs are not being met. They have found in the timeless example of our Lord an opportunity to be his hands reaching out in love.

Second Church has converted part of the facilities of its McKay Mission to serve as a Well and Sick Clinic. It has a laboratory, waiting room, and an examination room. Much of this same space doubles for Sunday School rooms

on the Lord's Day. There is no charge for the medical services rendered.

Through such clinic programs churches are finding a new way of ministering. These programs have opened doors to homes where entrance has never before been obtained. Such a program is a church saying by its actions, "We care about you."

Ed Onley, director of missions for Second Church, stated that through their various weekday programs they had 149 conversions last year.

Assistance in structuring Well and Sick Clinics may be obtained through the Missions Department—J. Everett Sneed, Director, Special Missions Ministries



Patient registers



Doctor sees patient

Yokemen plan Easter services at Pine Bluff theatre

The South Side Yokemen, an organization of young men under 35 who are members of South Side Church, Pine Bluff, will sponsor Easter noonday ser-

vices at the Malco Theater in Pine Bluff April 5-9. The 40 minute services, from 12 noon to 12:40 p.m., will feature music by several musical groups in the city, testimonies from outstanding Christian laymen, and a message by Tal Bonham, pastor of South Side Baptist Church.

Bert Jones, officer manager of A. P. White and Son Cotton Co., is the 1971 chairman of the South Side Yokemen. Jerry Parks, chief pharmacist at the Jefferson Hospital, was recently elected vice chairman and Richard Thompson, manager of Consumer Pharmacy, is the group's secretary-treasurer.

The South Side Yokemen were formed about a year ago as the first of its kind in Arkansas. At that time, Dr. Bonham described the Yokemen as "spiritual Jaycees in the church." He said that the young men who have agreed to serve in this organization are "committed to Christ and his work through their church. The Yokemen organization is a service organization within the church which seeks to involve young men in Christian witnessing and ministry."



YOKEMEN Jones, Parks, and Thompson outside the theatre.

How do you measure up?

"You must be witnesses."

Acts 1: 8 Williams

Seminary's new dean calls for rethinking seminary aims

MILL VALLEY, Calif. (BP)—In his inaugural address, the new academic dean of Golden Gate Seminary here called for rethinking of the aims of seminaries through increasing the role of field education in the curriculum.

Elmer L. Gray, who assumed duties as academic dean in August and was inaugurated in January, said current criticisms that ministers are being inadequately trained "implies that the nature of theological education is not sufficiently professional."

Gray answered the charge by saying that "the seminary" needs to re-examine what it is doing. He proposed a wide expansion of a field education program begun at Golden Gate Seminary in September, "to better orient students to the seminary, community, and to help in defining the students' role."

Gray further advocated the inclusion of field education in the seminary curriculum on a part with studies for which credit is given.

The seminary should stress competence in the ministry, rather than over-emphasize scholastic excellence, he said. Gray added that excellence should certainly not go unrecognized, but said an increased stress on competence is needed to qualify students for the Christian ministry.

The demands of the practical and ideal make it difficult to define the seminary's approach to education, Gray continued. On one hand, education is expected to prepare persons for participation in the groups with which they are related. On the other, education hopes to "develop persons toward the fulfillment of their life capacities."

Leaders warn of paganism threat

FT. WORTH (BP)—The president and immediate past president of the 11.4 million member Southern Baptist Convention joined forces here to warn that Christians are passively allowing themselves to be engulfed by a world tide of paganism, atheism, and materialism.

Carl E. Bates, current SBC president and pastor of First Church, Charlotte, N. C., said the problem is the failure of Christians to "come clean with God," to appropriate God's 7,000 promises in the Bible and to share their faith with all people, without discrimination.

Bates and W. A. Criswell, pastor of First Church, Dallas, and immediate past president of the SBC, spoke to 13,000 people at the annual Texas Baptist Evangelism Conference.

Criswell, a fiery conservative among Baptists, said floodtides threaten to engulf churches around the world at a time when many of them have become tools of left-wingers who deny the doctrines of faith. He said that whereas 25 per cent of the world's people knew Christ a century ago, the number will drop to less than 2 per cent by the year 2000 at the current rate of population growth contrasted to the winning of converts.

"If we are to survive and live," Criswell said, "the church must become authentic, authoritarian, absolute and apocalyptic." Decrying the less than literal interpretation of the Bible, Criswell said, "our message must be genuine and real. We can't face the modern world with legends, fancies, fables and fairytales."

Bates said Christians must abandon their idols and must make up their minds to "come clean with God." Calling on Christians to accept all the promises of God if they expect to have spiritual power, the SBC president said: "There is enough stored-up energy in this auditorium to obliterate anything that stands in the way of Christianity."

Criswell followed the same line as a Negro speaker from Corpus Christi, Tex., in accenting the necessity for the church to minister alike to all persons. "There is no black and white," admonished the former SBC president. "All are equal in the eyes of God."

Harold T. Branch, black pastor of St. John Baptist Church, Corpus Christi, said Christians have an obligation to present Christ to all men, "the high and the low, the rich and the poor, the long hair and the no hair."

Concerts were presented at the conference by George Beverly Shea and Tedd Smith of the Billy Graham Evangelistic Team and by Norma Zimmer, of the Lawrence Welk television show.

The establishment

BY ANDREW M. HALL
Pastor, First Baptist Church
Delray Beach, Fla.

Perhaps the chief "hang-up" with the younger set in regard to the church is that it is a part of the **Establishment**. It is immediately suspect and frequently shunned. So pronounced is the animosity on the part of the rebels that even some of the attenders are wondering "What are we doing here?"

Funny crowd—young people. So alert, so alive, so curious, so perceptive and possibly, at times, so naive.
Look around!

The Post Office is an establishment. Does it ever have weaknesses! Quite often a letter of perhaps a package goes astray. It has more holidays than a dog has fleas. But believe me, you get an awful lot of mileage out of six cents. Besides, what's the alternative—Pony Express?

The Court House is an establishment. The system is shot through with weaknesses. The California Manson trial borders on the absurd. Hung juries cost the taxpayer a "bundle." What's the alternative—being shot at sunrise? Kangaroo courts?

Government bureaus belong to the establishment. Of course, without these we can always settle for a poorer grade of cattle, no crop rotation, no weather-warning stations, skinnier chickens and crop imbalance. What's the alternative—anarchy?

The University is an establishment. Talk about complexities! Political interference, faculty turnover, obsession, parking problems, financial woes, draft dodgers, and some learning. What's the alternative—a nation of determined uninformed?

The Church is an establishment. Its weaknesses are well-known and often publicized. It is the one organism for whom Christ died. It continues to minister despite pressures and evil odds. Einstein had no use for the church until he saw it as the one lone voice against Hitler in Nazi Germany.

Put it all together, Man! Let's better establish the establishments.

SBC president given room key of hotel where he found Christ

NEW ORLEANS (BP)—The president of the Southern Baptist Convention returned to the spot where he made a dramatic decision 36 years ago to accept Christ, and received a plaque as a memento of the occasion.

In 1934, Carl E. Bates, just out of high school in Liberty, Miss., came to New Orleans seeking his fortune. During that post-depression era, he was unable to find a job. Hungry and depressed, he went to the back entrance of the old DeSoto Hotel on Baronne Street asking for any kind of work they might offer. He got a job washing dishes, providing his room and board. Later on, he worked in the hotel's print shop, served as a bellhop and a night clerk.

In deep spiritual need—even to the point of considering suicide as the only way out—Bates began to read a Gideon Bible one night in his hotel room. He fell on his knees in prayer, and committed his life to God. He went back home, made his full commitment to Christ and accepted a call to the ministry.

Today Bates, 56, is president of the nation's largest Protestant denomination, and is pastor of the First Church, Charlotte, N. C.

During a recent visit to New Orleans to speak at the annual Brotherhood missions dinner at First Church here, Bates was surprised by the presentation of a wall plaque displaying unique mementos of his experience 34 years earlier. J. D. Grey, pastor of the church and himself a former president of the Southern Baptist Convention, made the presentation.

The plaque, made from a piece of the wooden door from Room 244 of the DeSoto Hotel where Bates made his dramatic decision, featured the brass numerals, "244," and the key to the room, which had been gold-plated along with its identification tag.

An inscription on the plaque read: "Presented to Dr. Carl E. Bates, president, Southern Baptist Convention, by First Baptist Church, New Orleans, Dr. J. D. Grey, pastor, Dec. 15, 1970. From

the door to the room in the DeSoto Hotel where Dr. Bates found the Lord, Aug. 28, 1934."

Grey explained that the DeSoto Hotel is presently undergoing complete renovation and will be reopened as a \$5 million luxury hotel to be renamed LePavillon.

The associate pastor of the church, Ernest R. Wells, contacted the building superintendent in charge of the work at the building and was able to obtain the door to the room, the key, and the numerals. A deacon in the church, Thomas E. Smith, made the plaque from the wooden door.

Grey, in making the presentation, said that the plaque served not only as an expression of appreciation "to our great Baptist leader, but as a tribute to the saving grace of our Lord Jesus Christ."

Broadcasts in Arabic heard in Middle East

BEIRUT (BP)—Baptist radio programs in the Arabic language are now being heard throughout the Middle East, in the Mediterranean areas of North Africa, and as far east as Saudi Arabia, a Southern Baptist missionary here reported.

The programs are being broadcast from the Cyprus Broadcasting Corp., in Nicosia, Cyprus, according to SBC Missionary William T. (Pete) Dunn, director of the Baptist recording studio in Beirut.

Dunn said that new air time has been secured through cooperation with several medium wave station.

Baptists are supplying materials for the first 52 broadcasts, which began in late December. The programs are composed of two series. The first, "Word Pictures of Jesus," includes 26 personality studies of Christ, written by Mrs. J. Wayne Fuller, SBC missionary to Lebanon. The second, "The Man Called Jesus," is a series of 26 plays by J. B. Phillips, famed Bible translator and author of best-selling books.

About people

Ernest A. Mehaffey, pastor of First Church, Chesnee, S. C., has been named associate in the missions department of the South Carolina Baptist Convention with offices in Columbia.

Mehaffey assumes the new position Feb. 1, working chiefly with the Baptist Education and Missionary Convention, a Negro Baptist group. He will work with leadership groups "seeking to promote Christian understanding among all Baptists in South Carolina," according to A. Harold Cole, chief executive of the South Carolina Baptist Convention.



Dr. Carl Bates

Board told foreign missions outlook for 1971 encouraging

RICHMOND (BP)—Calls from all mission fields around the world are "far beyond our resources", the top executive of the Southern Baptist Foreign Mission Board told trustees of the agency here, but the outlook for missionary appointments in 1971 is encouraging.

Baker J. Cauthen, executive secretary of the board, told the trustees that the need for missionaries to be appointed on a long-range career basis must be stressed in the Southern Baptist Convention. He said that the need calls for a fresh emphasis in addressing persons 25 to 35 years of age. This age group is expected to comprise the major population increase—more than 11 million—in the U. S. in this decade, he added.

More attention must be given to theological seminary students nearing completion of their work, Cauthen continued, so that many of them can move from seminary to mission field early after graduating. However, adequate educational preparation, work experience and commitment to mission service will remain as important as ever, he said.

"The critical matter as we face the future," Cauthen told the board, "is the financial undergirding." A minimum of \$2 million of new money every year is needed to sustain the agency's current rate of growth, he said.

Concerning the 1970 Lottie Moon Christmas Offering, which was taken in Southern Baptist churches for the support of foreign missions, Cauthen said that it is too early to project total results "but the words we hear from individual places are better than we have ever heard before."

Cauthen, who recently returned from a visit with Southern Baptist missionaries in Chile, said they are carrying out their duties as usual. The installation of a Marxist president in Chile has not adversely affected the missionaries' activities or plans, he said.

New missionaries are needed for work in Chile, and some have recently been appointed Cauthen noted. None of the developments in that country have raised any question as to the advisability of recent appointments, he said.

During major actions, the board appointed three missionaries and elected a field representative for the board's work in the Caribbean area.

Mr. and Mrs. John B. Hines were employed by the board as missionary associates for an evangelistic ministry in Trinidad. Hines has been pastor of First Southern Church in Garden Grove, Calif., for the past 16 years.

Mrs. Jerry P. Bedsole was appointed

for career service in Ethiopia. The former Rosie McIntire of Montgomery, Ala., she was married two weeks prior to her missionary appointment. Her husband, a veterinarian, was appointed in December 1969 to conduct an agricultural ministry in Ethiopia.

The board elected William W. Graves, missionary in Argentina, as field representative for the Caribbean area, effective March 1. He will act in a liaison role between the board's secretary for Middle America and the Caribbean, Charles W. Bryan, and Southern Baptist missionaries in the Bahamas, Bermuda, Dominican Republic, French Indies, Guyana, Jamaica, Surinam and Trinidad.

Since 1966, Graves has been an area missionary for Baptist churches in Misi-

ones Province in Northeastern Argentina. He has been pastor of the Baptist Church in Posadas since 1967. He is a native of El Paso, Tex.

Mr. and Mrs. Clyde R. Campbell, Big Spring, Tex., were invited by the board to go to Athens, Greece, for a one-year pastorate beginning in February. Campbell recently retired as pastor of Hillcrest Church, Big Spring.

There is no Baptist church of Greek citizens, but Americans living in Athens have been holding services, according to John D. Hughey, secretary for Europe and the Middle East for the board.

H. Cornell Goerner, the board's secretary for Africa, said that incomplete reports from Baptist churches in six countries of East and Central Africa indicate that more than 12,000 persons made public professions of faith in Christ during evangelistic rallies last fall. This includes about 3,000 in Rhodesia and almost 6,000 in Kenya and Tanzania.



Woman's viewpoint

BY IRIS O'NEAL BOWEN

Accentuating the negative

I was on a bus from Memphis one Saturday afternoon and had nothing much to keep me occupied but to look and listen. On the outskirts of Memphis a middle-aged couple got on and after a few other suburban stops a neighbor of their's climbed aboard and settled himself across the aisle from them. Apparently, they all had spent a healthy part of their weekly wages on liquid refreshment and it was not long before they had a lively conversation going. They caught up on all the community goings-on, slapped each other on the knees across the aisle and got louder and louder.

Things went so fast I could not keep up, but one little wisp of wisdom caught my ear, and I have not been able to forget it!

The three were discussing a mutual friend of theirs who had run afoul of the law, and one of them asked, "Well, why didn't you tell him he was going to get into trouble?"

"Aw," was the reply, "it don't do no good to tell nobody nothin,' 'cause they don't pay no attention to you, nohow!"

You will have to agree with me that, in spite of the multiple negatives, the man had a point there. They do not listen, do they? Or if they are listening, they are at the same time working on their rebuttal!

I remember one of mine who had gone on and done the very thing I had advised him against. And he was suffering the agonizing results. "There are three kinds of people," I told him, as we were discussing the situation. "The first kind is very lucky in that somehow it is easy to follow advice, and this kind misses out on a lot of hard knocks, just by benefitting from other people's experience. The second type have to learn the hard way. They plunge on, make their mistakes and learn from the experiences, they then do better. But then the last sort, poor things, just never learn!"

I would like to say that child never made another mistake! But it would not do no good, nohow, 'cause nobody wouldn't never believe it, nohow!

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

Christian campers now have their own organization

ATLANTA—Initial announcement of formation of a fellowship of Christian campers, Campers on Mission (COM) was made here recently. Sponsors of the new organization are the Southern Baptist Home Mission Board and the Church Recreation Department of the Sunday School Board.

Campers on Mission hopes to motivate Christian campers to seek out each other and join to minister to the needs of other campers on the grounds.

The organization is the brain child of the Board's Department of Rural Urban Missions which specializes in resort ministries. "We desire that this operation will have a definite contribution in winning people to Christ and in lifting the moral and spiritual atmosphere of camp grounds," John McBride, assistant secretary of the Department said. "We know how important this can be because of past experiences."

McBride claims that organizations such as COM are valid because of the growing number of people who camp regularly and because the Christian's ministry goes with him everywhere.

"The Christian faith finds expression in many ways. But there is not enough emphasis on just being Christian," McBride explained. "We want to emphasize being Christian and that our being Christian will cause us to witness and minister. It's akin to practicing the presence of God."

The only pre-requisites to membership are an interest in camping and a desire to share one's faith. Each member will receive two reflective emblems. The emblem features a circle, which signifies the eternal existence of God; a four pointed star, his creation; and a fish, representing his new creation, Christ. It was designed as a conversation piece, McBride said.

Members will also receive two mail outs a year from the Church Recreation Department and the Board featuring hints on camping as well as studies in evangelism and the theology of leisure, and case studies and personal testimonies of other Christian campers.

The Church Recreation Department will collaborate with the Board to plan conferences and rallies for COM members and will also merchandise all items—shoulder patches, sweat whirts, tracts—related to the organization. These will be sold in Baptist Book Stores.

Persons interested in membership in Campers on Mission should write the Department of Special Mission Ministries, Home Mission Board, for more information.



LARRY HASLAM (left) of the Church Recreation Department, Sunday School Board, Don Hammonds (center) Secretary of the Home Mission Board's Department of Special Mission Ministries, and John McBride (right) Associate Director of Associational Services pose before emblem of a new fellowship for Christian campers, "Campers on Mission." (Photos by Audio-Visual Dept. HMB)



BROCHURES explaining Campers on Mission and emblems such as this one are available through the Department of Special Mission Ministries.

Court enjoins bond firm on securities violations

NASHVILLE (BP)—A federal court issued a temporary injunction against Guaranty Bond and Securities Corp., here, ordering them to cease transactions until their net capital meets federal requirements and finding the company in violation of seven counts of federal securities regulations.

Guaranty, the largest church bond firm in the South, almost immediately closed its offices, and a spokesman for the firm indicated it would remain closed until "something can be worked out" on the method the firm has been using to compute its net capital. The firm is headed by H. J. Huey, president, a prominent Baptist layman. His brother, Brooks Thomas Huey, is secretary-treasurer.

The firm currently has contracts on bond programs for about 90 to 100 churches. Huey estimated that about 40 to 60 per cent of the churches are affiliated with the Southern Baptist Convention.

Two weeks before a hearing in federal district court here, the Securities and Exchange Commission office in Atlanta filed with the court here an 11-page list of charges against Guaranty. The seven counts charged failure to have net capital equal to one-twentieth of its aggregate indebtedness, failure to keep books and records in accordance to SEC rules, failure to disclose to customers' commissions received by Guaranty according to SEC rules, and failure to obtain written permission from customers for certain transactions.

Another charge claimed the use of mail and interstate commerce to sell securities by "means of manipulative, deceptive and other fraudulent devices and contrivances" such as full and complete disclosures of fees and commissions, thus obtaining "secret profits." The SEC also charged that the funds from the sale of bonds were to be used only for the purpose stated in the bond issue, while actually Guaranty as custodian reinvested the funds in other church bonds.

During the hearing, the attorney for the defendants, and Huey, as a witness, admitted to many of the violations, and said in their defense that Guaranty began a crash program to comply with the regulations once they learned of the SEC's complaint.

"We are not renegades," said Frank S. King Jr., attorney for the defendants. He added that except for the SEC interpretation of the method of computing Guaranty's net capital, "this suit would not have been necessary in that the defendant has a reputation of being cooperative and the charges contained in the bill of complaint could have been cured if the same had first been called to defendant's attention."

In his summation argument, King told the judge that if the court interpreted the net capital computation rule using the same method employed by the SEC, "then this business will close down and 80 or more churches will be hurt."

Judge Leland Clure Morton responded that he had no choice but to "find they have violated each one of these items" in the complaint. "There is no question of the facts," he said. His ruling upheld the SEC charges.

The attorney pointed out that in the 11 years of operation as the largest church bond firm in the South there had never been a default on a Guaranty bond.

Judge Morton replied: "That just shows that the market has not been that soft. If a really hard depression had hit, it would have blown sky high."

The next day, the judge handed down his decision in a 10-page preliminary injunction, and Guaranty temporarily closed its offices. Huey said after the ruling that he was not in a position to make any statements for publication, and he would not indicate how long Guaranty would be closed, or whether the decision would be appealed to a higher court.

The key to continued operation by Guaranty, according to testimony by Huey in the hearing and arguments by his attorney, is the method by which the net capital of the firm is computed. The Securities and Exchange Act and SEC regulations require that firms dealing in securities must have net capital exceeding either one-twentieth of their aggregate indebtedness, or \$5,000.

Walter C. Johnson of Atlanta, a securities investigator for the SEC, testified in the hearing that he inspected books and records at Guaranty in May, September and December of 1970, and that in May the net capital of Guaranty according to SEC calculations was a deficit of \$183,113.

Johnson testified that the major reason for the deficit was the company's practice of what he called "ship free bonds"—that is, sending bonds to customers who have not yet paid for them. Huey later testified that this practice was discontinued after a letter was received from the SEC pointing this out.

Johnson also testified that according to a ruling by SEC attorneys Guaranty also should have deducted "unrealized losses on open contractual commitments" which would have caused the May net capital to become a deficit of \$3.4 million. Both Huey and King disagreed with this interpretation of the method for computing net capital.

An affidavit submitted by Johnson stated that Guaranty was holding bonds worth \$16.6 million as of Sept. 30, 1970, with \$8.9 million of this reinvested in other church bonds.

During the hearing, Judge Morton questioned both Johnson and Huey about Guaranty's method of operation in which it guarantees to sell all of the bonds issued by a church that the church is unable to sell in a local drive.

They explained that after the local drive, the church turns over its funds and all unsold bonds to Guaranty as custodian, with the understanding that Guaranty has power to sell and reinvest the bonds. The bonds, however, are often sold to other churches which have accounts with Guaranty. Thus, when a church has a credit balance in its account at Guaranty, its bonds will be sold on a reinvestment basis to a church with a debit balance.

It was pointed out that under this method, construction programs which take about 14 months or more to complete could be financed using funds which were supplied by another church bond sale but were not being used at the time.

Judge Morton questioned the ethics of Guaranty charging a commission for each transaction, saying this was "taking a cut off both ends," without proper disclosure to the customers of the commissions charged. He also asked if they planned to make any refunds.

He found Guaranty guilty of failing to follow SEC regulations which require disclosure of the dollar amount in fees and commissions for each transaction to the customers.

A public accountant retained by Guaranty testified that the amount of the fee could not be determined until the bond was again resold to another customer, since the fee based on the difference between the coupon rate on the bond and the reinvestment earned by Guaranty. Johnson testified that the rate credited to the church was usually five per cent, while the rate yields on the bonds were considerably more—up to 8¼ per cent, with Guaranty keeping the difference.

On the witness stand, Huey said that the company admits that they were "very embarrassed that we did not properly disclose it as we should." Huey pointed out that Guaranty was making every effort possible to comply with all SEC requirements.

Huey, 43, has been president of Guaranty Bond and Securities Corp. and its parent corporation, Guaranty Bond Co., for the past four years. He also heads a subsidiary construction and architectural company, Cumberland Industries and an insurance firm, Huey and Huey.

A member of the board of directors of the Southern Baptist Foundation, Huey is active in Baptist work on the local and national level. His father, the late

Henry J. Huey, was for many years executive secretary of the Tennessee Baptist Foundation.

Huey is also the president of an organization called NACIFO—National Association of Church and Institutional Financing Organizations, Inc.—which was organized several years ago to set up a code of ethics which Guaranty and about 30 other church bond firms pledge to “conduct our business in accordance with the principles of the Golden rule. . . so that each transaction, if fully disclosed, will bring credit to our company and to all firms engaged in the industry”

Issues booklets for conferences

NASHVILLE—Five booklets on critical issues which will serve as background materials for study in Leadership Readiness Conferences this spring have been released by Convention Press.

The issues—evangelism the cooperative program, moral issues, vocational guidance and family ministries—will be discussed in the conferences and definite plans of action for churches formulated.

The issues or areas of concern were voted by the Southern Baptist Convention as emphases to be stressed in 1971-72. They were set forth by 43 study groups of church members and leaders.

“Moral Issues 1971-72” deals with alcoholism, racism, delinquency, political corruption, poverty and church-society relationships.

“Evangelism 1971-72” covers the topics “Why A Church Must Act Now,” “Getting Ready” and “Plan of Action.”

Practical approaches to assist church leaders in their understanding of occupational choices as spiritual decisions will be covered in “Vocational Guidance 1971-72.”

“Family Ministry 1971-72” is aimed at assisting church councils in discovering needs in the area of family ministries.

“Cooperative Program 1971-72” deals with helping churches plan and promote the cooperative program.

All of the booklets also contain resource lists, guidance materials and plans for effective use of the materials.

The Convention Press books are available through Baptist Book Stores and will be available at most Leadership Readiness Conferences.

**MISSIONARIES
depend on you**



COOPERATIVE PROGRAM

January 21, 1971

SBC world mission gifts top \$50 million, but miss budget

NASHVILLE (BP)—For the first time in history, Southern Baptists passed the \$50 million mark in gifts to world mission causes through the denomination's Cooperative Program and through designated offerings to SBC mission causes.

Despite the record gifts, the denomination fell short of its overall Cooperative Program budget goal by \$932,926.

Gifts through the Cooperative Program unified budget totalled \$27,935,302 for the year—enough to pay in full the 1970 SBC operating budget goal, the balance of \$650,000 due on 1969 capital needs, plus \$117,074 on 1970 capital needs. A total of \$28,858,118 would have been needed to meet the overall goal.

The 1970 total budget goal included \$27,158,119 for operating funds of the 19 SBC agencies receiving Cooperative Program funds; \$650,000 in capital needs to finance building programs approved for 1969 but not distributed that year; plus \$1,050,000 in 1970 capital needs.

Under a clause in the 1971 SBC Cooperative Program budget adopted by the convention in Denver last June, any 1970 capital needs funds not distributed in 1970 will automatically be added on to the 1971 goal as a second priority to 1971 operating budget distributions. Another clause indicated that if 1970 receipts did not meet expectations, the SBC Executive Committee might revise downward the 1971 budget goal.

In its September meeting, the Executive Committee voted to delay until its February, 1971, meeting consideration of whether or not to revise the 1971 budget distributions after SBC seminary presidents had urged a delay in any decisions. The implication was that if receipts for 1970 were down, the budget goal for 1971 would have to be revised in February.

The final tally indicated that Cooperative Program contributions for 1970 increased 1.79 per cent over 1969 gifts—a dollar increase of \$491,862.

Jim Williams, financial planning secretary for the SBC Executive Committee, said that the increase was even less than expected because of a “bad December” in Cooperative Program giving.

During the month of December, Cooperative Program gifts were

nearly six per cent less than December of 1969. During the last month of 1970, Cooperative Program contributions were \$2,041,985 compared to \$2,171,888 in December of 1969, a decrease of \$129,903.

Porter W. Routh, executive secretary of the SBC Executive Committee, said that all Baptists should rejoice that the total mission gifts have gone over the \$50 million mark for the first time.

“The disturbing fact is,” Routh continued, “that we finished 1970 still owing \$932,726 on 1970 capital funds approved by the convention.”

Routh said that statistical projections indicate that if 1971 gifts increase at the same rate as 1970 contributions, the SBC “will complete 1971 with a \$2 million deficit in capital funds, a \$722,000 deficit in total operating funds, and even a \$191,000 deficit in the 7.32 per cent safety valve voted by the convention.”

“A great new concern and surge in Cooperative Program gifts will be needed in 1971 to avoid these deficits and make possible continued growth in missions and education,” Routh said.

While Cooperative Program gifts during 1971 increased nearly half-a-million dollars over 1969 contributions, gifts to designated causes during the year stayed at virtually the same level as 1969 designations—up only .03 per cent.

Writing contest for young women

A creative writing competition for girls 12 to 17 has been announced by Woman's Missionary Union.

The contest is being conducted by *Accent*, the magazine for Acteens. Miss Oneta Gentry, the editor, said that entries should be on one of the following subjects: nature, people, buildings, or books. Writing must be original and may be of any length. Entries must be postmarked on or before March 31.

Winners will be announced in the September 1971 issue of *Accent*. Winning compositions will be published in the magazine.



Baptist leaders favor church information service

NASHVILLE (BP)—A confidential, high-speed service to provide churches with objective information about prospective pastors is favored by the majority of a representative poll of Southern Baptist pastors and Sunday School teachers, a nationwide survey disclosed here.

BAPTIST VIEWpoll

The Baptist VIEWpoll panel members were asked this question: "Would you favor a confidential, high-speed service to provide churches objective information about prospective pastors?"

"Yes," was the response of 58.3 per cent of the pastors and 64.7 per cent of the Sunday School teachers.

In contrast, almost one-third (32.1 per cent) of the pastors on the panel and 29.1 per cent of the teachers expressed disapproval of such a service. The remaining 9.6 per cent of the pastors and 6.2 per cent of the Sunday School teachers had "no opinion" on the matter.

Opposition to a church information service is greatest among those pastors serving in open country churches and in churches with less than 200 members, the survey disclosed. Also, in the finding for pastors there appears to be some relationship between religious and political conservatism and opposition to a church information service.

Panel members were also asked: "If this service were provided, who should make it available?" The largest proportion of the pastors (39.4 per cent) and teachers (29.7 per cent) chose the "state convention" over an "SBC agency" or a "private company." About 28 per cent of the teachers did choose "SBC agency."

The findings for the current poll are based upon a 92 per cent response from the Baptist VIEWpoll panel, composed of approximately 600 pastors and Sunday School teachers selected to represent a cross section of persons holding those leadership positions in the Southern Baptist Convention.

Baptist beliefs

An amazing discovery

By **HERSHEL H. HOBBS**

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

"Then hath God also to the Gentiles granted repentance unto life"—Acts 11:18.

This seems commonplace today, but to these first century Jewish Christians it was an amazing discovery.

After Cornelius' conversion when Peter returned to Jerusalem he found himself in hot water with those "of the circumcision" (11:2). They "contended" with him or sided against him for what he had done in Caesarea. These were those who held that only Jews could be saved. They insisted that Gentiles must become Jews in religion before believing in Jesus.

But when Peter recited the events in Cornelius' house, they ceased wrangling and even "glorified God." They admitted that God had granted that even Gentiles as such could be saved. This was quite a revolutionary discovery on their part. Even so, some interpreters read into this that they regarded it as a special case and not a general fact. However, in the overall it appears that certain ones, including James (cf. Acts 15), agreed that it was a general fact. But evidently others (Acts 15:1) regarded it as a special case.

This event reflects the extreme Jewish prejudice against the Gentiles. It was an attitude which prevented the Jerusalem church from responding to Jesus' missionary commission insofar as Gentiles were concerned. It finally resulted in a decline in spiritual power in the Jerusalem church. The center of Christian activity shifted from Jerusalem to Antioch (Acts 13:1 ff.).

Such an attitude will stifle the spiritual power of any church. God proposes to save all men. The gospel is to be preached to men regardless of race, culture, or nationality (Rom. 1:16). Any church which refuses to do so has no claim on the blessings of God.

Library dedicated to Baptist youth

ASHKELON, ISRAEL (BP)—A library has been dedicated in an Israeli village in memory of Bron Baker, son of veteran Southern Baptist missionaries Dwight L. and Emma Baker of Haifa.

Young Baker died from injuries suffered in an automobile accident in Missouri on Dec. 30, 1969. At the time, the 22-year-old Baker was a senior in pre-medical studies at William Jewell College, Liberty, Mo.

Baptists, Catholics and Muslims attended the dedication service in Kababir, a village of about 2,000 Muslims, Catholics, Jews and others located on the slopes of Mount Carmel.

Before he left Israel for study in the United States, young Baker had been a member of the visitation committee of the Haifa Baptist congregation and had regularly visited in homes in Kababir.

"Bron often expressed a desire to draw these people together," said Ibrahim Sim'an, a Baptist Arab who is library director. "He can still visit in their homes through books."

Baker spoke Arabic, Hebrew and English and the books will be in these languages. Presently, 500 volumes are available for use in the library reading room. After they are catalogued, they may be borrowed by library workers.

Sim'an explained that he wants to make the library "a window on world literature," and that it will provide fiction and non-fiction classics from many countries, as well as reference works.

About people

Herman Green Jr. has been named consultant in family ministries in the program of family ministry, church training department of the Southern Baptist Sunday School Board, Nashville, Tenn.

"As a consultant in family ministries, Green will channel family ministry emphases through field services and participate in family life conferences, seminars, and other interpretation and training activities," B. A. Clendinning, director, program of family ministries, said.

Green holds a bachelor of arts degree from Union University, Jackson, Tenn. He also holds a master of divinity degree and just earned the master of theology degree from Southern Seminary, Louisville, Ky.

Philip Landgrave, professor of church music, Southern Seminary, Louisville, Ky., will direct the fourth annual Youth Music Workshop, July 1-7, at Ridgecrest Assembly, Ridgecrest, N. C.

Banana shrubs

By THELMA C. CARTER

Do you know that bananas grow on shrublike plants? The banana plant is really a gigantic herb, springing from an underground stem or rhizome, similar to the rhizome of iris plants.

The steme grows to form a false trunk ten to twenty feet high. It has strong leaf sheaths, crowned with rosettes of ten to twenty oblong or very narrow leaves.

The reddish-tinged, brownish-yellow blossoms that come out on the large flower spike, smell like bananas. The long spike of blossoms grows at the top of the stem or false trunk. It bends downward to become the bunch of 50 to 150 banana

fruits or "fingers." These fingers are grouped in clusters or "hands" of ten to twenty fruits. We buy these hands of bananas in our supermarkets.

Once the plants have borne their fruit, they die and are replaced by other plants which grow from the underground stem. One clump of banana plants or rhizomes may continue for many years.

Although the banana came originally from Asia, its name is an African name. Since ancient times bananas have been among the staple foods of many people.

Bananas grow best in humid, tropical climates where the tem-

One of three

By MARION F. ASH

In each sentence below you will find three words in the parentheses. Only one is correct. Cross out the two that are wrong.

1. (Peter, Matthew, Luke) was a tax collector.
2. (David, Pilate, Belshazzar) saw writing on the wall.
3. (John the Baptist, Jeremiah, Abraham) was called "the voice of one crying in the wilderness."
4. (Jesus, Sarah, Abraham) was the world's first recorded burial.
5. (Jerusalem, Bethlehem, Antioch) is the city where the term Christian was first used.
6. (Lazarus, John, Jesus) was the brother of Mary and Martha.
7. (John, Peter, Judas) tried to walk upon the waters:
8. (Abraham, Jacob, Joseph) was the Hebrew slave who became a ruler in Egypt.
9. (Moses, Aaron, Lot) was spoken to by God from a burning bush.
10. (Pilate, Caesar, Herod) was the kind of Judea at the birth of Christ.

1. Matthew, 2. Belshazzar, 3. John the Baptist, 4. Sarah, 5. Antioch, 6. Lazarus, 7. Peter, 8. Joseph, 9. Moses, 10. Herod

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perature never falls below 50 degrees. For hundreds of years, banana plants have been cultivated in India, China, Central America, Jamaica, and the islands of the Pacific. Today bananas are grown in Brazil, Africa, the Canary Islands, Florida, and California.

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Trees to help us walk

By THELMA C. CARTER

The Indians in North America, who made their hunting bows from a very tough, springy wood, probably were the ones who opened the eyes of crutch makers to the famous tree named *bois d'arc*.

This rather rare tree is found at the junction of three states—Texas, Oklahoma, and Arkansas. It is one of the finest trees for crutch making, as it does not split easily and keeps its strength for years.

Ash trees and hickory trees are among others used for crutches. One of the most famous fine woods used for crutches is the beautiful Brazilian rosewood found in South America.

Isn't it interesting that carefully made walking aids—with their strong, curved sidepieces, the crosspiece at the top to fit under the arm, the hand grips—are the same trees that once grew in a tropical forest, on a wooded hill, by a river, or on the bank of a creek?

Trees to help us walk! We cannot help but think of God's many benefits in our natural world, all planned for the use of man. "It is a good land which the Lord our God doth give us" (Deut. 1:25).

(Continued on page 23)

Consumer Education Campaign



Beware referral selling schemes

Arkansas residents are being harassed by a mid-western firm which is sending unordered merchandise, then threatening legal action when payment is not made. This company has operated for years on a referral plan of selling. Purchasers are led to believe that simply by giving the names of friends who may be prospects, that merchandise can be obtained without charge.

Items involved are blenders, tape-recorders, wrist watches, oven-ware and similar merchandise. The Better Business Bureau has received numerous complaints regarding referral selling plans and urges those who intend to participate

Then sings My Soul, by George Veverly Shea with Fred Bauer, Revell, 1968, \$3.95

Mr. Shea, the beloved evangelistic singer, tells the story of his life, including his first meeting with young Billy Graham—signing with RCA, the Crusades, and singing in Vietnam.

Devotional Thoughts from the Holy Land, by Ruth C. Ikerman, Abingdon, 1968, \$2.75

When Mrs. Ikerman visited the Holy Land, everything took on an especial luster as she viewed it through the eyes of Scripture and current living in church, community, and home. She shares these experiences here.

The Word Comes Alive, by Wayne E. Ward, Broadman, 1969, \$2.95

Native Arkansan Dr. Ward, for many years now a member of the faculty of Southern Baptist Seminary, Louisville, Ky., tells here how to understand and present the Bible—in teaching and preaching—as the channel of God's saving truth.

Great Southern Baptist Doctrinal Preaching, edited by Gerald Martin, Zondervan, 1969, \$2.95

Included here are sermons by Clark Pinnock, K. Owen White, E. S. James, Robert G. Lee, J. Norris Palmer, Her-

in these promotions to understand fully the contract terms.

Bear in mind that signing a contract obligates you to pay for the merchandise regardless of whether or not the prospects furnished by you become customers. For the plan to work, the names furnished must be contracted and sold. Duplication of names submitted frequently leads to conflicting claims.

The figures used by companies in referral selling are based on the assumption that every prospect will buy and quickly run into outlandish numbers that are totally unrealistic. Many states have outlawed referral selling plans.

Although this type of selling has a long and unsavory history, people continue to be attracted by the idea of something for nothing. You can recognize this type of selling by the following:

A friend urges you to agree to an appointment with a salesman to get something for nothing or at a fraction of the regular cost.

He implies you will make money over and above the actual cost of the item.

He wants you to sign up before a "special offer" expires.

The bookshelf

schel Hobbs, and others. The contributors "present the conservative position on the cardinal doctrines of the faith as held by the Baptists of the land."

Letters to a Son, by Floyd Harris, Exposition, 1969, \$4.50

These are letters from Pastor Harris to his son, Kyle, written to the 13-year-old lad after an accident took his life. The letters express an affirmation of life now and a hope in the life to come.

The Thumb on the Scale, or The Supermarket Shell Game, by A. Q. Mowbray, Lippincott, 1967, \$4.95

For American shoppers, who spend about \$71 billion a year for groceries, Mr. Mowbray paints a devastating picture of the way their pockets are picked by the supermarkets. This is a study of the hearings by the Subcommittee on Antitrust and Monopoly of the U. S. Senate Judiciary Committee, conducted under the leadership of Senator Philip A. Hart of Michigan, beginning in June of 1961.

Trails and Turnpikes, by Carl E. Price, Abingdon, 1969, \$2.75

This is a book of meditations "not written to glorify nature, but to attempt to let God speak to us by our becoming sensitive to his world."



•Persons who live the "clean life" and attend church regularly just might have a ticket for a longer life, says a Johns Hopkins researcher who has been studying the relationship of drinking water and heart disease. George W. Comstock, M. D., reported during the Houston convention of the American Public Health Association that "piety, or the frequency of attendance at religious services, has a negative correlation with fatal arteriosclerotic and degenerative heart disease" in a study in a western Maryland community. The risk of fatal heart disease for men who attended church infrequently turned out to be almost twice that for men who went to church once a week or more often. Piety also appears to be statistically related to a dozen other important diseases including cancer, cirrhosis, tuberculosis, and respiratory maladies, "and may be as significant as cigarette smoking." (*Medical News*, JAMA, Nov. 30, 1970, Vol. 214, No. 9)

•Recently a study released by the District of Columbia Finance department found that in 17 of the top 25 cities, the poor are paying more than their fair share of taxes. Measuring state and local real-estate, sales, and income taxes, the study found that in Memphis, for instance, a family of four earning \$5,000 a year pays out 8.3 per cent of its income in taxes, while the same size family earning \$25,000 yearly pays only 5.7 per cent. Similarly regressive tax burdens were found in San Antonio, Dallas, Houston, St. Louis, Cleveland, Jacksonville, New Orleans, Seattle, and Columbus, Ohio. The city with the biggest tax bite turned out to be Milwaukee, Wis., where a family of four whose income is \$10,000 shells out a truly staggering 15.9 per cent in state and local taxes. This is four times the rate in the lowest city (which is Houston, at 4 per cent), half again as much as in New York (10.3 per cent) and almost twice the national average of 8.8 per cent. (*Newsweek*, Jan. 4, 1971)

Profile of the Son of Man, by Ralph G. Turnbull, Baker, 1969, \$3.95

Using the profile from Revelation as a key of interpretation, Mr. Turnbull turns to the rest of the New Testament to present a verbal portrait of the Son of Man.

God's seeking love

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

International

January 24, 1971

Luke 15

One of the most disturbing elements of Jesus' conduct—as viewed by the religious leaders of his day—was his relaxed manner in the presence of religious and moral outcasts. Everywhere he went, especially outside Jerusalem, they made their way to him. He accepted them for what they were—men and women who had experienced failure in their struggles with life—and was kind to them. He accepted them and did more; he reached out to them and established fellowship with them. Some of his most influential disciples came from their ranks.

Background material

Pharisees and scribes took issue with Jesus because he fraternized with publicans and sinners.

1. In response to their criticism, Jesus told a story of a shepherd who, having lost and refound a sheep, called in friends and neighbors to help him rejoice. "Even so," Jesus said, "there will be more joy in heaven over one sinner who repents than over 99 righteous persons who need no repentance." The Pharisees were self-righteous, thinking that they did not need to repent, and the story in tactful irony depicts them as needing no repentance. They got the point.

2. He told a similar story of a woman who, having lost and found a coin, invited her friends and neighbors to help her rejoice. Again he said that there is joy in the presence of angels over a sinner who repents.

The theological thrust in both parables is that in God's moral economy there are no human expendables, and that the Lord went out to those who had been cast out because he came to reveal the God who cares.

The Prodigal 15: 11-24

With the ancient story before us, let us ask and try to answer some modern questions about people who go away.

1. Why should a young person want to take a trip?

There are interesting places which he has not seen and exciting experiences which he has not had. So he reaches out after them. Now there is nothing inherently wrong in visiting these places or

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in passing through these experiences. As a matter of fact, both can very well contribute to his maturation.

But potentially good experiences, when sought too soon in life, or with the wrong people and in wrong relationships, become bad experiences which distort one's personality. Anyway, the hurried-up desire for mature experience causes many young to desire a trip away from home.

They also want to go because of the many attractions which life away from home offers. John warned against the desire for lustful sensuality, the covetous eye for conquest, the prideful desire to impress (1 Jn. 2: 16). But the subtle appeal can be both persuasive and strong to break the home ties and give free expression to the desires.

Parental guidance is often faulty and may contribute to the youthful desire to escape. In many instances the communications gap is wider than parents realize, and sometimes the desire to protect may actually propel.

Finally, in the desire to take a trip young people often overestimate material values. They overestimate the amount of money available and overestimate its buying power. Happiness, respect, character are not purchasable. The prodigal seemed to run out of friends and money at about the same time.

2. What do run-away people find?

They sometimes find that they are not as self-sufficient as they had thought. They discover that licentious living is not as pleasant as it had been painted. It dawns on them that the unknown world is not willing to do as much for them as their home world, and they are gradually disenchanted.

3. Why is it so hard to go back?

To return is to admit defeat, and that is a most difficult admission. Many prodigal parents are not as wise as the prodigal's father; and, even so, the

youth who is away may not feel certain of a welcome reception. The prodigal in the parable was not counting on what he received.

Now let us leave the parental analogy and make God the terminal point from which one departs and to which he may return. And let us ask the same set of questions. Why does one want to run away from God? What does one find when he does, and why does he find it so difficult to come back?

Now that we have made the shift which Jesus intended when he told the story, there remains one additional question.

4. What kind of reception does one find when he does return to God?

He finds forgiveness. He experiences acceptance. He discovers a rejoicing, happy God; and he finds new joy bathed in meaningful peace and fulfillment in his inner self.

Conclusion

The internal forces which propel us away from God find ready allies in the external attractions which draw us away. Even so, the love of God pursues and seeks to slow us down in our break-away flight, just as earth gravity continues its pull on a departing missile to bring it back to earth. There is no external force or combination of forces which can send one on a non-ending trajectory away from God, unassisted by an internal burst of personal energy. The encouraging truth is that the same free energy which one uses to propel himself away from God can also be employed to start him back.

John said that God is love. And love is his out-going, compassionate energy which enables man to find himself as he loses himself in God.

"Baptists Who Know, Care"

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

Conversation at a well

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

Life and Work

January 24, 1971

John 4:1-42

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Evidently Jesus was at his best in dealing with audiences consisting of only one individual. Last week the study was priceless because Jesus' great discourse concerning the new birth grew out of his interview with Nicodemus. In today's lesson, again Jesus' audience was one person, a sinful woman of Samaria, but his great discourse was superb. Unless we give our best everytime we speak, we do not do our best anytime. Basically, people are won to Christ individually, person to person, one at a time. This is called personal evangelism.

Jesus had a purpose in going through Samaria (see verse 4). He proved that all individuals should be loved. A witness should be given even to those who might be socially ostracized. No straight-laced, orthodox Jew in Jesus' day went through Samaria, for the Jews literally had no dealings with the Samaritans. These people were regarded by the Jews as being inferior and half-breeds. The Jews almost always crossed over the Jordan River avoiding the Samaritans entirely.

Meeting the woman (Jn. 4:1-6)

Jesus had no prejudice in his heart toward any other human being. Most unusual it was for a woman to be drawing water at noon. Also she was alone. This woman was a social outcast, despised by her own people, and a moral wreck. Probably she was not getting this water for herself. Carrying water for her was a way of earning money. This further indicates that she was of low social standing.

Dialogue about living water (Jn. 4:7-15)

Jesus began the conversation with this sinful woman although he was violating oriental etiquette in speaking to her.

Jesus began by asking the woman for a drink of water. He thus asked her to help him. After all, Jesus was fatigued. He wanted a refreshing drink of water but even more he wanted to hear a witness of redemption to this woman.

In verse nine we learn of the woman's response. She was rude and expressed amazement that a Jew would even talk with a Samaritan. Here one can detect that prejudice is a two-way avenue. The Samaritans also had prejudice, toward the Jews.

Verse ten reveals the heart of Christ's presentation of salvation. Since the conversation was water, he proceeded to discuss the living water of redemption. He talked to her in an analogy that she understood. The woman could not quite comprehend the full meaning of the phrase "living water." Did this mean "running water," which was always better than cistern or pool water? She pointed out the fact that Jesus did not even possess a bucket with which to draw water. Also, she thought it almost blasphemous for Jesus to suggest that he was greater than Jacob.

In verses 13 and 14, Jesus gave further explanation and clarification about the living water about which he had been speaking. He stated that he could give her living water which would banish her thirst forever. Jesus pointed to himself, who is the fountain of living waters (see Jer. 17:13).

In verse 15, the woman asked for some of this living water. What a great illustration of how to deal with a soul seeking salvation from sin!

Facing One's Record (Jn. 4:16-24)

At this point, Jesus asked the woman to go and call her husband. This part of the conversation drove straight to her sin record. In a precise way Jesus revealed his unusual knowledge about the woman. He knew the innermost secrets of her heart and life. He knew her real problem and need. This part of the conversation could be called, "Facing One's Record." When a person comes face to face with Jesus, he always faces his record. Jesus knows all about our lives. He impressed her that he was God's answer to the great spiritual need in her life.

Dr. G. Campbell Morgan says:

"He appealed to her kindness.

"He next appealed to her curiosity.

"He next appealed to the feverishness of her soul.

"Next he appealed to her consciousness of sin.

"He appealed to her sense of God.

"He fastened upon her hope."

Decision For Christ (Jn. 4:25-42)

Jesus revealed to her her sinful life. He declared to her that she had had five husbands and was at that time living in adultery. Actually, he told her one fact about her life but he uncovered the pattern of her entire life. She therefore accepted Christ as Saviour and Lord. Immediately she began to bear a witness for Christ in her city. She became a woman "evangelist."

She declared that Jesus had "told me all things that ever I did" (v. 29). She declared Jesus was the Christ, the anointed One, the promised Messiah.

Even though wretched, she had something she could give Jesus. She stopped carrying water and started evangelizing. Her witness was very effective.

Conclusion:

She told others about her marvelous encounter with Jesus. What will it take to drive us away from our complacency so that we will tell others of Jesus and this great salvation?

LIKE SWEET ONIONS? NEW BLUE RIBBON ASSORTMENT 600 SWEET ONION PLANTS with free planting guide \$3.60 postpaid fresh from Texas Onion Plant Company, "home of the sweet onion," Farmersville, Texas 75031

THE UNSEAMLY A smile or two

Attendance Report

January 10, 1971

Church	Sunday School	Training Union	Ch. Adns.
Alicia	54	44	
Banner, Mt. Zion	36		
Berryville			
First	146	50	
Freeman Heights	119	36	
Rock Springs	98	73	
Blytheville, Calvary	229	81	3
Booneville, First	304	241	
Charleston, North Side	81	43	
Cherokee Village Mission	96	25	
Crossett			
First	551	145	
Mt. Olive	277	123	1
El Dorado			
Caledonia	41	35	
Ebenezer	148	49	
Temple	36	30	
Farmington, First	98	22	
Forrest City, First	485	191	
Ft. Smith			
Grand Avenue	729	329	6
Haven Heights	292	164	4
First	1,269	425	8
Gentry, First	200	68	1
Glenwood, First	123	65	
Greenwood, First	303	107	
Hampton, First	136	43	
Harrison, Eagle Heights	208	58	
Helena, First	230	92	
Hope, First	444	174	2
Hot Springs			
Lakeshore Heights	130	40	
Piney	156	59	1
Jacksonville, First	416	110	
Jonesboro			
Central	465	136	
Nettleton	279	123	
Lake Hamilton	115	42	
Little Rock			
Geyer Springs	747	328	11
Life Line	648	202	2
Luxora, First	62	26	
Magnolia, Central	589	216	5
Marked Tree, First	152	49	
Melbourne, First	121	62	
Monroe	70	21	2
Monticello			
Northside	115	67	
Second	202	78	
Mountain View	23		
North Little Rock			
Baring Cross	599	196	
Southside Chapel	34	16	
Calvary	394	137	1
Central	239	52	3
Forth-seventh St.	196	65	1
Gravel Ridge	176	99	
Highway	130	58	
Levy	472	101	1
Park Hill	836		4
Sixteenth St.	62	49	
Sylvan Hills	237	96	
Paragould, East Side	273	117	1
Paris, First	352	107	
Pine Bluff			
Centennial	231	110	1
East Side	192	97	4
First	753	143	3
Green Meadows	57	32	
Second	184	68	
South Side	695	251	2
Oppelo	13	14	
Tucker	13	7	
Springdale			
Berry St.	118	57	
Elmdale	467		2
First	517	286	8
Van Buren, First	421	162	6
Jesse Turner Mission	19		
Chapel	50		
Vandervoort, First	40	29	
Warren			
Immanuel	278	98	1
Westside	84	46	
West Memphis, Calvary	250	105	1

Forests dot great areas of our wondrous natural world. From east to west they cover mountain ranges and grace our valleys and lowlands. They even exist in our desert areas. There is no doubt but that God planned it that way.

These trees are strong enough to withstand storm and fierce winds. They are strong enough to help our friends and loved ones to walk. Wonderful to think about it, isn't it?—the many purposes of trees.

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A father was upset because his wife gave permission for their young daughter to have a date for a school party. Naturally, he went around making noises as an irate father does. When the boy showed up, a full six feet tall height, good old dad went into orbit. He fumed and foamed all evening, uttering dire warnings to his wife about what he'd do "if anything happens." Finally on the dot of 9:30 p.m.—when the young Cinderella had been told to be home—there was a telephone call. Both mother and father scurried to answer it. Dad won. "Daddy," the daughter blurted, "the positively worst thing has happened!" "What did he do?" the father shouted. "You'll have to come and get me," the daughter said. "His mother came and got him at 9."

15-Day Holy Land Tour
Moscow, Paris, Cairo
June 2, 1971 \$879
Rev. E. J. Kearney
Highland Park Bapt. Church
P.O. Box 1926
Texarkana, Texas 75501

Son in college was applying pressure for more money from home. "I cannot understand why you call yourself a kind father," he wrote, "when you haven't sent me a check for three weeks. What kind of kindness do you call that?"

"That's unremitting kindness," wrote the father in his next letter.

Said the polite lady in the movie to the person seated behind her, "Do you want me to remove my hat?"

"Please, don't," came the reply. "It's, funnier than anything I can see on the screen."

After a particularly trying day, two teachers were discussing their hectic lives over coffee in the faculty lounge. Said one, "If there's anything to this business of reincarnation, I'd like to come back as a childhood disease."

A man's character is like a fence; it cannot be strengthened by whitewash.

Matrimony was probably the first union to defy management.

Lady—"Have you ever been offered work?"

Tramp—"Only once, madam. Aside from that I've met with nothing but kindness."

Husband, the day before payday: "Burglars broke into my house last night."

Pal: "What happened?"

Husband: "They searched through every room and then left a \$5 bill on my bureau."

"How old are you?" asked the census taker.

"Five years younger than the lady next door."

"Well, what age is that?"

"Ask her first!"

You have reached the difficult age when you are too tired to work and too poor to quit.

If the safety pin had been invented this year instead of long ago, it would have six moving parts, two transistors, and require a serviceman twice a year.

Children seldom misquote you; they repeat what you shouldn't have said. . . word for word.

Politics is the art of making yourself popular with people by giving them grants out of their own money.

In the world of religion

Collegians matched with opportunities

URBANA, Ill. (EP)—All pre-registered students, among the 12,300 who attended Inter-Varsity's 9th triennial missionary convention here Dec. 27-30 were matched with people needs around the world.

Each of the 5,000 students' interest, linguistic ability, educational level, etc., has been matched against the requirements established for 6,500 jobs described by missions agencies present at the conference. The process provided 178,000 possible matches and 47,000 of these were passed on to the students.

Convention director Paul Little called it an example of "using technology to personalize rather than depersonalize." He explained that one of the major purposes of the convention was to give to students specific information about service opportunities in world evangelism.

Phill Butler, president of Intercristo, which sponsored the "intermatch," said his agency has become the focal point of 400 missionaries communicating with more than 12,000 kids at this convention.

"Seeing the mission boards' enthusiasm and the eagerness of these kids when given the various options of service is very exciting," Butler said.

Opinion impact seen in decision

NEW YORK (EP)—Two Jewish leaders have credited the "world's conscience" and the powerful impact of an outraged world opinion" with bringing about the commutation of the death sentences given to Soviet Jews in Leningrad.

Philip E. Hoffman, president of the American Jewish Committee, and Rabbi Maurice M. Eisendrath, president of the Union of American Hebrew Congregations, praised worldwide efforts on behalf of the Jews charged with hijacking a Soviet airliner.

Mr. Hoffman also referred to similar action of the Franco government in Spain, which reduced the death penalty given to six Basque separatists.

The American Jewish Committee leader's statement said that the actions are "a living indication of the power of the world's conscience."

Minority hiring concern of church

SAN FRANCISCO (EP)—Seminaries and churches here are increasingly involved successfully in problems on minority hiring and housing, according to a survey by newsman Harold V. Streeter.

A case in point is the Joint Strategy in Action Commission—a socially concerned vehicle of the Northern California Council of Churches, which serves 2,500 congregations totalling half a million people. The commission's 24-member board points to success in the East Bay where problems of police power, job discrimination and advancement policies have been tackled.

A task force of laymen and clergymen has succeeded in many instances, says its director, Robert Davidson. In particular, this has been so in restoring post office jobs of workers complaining of discrimination, Davidson said.

Other involvement includes counseling services among prison inmates, voter registration, education, and wages.

Church swapped for dance hall

GRAYS HARBOR, Wash. (EP)—In a mixture of modern real estate mathematics, tax laws and a dose of human emotions, a church has been traded for a dance hall in this resort area.

Popular disc jockey Pat O'Day of Seattle's KJR swapped his dance hall between Grayland and Westport with the congregations of two churches who decided on the location of the dance hall as a good half-way meeting point in a planned merger.

The rock fare of O'Day's enterprise has been under fire from local citizens. So when the newly merged congregation called the South Beach United Presbyterian church in Westport as payment for the rest of the bill, totalling \$58,000, looking to tax advantages for a way to realize his asking price of \$90,000.

Possible uses for the abandoned church range from a summer camp for youngsters to a covered fishing boat repair shed during winter months.

Church lends money to ailing town

TYRONE, Pa. (EP)—When this town was dealt a severe economic blow with the drastic cutbacks at Westvaco Corp., a paper mill and leading employer for 90 years, the local Methodist church dipped into its church building fund to help out.

Members of Columbia Avenue Methodist Church voted to lend \$100,000 to the Tyron Improvement Corporation to finance a \$1 million industrial-development project.

"At a time when the community does not have adequate funds to attract new industry, we are making them available," the Leroy J. Harrison, pastor, explained.

The Methodists have been meeting in makeshift quarters since its old building burned eight years ago.

Pastor elected to GM board

PHILADELPHIA (EP)—Leon Howard Sullivan, pastor of the Zion Baptist Church here, has been elected to the board of directors of General Motors. He is the first Negro to serve on the panel.

The 48-year-old founder of the Opportunities Industrialization Centers of America was cited as a man who "has a distinguished record of service to his community." James M. Roche, chairman of the 23-member GM board, said the pastor "is the type of person who can bring to our board the benefit of his knowledge and expertise in areas of public concern."

One-tree church is Ripley museum

SANTA ROSA, Calif. (EP)—A museum to Robert L. Ripley is located in, believe it or not, a church made from the lumber of a single redwood tree.

The tree, as the late collector of oddities put it when he featured the subject in one of his famous "Believe it or not" cartoons, yielded 78,000 board feet, furnishing all the lumber for the 100-year-old church.

The Santa Rosa community, where Ripley was born on Christmas Day 1893, proposes to fill the new museum with personal memorabilia of the famed cartoonist, as well as with some of his vast collection of off-beat items.

Are You Moving?
Please give us your new address before you move!
Attach the address label from your paper to a postcard, add your new address including the zip code, and mail the card to us.
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