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February 11, 1971

Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

February 11, 1971

Prayer of a Friend

What would you and I pray if we knew for sure that we were living our last day on earth?

A prayer a dying friend prayed for me before I was born is still bearing me up. I refer to the prayer the Lord prayed the night before he died. It is recorded in John 17.

The Lord knew when he prayed this prayer that his cruel death by crucifixion was just hours away. He knew that that death would be slow and tortuous, as it has been for myriads crucified before him. But he knew, also, that on top of the physical suffering would be the agony of bearing the personal sins of every one who had ever lived or would ever live.

The real heartbreak in the Lord's death was that throughout the ordeal of his dying he would be separated, by the sins of the world, from his loving heavenly Father. Like our own astronauts when they were on the side of the moon opposite the earth, there would be a black-out of communications. For hours there would be no contact with the home base.

Our Lord's great concern, as he faced death, was not for himself but for others. He prayed for us—20 centuries into the future—in his eloquent and compassionate intercessory petition for Christians.

The burden of his prayer that stood out above everything else was that Christians should be "one." He recognized that Christians are one in the experience of God's saving grace. Christians are one in regeneration, in the experience of having been born again. Christians are one in their eternal security. They are one in having to bear the brunt of the unfriendly, unregenerate world. They are one in the unanimous call to bear their Christian witness to the unfriendly world.

The Lord was amazingly concerned that Christians should be one in faith, fellowship and purpose. This, he indicated, would be the great factor in their successful witness to lost people. For seeing unity in their lives, lost people would know that God had sent Christ and that he loves them as he loves his own son (vv. 22-23).

The part of the prayer that means so much to me—and to my generation—is verse 20: "Neither pray I for these alone, but for them

also which shall believe on me through their word."

What a friend we have in Jesus!

Erwin L. McDonald

IN THIS ISSUE:

SBC COOPERATIVE Program gifts for the month of January are up by 13 percent. See a story on page 9.

* * *

BAPTIST Seminaries, Colleges, and Schools Sunday will be observed this month. THE COVER, explained on page 10, features Arkansas students at Southwestern Seminary. Also, see an article on the need for Christian education on page 10.

* * *

AT LEAST one Arkansas church is affected by the financial problems of a building bonds firm. A Baptist Press release on page 12 tells about the court action, and another story tells how South Side Church, Pine Bluff, is handling the crisis.

* * *

ACTIONS by the Sunday School Board on publications guidelines and Volume I of the Broadman Commentary are reported in articles on pages 15 and 16.

Arkansas Baptist newsmagazine

February 11, 1971

Volume 70, Number 6

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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.

Our final authority

Writing recently on "What is our final authority?" Editor Alvin C. Shackelford of the *Indiana Baptist* said:

"Baptists have seemingly avoided. . . placing authority in men or creeds. We have claimed that our authority is the Scriptures.

"This historic and honored position of biblical supremacy is correct, but there are occasional problems relating to just who has the authority to interpret the Scriptures. If the Bible must submit to some other authority for interpretation, then one must assume that this authority supercedes the authority of the Scriptures.

"Baptists have two other distinctives which some would see in conflict with the distinctive of authority of the Scriptures. These are 'priesthood of the believer' and 'autonomy of the local church.'

"Priesthood of the believer means that each individual has the same access to God. One does not have to use an earthly mediator for prayer or confession of sin. Each person has free access to God—and God in turn has free access to him.

"Relating this principle to the Bible, would it be correct to say that every person has the right then to interpret any scripture passage as he chooses, or even to decide what authority he gives the Bible in his own life? Is he free even to discount the Bible, God's Word and thereby its teaching?"

Guest editorial

Tired of being bitter?

Is there someone—a former friend or a loved one—whom you have written off and toward whom you now have a bitter feeling? Perhaps there was a bad misunderstanding. Perhaps some things were said on both sides, which never should have been said. Perhaps you have been deeply wounded and what once was kindness mixed with love has now turned to bitterness mixed with anger.

Dear friend, life is too short to go on that way. It is time to forget it and restore a right relationship. In fact, it is already past time.

The poet reminded us that this life is really just a short preparation for eternity. Longfellow wrote: "Life is real! Life is earnest! And the grave is not its goal; Dust thou art, to dust returneth, was not spoken of the soul."

"And, look at the distinctive, autonomy of the local church, which means that every local Baptist congregation is free to decide its own program, call its own pastor, determine its own budget, own its own property, and the like. These things are within its authority, but does it have the power to make judgments concerning the reliability and meaning of Scripture?"

"Here are three authorities—the Bible, a church, and an individual Baptist. Would it be possible on some issues there could be three different judgments—where the Bible's words may say one thing, a church might see them as having a symbolic or allegorical meaning, and an individual might have a different interpretation? Obviously, there cannot be three 'final authorities.'

"Maybe this problem arises because we see the Bible *only* as a book in itself without finding from where the authority of the Scripture comes.

"We can only claim our individual priesthood if we give God the final authority in our lives. Yes, we are free, but only free to do God's will—free to be slaves of God.

"And a church is democratic. It, too, is free to do God's will, to perform his purpose, to recognize his authority. As Baptists we need to recognize that the final authority in all things is God himself. The only power the Bible, a local church, or a Christian has, comes because he has given it."

It would be a simple thing to write a letter or pick up the telephone and place a call that could change all the bitterness into something better. Life is not long enough for meanness of spirit, for littleness, for pettiness. The right relationship can be restored and you can take the initiative in seeing that it is done. Don't wait for the other person to make the first move. Don't postpone.

It is not necessary to tell the other person that you are offering forgiveness. Really, forgiveness is God's business—and it is our business to be a little bit like him. What we can try to do is understand and seek reconciliation. There may be a scar but the wound will heal.

Tired of being bitter? You can do something about it today.—Jack L. Gritz, Editor, *The Baptist Messenger*, Oklahoma City.

Dr. Vaught, Dr. South: committed

Baptist people have always been able to do anything they set their hearts and hands to do. There is no case on record where they have failed when they really meant to succeed. The Baptist people have build the greatest hospitals, schools and churches on earth. They have maintained their institutions through wars, depressions, periods of inflation and national calamities. It is one of life's most interesting experiences to see Baptist people move out in strength for a worthy cause. We will see this demonstrated again in our day. Drs. Vaught and South have been elected by the Executive Board of the Arkansas Baptist State Convention to be the prime leaders in the convention-approved thrust to (1) strengthen Cooperative Program giving to world missions in our churches in 1971, to (2) give prime leadership in a fund-raising campaign for capital needs of Ouachita University in 1972, and (3) give prime leadership in a fund raising campaign for the capital needs of Southern College in 1973.



DR. ASHCRAFT

Dr. Vaught, chairman, and Dr. South, vice chairman, have served their respective churches a total of almost half a century. They have served the majority of their active ministry in the two great churches of the Little Rock area, Immanuel and Park Hill. They have lived their days under the very breath of the Holy Spirit in leading their people to give to world missions through the Cooperative Program under the compelling motive of the Lordship of Christ. They are now teamed together by the request of the Executive Board, representing almost 1,200 churches and 350,000 Baptists. Both college presidents have requested the services of these two great leaders.

On Jan. 20 these two busy men met in the office of the executive secretary and fully committed themselves to this whole task. We will see within the next three years the miracle working power of God as committed leaders and dedicated followers move out under the leadership of the Holy Spirit to another breathtaking victory for God. I want to be on this team from the kickoff until final victory. From here on there is no turning back.

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

Secularism may force Baptists Catholics closer, Sherman says

DAYTONA BEACH, Fla. (BP)—Growing secularism within society may force Baptists and Catholics to cooperate with each other, a North Carolina Baptist minister told a regional Baptist-Catholic dialogue conference here.

"If God is willing to use both of us for the salvation of the world, we might be willing to lean upon each other for the task," said Cecil Sherman, pastor of the First Baptist Church, Asheville, N. C.

Sherman and Bishop John L. May, of Mobile, Ala., spoke to about 100 Baptist and Catholic conference participants on the subject, "Salvation, Its Meaning and Relation To Christian Social Responsibility."

The Asheville pastor suggested that since the secular world tends to view Baptists and Catholics as standing under the same umbrella, the two groups might attempt to view each other in like manner.

"I come to this conference with the high hope that Baptists and Catholics are on the same team," Sherman said.

In his presentation, May told the group: "I would hope that we might see what each others' beliefs in salvation mean to the world today."

Both May and Sherman capsuled their views on salvation within the context of their denominational backgrounds. Although there were points of differences, they generally agreed on salvation's relationship to social responsibility.

"The business of the church," May said, "is to read the signs of the times and apply to the shifting problems of society those unchanging guidelines of the gospel of Jesus Christ."

He cautioned that the church should not neglect the proclamation of the gospel and instead become a platform for airing social grievances; but he also condemned the Christian who retreats, overwhelmed, from the world and its problems with no thought of returning.

Explaining that the converted person has his point of view changed, Sherman

added that "a lot of people within Baptist churches don't have a point of view other than that which society forces onto them."

Sherman spoke of members of his own congregation who seem to see no relationship between biblical teachings and social responsibility.

May said that for the Catholic, "serving Christ as Lord means serving people he meets every day."

The bishop described social righteousness as "a moral obligation of Catholics."

"It is not enough to salute Jesus Christ as Lord; this faith must be lived," Bishop May declared.

The Baptist-Catholic conference was sponsored by the Southern Baptist Home Mission Board's department of interfaith witness, and by the Bishops' Committee for Ecumenical and Interreligious Affairs for the National Conference of Catholic Bishops.

The three-day meeting brought together for the first time on a regional basis Catholic and Baptist clergymen who have direct contact with the local congregation.

Dale Keeton takes Virginia position

Arkansas native Dale Keeton has joined the staff of Columbia Church, in Falls Church, Va., as minister of counseling. He will direct a program of preventive and crisis counseling for the congregation and community, implementing group techniques. The Northern Virginia church is said to be the largest Southern Baptist church in the Washington D. C. area, with a membership of 3,000. Neal T. Jones is pastor. Keeton is a 1960 graduate of Ouachita and served in the youth and music ministries of First churches in Booneville and Stuttgart. He has completed the requirements for the Ed.D. degree at Southwestern Seminary.



MR. KEETON

Mrs. Keeton the former Mary Carter of Stuttgart. The Keetons have two children.

Lloyd Cloud new Hot Springs pastor

The director of development at Dallas Baptist College, Dallas, Tex., has resigned his position to become pastor of First Church, Hot Springs. He is W. Lloyd Cloud, who has served as both a trustee and administration official at DBC. He moved to his new post Jan. 15.

Since 1967, Cloud has supervised fundraising programs for the college.

Cloud is a 1938 graduate of the University of Memphis Law School and graduated from Southern Seminary, Louisville, in 1946.

He has served as pastor of churches in Kentucky, Arkansas and Texas. Prior to his employment at Dallas Baptist College, he was pastor of First Church, Richardson, Tex., for 12 years. Under his leadership, Sunday School attendance grew from 300 to more than 1,500 per week. During this period he served as chairman of the Dallas Baptist College board of trustees.

This is Cloud's second pastorate in Arkansas. He served Grand Avenue Church, Ft. Smith, during the early 1950s.

"I am looking forward to working with Arkansas Baptists again," Cloud stated.

Announcement of Cloud's move was made this week by DBC President Charles P. Pitts.



NEW PARSONAGE: First Church, Fayetteville, acquired this new parsonage recently. The four-bedroom home is located at 2500 Manor Drive. Since Pastor and Mrs. Paige Patterson moved into the residence, over 300 people have been entertained, including the Razorback Football Squad, State Student Secretary Tom Logue, and State Convention President Tal Bonham.

Baptist beliefs

The last word

BY HERSHEL H. HOBBS

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

"But the word of God grew and multiplied"—Acts 12:24.

Herod Agrippa I killed James and, but for God's intervention, probably would have done the same to Peter (Acts 12:1-19). After that he went down to Caesarea. While there trouble arose between him and the people of Tyre and Sidon. They tried to make peace, and evidently Agrippa used the occasion to show his power before the people.

The time was that of a festival in honor of Claudius Caesar (Josephus). So Agrippa spoke to the pagan crowd in the amphitheatre. He was dressed in royal apparel which Josephus describes as a robe of silver tissue. "Made an oration" renders a Greek word (*demegoreo*) meaning to harangue the people. Note the word "demagogue". The imperfect tense means that he kept on doing it. One is reminded of speeches by Hitler or Fidel Castro.

As the sun shone on Agrippa's apparel the people began to shout and kept on shouting (imperfect tense). "It is the voice of a god, and not of a man" (v.22). They did this to gain favor with the King. And it worked. For he did not deny it.

But immediately he was stricken for not giving God the glory. One may see today the very spot in the amphitheatre where it occurred. Josephus says that he lived for five days during which the rotting of his flesh produced worms. Some suppose that he had an acute attack of appendicitis followed by gangrene. At any rate he died, struck down at the height of his worldly glory (v. 23).

The point is that this evil man who sought to destroy the people of God was himself destroyed. "But [contrast] the word of God kept on growing [imperfect] and was multiplied" (v. 24). Agrippa's very efforts to destroy it increased the zeal of the Christians.

It is ever thus. Tyrants may try to destroy God's work. But long after they are dead and gone God's work goes on. It will survive those who oppose it now.

The Jerusalem Conference on Biblical Prophecy

By W. O. VAUGHT JR.
Pastor, Immanuel Church, Little Rock

I should like to call to the attention of the readers of the **Arkansas Baptist Newsmagazine** the significant Conference on Biblical Prophecy which is to be held in Jerusalem this coming June. W. A. Criswell, pastor of First Church, Dallas, and Harold J. Ockenga, president, Gordon-Conwell Seminary, Wenham, Mass., are the co-chairmen of the large committee which has been instrumental in making plans for the conference.

Purpose of the meeting is four-fold:

To create a public forum for examination of the Biblical view of last things, and better understanding of the prophetic portions of Scripture;

To express belief in the Risen Christ's literal return to a society which unbelievably asks, "Where is the promise of His Coming?";

To enliven Christian witness through a fresh awareness that our generation lives closer to the return of Christ than any preceding one, and that we must soon give an account of our stewardship;

To focus the serious attention of men everywhere on the Bible's message for the whole human race in our critical times, including our youth in their apocalyptic preoccupation with the occult, the ecological and the hedonistic.

The conference program will open June 15 and will close June 18. All the meetings will be held in the Jerusalem Civic Center and approximately 5,000 people are expected to attend, representing all the nations of the earth. Carl F. H. Henry, professor of theology, Eastern Seminary, Philadelphia, Pa., is the program chairman. Some of the subjects listed for discussion are:

"The Bible and the Prophetic Word of God," Dr. Criswell;

"God's Purpose in Man's Redemption," A. Skevington Wood, senior tutor in theology, Cliff College, Derbyshire, England;

"The Resurrection of Jesus Christ," Merrill C. Tenney, chairman, Wheaton College Graduate School, Wheaton, Ill.;

"The Rebuilding of the Temple," three views: Edmund P. Clowney, president, Westminster Theological Seminary, Philadelphia, Pa.; Charles L. Feinberg, Talbot Theological Seminary, LaMirada, Calif.; and an Israeli view;

"The Second Coming of Christ," Oswald C. J. Hoffman, speaker, "The Lutheran Hour," St. Louis, Mo.;

"Contemporary Israel in Prophetic Focus," G. Douglas Young, president, American Institute of Holy Land Studies, Jerusalem, Israel;

"Jesus Christ and the Last Days," Dr. Henry;

"Signs of the Lord's Return," Wilbur M. Smith, professor, Trinity Evangelical Divinity School, Deerfield, Ill.;

"The Gospel and the Nations," John Stott, rector, All Soul's Church, Langham Place, London, England, and honorary chaplain to the Queen of England;

"Youth and the End of the Age," Sam Wolgemuth, president, Youth for Christ International, Wheaton, Ill.;

"Modern Youth in Biblical Perspective," Evangelist Tom Skinner, Tom Skinner Associates, Brooklyn, N. Y.;

"Fulfilled and Unfulfilled Prophecy," Dr. Ockenga;

"The future of Israel," three views: Herman N. Ridderbos, professor of New Testament, Kampen Theological Seminary, The Netherlands; John Walvoord, president, Dallas Theological Seminary, Dallas, Tex.; an Israeli view;

"The Judgment of the Nations," James M. Houston, lecturer in geography, Oxford University, England.

I am planning to attend this Conference in Jerusalem, and I should like to emphasize the importance of this program to all who are interested in Bible Prophecy and a more thorough comprehension of the great prophetic passages of the Scripture. I am conducting a tour to the conference, and if any of our friends in this area of the nation are interested in this kind of trip, I would be glad to give them the travel information.

Miracle at Love Field

By PAIGE PATTERSON
Pastor, First, Fayetteville

I arrived at gate 28, in Love Field Terminal, just in time to watch the Dallas-to-New Orleans early flight pull away. Exasperated at the thought of lingering for another hour, I stopped for a cup of coffee and then walked back to Gate 33 to await boarding another flight, which added to my chagrin by being an hour late. I settled down with a copy of Langdon Gilkey's *Naming the Whirlwind* and began to read.

Twenty minutes had passed when a black youth, apparently in his early twenties, entered the waiting room and seated himself. Almost immediately I heard the voice of the Lord saying, "Whom shall I send and who will go for us?" I could not fail to notice that the black youth did not smile. His eyes betrayed fear and even desperation. Since he was reading a newspaper, I assumed he was immersed in the sports page.

Confident that a mutual interest in sport would give me an opening, I slipped to his side only to discover that he was absorbed in news of Black Militant activity. Startled and now somewhat apprehensive, yet convinced that the Lord had spoken, I began, "I'm Paige Patterson." I extended my hand. His look of incredulity was followed by a reluctant handshake.

The ensuing conversation revealed that he was returning to Dillard University in New Orleans to complete his degree in chemistry, having studied for the summer at Stanford in California.

"Do you know Jesus?" I queried.

"Do I know who?" the youth replied.

"Jesus—have you ever really met the man who loves you more than anyone else in the world loves you?"

Prolonged silence was finally followed by his candid admission. "Man, I haven't even thought about God in three years!"

For the next 20 minutes we talked about Jesus and his love as the answer to man's hate; his knowledge as the answer to man's ignorance, and his peace as the answer to man's war.

"Jesus, please forgive me for having forgotten you," prayed the man. "Forgive me and be my Saviour today."

That simple prayer was followed without a second's delay by boarding instructions. Tears glistened on my new brother's cheek as he arose, leaving newspaper behind. Grasping tightly the Gospel of John I had given him, he walked up the ramp—a man in Christ. Old things had passed away. He was now a true revolutionary in a new world!

Church missions committee needed

Does a church situated where there are no new missions needed actually need a Missions Committee?

The answer is yes, if that church has any idea of engaging in some of the exciting non-traditional ministries now used by many SBC congregations.

Non-traditional ministries are those mission actions taken by a church to establish a loving relationship with unreached people at some point of their interest or need. This is in contrast to our traditional ministry which assumes a person's spiritual need for Bible study, fellowship and prayer and invites him to participate directly in these with ones who already attend. Traditional ministry may fail if the individual fails to understand or feel his spiritual need.

A simple illustration of the non-traditional approach is what we do on the foreign mission field. Only a few people will stop to listen to the gospel in foreign lands, but hundreds will crowd the clinic or hospital. As they experience the love and concern of the medical missionary for their physical bodies they have a new reason to listen to the gospel as it is proclaimed. The medicine is not a gimmick to use to get to preach the gospel. It is a ministry of love to people with real human need. But, it does open the way for the gospel message to be heard.

There are hundreds of ministries we can render in the name of Jesus Christ. No one can successfully prove from the scriptures that these are not the work of believers today. Why should we leave to the government or some pseudo-religious organization ministry to human need?

Some churches are not content to pass by on the other side of human need. Some churches in Arkansas are experiencing a new Christian vitality and excitement through non-traditional ministry. One church, First, Van Buren, attributes their leading the state in baptisms last year to their non-traditional ministries.

You should start by electing a missions committee and sending at least the chairman to the State Readiness Conference to be held nearest you. Write J. Everett Sneed, Special Ministries Director, for personal help if needed.

Dates and locations of the Leadership Readiness Conferences are:

March 1, 1971, Jonesboro, First
 March 2, 1971, Forrest City, First
 March 4, 1971, Fayetteville, First
 March 5, 1971, Ft. Smith, First
 March 22, 1971, Batesville, First
 March 23, 1971, Hope, First
 March 25, 1971, Pine Bluff, First
 March 26, 1971, Little Rock, Immanuel—J. T. Elliff

Sharing Christ—a priority

"Sharing Christ—A Priority" will be the theme of the message by H. E. Williams at the Baptist Men's Convention. The convention is to be held on March 19-20 at Baring-Cross Church.

Dr. Williams, President of Southern College, will bring the closing message on Friday night, March 19. Dr. Williams is the founder of Southern Baptist College and served as its president from the beginning in 1941. From 1941 to 1944 he was the youngest college president in the United States.

He was born at Casa, the son of Robert S. Williams, a former representative of Perry County. Dr. Williams was educated in public schools of Arkansas. He attended Arkansas Polytechnic College and is a graduate of Ouachita University. His graduate work was done at Southwestern Seminary and Peabody College for teachers.

Dr. Williams holds membership in a number of professional organizations, including American Higher Education Division of the AEA; Southwestern Social Science Association; Southern Baptist

Association of Schools and Colleges; and American Society on Comparative Education.

In 1958 he was selected as one of a team of 72 American educators to make a study of schools, colleges and universities of the Soviet Union. He served as chairman of a special committee of the group on "Adult Education and Extracurricular Education". In July, 1959, he headed a special delegation of leading citizens for the opening of the American Exposition by Vice President Nixon in Moscow.

He has traveled extensively in Russia, Europe and in the United States.

His background enables him to understand the needs of missions not only at home, but throughout the world, and his message will be a blessing to those who hear him.

Baptist Men from every church should plan to attend the meeting on March 19-20. The work of God awaits on informed, dedicated men.—C. H. Seaton, Secretary Brotherhood Department

Some benefits from majoring on evangelism

The Arkansas Baptist Convention in regular session November, 1970, voted to major on stewardship and the Cooperative Program in 1971. This is a very worthy and needy goal. Stewardship and evangelism go hand in hand. Perhaps one reason our finances have been lagging behind is we have been skimpy on evangelism.

Add your own ideas to these.

- Many more people will be saved.
- It creates a spirit of fellowship and growth.
- Attendance at services grows.
- There is less grumbling, criticizing and fault-finding among the membership.
- The people will be too busy witnessing to find time to be unhappy with each other.
- It helps the pastor to preach better sermons.
- It is doing what Jesus said do.

Some examples of Evangelism and Stewardship going together are:

- First Church, Van Buren, is baptizing almost every week. They have adequate finances.
- First Church, Heber Springs, is majoring on evangelism and they are not having any trouble financially.
- Wade Carver, pastor, Calvary Church, West Memphis, has been majoring on evangelism the last few months. His testimony is that it is amazing how the money has come in.
- Hickory Street, Texarkana, Calvin

Ussery, pastor, has had many additions the last several months. They are also up in finances.

Park Place, Hot Springs, Damon Shook, pastor, majored on reaching new people for the Sunday School in 1970 and enrolled about 200 new members. Their evangelism results were commendable. They have had plenty of money to do the things they have to do.

There are scores of other churches that could give the same testimony.

My conclusion is when a church majors on evangelism there will be enough money to do other things that need to be done.

When we are in trouble financially in our Convention, we need to double the emphasis in evangelism. Let's do what we must do in evangelism and other things will fall into their proper places. Evangelism is not the whole cure for stewardship, but will help.

The happiest christian is the one who shares Christ with others. He is bubbling over with enthusiasm. Our missionary dynamic is the desire of the individual to make known to others the Gospel—Jesse S. Reed, Secretary of Evangelism



Kentucky Baptist man called 'legend of the Peace Corps'

By BETH HAYWORTH

WASHINGTON (BP)—Public officials and private citizens alike describe Barkley Moore, a Southern Baptist from Lexington, Ky., as "The Legend of the Peace Corps."

After more than six years among the Turkoman people in Northeastern Iran, Moore is now seeking to inspire others to invest their lives in service to people.

For Barkley Moore, 29, who grew up in Appalachia where he attended and later worked on the staff of Oneida Baptist Institute, Oneida, Ky., his experience in modern Persia was simply "living out my Christian faith."

Moore, president of the Baptist Student Union when he was a student at Oneida, was interviewed for Baptist Press by his former associate state Baptist student director.

Almost 6½ years ago, Moore began his work in community development for Gonbad Kavous, a town of 40,000 in a remote area of Iran. Armed with three months' Peace Corps training, a beginner's knowledge of Persian, and a commitment to help others, he began work with the Turkoman people.

Six years later, the Shah of Iran and the Council of Ministers cited his work and presented him with a special medal. The Prime Minister of Iran gave him gifts in behalf of the Iranians, expressing appreciation for his service to that country.

Then, just before leaving Iran for

Acteens will hear two missionaries

High school girls from Arkansas will meet at First Church, Conway, March 5-6, for the first "Acteens Happening." Activities include music, a visual presentation, messages on both missions and identity, and dialogue among youth who are finding unique ways to meet needs of people in missions outreach.

Speakers will be Lolete Dotson, missionary nurse, Nigeria; Jane Yates, missionary journeyman, Gaza; and Bill Sherman, pastor, Woodmont Church, Nashville, Tenn. Miss Dotson and Miss Yates will discuss personal experiences on the mission field. Dr. Sherman will lead a series of messages on "Who Am I?" High school and college students will be featured during each session in panel discussions and testimonies.

Music for each session will be led by Wayne Bailey, Minister of Music, Immanuel Church, Little Rock. The Peaceables, a group from Immanuel, will sing Friday night.

All high school girls and their leaders may attend. For information and reservations write State WMU Office, 210 Baptist Building, Little Rock, 72201.

home, the citizens of Gonbad Kavous made him an "honorary citizen," an unprecedented honor to an "outsider."

Unofficial tributes have piled up also from individuals. A young Moslem student, one of hundreds who learned English from Moore, spoke of him as the "second messenger," comparing his life to that of the prophet, Mohammed.

The story of Barkley Moore, the "legend of the Peace Corps," is being told and televised in newspapers, on TV and radio from Tehran, the capital of Iran, to Boston, Denver, Los Angeles, Lexington, Ky., and in small towns across the U. S. A. Already, he has taped an appearance on "To Tell the Truth," a national network television program to be broadcast April 2. He will appear on NBC's "Today Show" on March 1.

The legend of Moore's life in Iran is a story of faith and hard work of incredible physical strength and determination. It is the story of how one man inspired entire villages to do almost impossible tasks. But most of all, it is a story of love, of caring for people, of loving and being loved by them.

"My dear teacher," one high school student wrote recently, "I promiss (sic) to keep all your advices by heart and soul and I will use it in the darkneses of life like a bright light." In one month's time since returning to the states, Moore has received more than 150 letters from students in Gonbad Kavous.

Another student admitted in a letter that when he first came to Gonbad, teachers made fun of him because he could not speak Persian well. You were a "drollery target," the student confessed. "But when you left, a thousands eyes cried after you" and teachers now refer to you as a "victory target," he said. They tell us, the student continued, that if we work hard we can be a "second Moore."

"Why, sometimes I would eat three big meals at noon for fear of offending someone," Moore said, describing his attitude toward the people. "I didn't want anyone to think that someone else was more important to me than another," he explained.

Moore enlisted as a Peace Corps volunteer after graduation from the University of Kentucky in Lexington where he had two years in law school. His original contract with the Peace Corps was for two years, the usual term of service for volunteers.

"I went to Iran with the feeling that if I could help just one person it would be worth two years of my life," he said. Twice he extended his time because he "couldn't leave" the people and the pro-

jects he was involved with in Gonbad Kavous. The people of Gonbad, speaking through top officials in Iran begged the U. S. government to grant permission for him to stay longer.

A part of the "legend" of Barkley Moore is that he is the only volunteer in the history of the Peace Corps to have served six years all in one country and basically in one region.

William Dyal, the Peace Corps area director for the region that includes Iran, said that Moore's commitment to service is "his sensitivity to the other culture and his capacity to work himself out of a job."

Dyal, a former staff member of the Southern Baptist Christian Life Commission explained that Moore "demonstrates the kind of volunteer energy that could bring renewal to our own country as well as to countries overseas."

The list of achievements attributed to Moore's effort include such things as the following:

*The building of a public library, the first for a town of 40,000. Begun in a free-rent room with 10 hardback books and 263 paperbacks, all in Persian, it now has more than 7,000 volumes, serves an average of 400 people a day, and is in its own new building. From this library, 31 others have been established in neighboring villages. All are now staffed and supported by Iranians.

*A kindergarten started in a corner of the library has grown into three schools for preschool children, four private elementary schools and two private high schools. "All the schools in Gonbad are overflowing," Moore noted, describing the need for schools and the desire for education among the Turkoman people.

*Laboratory equipment for high school science students and a fully-equipped gymnasium for the Gonbad sports team, for three years the gymnastic champions in Iran. Unfortunately, he lamented, the laboratory equipment is presently "gathering dust" because the science teachers are not trained to teach by that method.

*A school started also in the mountain village of Dozane, an isolated town of 1,700, five hours by horse at the end of a dirt road. Dozane had no school of any sort. It had a Mosque, because the people there are very religious. Moore spoke in the Mosque preaching to the villagers about responsibility for their "one treasure"—their children. The new school enrolled 128 last year.

In a long story published in the Tehran (Iran) Journal, Moore was praised as one who could "inspire others . . . who was never afraid to talk of God and love" and as a person who loved the people of Gonbad Kavous and was loved by them. The Journal also mentioned that businessmen with less interest in com-

Authentic relations stressed at Jewish-Christian symposium

WACO, Tex. (BP)—The first symposium on Jewish-Christian relations to be held in the Southwest ended at Baylor University here with the assertion that authentic Jewish-Christian relationships are possible.

Roy Eckardt, chairman of the department of religion at Lehigh University, Bethlehem, Pa., and a symposium participant, said Jewish-Christian confrontations and relations are influenced by two events and one threat.

The events are the slaughter of millions of Jews by Hitler during World War II, and the establishment of the modern state of Israel. The threat, he said, is the present Middle East crisis.

Eckardt, who spoke on "Toward An Authentic Jewish-Christian Relationship" said that an authentic relation, or one based on love and understanding, is "difficult but possible."

Sponsored by the J. M. Dawson Studies in Church and State at the Baptist school and by the Anti-Defamation League of B'nai B'rith, the three-day symposium explored historical and contemporary Jewish thought and culture and current problems and concerns in Jewish-Christian relations.

Robert T. Handy, acting dean of Union Theological Seminary in New York said the scholarly, historical approach is the best way to study Jewish-Christian relationships in America.

community development trembled at the threat of a confrontation with the intense, energetic young man who had the reputation "for getting things done."

Moore attributes his motivation to his upbringing in a Kentucky mountain family and to his teachers at Oneida Baptist Institute in Oneida, Ky. "They taught me that people are important—not things," he said earnestly.

"The essence of our Christian faith is the value of one person," he continued. Moore added that for him, Christianity was "living things" and not just "speaking things," because "the most effective way to witness is to live out your faith."

"The whole key to the thing is caring about other people," Moore said in summarizing up his Christian commitment.

Since returning to the United States, the Peace Corps has employed Moore to work for a few months as a recruiter on the West Coast, travelling over a 12-state region.

Peace Corps officials, and those who know him, feel sure that his testimony will convince many persons, young and old, that if they really care, they can make a difference for someone, somewhere, and that perhaps that difference will be for a whole village and thousands of people.

"Faithfully used, the [historical] method can drive us to recognize our own premises and provincialisms; it can help us to keep them under review and under consideration," he said.

Handy, a Baptist, said "the historical method insists that we back our generalizations with evidence and submit both our interpretations and the sources on which they rest to those who differ from us, even to those we may regard as our enemies."

Speaking of Christian prejudices, Handy said, "When one is deeply devoted to the Christian way, and has found salvation and meaning for life in that faith, it is painful to have to look at the shortcomings." Although there seems to be less anti-semitic sentiment in Christian churches today than in the past, "still the blight has not everywhere disappeared," he said.

Scholars representing more than 20 Southwestern colleges, seminaries and universities heard Seymour Siegel, professor of Rabbinic Theology and Ethics at the Jewish Theological Seminary of America, describe Judaism as an ongoing experience of the Jewish people and of the adherents of Jewish faith as they live in the presence of God and with the realization of their destiny as the people of covenant.

Solomon Bernards, director of the anti-Defamation League's department of in-

terreligious cooperation, said anti-Semitic prejudices and Jewish-Christian tensions are seen in the difficulty that Jewish students have in gaining admission to colleges, universities and the professions. He said anti-Jewish sentiment is difficult to label because it is not as overt as in the past. He also pointed out that in the past Jewish students ahave found it necessary to go abroad to study medicine and other disciplines, for example, because of discrimination against Jews in America.

Bernards also noted that the history and cultural contributions of Jews have been omitted in text books.

Speaking against discrimination, Eckardt said part of the New Testament is anti-Semitic when it advances the idea that "the Jews killed Jesus."

He proposed tentatively that Christians disregard those portions of the New Testament. Others participating in the symposium disagreed, however, saying to do so would not be consistent with academic disciplines.

Eckardt said the Christian church contributed to anti-Semitism in Germany in that it did not positively combat it. He also said anti-Semitism has a "life of its own" that does not depend upon the actions or thoughts of Jews for its existence.

Christians tend to expect too much from Jews, he said. "Often, today, Christians are simply unable to free themselves from their outrage against Jews. "Christians ought to stop lecturing Israel as if churchmen are biblical prophets," Eckardt said.

SBC Cooperative Program gifts for January increase 13 per cent

NASHVILLE (BP)—Southern Baptists started the year 1971 with a 13 per cent increase in giving to world missions through the denomination's Cooperative Program unified budget, the Southern Baptist Executive Committee reported here.

Gifts through the denomination's mission support plan for January, 1971, totalled \$2,954,576, an increase of \$340,996 or 13.05 per cent compared to January, 1970 contributions of \$2.6 million.

In addition to the \$2.9 million given through the unified budget, a total of \$4.6 million was contributed to designated special mission causes during January, an increase of \$481,805 over the \$3.9 million in designations last year.

The combined total reached \$7.5 million for the month of January, an increase of \$1 million over the previous year's first month, or 15.61 per cent.

John H. Williams, financial planning secretary for the SBC Executive Committee which prepares the monthly report, said that the figures were "encouraging," but added that they needed to be balanced with the previous December's six per cent decrease in Cooperative Program giving.

Williams said there was the possibility that some of the January receipts reflected a carry-over from December contributions which state conventions were not able to send to the SBC before the books closed Dec. 31.

One state, Kentucky, was not included in the January 1970, financial report, but was in the January 1971, figures, thus making last year's figures slightly lower than the comparative 1971 amount, he explained.

Seven of the smaller state conventions in the SBC did not send in their January, 1971, allocations before the report was tabulated at the end of the month, he added.

Of the \$4.6 million in designated gifts, \$4.5 million went to the SBC Foreign Missions Board. Most of the amount was given through the Lottie Moon Offering for Foreign Missions in December. Of the \$7.5 million in total gifts, about \$6 million went to foreign missions.

The amounts included in the report reflect only gifts to support national and worldwide programs of the Southern Baptist Convention, and do not include contributions to state and local Baptist programs.

The Christian education imperative

By W. HOWARD BRAMLETTE

A seven-year-old said, "Education is how kids learn stuff." Not bad for a seven-year-old.

Education is more than that, however. It is also insight and power. It introduces one to the art of thinking. It provides an avenue for better service to God.

Editor's note: Feb. 15 is being observed as Baptist Seminary, College, School Day, across the Southern Baptist Convention.

Education is not an option for the Christian. It is a divine imperative. It is important, if man's God-given capacity to think, to grow, and to achieve are to be developed and utilized correctly.

Consider the following affirmatives, reported by a special study group of Southern Baptists:

1. Christian higher education is a vital aspect of the Christian witness which has been generally accepted by Southern Baptists. This conviction is reflected in the following statement: "The cause of education in the Kingdom of Christ is coordinate with the causes of missions and general benevolence and should receive along with these the liberal support of the churches. An adequate system of

Christian schools is necessary to a complete spiritual program for Christ's people."

2. The privately supported higher institutions of learning enjoy certain freedom in their search for and interpretation of truth that are not universally enjoyed by public colleges and universities. This is not to say that church-related colleges are free from pressure at the hands of the supporting religious body. Because a private institution is usually free to determine its own processes in teaching and research, it serves in some degree as a bulwark against undue pressures and influences that tend to limit the search for knowledge and truth. It is vital to the life and witness of Southern Baptist colleges to continue this freedom from undue pressures either from church or state or other groups.

3. As conceived by Baptists, the truth for which we search and with which we deal is a revelation from God. Christian education consists of the search for any and all truth with the conviction that the author and revealer of truth is God as he has made himself known supremely through Jesus Christ. Christian education differs little from any other type of higher edu-

cation except in terms of that commitment and its implications.

4. In view of the commitment by Baptists to promote the Christian message through effective witnessing, Christian education is not an optional interest of the church but an important function of its mission. Baptists have established and they continue to support colleges because the colleges share with the ultimate purpose of the redemptive plan of God for mankind.

Because no effective substitute has been found for the genuinely Christian college, Baptists must continue to nurture and support adequately their Christian institutions of higher education.

The cover



Arkansas in Texas

Four Arkansans at Southwestern Seminary recently discussed plans for observance of Baptist Seminary College and School Day, Feb. 15, as they met on the Southwestern campus.

Left to right, they are: Tom Urrey, associate professor of New Testament at Southwestern and a native of Camden; David Cone, Ft. Smith, and Jim Elliff and Richard King, both of Little Rock.

More than 100 Arkansas students are enrolled at Southwestern, the world's largest seminary. (Photo by Southwestern Seminary)

Beacon lights of Baptist history

The will to win*

By BERNES K. SELPH, TH.D.
Pastor, First Church, Benton

"If I begin a thing I must go through with it" is an expression that helps us understand the motivation undergirding the illustrious life and work of William Carey. Much has been written about this man, but his was such a varied life and ministry that much will continue to be written. It is always interesting to study the characteristics of a man. When can one learn for one's own sake?

Surely his was not an auspicious beginning. As a boy, he seemed not to have a chance. Born in the humblest of English cottages, fathered by a small handloom weaver, William received very little schooling. He was out earning his living at 12 years of age. He loved gardening with a passion but the sun affected his sensitive skin and he was not strong. His father bound him to a shoemaker as an apprentice.

In spite of his health he was adventurous. One day, as a boy, while walking he espied a bird's nest, high in the top of a tree. He tried to climb the tree but fell and hurt himself. For weeks he lay in bed suffering from the fall. But on the first occasion that his mother left him he went out, climbed the tree, and when she found him he was sitting at the root of the tree nursing the nest. The only thing he said to her was, "If I begin a thing I must go through with it."

With this dominant spirit it is not hard to see how he refused to be turned aside by obstacles he faced in his home, among his brethren, by slanderers, governments, or personal tragedies.

*Ronald W. Thomson, *Heroes of the Baptist Church* (London, the Kingsgate Press, 1937) pp. 73-4.

Church wrecked by Celia has record year of giving

PORTLAND, Tex. (BP)—Despite the fact its sanctuary was demolished and most members' homes were damaged by Hurricane Celia last August, First Church, Portland, had a record year of missions giving in 1970.

Almost simultaneously with the report

of record giving, the Portland church dedicated a new sanctuary to replace the one destroyed when Hurricane Celia swept across the town, located just north of Corpus Christi, Tex. It was the church's third new sanctuary in five years. To help build it, the members raised \$10,000 in a "sacrifice offering."

The church, whose wrecked building was pictured in papers throughout the country, gave a total of \$15,500 to mission causes during the year, according to W. D. Broadway, pastor.

The church members also gave a record \$109,000 in total offerings. The church's contributions in almost every area surpassed previous records.

In September, while members were still recovering from the shock of the Texas Gulf Coast's most destructive hurricane and trying to repair or rebuild their homes, they gave a record state missions offering of \$544. In December, they broke another record by giving \$2,074 through the Lottie Moon Offering for Foreign Missions.

"The snapback was tremendous," said Broadway, who preached in the church yard on the Sunday after Celia's 155 m.p.h. winds left the sanctuary in a pile of debris.

"The people just dug sacrificially into their pockets," said Charles McLaughlin, secretary of the Texas Baptist State Missions Commission, who brought the message for the dedication of the new sanctuary.

Broadway observed that the record foreign missions offering required "less effort, less hard promotion, than any Christmas offering I remember. It just happened." He noted that many of the members are still not back in their homes.

The pastor said that one of the things the church emphasized was that "we've been on the receiving end of so many blessings."

Baptists from Texas and several other states gave over \$200,000 to help 76 Baptist churches that were damaged or destroyed by the storm.

Broadway said total damage to the Portland church was about \$205,000.

The new sanctuary has double storm clips in the ceiling, additional supporting pillars and more steel reinforcement in the walls than its predecessor, Broadway said.



Photo awarded grand prize in Royal Ambassador contest

"Rain Makes Me Sad," a photograph taken by Ron Mobley, Kobe, Japan, has won the grand prize in the 1970 Royal Ambassador Photo Contest, according to the February, 1971 issues of *Crusader* and *Probe*, Royal Ambassador magazines. The prize photo shows a small Japanese boy holding an umbrella in the rain.

The magazines also named 13 other prize winners.

Mobley, son of Mr. and Mrs. Marion A. Mobley, missionaries to Japan, also won a second prize in the Pioneer Scenics category.

First places were awarded for three categories in each age group. Pioneer first place winners were Wayne Keith, Winston-Salem, N. C., people and animals; Jeff Powers, Boone, N. C., scenics; and Doug Laudenslager, Grandview, Mo., RA activities.

Winning first places among the Crusaders were Timothy Ray Smith, Ramona, Okla., people and animals; Coby Davis, Crowley, La., scenics; and Billy Overton, Dickinson, Tex., RA activities.

Pioneers winning second prizes were Jimmy Spivey, Wilmington, N. C., people and animals; Michael Williams, Strongsville, Ohio, scenics; and David Yandle, Durham, N. C., RA activities.

Third places went to Warren Chang, Houston, Tex., people and animals; and Tim Larkey, Winchester, Ky., scenics.

Second and third prizes were awarded to Crusaders only in the people and animals category. Jimmy Lineberry, Winston-Salem, N. C., won the second prize, and Coby Davis, the third prize.

There were more than 50 entries in the contest from 15 states, Japan, and Thailand.

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Court appoints receiver in Guaranty Bond case

NASHVILLE (BP)—Guaranty Bond and Securities Corp., the nation's second largest church bond firm, has gone into receivership on orders of a federal judge here, who ruled that a court-appointed receiver could best come up with a plan to solve the company's financial problems.

The appointment of John C. Barbour, a Nashville independent financial advisor, as receiver to control Guaranty's business functions, came just three weeks after the court had enjoined Guaranty from doing business while its net capital was less than 1/20th its indebtedness, the minimum required by federal securities regulations.

U. S. District Judge L. Clure Morton appointed the receiver, saying it was the best remedy to protect the interests of churches, bondholders and creditors involved.

At the same time, Judge Morton approved of a request from an attorney representing a dozen churches, including one Baptist association and four Baptist congregations, to come into the case as additional intervenors or plaintiffs.

About 96 churches are involved in bond programs underwritten by Guaranty, a corporation headed by J. Jere Huey, a prominent Baptist layman. Huey estimated about 40 to 60 per cent of the churches were Baptist congregations.

Guaranty, represented by Attorney Frank S. King, Jr., did not oppose the receiver appointment, but favored it as a means of coming into compliance with the federal net capital requirements.

Guaranty has been closed and enjoined from doing business since Jan. 6, when the court ruled it could not operate as long as its net capital was below federal requirements.

During the latest hearing, Huey testified that during the past nine years, Guaranty had placed bond issues for 834 churches and other institutions totaling \$124 million, and had not defaulted on any one of the bonds.

Guaranty's plight was caused primarily by the SEC's method used in computing the company's net capital, which counted as liabilities all bonds held by Guaranty as "open contractual agreements" which Guaranty was to sell for the churches. Guaranty claimed, however, that most of these bonds had been sold from one church account to another and were not "open contractual agreements" but were assets.

Appointment of a receiver was interpreted here as the first major step

toward solving the financial problems facing the church bond firm.

The big question is when and how the receiver will be able to pay off churches which are in the midst of construction programs, but cannot continue without funds which Guaranty has been holding as their bond underwriter.

Under the contracts with the churches, the bonds and the funds received from the sale of bonds were held by Guaranty until a church needed them for construction purposes, at which time Guaranty issued a check to cover the construction.

The attorney who filed on behalf of the dozen churches as "intervenor" in the case, Ed R. Davies of Nashville, said each of the churches he represents is in the construction phase and needs funds which Guaranty is holding in order to pay off obligations to contractors.

South Side members guarantee funds to complete building

"It was the largest crowd I have ever seen at business meeting in my seven years as pastor of this church," is how Dr. Tal Bonham, pastor of South Side Church, Pine Bluff, described a business meeting at his church Wednesday, Feb. 3. The church was meeting to resolve the immediate problem of providing funds sufficient to complete a \$400,000.00 building program.

Work on the 41,000 square foot education building was halted recently when the Securities Exchange Commission obtained an injunction against Guaranty Bond and Securities Corporation of Nashville, Tenn., which holds in trust approximately \$110,000 for the church. According to Robert Tolson Jr., the attorney for the church, South Side Church is one of 70 or 80 churches involved with Guaranty Bond and Securities.

At the business meeting, the church voted to raise \$52,000 immediately by asking members to sign guaranty agreements of \$1,000 each. "Within five minutes after the vote," Dr. Bonham said, "the number needed on the notes had crowded around the table to sign." He said that several others had agreed to sign and that many who had heard of the Church's problem had called to offer their assistance.

L. D. Davis, chairman of the building committee, said, "We have been assured by Hatcher Construction Company and the architect, Mack Ferguson, that

Three of the 12 churches had been issued checks by Guaranty before the court injunction on Jan. 6, but a Nashville bank closed Guaranty's checking account to offset loans totalling \$371,976 it had made to Guaranty, causing the checks to be returned to the churches unpaid.

The 12 churches represented by Davies, an attorney with the firm of Boulton, Cummings, Conners and Berry, included Southside Church, Pine Bluff.

Attorneys representing the SEC, the 12 churches, and the defendants consulted in the judge's chambers and agreed with the court on the appointment of Barbour, a professional financial consultant and former vice president of Equitable Securities in Nashville, as the receiver.

No time table was set on when the receiver's plan for solving the financial dilemma would be recommended to the court. The court order on the receivership indicated that all claims against

Guaranty must be filed with the receiver before Sept. 1, 1971.

we can occupy our building within three weeks." Davis, who is also Sunday School Director of the church, added, "We are pleased to announce that this building will expand our facilities to care for 1,000 people in Bible study." The building will house the South Side Pre School, a suite of offices, dining hall and kitchen, music room, library, conference room, and all of the Sunday School departments of the church.

The church also approved a resolution which assures bond holders that their bonds are secure and that the present crisis does not in any way affect the value of bonds issued in 1969 by the church.

ROTC Scholarships awarded at Ouachita

ARKADELPHIA—Two students at Ouachita University have been selected to receive two-year ROTC Scholarships. They are David Lowery, Gravel Ridge, and Tony Bennett, Aberdeen, Md.

Lowery, a sophomore math major, is the son of Col. and Mrs. R. A. Lowery, North Little Rock and Bennett, a sophomore business major, is the son of Mr. and Mrs. Freddy Bennett, Aberdeen, Md.

What gets top priority?

By C. DEWITT MATTHEWS
Professor of Preaching, Midwestern Seminary

Pastors generally are pressured into such varied responsibilities that their primary work gets by-passed. Usually this reversal of duty-priorities is not by design, but from what seems to be the necessity of the moment. Even so, many a pastor has been weaned away from what I think are his chief obligations to his flock by the demands, real or imagined, that he do too many other things.

For instance, there is a famous two-year sociological survey of 1300 ministers seeking to determine the ideal and the actual emphasis given by the minister to his six possible functions. According to the ideal pattern of preference the ministers said, in point of time and emphasis, the priorities should be: (1) preacher, (2) pastor, (3) priest, (4) teacher, (5) organizer, (6) administrator.

But when arranging the six functions according to how they actually were handled the ministers confessed that the priorities greatly changed. Being an administrator took most time, pastoral duties came second, priestly functions were third, organizing was fourth, preaching fifth, and teaching last. In fact, in a working day of 10½ hours these men spent on the average only 38 minutes in preparing to preach! Administration used up seven times more hours than those spent on preaching. The ministers admitted that though preaching ought to be their primary functions, it actually could rate no higher than fifth in the time consumed.

What does this say? It shouts to me that ministers themselves need to assert their own scale of priorities for ministry, and stick to it. If they believe administration is first in importance, then a pulpit committee ought to know this in advance. If they believe, though, that preparing to preach and preaching, coupled with teaching the people and caring for them are his basic obligations, then they ought to make this very clear before they accept a church.

I am convinced that most churches—the little and the large—will leap for joy over a minister who preaches with strength and fire and joyously and patiently visits his people. If he does these two things well, most churches will make allowance for other things that he does not do. But if he is inept in these, either from carelessness or incompetence, whatever else he does will suffer because his main functions are weak.

How many times I have heard pulpit committee members moan over ministers who do other things better than they preach or take care of their people!

I sat in conference with a group of fifteen pastors in preparation for speaking to them on the relationship of pastoral visiting and sermonizing. I asked how many of them had visited in every home in their memberships. The churches were not large, and the men had been pastors of them from one to five years. But not a one of these men had "touched base" in every home. How, then, I asked, could they continue to preach to these people whom they did not even yet know?

I heard Dr. George A. Buttrick tell of how he and the deacons made thousands of visits annually during the 28 years he was pastor of the famous Madison Avenue Presbyterian Church. If visiting can be done in New York City, it can be done anywhere! Buttrick said it was much like he imagined it would be if he were a pastor in Babylon! Yet this imaginative preacher linked together preaching and visiting his 2,800 families, even as classic Phillip Brooks did

Church leaders take 'hardline' positions on death penalty

By KENNETH HAYES

NASHVILLE (BP)—The majority of a representative panel of Southern Baptist pastors and Sunday School teachers approve of the death penalty for persons convicted of murder, according to a recent Baptist VIEWpoll survey.

The current survey concerning the death penalty, supports an earlier survey conducted by the Baptist VIEWpoll in March, 1969. The latest poll reveals that 66.3 per cent of the pastors and 56.2 per cent of the teachers on the panel approve of the death penalty for those convicted of murder.

The earlier poll found that 65.3 per cent of the pastors and 56.0 per cent of the teachers on the panel at that time approved of the death penalty.

Resistance among pastors to the death penalty has changed little over time (a decrease from 28.6 per cent to 27.3 per cent), but resistance to the death penalty concept among teachers has declined from 38.4 per cent to 32.6 per cent.

The percentage of pastors having "no opinion" on the death penalty issue remains at the 6 per cent level. The percentage of Sunday School teachers having "no opinion" on the death penalty

in his provocative Yale lectures on preaching.

Other duties may cry for attention. Meetings that somebody thinks a minister should attend multiply like mushrooms. But his first obligation is to look after his people and to preach and teach them the Word of God. No other duty, in my opinion, should be allowed to usurp the priority spot.

But only the minister himself can hold to the right priority sequence. Churches will allow him to do "his own thing" without supervision. But if he doesn't spend the major time on sermon preparation and visiting his people he is in deep trouble, however talented he may be in other areas.

A discerning little Scotch lady, when asked how she liked her pastor, said she did not know exactly because he was "incomprehensible on Sunday and invisible during the week."

Clarity in sermons is not automatic. It requires much study. Likewise, pathos in preaching is greatly aided if the preacher is able to pour into the sermon's delivery great rivers of concern for his people because he has been out there with them daily in their struggles.

These are old-fashioned priorities for the minister. But a man neglects them at his own peril and at his congregation's irreparable loss.

concept has increased (up to 11.2 per cent from 5.6 per cent in March 1969).

The findings on this item for Sunday School teachers on the basis of sex are enlightening. While almost three-fourths (74.7 per cent) of the male teachers favor the death penalty, only 42.4 per cent of the female teachers favor it.

In a 1969 Gallup Poll survey, 51 per cent of the adult general public expressed approval of the death penalty, while 40 per cent disapproved of the death penalty for persons convicted of murder and 9 per cent had "no opinion." And, here again males favored the death penalty (60 per cent) much more than did females (44 per cent).

The U. S. Supreme Court in November, 1970, heard two death penalty cases, and the future of 550 men and women under the sentence of death will be determined by their decision.

The last execution in the United States was on June 2, 1967, in Colorado.

The findings for the current poll are based on 92 per cent response from the Baptist VIEWpoll panel, composed of approximately 300 pastors and 300 Sunday School teachers selected to represent a cross section of persons holding those leadership positions in the Southern Baptist Convention.

Proposed 'Revolution' affects future church-state relations

By W. BARRY GARRETT
Washington Bureau Chief,
Baptist press

WASHINGTON (BP)—The projected "revolution" in American government by President Nixon is shot through and through with complicated church-state implications that should be of concern to America's churches.

The President's State of the Union Message was widely hailed by some government leaders as the boldest and most revolutionary proposal to come from any President in the history of the nation. Without passing judgment on the merits or demerits of the President's program, it is the purpose of this analysis to ask a question: assuming that the President is successful in achieving his proposed "revolution," what effect will it have on future church-state relations in the United States?

President Nixon presented to the Congress, and thereby to the American people, "six great goals." About them he said: "I shall ask not simply for more new programs in the old framework, but to change the framework itself—to reform the entire structure of American government so we can make it again fully responsive to the needs and the wishes of the American people."

If the nation accepts the President's proposals, the churches need to know that future church-state relations are going to be different. The churches will be confronted with the problem that earlier answers to former questions will not be adequate for a new and different set of circumstances. As societies and governments change so do the questions and answers in church-state relations.

The old stereotype questions and answers cannot be adequate for a dynamic and evolving society and government. "The church" and "the state" must maintain separate functions if freedom for both is to be achieved. Each of these institutions must continually learn how to live together and to serve the people in its own distinct ways.

Specifically, take a look at the President's six proposals.

First, he insists that the present welfare system in the nation must be abolished and that a new one must be adopted.

Deeply imbedded in the new welfare proposals is a guaranteed income for every family. This may be called by a variety of names for political purposes but the reality is the same.

The churches are concerned with relieving the conditions of poverty, with serving the needs of underprivileged people, with incentives that develop the best in people, with ways and means of feeding the hungry, clothing the naked, and developing conditions that provide dignity for every human being.

The churches and the governments involved will need to learn how to correlate their mutual concerns and overlapping programs in meeting the needs of people. The lines of "separation" will be hard to draw, and the new situation will demand statesmanship of the highest order in maintaining proper church-state relations.

Second, the President proposes "full prosperity in peacetime." Involved here are problems of inflation, unemployment, deficit spending, adjustments in the monetary system, labor and management relations, working time and leisure time. The churches and their agencies will be vitally affected by what happens in these areas.

Third, Nixon asks for his revolution to continue so as "to restore and enhance our natural environment."

Aside from developing a "theology of ecology," the churches cannot be oblivious to the problems of pollution in all of its aspects. If the nation's parks, recreation areas and open spaces are to be developed and made easily accessible to the people, the churches will need to learn how to minister to people where they are and under vastly different circumstances from the traditional routines. Not only will church-state problems arise but difficult questions of interfaith relations and cooperation must be answered.

Fourth, the President is offering "a far-reaching set of proposals for improving America's health care" and making it available more fairly to more people. It is obvious that this will affect church programs of care of the aging, provisions for the young, their hospitals and health ministries. How will church programs for providing health services gear into or be affected by a total health program for the nation?

Fifth, Mr. Nixon would "strengthen and renew our state and local governments" by reversing the flow of power and money from Washington by a plan of revenue sharing. If and when this happens, the church-state battles that have been fought on the federal level will be continued and developed even

more intensely in the states, cities and counties.

The churches will have to become expert and active in church-state relations not just in the nation's capital but wherever government on any level dispenses services to people. This will become even harder and more complicated than on the federal level.

Sixth, the President is asking for "a complete reform in the federal government itself." He wants to reduce the number of cabinet departments from twelve to eight. He would retain the Departments of State Treasury, Defense and Justice. New departments would be: Human Resources, Community Development, Natural Resources and Economic Development.

Under this new arrangement, government would attempt to meet its responsibilities and serve the needs of the people in many new programs and relationships. Traditional church-state issues will look simple compared to the problems that will arise.

The churches have a vital interest in and will be profoundly affected by any revolution in America, whether it be a peaceful political revolution as hoped for by the President or a violent overthrow of the existing order by radicals who are unwilling to wait for slower changes.

Human suffering, 'Baptist Hour' theme

In his "Baptist Hour" sermons for the month of March, Herschel H. Hobbs will complete a series of sermons on human suffering.

"When the Heavens Seem as Brass," the March 7 sermon, will deal with the problem of prayers that seemingly are unanswered. "Serenity is a Storm," to be given March 14, will discuss God's provision for facing life's hardships, and "The Song of the Blessed," on March 21, will stress the Christian's grounds for joy in passing through periods of darkness. The series will be concluded on March 28 with "You Are Never Alone," a message of assurance on the presence of God in the life of the believer.

"The Baptist Hour" is produced by the Radio and Television Commission, Paul M. Stevens, director, and carried by more than 450 stations in all 50 states.

Gets new Home Board post

ATLANTA (BP)—Mrs. Evelyn Worley, former vice-president of Citizens and Southern National Bank of Georgia, has been elected secretary of office personnel services of the Southern Baptist Home Mission Board—a new position in the Personnel Division created in the recent reorganization of the board.

Sunday School Board approves guidelines for publications

NASHVILLE (BP)—The Sunday School Board's directors, in annual meeting here, approved "Principles and Guidelines" for writers and editors of church literature and Convention Press materials.

The guidelines are a part of the board's **Editorial Policy Manual** and are "intended to guide editors and writers in planning and producing manuscripts" for board publications.

Prepared by Howard P. Colson, editorial secretary of the board, the document defines the relationship between the board and the Southern Baptist Convention, indicates relationships between the board and the churches, interprets factors that affect acceptability and effectiveness of publications in the churches, and sets forth ideals and criteria by which manuscripts may be evaluated.

The 14 points of the guidelines, discussed fully within the document, are:

"1. The primary purpose of the board's publication program is to serve the literature wants and needs of Southern Baptist churches.

"2. The need of personal regeneration and the way of salvation through Christ shall be a continuing emphasis in lesson materials.

"3. Prominent emphasis shall be given to the great evangelical realities of our common Baptist faith.

"4. The board's basic theological stance is expressed in the statement entitled, "The Baptist Faith and Message."

"5. The fact of varying outlooks and viewpoints within the board's constituency is recognized.

"What must be fostered throughout the denomination is a hearty acceptance of the inalienable right of each person to come to God and the Bible for himself, and of the right of every Baptist to have his own individual viewpoint recognized and respected by his fellow Baptists. The possibility of more than one interpretation of certain scripture passages and theological doctrines and current issues must be acknowledged.

"6. Certain differences of policy obtain as regards church literature, Convention Press books and Broadman books.

"Church literature publications and Convention Press books are specifically planned for use in the education programs of Southern Baptist churches. Broadman books are sold to the general trade as well as to Baptists, and they

are not designed for church use but for individual reading.

"7. All church literature and Convention Press publications shall seek to foster denominational harmony and peace.

"8. The board's literature shall be characterized both by a warmhearted, compassionate spirit and by a serious regard for solid biblical, theological and scientific scholarship.

"9. The behavioral sciences, and to a lesser extent the physical sciences, have a contribution to make to board publications.

"It is certainly important that the best in educational theory and practice be taken advantage of to insure that the most desirable learning outcomes shall be achieved through the use of our curriculum materials. The physical sciences can furnish helpful illustrations of spiri-

tual principles and help to enhance the wonder of God's physical universe.

"10. Utmost care and discretion shall be used by writers and editors when presenting interpretations and opinions not generally held by Southern Baptists, whether these be in the area of the Bible, theology, ethics, science or current social questions.

"11. Board publications shall be kept relevant to practical needs and current conditions.

"12. It is highly important for writers and editors to identify with the intended reader and to strive for simplicity of presentation.

"13. Writers and editors need to bear in mind that their materials are used in a church and denominational setting.

"14. The writer is always of crucial importance if a given publication is to be what it ought to be.

Copies of the 21-page document will be sent to all persons having major writing assignments for the board.



Woman's viewpoint

BY IRIS O'NEAL BOWEN

Little lambs from somewhere

When we were in New Orleans recently, we, like other tourists, made our open-mouthed way down Bourbon Street. Traffic was bumper to bumper, elbow to elbow and toe to heel. The noise and flashing lights were shattering to even the calmest nerves. But the most appalling sight, at least to us mothers, was the sea of lost faces.

Misery, hopelessness, defeat, fright . . . they were all reflected there. Little girls, no more than 14 or 15, sat in doorways, staring vacantly at the passers-by. Teen-aged boys, their hair as dirty as their clothes, hawked copies of their newspapers. One of them even asked us, "Buy a paper and help a hippie support his habit!"

My sister-in-law kept saying, "They have to come from somewhere!"

I knew how she felt—A mother and father somewhere far away grieved for the little lost girl in the doorway, and perhaps prayed for her safe return to the fold.

I thought of the Good Shepherd and the hundred sheep, and how one went astray—how the shepherd, in his tender love, went out into the danger of the dark mountains, searching the abysses—calling—calling—calling the little lamb by name.

Oh, I can remember my fright as a little lost lamb! The nights were long and dark, even in the comfort of my own room. The deep abysses of fear, with their jagged rocks and black shadows lay yawning in my heart and mind.

. . . And all the time I could hear the shepherd calling—and I would try to answer—but somehow my heart could not speak.

Then, finally, on the darkest of all dark nights, when I had gone as far as I could by myself, I answered, "Yes, Lord, I am here. Come and get me!"

Now only did the angels in Heaven rejoice that night. This little lamb did, too!

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

Sunday School Board asks rewrite of Commentary Volume I

NASHVILLE (BP)—After two hours of debate on a committee report concerning Volume I of the **Broadman Bible Commentary**, the Southern Baptist Sunday School board voted here to ask for rewriting of the Genesis and Exodus sections by the original authors, G. Hen-ton Davies and Roy D. Honeycutt.

The action, with a few dissenting votes, was on an amendment to the recommendation of the special board committee chaired by Allen B. Comish of Columbus, Ga. The committee recommended that the two authors and the general editor, Clifton J. Allen, be asked "to accept such a task (the rewriting), hopeful that it will be possible for this work to be done during the summer and fall of 1971 and thus make possible the publication of a revised edition of Volume I following the publication of the remaining volumes of the commentary."

The amendment, which was finally approved, was introduced by Nashville pastor Roger Shelton. For the words "such a task," it substituted the language of a motion adopted by the Southern Baptist Convention in Denver, last June, by asking the authors to accept "the task of rewriting Volume I of the commentary with due consideration of the conservative viewpoint."

The committee recommendation was based on explorations it had requested from a subcommittee consisting of Comish, Allen and James L. Sullivan, executive secretary-treasurer of the Sunday School Board.

At the request of the full committee, Davis, who is principal of Regent's Park College, Oxford, England, and Honeycutt, professor of Old Testament at Midwestern Baptist Theological Seminary, Kansas City, were written concerning the problem. They indicated a willingness to explore a revision of their material in trying to achieve a positive response to the request of the convention.

In a report which the special committee gave to the full board, five agreements by the two scholars were listed:

"1. They have agreed to explore a revision of their materials subject to further discussion concerning the extent and nature of the revision. This is not to be understood as involving major alterations or a redirection of the main thrust of the treatment of the issues of a given book.

"2. They are willing to engage in this effort to resolve a problem in the spirit of Christian conciliation, in response to a pragmatic situation and not as a matter of conviction that the material calls for revision.

"3. They feel that the general editor, representing Broadman Press, should

take the initiative in pointing out areas which he feels may be helpfully rewritten and approaches which he feels can contribute to a resolution of the problem, particularly matters which may be improved by clarification of alternative viewpoints for more effective communication. The general editor has expressed a willingness to follow this procedure and accept this responsibility.

"4. The authors and the general editor are committing themselves to undertake this revision of Volume I insisting on maintaining their integrity while at the same time pledging to do all that is feasible to achieve a positive response to the request first made by the Southern Baptist Convention.

"5. The authors involved and the general editor are asking that what they undertake in good faith will be accepted in good faith by the board and will have its acceptance and support."

The focal point in the lengthy discussion seemed to be the desire of the elected board to respond positively to the action of the Southern Baptist Convention a board official said. Digressions seemed to hinge on meanings of words in the background statement, intentions and theological positions of persons involved, and actual content of the commentary.

The extent of the "acceptance and support" expected on the part of board members was discussed by Shelton, who asked: "Are we to accept it before we see what they have written?"

James Potter, a Charlotte, N. C. pastor, suggested his feeling that "acceptance doesn't mean we concur. We're talking about acceptance of a deed."

Board President Conrad Willard of Miami, Fla., along with Comish, suggested that this term in the report implied acceptance in the same way the volume was first accepted by the board; acceptance of the overall work of the commentary, rather than agreement with all theological stances.

Jonas Stewart, Tennessee Baptist Foundation executive, raised a question concerning the proposed rewriting. "Did not they do the best they could to begin with? I think they gave us the best they have. If they did less, I have a question as to their integrity."

Hankins Parker, a pastor from Miami Springs, Fla., stated that "the position we are taking is that these men in rewriting must be true to what they have already written. The commentary expresses many points of view."

Allen made a lengthy general statement concerning the background of the

commentary project. He noted that in the projection and preparation of the work, "there was no thought that it could be official."

The general editor stated that it is "fruitful to publish a Bible commentary supposed to be the work of reputable scholars and have it be divided into theological stances and camps, one to be branded conservative and the other branded liberal, when none of the commentary is really 'liberal.'" He also noted that the Baptist position is "to come to the Bible individually with freedom, and we can't have any 'the' position."

Don Harbuck, pastor of El Dorado, Ark., a member of the special committee, said that the committee felt clarification could be accomplished in a revision, and that alternative positions could be accomplished in a revision, and that alternative positions could be expressed in clearer statements. "If we don't do this, and if we bring back what these men have done and we act as an editorial committee as a whole, we have disestablished what the Sunday School Board has operated on for all the years of its existence," Harbuck said. "If the wishes of some people are carried out, we have forever destroyed the publishing capacities of the board," he continued. "This recommendation (the original recommendation of the committee) is the best that we can do consistent with maintaining the Sunday School Board."

Mrs. Wilma Zuercher, a Bluffton, Inc., housewife, pointed out some portions of the commentary that troubled her greatly. She referred to what she considered a "snobbish" position being expressed at times.

Franklin Owen, a Lexington, Ky., pastor, called for a positive effort. "we need to think on the difference between a creed and a commentary." He stressed that they are not the same. He agreed that he felt "there are a goodly number of places that need to be eased."

G. A. Magee, pastor of Eunice, N. M., stated, "I do not feel that this recommendation (the original recommendation of the committee) will do what the convention has asked us to do."

Pastor Levon Moore of Pontotoc, Miss., called for board members to distinguish between the content of the commentary and the procedure under consideration. "If we try to solve all matters of content, we need to resign our positions as pastors and laymen and camp here. We need to move on away from content. We do have responsibility as a board concerning procedure."

William Burkey, Los Angeles superintendent of metropolitan missions, expressed confidence in the editorial staff of the Sunday School Board. "If these men now believe that this can be done, we ought to undertake it."

A substitute motion by Stewart to refer the matter back to the committee

was defeated. The Shelton amendment was made, and was adopted by voice vote after a few minutes of discussion, during which Allen pleaded for a "chance to be positive in trying to effect a revision. I have tried," he said, "to represent a position of conciliation—of pulling together."

Five new division directors were named by the board in implementation of a vast reorganization plan to take effect Oct. 1.

The new division heads, their current positions and new titles include: Bob Boyd, secretary of the church recreation department, assemblies division director; Allen H. Comish, pastor of Waldrop Memorial Church, Columbus, Ga., Church Services and Materials Division; W. O. Thomason, assistant to the director of the Education Division, Bookstore Division Director; Wayne Chasain, director of the office of management services, Management Services Division director; and James Clark, manager of the church literature department, Broadman Division director.

Group directors in the church services and materials division also were named by the board. They are James Daniel, law study and research consultant, named church program services group director; Charles Livingstone, now manager of the Sunday School department, appointed church program organizations group director; and David P. Turner, current manager of the budget and accounting staff, named central support services group director.

Morton Rose, programs design consultant of the education division, was elected assistant to the director of Church Services and Materials Division.

During the executive secretary-treasurer's report, James L. Sullivan told board members that earnings from sales of church literature have not been as high as expected thus far this year and said the sales total was about \$500,000 less than for the first quarter. In the report, Sullivan cited good acceptance and sales of the new study course materials as well as enthusiasm and gains for the new Vacation Bible School materials. He attributed the lag in church literature earnings to slow sales and high inventories. "Churches are ordering literature by average attendance figures rather than enrollments," Sullivan said.

The slow sales and changes in literature ordering habits are offshoots of the nation's "tight money" situation, Sullivan added.

The Board also was told the staff could work toward stabilizing the financial situation by: making studies to determine if items can be eliminated; trying to determine if specifications (size, amount of color, etc.) can be decreased; to determine if the board is offering too many options in the same groups; to determine if the board producing items in special materials which are not economically feasible; determining if some of the items should

be combined; and determining whether the board should produce specialized materials, but price them high enough to bear their own costs.

It also was reported that churches having problems with literature would be identified in attempts to find ways to better meet their needs.

Efforts also will be made to trim expenses and reduce inventories, the board members were told. Sullivan indicated he was optimistic, but said at the same time that stabilization of the board's financial picture is necessary.

In the action on periodicals, the board voted to delete Source Digest from the list of church training publication following the July-September 1971 issue and add **Baptist Adults**. **Baptist Adults** was added because of demand for a periodical similar in content and format to the "Baptist Adults" formerly published in the Christian Training Series.

The new **Baptist Adults** will be added to the Convention Uniform Series beginning with the October-December 1971 issues and will provide materials divided into parts for discussion, daily Bible readings and missionary prayer calendar. It will be recommended to those persons now using **Source Digest**.

The board also approved National Student Ministries as the new name for the student department of the board. In the new organization, the National Student Ministries will be supervised

by the director of the Church Services and Materials Division. Charles Roselle, the current student department head, remains in his position.

In the board's adopted report to the Southern Baptist Convention on church covenants, the congregational nature of the church was noted. The report called for continued emphasis on the appropriateness of each church formulating and adopting its own covenant.

As an aid to churches desiring to formulate their own covenants, the board's church administration department is preparing for distribution at least three typical church covenants. At least one of the three will contain a statement of "abstinence from illegally dispensed drugs, pornography, and other evil products which can be bought and used" as cited in the Denver action of the Southern Baptist Convention asking the Sunday School Board to study revision of the covenant as appearing in the Baptist Hymnal.

Further study also is slated concerning inclusion of a covenant in the Baptist Hymnal.

In other action, the board approved making Glorieta Baptist Assembly available to religious and charitable organizations during the off-season, subject to criteria set up by the board such as legal requirements and harmony of the organizations' purpose with the purpose of the assembly.



NEW CRISWELL BOOK—W. A. Criswell, former president of the Southern Baptist Convention, meets with reporters to discuss his recently-published book, *The Scarlet Thread Through the Bible*. Published by Broadman Press, the volume is a sermon which traces the plan of redemption from Genesis through Revelation. With Criswell are (l-r) Bob Bell, of The Nashville Banner; Jackie Maddox, of WSIX-TV, Nashville; and Bill Reed of The Nashville Tennessean. (BSSB Photo.)

The bookshelf

Baptists See Black, compiled by Wayne Dehoney, Word, 1969, \$3.50

A sermon by John H. McClanahan, pastor of First Church, Pine Bluff, preached on the Sunday following the assassination of Martin Luther King, is featured in a chapter of this compilation. Speaking to both Negro and white citizens after violence had erupted in Pine Bluff, Dr. McClanahan said:

"This is not and never will be the way of peace, progress and understanding in our city. I would appeal to Negro citizens of this area to reject violent extremism and follow the responsible leadership of the Negro community. And to the members of this congregation and the white citizens of our city, I would appeal for patience as well as forthrightness in relating to the acutely be-
reaved Negro community. To men of good will of all races, I would urge that we stand up together not only for law and order and common decency, but also for a new commitment to openness, flexibility, dialogue, and understanding which will make for genuine progress for all our people."

The Commoner, William Jennings Bryan, by Charles Morrow Wilson, Doubleday, 1970, \$10

This is the biography of the man whose eloquence made him Secretary of State and three times a candidate for the presidency of the United States.

Championing the cause of the common man with oratory more appropriate to an evangelist than a career politician, Bryan became the most articulate spokesman for 19th century mid-America during turbulent years that brought an end to the nation's age of innocence.

Author Wilson traces Mr. Bryan's life from childhood in Salem, Ill., to his final and anticlimatic participation in the Scopes Monkey Trial.

Come Help Change the World, by Bill Bright, Revell, 1970, \$4.95

This is the exciting story of a total-faith walk to reach young people for Christ. Mr. Bright is the founder and president of Campus Crusade for Christ. In this book he tells the story of how this international organization began and how it has grown.

God Goes to High School, by James C. Hefley, Word, 1970, \$4.95

This is about the huge and sprawling organization known as "Youth for Christ." Author Hefley, a former Arkansan and former student at Arkansas Tech, centers on some highlights of this 25-year-old movement.

Where God Comes In, by William E. Crane, Word, 1970, \$3.95

In 45 years as pastor and counselor, Dr. Crane has found that all people, whatever their problems, have one basic need—to know God and to recognize and accept his spiritual reality, presence, and power. In this book he shows how God's resources are available to all.

Eight Days That Rocked the World, by Wallace D. Chappell, Word, 1969, \$2.95

The response of most of the world to our flat, stale, tasteless religion is not an enthusiastic hurrah or an embittered denunciation, says Dr. Chappell. Rather, it is a very wide yawn. The world's reaction to Jesus was quite the opposite. This is about the eight days from Palm Sunday through Easter.

Illusions of Our Culture, by Leonard Griffith, Word, 1969, \$3.95

Dr. Griffith deals with the common illusions that center around common attitudes toward affluence, security, neutrality, independence, maturity, and progress, etc. He compares these to the reality of human experience and the clear teachings of the Bible.

Contemporary Protestant Thought, by C. J. Curtis, Bruce, 1970, \$6.95

Dr. Curtis is pastor of the historic Immanuel Lutheran Church in Chicago. His purpose here is "to provide students of theology and the general reader... with an ecumenically ordered introduction to the thought of the most significant representatives of Protestant theology in the 20th century."

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From the highest clouds

By THELMA C. CARTER

Watch as snowflakes fall on your coat sleeve or your hand. How interesting to see the points and branches of the snowflake! The star patterns and treelike designs of the soft, shining flakes are unbelievably beautiful.

All about you in the cold air, the snow falls like tiny bits of cotton to cover the ground. Imagine the millions of snowflakes that must fall in order to cover the shrubs, grass, and other small objects on the earth.

The clouds where snow is born

are the highest and coldest layers of the cloud family. If you take a moment to look at a snow sky, you will see pearly-white, thin, wispy clouds. These thin snow clouds are called cirrus, meaning "curl" clouds. At times they appear as curling feathers floating about in the heavens.

The temperature of snow clouds must be just right for the moisture in the air to freeze into snow crystals. If the air isn't cold and near freezing beneath the high snow clouds, the snow crystals which form in

the high clouds will melt on the way to the earth.

A snowflake is a small miracle. Everything about the flakes must be just right—the air, temperature, and moisture—or the snowflakes will not form and fall to the earth.

Each snowflake is six sided. They are among the most beautiful designs in the world. Perhaps we should think of the same question that God asked Job:

"Hast thou entered into the treasures of the snow?" (Job 38:22).

Many people wish for a white Christmas. Actually, snow seldom falls on Christmas Day or Christmas Eve weathermen tell us. The reason is simple. The weather must be just right, cold enough and moist enough for the snow crystals to form high in the heavens, before it can fall to the earth below.

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Buried treasures

By THELMA C. CARTER

When we read about the land where Jesus, David, and Jonathan lived, we cannot help but wonder many things: Were the temples of worship beautiful as our Bible tells us? Did King Solomon have copper mines? Were shops on the narrow streets?

Archaeologists in recent years have been able to answer many of our questions. In their excavations they have uncovered more buildings, statues, pottery, coins, jewelry, and other items than ever before in history. Portions of scrolls, found in ancient ruins, tell of kings and their conquests. The names of prophets and other Bible characters are carved on stone tablets.

Wonderfully true is the fact that some of these archaeologists have used the Bible as their guide. With the aid of the Scriptures, they have located ancient cities.

A recent discovery has been the site of Gibeon. At that location Joshua prayed to God that

the sun would stand still (Josh. 10:12-13). Another find has been the site of the long-lost copper mines of King Solomon.

Working in the hot sun, crews of men dig in the desert areas, pastures, orchards, and vineyards. Buried under hundreds of feet of hardened mud, sand, and rocks are the treasures of ancient Palestine.

Everywhere are the tells, or flat-topped mounds, under which are buried the ancient cities. How marvelous that the ancient hills and valleys, forts, wells, walled fields, temples, and palaces are now becoming real to us. Even the ancient streets with their shops are being uncovered.

The Bible reminds us: "Thy name, O Lord, endureth for ever; and thy memorial, O Lord, throughout all generations" (Psa. 135:13).

(Sunday School Board Syndicate, all rights reserved)

My time

By JOSEPH E. CAUCHON

I'll always try to use my time
The best way that I can,
By doing something every day
To help my fellow man.

To give a smile, a kindly word,
Are things that I do find
Help make this life more joyous
and
Can ease a weary mind.

I'll read and study constantly
To seek the finer ways
That help to fill this life of ours
With joyous, golden days.

And every day when for my Lord
The hours have been spent,
They add up for a total of
Well-being and content.

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CHRISTIAN LIFE COMMISSION, SBC

One out of every four Americans, 65 and over, now is forced to live on a poverty-level income, the Senate Special Committee on Aging reported recently. "A most distressing fact—a disgrace in a nation pledged to an all-out war on poverty—is that there was an increase in both the number and the proportion of aged poor between 1968 and 1969 . . . In 1969, there were approximately 4.8 million people aged 65 and older who were living in poverty, almost 200,000 more than in 1968," the panel said in a report on "Economics of Aging." (The Nashville Tennessean, Jan. 18, 1971)

"According to doctors, social workers, and the police, alcoholism is France's biggest domestic problem. On the average they gulp down far more alcohol than the people of any other country—about 65 gallons of wine per adult per year—and many workmen guzzle six quarts each day . . . Official government figures show that 22,130 Frenchmen died of cirrhosis of the liver last year, a rate ten times as high as in the U. S. One third of all traffic accidents are caused by drunkenness and every third bed in France's psychiatric hospitals is occupied by a victim of alcohol. Even in one general hospital, 47 percent of the patients turned out to be alcoholics although they had been admitted for other complaints. And in the department of Finistere, one third of all male deaths in the 30-to-50 age group is directly related to drink . . . Sixty percent of France's industrial accidents are blamed on alcohol . . . Says a spokesman for a private anti-alcoholism organization called Vie Libre: 'The government refuses to do anything meaningful because of the wine industry and the revenue it brings in. It refuses to realize the cost it is paying in human lives.'" (Newsweek, Dec. 28, 1970)

'Repaid a hundredfold'

Did you see in The Commission the striking editorial urging all Southern Baptists to read "Repaid a Hundredfold" (Mt. 19:29), the new 363-page, 33-picture \$9 cloth book for only \$4.95 by Dr. Charles A. Leonard Sr., 40 years missionary in China, Manchuria, Hawaii? Readers declare it UNUSUAL, FASCINATING, INFORMATIVE, VIBRANT, EXCITING, INSPIRING! Available at Baptist Book Stores. Autographed copies by both from 1980 Harbor Lane, Naples, Fla. 33940. Postpaid \$5.25.

Foreign mission appointments drop compared to 1969 figures

RICHMOND (BP)—Appointments of Southern Baptists to overseas mission posts in 1970 dropped sharply from a record high in 1969, but the Southern Baptist Foreign Mission Board's total number of missionary personnel reached a new high of 2,501 during 1970.

According to figures released by the SBC Foreign Mission Board's department of missionary personnel, a total of 182 new missionaries were appointed by the board in 1970, compared to 1969's record number of 262 appointments.

The 182 new missionaries, lowest annual total since 1964, included 98 regular missionaries, 18 missionary associates, 64 missionary journeymen and two special project personnel.

These additions brought the total of regular missionaries to 2,211 missionary associates to 165, missionary journeymen to 121, and special project personnel to four.

Noting the small net gain to the missionary force in 1970, Louis R. Cobbs, the board's secretary for missionary personnel, commented on the comparative losses during the year.

Cobbs said that normal rotation of auxiliary personnel including missionary associates, missionary journeymen, and special project personnel, accounted for 71 losses. Missionary associates, for example, serve terms of four years, with the possibility of reappointment to a second term, while missionary journeymen serve for two years before returning home.

Eight missionaries retired, eight died, and 84 resigned. The loss percentage, (excluding rotation) was 3.99. Cobbs pointed out that this is well below the 1967 high of 4.30 per cent.

He noted several developments which, in his view, help to explain the drop in missionary appointment last year. To begin with, he said there is usually a fall-off after peak years, and 1969 was a peak year.

Also predictable, Cobbs continued, was the lower number of prospective missionaries being interviewed and processed by several new personnel representatives on his staff. It takes new staff workers a year to get into full swing of their responsibilities, he observed.

An administrative decision to reduce the number of jobs on mission fields to be filled by auxiliary personnel resulted in fewer missionary associates being employed last year than previously, Cobbs added. The board intends to limit auxiliary programs to approximately 10 per cent of the missionary force, he

said. About 50 per cent of missionary associates are extending their overseas service, thus making replacements for them unnecessary.

Another development affecting missionary appointments, Cobbs said, is the apparent interest of many seminary graduates in a growing variety of ministries open to them in the states, particularly in urban areas. Most seminarians don't seem to be informed of the variety of challenges for ministries overseas, Cobbs said, particularly in the world's great cities. Urban ministries comprise thrust of newly developing needs for missionaries overseas, he added.

According to Cobbs, the missionaries came from 25 states plus the District of Columbia. Texas led the list with 27, followed by Alabama with 16, Tennessee with 15, Mississippi with 12, and Arkansas, Oklahoma, and South Carolina with 10 each.

Sixty-two of the missionary appointees were graduates of Baptist colleges and universities. Samford led with 11, followed by Baylor with nine, Carson-Newman with seven, Mississippi College and Ouachita Baptist University with five each, and Oklahoma Baptist University with four.

Looking toward 1971 and following, Cobb pointed out that the board's department of missionary personnel is maintaining correspondence with approximately 4,300 young men and women. He said that 2,300 of these are of high school and college age. The remaining 2,000 are in a seminary or graduate school, or they are gaining practical experience.

McGovern active in Methodist Church

SIOUX FALLS, S. D. (EP)—Sen. George S. McGovern (D-S. D.) has become the first announced candidate for the Democratic Presidential Nomination in 1972.

The 48-year-old, second-term senator made his announcement over television and through letters to newspapers and potential backers. He promised to withdraw every U. S. serviceman from Vietnam if he succeeds in his White House bid.

And early Senate critic of the Vietnam war, the legislator is an active United Methodist layman and the son of a clergyman. His father, the late Rev. Joseph S. McGovern, was a Methodist district superintendent in South Dakota.

Humility before God

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

International

February 14, 1971

Luke 14: 7-11
18: 9-14

The lesson title calls attention to basic necessity of humility in our relations with God, but the first parable to be studied stresses also the necessity of an humble spirit in our relations with other people. Modesty in the presence of men and humility in the presence of God—these twin attributes serve important roles as foundation stones in building the good life.

The invited guests (14: 7-11)

Jesus was invited to a stately Sabbath dinner in the home of a prominent official who was a pharisee (14: 1-6). Seeing a sick man who had probably been carried onto the premises hoping to be healed, the Lord healed the man and justified his violation of their traditional Sabbath laws as an act of human kindness.

1. Jesus noted that other invited guests tried to maneuver themselves into the more honorable seats at the banquet tables. Whether these places of honor were near the host at the head table, or the central or left-end position at a tableside which seated three, is unimportant; what is important in the story is that in the parable, and equally well in life, pushy people and social climbers make themselves obnoxious by their snobbish ambitions.

In modern society some have developed slightly more sophisticated methods for maneuvering themselves into positions so as to gain for themselves a double portion of honor. In most such instances however, our motives show through; but, even though we may become adept at disguising our strategies, we cannot hide our covetousness from ourselves and we cannot maintain our full pittance of self-respect.

2. Jesus subtly rebuked his fellow guests. Although Luke calls his remarks a parable, they sound like pointed advice to social climbers and status seekers. Let it be noted first that Jesus did not waste his time in trying to destroy their protocol system: he knew that all societies organize themselves into ranks and that people conduct themselves accordingly. The most structured

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society anywhere is in Washington where a host must take care to seat his guest according to protocol in keeping with their rank in the community.

Although Jesus accepted social strata as he found them, he warned against seeking places of honor which one has not earned. There are several methods by which people gain a higher rank in the community structure. One way is to buy it—the materialistic solution. Another is to seize it—the revolutionist method. A third way is to maneuver for it—the political route. A fourth method is to earn it—the moral method.

Even so, rank and honor are scarcely worth seeking as ends in themselves. It was in the tightly structured community of Jerusalem that Jesus rebuked the leaders for seeking glory from men rather than seeking the approval of God (John 5: 42-44). Honor which comes to one as a by product of character and service is of great value, but it is better to live without rank than it is to seek it; for those who bend their efforts to gain recognition usually bend their character also.

The course of wisdom, Jesus said, is to take a lower position. It is far better to be promoted to a higher rank which one deserves than it is to be demoted from a higher rank than he does not deserve. Humility which is genuine is most attractive—if one can manage not to be proud of it.

The pharisee and the publican (18: 9-14)

This parable was directed against people who are self-righteous and despise other people. They make themselves the object of their own faith and make other people the object of their contempt. Now the self-righteous person who trusts in himself is too gullible: he trusts one of the sorriest persons in town.

1. The pharisee gave himself a good recommendation. He did not practice extortion, he was not unjust in his dealings, he was not an adulterer, and best of all he was not like the publican who was also there to pray. Positively he fasted and tithed; so altogether he gave himself a rather glowing introduction and an unqualified recommendation.

Now wise men are quite careful in both giving and getting recommendations. In this instance the pharisee might have been slightly prejudiced in favor of the man he was recommending. One gathers from the conclusion of the parable that God did not take the recommendation very seriously. Although the pharisee used praying words in thanking God for what he was, the general impression is left that he was proud of himself; and in that sense he thought he had a lot to be thankful for but nothing to be grateful for.

2. The publican, on the other hand, could not recommend himself very enthusiastically. Conscious of this poor standing far away from God, he did not feel worthy to lift up his eyes toward heaven. All he really felt worthy of doing was to beat himself and cry for mercy as a sinner.

3. It was the tax-collector and not the pharisee who was brought into good standing with God. The parable closes with the same statement of truth with which he closed the former parable: "Everyone who exalts himself will be humbled, but he who humbles himself will be exalted." In the former parable, however, it is one's fellow men who humble and exalt, while in this one it is 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.

A woman and her accusers

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

Life and Work

February 14, 1971

John 8:1-11

The last lesson dealt with Philip, a disciple who was slow to learn spiritual truths. Prior to that we studied about three individuals who were won to faith in Christ. These were case studies in how Jesus dealt with people.

No lesson this entire quarter gives us a greater insight into Jesus' person and ministry than the case study related in John 8:1-11. Let us search for eternal truths in Christ's dealing with this particular sinful woman.

Setting and circumstances

In verse one we find Christ in a familiar place near Jerusalem, the Mount of Olives. From here he proceeded toward the temple, called Herod's temple, which was situated prominently in Jerusalem, on the site of Mount Moriah. As Jesus taught the people, certain scribes and Pharisees brought to Jesus an adulterous woman. Note the term in verse four, "in the very act." This is a brutal term and needs no elaboration. Immediately on would wonder why the man involved was not brought to Jesus also. Were not two involved? Would Christ approve a double standard?

The incident occurred while Christ was teaching but undoubtedly he taught more by his reaction to the woman brought to him than he could teach through a lecture. He used visual aids and a real live situation to teach the proper treatment of sin and a sinner.

The men who were so holy and legalistic brought this woman to Jesus not with a redemptive viewpoint, wanting to help the woman, but wanting to trap Jesus. The law of Moses (see Lev. 20:10 and Deut. 22:22-24) prescribed stoning for those involved in adultery.

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The one who brought the condemnation was to cast the first stone. However, Roman law stated that this sin was not punishable by death (capital punishment). Jesus thereby was caught on the horns of a dilemma. These scribes and Pharisees felt that any move Jesus made would be wrong. They felt that of a certainty he was trapped.

Methods used by Jesus

Jesus wrote on the ground. Practically every preacher has been guilty of "sermonizing" at this point and guessing what Jesus wrote. We do not know what he wrote. Perhaps you would like to use your own imagination and make a guess. Whatever he wrote was very effective. Do you suppose he wrote down some of the sins of the ones who brought the woman to Jesus? No one knows.

Jesus answered the accusers with silence. The accusers kept asking what to do with the woman. Jesus replied, "Whoever one of you has committed no sin may throw the first stone at her" (v. 7, TEV). Perhaps what Jesus taught in the Sermon on the Mount was still lingering in their minds—that look of lust makes one an adulterer in the heart.

Jesus had called attention to the right of the accusers to execute punishment. This caused them to think. Condemnation of sin is reserved only to the sinless. Since they were unworthy to cast the stones, they departed.

Jesus told the woman, "Neither do I condemn thee!" She called him Lord, indicating, perhaps, that she had experienced the new birth in her heart (see 1 Cor. 12:3). Then he told her to go and sin no more. Please note that Jesus gave no compromise to her sin. He defended the sinner and prosecuted the sin. This is what he intends to do with the sinner always. What a change must have come into this woman's life! Christ gave her the power to overcome sin in her life.

Conclusion

Jesus dealt tenderly and lovingly with the woman. He actually took her defense and he did so without defending the sin. She was touched by a loving heart and awakened by kindness. We should not be hasty in our furious condemnation of sin in a bad individual's life. If we are kind, our words will find lodging in that person's heart that otherwise would not be found.

Never should we believe in a double standard of morality. Christ expects the same conduct from all. All his children should be conformed to the image of God's only begotten Son. We are to be like Jesus. What a challenge!

Red Valentine

The freckled-faced boy was only nine,
But his mind was in a whirl;
For he had bought a Valentine
To give to his best girl.

He sauntered up to her in a bashful way
And said to the little miss,
"Today, you know, is Valentine's Day
And I want to give you this."

Many years went by in his young life
Ere he gave her his real heart
And she consented to be his wife
'Till Death did both them part.

Now, Grandpa and Grandma are old and gray,
But their love is just as fine
As it was in school that winter day
When he gave her his Valentine.
—Carl Ferrell

January 31, 1971

B—"Baptist beliefs," retribution on a tyrant p5; "Beacon lights," William Carey's will to win p10; Broadman Commentary to be rewritten p16.
 C—Cloud, Lloyd, to Hot Springs, First p5; Cooperative Program gifts up for January p9; Christian education, need for p10.
 D—Death penalty, VIEWpoll on p13.
 F—Fayetteville, First, new parsonage (photo) p5.
 G—Guaranty Bond goes into receivership p12; publications guidelines set by Sunday School Board p15.
 J—Jerusalem Conference on Biblical Prophecy p6.
 K—Keeton, Dale, to Virginia p5.
 M—Moore, Barkley, called "legend of the Peace Corps" p8.
 P—Prayer by Jesus (PS) p2; Pine Bluff, South Side, and security of bonds p12; priorities in the ministry p13.
 W—"Woman's viewpoint," runaway children p15.

The firing squad was escorting a Russian comrade to his place of execution. It was a dismal march in a pouring rain.

"What a terrible morning to die," muttered the prisoner.

"What are you kicking about? asked the guard. "We have to march back and live."

* * *

"I'm not saying she's a bad cook," said the boy friend, "but I know now why her family prays before every meal."

* * *

One proven way to teach your children to count is to give them different allowances.

* * *

"What do you want now, daughter? Haven't I just set your husband up in business?"

"Yes, I know, Dad, but now he wants you to buy him out."

* * *

"My father," said the girl to an admirer, "is a very good businessman. When he was quite young he managed to acquire a large fortune. Would you like for me to tell you how he did it?"

"Certainly," said the admirer, "but first tell me if he still has it."

* * *

"I want a dog of which I can be proud," declared the lady. "Does the one have a good pedigree?"

"Lady," replied the kennel owner, "if he could talk he wouldn't speak to either one of us."

* * *

When the gleam in your eye is from the sun hitting your bifocals, you're getting old.

* * *

A woman joined a church discussion group one night for the first time and listened to members as they discussed social problems. All had heated opinions on minority groups.

Finally, a member turned to her and asked what she thought.

"I don't know if you want my opinion," she said. "I'm in a minority group, too. I'm a Christian."

Church	Sunday School	Training Union	Ch. Adns.
Alicia	51	43	
Banner, Mt. Zion	21		
Berryville			
First	122	47	1
Freeman Heights	102	42	1
Rock Springs	90	56	
Blytheville, Calvary	202	79	3
Booneville, First	273	215	
Camden, First	483	108	3
Cherokee Village Mission	79	26	
Crossett			
First	528	125	
Mt. Olive	237	127	
Dumas, First	303	70	
El Dorado			
Caledonia	35	27	
Ebenezer	150	59	
Temple	36	25	
Forrest City, First	479	128	
Ft. Smith			
Enterprise	64	37	
First	1,242	421	5
Grand Avenue	700	261	5
Gentry, First	149	69	1
Glenwood, First	138	71	1
Greenwood, First	290	100	
Hampton, First	122	54	6
Hardy, First	34	21	
Harrison, Eagle Heights	210	54	
Helena, First	243	94	2
Hope, First	458	114	
Hot Springs, Lakeshore Heights	127	55	
Jacksonville			
Bayou Meto	115	65	
First	389	100	3
Marshall Road	352	149	10
Jonesboro			
Central	441	158	2
Nettleton	238	122	
Lake Hamilton	109	42	
Little Rock			
Crystal Hill	158	79	2
Geyer Springs	626	291	
Life Line	637	198	2
South Highland	370	180	10
Luxora, First	74	28	2
Magnolia, Central	661	252	2
Marked Tree, First	170	62	
Melbourne			
Belview	123	46	
First	124	60	
Mineral Springs, Central	104	68	
Monroe	65	16	
Monticello, Northside	126	89	
Mountain View, Arbana	28		
North Little Rock			
Calvary	380	144	1
Central	241	62	
Forth Seventh Street	196	57	1
Highway	134	65	1
Levy	430	123	
Park Hill	806		4
Sixteenth Street	70	43	
Sylvan Hills	268	104	
Paragould, East Side	261	123	
Paris, First	364	97	
Pine Bluff			
Centennial	212	97	
East Side	193	104	
First	722	127	6
Green Meadows	56	32	
South Side	656	167	2
Tucker	11		
Oppelp	15		
Second	175	64	1
Sherwood, First	214	101	
Springdale			
Berry St.	113	52	
Elmdale	348	103	3
Mission	14		
First	459	236	6
Van Buren, First	415	174	4
Jesse Turner Mission	31		
Chapel	31		
Vandervoort, First	36	12	
Warren			
Immanuel	265	87	
Westside	86	45	
West Memphis			
Vanderbilt Avenue	102	53	

* * *

Farmer: "I never seen such a season. My corn isn't an inch high!"

Neighbor: "An inch? Why the sparrows have to kneel down to eat mine."



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* * *

Some professing Christians speak so loudly that we can't see the good they do.

In the world of religion

What will world be like by the end of the century?

A group of British scientists discussed not long ago what kind of world we will have by the year 2,000 A. D. All but one of the panel on a TV forum predicted: "The world won't be here."

What is the opinion of the sophisticated secular men and women in America concerning the condition of the world at the turn of the millenium? Ray Brubaker of St. Petersburg, Fla., has collected the following statements from notables in his booklet, 2,000 A. D.:

Erich Fromm, noted psychoanalyst: "I foresee two possibilities: The survivors of a thermonuclear war will have organized a world dictatorship, or a renaissance of united humanity will have begun."

Norman Thomas, prominent socialist leader: "Unless all nations end the arms race in the age of weapons of absolute destruction. . . unless people better apply the novel truth that above all nations or races is humanity, there will be no year 2,000."

Marquis Childs, Washington columnist: "I hope that in a system of controlled disarmament with widespread inspection, the terrible threat of nuclear annihilation will have been removed. . . ."

William Saroyan, author and playwright: "In the future, I cannot see how anything at all concerning man on this earth can change for the better!"

Clare Boothe Luce, former ambassador to Italy: "If long-range preventive

'Be men!', Bishop tells preachers

CHARLOTTE, N. C. (EP)—Bishop James Armstrong of the Dakotas Area of the United Methodist Church said here that "it takes guts to be a churchman today" because "the church is part of this whole mess."

Addressing 600 clergymen at the annual Western North Carolina Conference Mission to Ministers and Lectures on Preaching, he said, "I don't care whether we consider ourselves conservatives, fundamentalists, evangelicals, liberals or radicals—and, frankly, I don't think God much cares—but how do we relate to the brutalizing and dehumanizing, to the demoniac forces swirling around us?"

"Be men in your ministries," he counseled. "As you face the collapse of personal morality about you, be men. As you see the poor, the black, the disillusioned ground underfoot, be men. As you see industrial giants and pampered citizens alike pollute the air and water about us, be men. As you see mad wars and suicidal policies grind on, be men."

measures are not taken soon to deal with the populaton explosion, by the end of this century men will literally be squashing one another to death in the fearsome scramble for land, shelter, water and food."

David Ben Gurion, aging ex-prime minister of Israel: "All armies will be abolished and there will be no more wars. . . ." Jerusalem, he says, will be the Supreme Court of Mankind to settle controversies among the federated continents.

In his summary of these predictions, Author Brubaker points out that the Scriptures forecast a United States of Europe in both a political as well as a religious federation. "Already six nations have agreed to form an economic community known as the Common Market with a view to political union. The Bible seems to indicate that when 10 nations, presided over by one called Anti-christ is in evidence, the time of the Gentiles is at an end and Christ's Kingdom is verily at hand."

Only one prediction is totally accurate for 2,000 or any other year: God is working out his purpose.—Norman B. Rohrer, Director, Evangelical Press News Service

N. Y. Times reporter highlights Bible

NEW YORK (EP)—McCandlish Phillips, a reporter on the staff of *The New York Times*, calls for a national return to the Bible as the Word of God.

In his book, *The Bible, the Supernatural, and the Jews* (World) the evangelical newsman warns that a continued drift from biblical standards will ultimately make the nation ripe for dictatorship.

"The present tragedy of America is that it has long left the truths of the scriptural faith on which many of its founders stood, and to which a majority of the people at least gave assent," Phillips says.

The distinguished award-winning writer is scheduled to speak at the 23rd annual convention of the Evangelical Press Association, May 10-12, in Chicago.

Thief robs church asks for prayer

CINCINNATI (EP)—A robber broke into a sanctuary here and stole coins from a pay telephone and vending machine.

Before leaving he left a note saying, "Sorry, I need money. Pray for me."

The Rev. James E. Martin, pastor of Beulah Baptist Church said he found the note in his office.

Compulsory schooling out for Amish

LIVONIA, Mich. (EP)—A clergyman's fight to end persecution of Amish people in the United States has ended in a decision that has made legal history.

William C. Lindholm of this city has received word that the Wisconsin Supreme Court ruled six to one that Amish teenagers may not be forced to attend high school. The court ruled also that compulsory education laws are unconstitutional as applied to the Amish. The First Amendment guaranteeing religious freedom must apply, the court said, because the state did not prove that there was any compelling necessity to force Amish children to attend high school.

Pastor Lindholm four years ago became upset over the plight of the Amish and their repeated arrests. He formed a committee to aid them and began taking their cases to court, since their religion does not permit them to defend themselves.

The ruling came on Jan. 8. It isn't likely that the decision will water down compulsory education laws because there is no other known religion that has such unique features. Amish men drive horses and buggies, shun modern conveniences and care for their youngsters so that they have never become a welfare burden to society.

A Temple University professor testified that if Amish youngsters were to attend a mainstream high school their religion would be destroyed. An educational professor from the University of Chicago added in testimony that the Amish are given on-the-job training in their community so that there is no unemployment and little juvenile delinquency and crime among them.

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