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Arkansas Baptist State Convention

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Arkansas Baptist

NEWSMAGAZINE



September 30, 1971

Frustrating ambivalence



ELM

How is your ambivalence these days?

I refer to the two opposing wills within you which are always demanding opposite qualities. This is illustrated by William E. Hulme, in his *Living with Myself*:

"On the one hand we may be weak—and no one knows how weak we can be save our own selves and God. On the other hand we admire the strong even as we de-

spise the weak. We would like to be strong and want others to think of us in this way."

Developing the illustration further, Dr. Hulme points out that "we can dislike certain individuals—even to the point of hating them. At the same time we are people who want to be loved, and who would like to think of ourselves as people who love. What makes all this conflict even worse is the unpalatable fact that the people we hate may be the very people we love."

A pastor was conscious of his own ambivalence as he said to his congregation: "If your pastor has caused you any unhappiness, please be patient with me; your pastor causes me more trouble than he causes all the rest of you put together."

None of us aspires to be selfish. Certainly selfishness is not our ideal. We certainly do not want anyone to think that we are selfish. But nobody but ourselves and God can know just how self-centered and little we can be in the moments of our irritation or ambition.

According to Dr. Hulme, the inner conflict that comes from the contradictory nature within us causes us to develop "serious misgivings about ourselves and constantly fear that others will reject us."

If you and I have days when we feel cast down in our spirits it may be, suggests Dr. Hulme, the realization that the persons we aspire to be are so different from the persons we really are.

This is no cause for utter despair. It just indicates that we "have joined the club" of the human race. The great Apostle Paul himself experienced this common frustration: "... what I would, that do I not; but what I hate, that do I . . . For the good that I would, I do not; but the evil which I would not, that I do" (Rom. 7:15, 19).

Actually, it is this basic frustration of our ambivalence that reveals to us our utter hopelessness in ourselves and casts us on the mercies of God. What we cannot do for the saving of ourselves, God, and he alone, can do for us. That is why the first step to having the right feelings toward ourselves and others is being right in our relationship to our Creator.

Erwin L. McDonald

In this issue

- The program for the 1971 meeting of the Arkansas Baptist State Convention is announced in a story in this issue. Some of the personalities who will appear, special features, and the business scheduled to be transacted are listed on page 5.
- An upcoming television program will examine the different artistic concepts of the face of Christ. Featured on the cover this week is the filming of this special program. The story is found on page 6.
- One church has delivered their pledge to the Ouachita-Southern Advancement Campaign to the campaign office in the Baptist Building. A reproduction of this historic document—it is the first to be so delivered—is found on page 9.
- A tour group of Americans, including a Little Rock couple, were the victims of a terrorist attack while in Israel. A Baptist Press report is found on page 17.
- In an article on page 13 Baker J. Cauthen examines the question of the thaw in U.S. relations with Red China and expresses his hope for a re-opening to mission work.

Arkansas Baptist NEWSMAGAZINE

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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.

Baptists facing the future

One who introduced Porter Routh, executive secretary of the Executive Committee of the Southern Baptist Convention, for an address before the Executive Committee last week in Nashville, took note of the phenomenal growth of Southern Baptists during the 20 years Dr. Routh has served in his strategic position. Expressing appreciation for the achievements of the past and for the Southern Baptist cooperative effort and the blessings of the Lord that had made this possible, Dr. Routh listed five objectives for all of us as we face the future:

1. Development of a process to involve more directly the Southern Baptist Convention in planning for the future;
2. More coordination of planning, promotion and action by associations, state conventions and the SBC;
3. A more adequate theological base for planning, actions and relationships;
4. The renewal of a sense of mission; and
5. The goal of personally being more effective as Christians.

In his call for better coordination, Dr. Routh said: "We need to retain the best elements of diversity, but at the same time there are some things we can do together more effectively if we are willing to forego our very human pride for the benefit of our compelling, coordinating objective. We need a dynamic plan of cooperative action, as we have had a dynamic plan of cooperative giving for missionary outreach."

Urging a theological base for planning, Dr. Routh said that "evangelism and social concern not solidly based on a sound theological foundation are superficial and ultimately counter-productive. We must be concerned about the nature of God if we are to manifest the meaningful concern in nature and destiny of man. Bridge building with laymen and clergy, church and young people, ins and outs, blacks and whites must find strength and direction in theological convictions."

Dr. Routh said that we may have to take a closer look at the proliferation of programs and agencies in seeking to bring missions into proper focus. He emphasized that agencies of the SBC exist "primarily to serve the convention and the churches."

This is brilliant counseling from Dr. Routh. We are for all of the personal growth and involvement of Southern Baptists and all of the cooperation and correct focusing that is possible, including a "sound theology." We should like to see such a Christian fellowship among us—using the word fellowship in the sense Paul used it—that we would not have any hindering walls of separation among us dividing us into laity, clergy, denominational workers, etc.

The denominational agencies exist to "serve the convention and the churches," but, above even that, to serve the Lord. Those fellow Baptists who happen to be in key places of service with denominational

agencies have a greater stewardship, as Dr. Routh demonstrates, than merely finding out what the churches, or the Baptist constituency, want and then giving it to them. This stewardship also includes exerting Christian leadership, helping the churches to see what they ought to want. Fortunately, most of our local churches are glad to have ideas and suggestions from the people serving through the agencies, as well as from the churches' own congregations.

With our firmly established pattern of Baptist autonomy, we do not need to fear that "Nashville," or "The Sunday School Board," or "Little Rock" will be stiff-arming churches into doing what they really do not want to do. As Baptists, we are free to do as we feel God wants us to do. This includes *being free to cooperate* in a world mission program that uses denominational agencies for the glory of God.

Standing and being counted

Having convictions and standing up for them is usually commendable, if unpopular, in our day of widespread non-involvement. But the door should never be permanently sealed against re-examination of one's position in the light of many and varied angles and aspects. We read recently of a little old lady who had very restrictive notions as to the keeping of the sabbath. When someone reminded her that even the Lord and some of his disciples gathered grain and ate it as they walked through a wheat field on the sabbath, she retorted: "Yes, and that didn't make me like them any better, either!"

Guest editorial

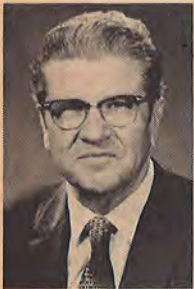
A wise solution

The Committee of 25 to find a solution to our problem concerning the seating of messengers at our State Convention has come up with the ideal answer. I deeply appreciate the sensible and wise solution they have offered concerning this problem.

In the *Arkansas Baptist Newsmagazine* of Sept. 23, the report of the committee to be made to the convention is printed in full. I believe it will find widespread acceptance by our people. This comes at a time when we need every Baptist in the state walking together with us in harmony and happiness. The Lord will perform this miracle for us if we permit him to do it.—Pastor W. O. Vaught Jr., in *Immanuel Record*, Immanuel Baptist Church, Little Rock.

I must say it!

The ministry of reconciliation



Dr. Ashcraft

The ministry of reconciliation, God-given and needed now is ours. God, Christ and the Christian are involved. Reconciliation between God and man results in man's salvation. Reconciliation between warring nations means peace. Reconciliation between disagreeing Christian brothers means fellowship. Reconciliation between pastor and people brings more souls into God's Kingdom.

Reconciliation of any nature demands confrontation between the two parties requiring an element of flexibility, not compromise, on the part of each. Reconciliation between God and man can only occur when there is repentance and faith on the part of man and forgiveness on the part of God.

Reconciliation between warring nations can only be achieved when the basic interests of both are merged for the common good. Reconciliation between disagreeing Christian brothers is often achieved by little more than an equal portion of Christian grace seasoned with a little brotherly love. Reconciliation between the more deeply estranged may require the Christian charity and patience of a third person. This

is where we come in. (II Cor. 5:19-20)

When grace, charity, brotherly love and compassion are present our fellowship problems are not nearly so impossible. The Committee of 25 has done its work and reports their recommendation to the Baptist people. They are to be commended in that they did not seek to make of us a credal people but made it a matter of honor, honesty and good faith in their simple proposed definition of a regular Baptist church by this phrase—"Adhere to the principles and the spirit of 'The Baptist Faith and Message' as adopted by the 1963 Southern Baptist Convention."

The committee was appointed to clarify, specify and recommend policies regarding membership to the convention. This they have done in proposing a definition of regular Baptist churches. We now await the work of God's grace in all our hearts. Reconciliation is a two-way street with no white line. Whatever the word "regular" means or however different minds interpret "The Baptist Faith and Message" there can be no real walking together without real unity in doctrine and practice. "Blessed are the peacemakers for they shall be called the children of God." I want to be called the child of God.

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

The people speak

'Thank-you' note

Your recent over-and-above contribution through your church to the Ouachita-Southern Advancement Campaign is gratefully acknowledged. I appreciate the interest that prompted this special participation.

This letter also gives me an opportunity to express my deep gratitude to you as Editor of the *Arkansas Baptist Newsmagazine* for the splendid support given the Campaign through your editorials, news articles, and special features. I am especially grateful for the issue of Sept. 16 in which the Arkansas Baptist Higher Education Sunday School lesson and the Campaign Summary were printed.

The Higher Education Department is also much in debt to Mr. Lawson Hatfield, Director of the Arkansas Baptist State Convention Sunday School Department, for preparing the special lesson and other fine resource materials. Mr. Hatfield, and his Department, provided these excellent materials in a minimum amount of time and in the great spirit of helpfulness so characteristic of him and his wonderful people!

Recently Rev. Bill G. Bruster, pastor of the First Baptist Church, Siloam Springs, shared with us for distribution some fine inspirational materials on Christian

Higher Education. We are grateful to Mr. Bruster for this supportive contribution.

Executive Secretary Dr. Charles H. Ashcraft has warmly supported and encouraged our Campaign in every way possible. As a working member of the Steering Committee he has accepted special assignments and set a strong example of able and dedicated leadership. We are deeply indebted to him and his associates.—Alvin Huffman Jr., Director, Higher Education Development, Arkansas Baptist State Convention

Pastor available

Alford Conniff has received a master of divinity degree from Southwestern Seminary and is available for supply and pastoral work. The Conniffs are living in Jonesboro and can be contacted at Rt. 4, Box 18, Jonesboro, or by phone 932-8539 or 932-3760.—Paul R. Barrington, Pastor, Central Baptist Church, North Little Rock

The Mrs. Evans gift

Thank you for your splendid coverage of the gift which Mrs. L. V. Evans recently made to Ouachita Baptist University. We, in Dermott, know her to be a gracious and a very kind Christian

lady whose gift is only an example to what her life has been all of these years. We are very proud of her here in our church and I assure you that she is here every time these doors are open.—Jeff P. Cheatham Jr., Pastor, Dermott Baptist Church

Long-tongued 'pupil' in Baptist school

MALINGUNDE, Malawi (BP)—A language school for Southern Baptist missionaries in this West African nation has a most unusual "student."

A 15-inch-long chameleon "likes to sit on the leg of one of the chairs in the room," according to Gerald Workman, SBC missionary to Malawi.

It is harmless, but "no one wants to share a seat with it," wrote Workman in a recent newsletter.

In the Chichewa language, which the missionaries are studying, the name for the chameleon, "chirombo," means "wild beast."

Workman did not interpret the significance of the name, or the chirombo's qualifications to sit in on the language school classes. He did point out that the chameleon's tongue measures 14 inches in length. It is believed to be the longest tongue in the class.

Wide variety of talent featured on Convention program Nov. 16-18

Three nationally known evangelists, a denominational executive, two seminary professors, a supreme court justice, and a noted singer will be among the program personalities for the annual meeting of the Arkansas Baptist State Convention here at Second Church and Robinson Auditorium, Nov. 16-18, Tal D. Bonham, pastor of South Side Church, Pine Bluff, president of the convention, has announced.

Featured evangelists will be Grady Wilson, associate of Evangelist Billy Graham; Bob Harrington, "Chaplain of Bourbon Street," New Orleans; and Tom Skinner, Brooklyn, N.Y., Negro leader.

The denominational executive is James V. Lackey, executive director of the Stewardship Commission of the Southern Baptist Convention, Nashville; and the seminary professors are D. David Garland, professor of Old Testament at Southwestern Seminary, Ft. Worth, Tex., and formerly pastor of Baring Cross Baptist Church, North Little Rock, and Morris Ashcraft, of the faculty of Midwestern Seminary, Kansas City, Mo.

Chief Justice Carleton Harris, a member of President Bonham's church, of the Arkansas State Supreme Court, is the featured justice, and Anita Bryant, singer and author, is the featured singer.

All of the sessions will be held at Second Baptist Church except for the Wednesday night meeting. This will be in Robinson Auditorium, featuring the personal witnessing and singing of Miss Bryant. Fifty young people from Immanuel Church, Little Rock, will present a dramatic feature, "A Circus of Life," at the opening of this session. Music will be by the Ouachita University band and the choirs from Ouachita and Southern Baptist College, Walnut Ridge. A feature emphasizing the Ouachita-Southern Advancement Campaign, of which W. O. Vaught Jr., pastor of Immanuel Church, Little Rock, is chairman, will conclude the Wednesday night session.

Only convention messengers wearing their convention badges will be admitted to the auditorium for the Wednesday night session prior to 6:30 p.m. Beginning at 6:30 p.m., the auditorium will be open to the general public.

Convention President Bonham will give his address at the opening session of the convention, a session beginning Tuesday night, Nov. 16, at 6:45. Action is scheduled at this session on a recommendation from the convention's Committee of 25 proposing that the term "regular Baptist" as carried in the

convention's constitution be defined to be "those Baptist Churches which in doctrine and in practice adhere to the principles and the spirit of 'The Baptist Faith and Message'" as adopted in 1963 by the Southern Baptist Convention. The session will conclude with a sermon by Grady Wilson.

The annual election of officers, the welcoming of newcomers, by Convention Executive Secretary Charles H. Ashcraft, the report of the convention's Executive Board, and the annual sermon, by Wilbur Herring, pastor of Central Church, Jonesboro, will be features of the Wednesday morning session. The session will begin at 8:30 a.m.

A theological address by Morris Ashcraft, a layman's address by Chief Justice Carleton Harris, and the conclusion of the election of officers will be highlights of the Wednesday afternoon meeting, beginning at 1:30.

An address by James Lackey, a miscellaneous business session, and a sermon by Tom Skinner will feature the Thursday morning service.

Scheduled for the closing session, Thursday afternoon, will be an address by Charles H. Ashcraft, a miscellaneous business session, and a sermon by Bob Harrington.

Professor Garland will conduct Bible study of the book of Job at all sessions except the opening session and the Wednesday night meeting.

Theme for the convention will be: "Going on with Christ (Living the Spirit of Christ in expectancy and creativity)."

Elliott resigns to move to Indiana

Bill Elliott has resigned as pastor of Ironton Church, Little Rock, effective Oct. 3, to accept the pastorate of Victory Baptist Church in Evansville, Ind.

During his 3½-year pastorate at Ironton, there have been approximately 125 additions, 80 by baptism. The church doubled in attendance and erected a two-story educational building.

Mr. and Mrs. Elliott have two children, Tammy and Terri.

Ouachita Club to meet

The Little Rock Ouachita Club will hold its first meeting of the club year Friday, Oct. 8, at the home of Mrs. Bob Gosser, 105 Crescent, North Little Rock. Mrs. Al Sparkman, president, will preside at the business meeting following the potluck luncheon.

Alicia Church has camping program

This summer has been a pioneering period for the Alicia Church. Several new experiences were provided.

A day camp was conducted at Camp Powhatan for grades 1-6. Junior and senior high youth served with adults as members of the staff.

Another event was an overnight youth retreat. This was to have been at Camp Powhatan but because of rain it was held at the church. The boys and men counselors slept in the fellowship hall, the girls and women counselors, in the parsonage. Twenty-six were enrolled.

The church also sponsored a one-day church retreat at Camp Powhatan as part of the preparation for revival. Thirty-seven members participated.

These camping experiences were provided by the church, at no cost to the campers. The Summer Mission Activities for Youth organization served as the steering committee. The pastor, Lendol Jackson, served as the camp director, with Mrs. Jackson as program director.

The greatest impetus to the summer program was when the church purchased a bus. It has certainly been put to good use. These activities have shown, at least to the members of Alicia, that even a small church can get involved in Christian camping—Church Reporter

Lake Hamilton calls Richard L. Johnson



Mr. Johnson

Lake Hamilton Church has recently called Richard L. Johnson, El Dorado, as pastor.

Mr. Johnson is a native of Kensett. He attended Southern Baptist College, Walnut Ridge, Union University, Jackson, Tenn., and Southwestern Seminary, Ft. Worth, Tex. He has a B.A. degree from Union University and a master of religious education degree from Southwestern.

Mr. Johnson has served churches in Tennessee, Arkansas, Texas, New Mexico and California as minister of education and associate pastor. For the last five and one-half years he has served Second Church, El Dorado, as minister of education.

He is married to the former Dorothy Pryor of Kensett. They have five children.



TRACING CHRIST'S IMAGE—Actress Marian Seldes on camera in St. Mark's Square, Venice, for filming of "His Changing Image," a documentary examining artistic concepts of the face of Christ. A Southern Baptists' Radio-Television Commission production, the film will be aired nationally Sunday, Oct. 24, 1-1:30 p.m., Eastern Time, on the ABC Television Network's religious program, "Directions."

Concepts of Christ on ABC feature

"His Changing Image," a half-hour color documentary examining artistic concepts of the face of Christ, will be shown by the ABC Television Network Sunday, Oct. 24, beginning at 12 noon, Central Time.

With actress Marian Seldes narrating, the film will take viewers from Colmar, France, to Venice and Rovenia, Italy, and Cape Kennedy, Fla., to explore paintings that trace the "changing image" of Christ in the world of art from early Byzantine times to the present.

The exploration begins in Venice, where the cultures of ancient Rome and Byzantium met and merged.

In the mosaics, marbles and frescos of the early Christian centuries, Christ's image ranges from that of an eternal youth to a symbolic "Good Shepherd." It is a small, though central, image when it appears at all.

In the Renaissance period, when men began asserting themselves, the image changes. Jesus steps out. The art of that period brings him back into the street and restores him to the people.

After Luther, Jesus is depicted in the image of man and his sufferings. Then come the representations of Da Vinci, El Greco, Goya, Rubens, Rembrandt.

But whether emotional, cerebral, mathematical, surreal or abstract, each

Baptist beliefs

Paul's sermon in Athens

By Herschel H. Hobbs

"Then Paul stood in the midst of Mars' Hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious"—Acts 17:22.

Where Paul preached this sermon is a subject for debate. Was it on Mars' Hill (Greek; Hill of Ares, Greek god of war), a hill just west of the Acropolis? Or was it before the Areopagus, the Athenian Court which in the first century A.D. met in the Stoa Basilica just off the marketplace?

Paul was not on trial for a crime. The Greek is simply "unto" or "upon (epi) the Ares Hill." There is room on this hill for a considerable group. In 1955 the writer gave an exposition of this sermon on the hill itself. But the place is not so important as the message.

"Too superstitious" should read "very religious." This Paul deduced from the many statues in Athens. "To the unknown god (v. 23). This was in the event that they had overlooked some god. Pausanias reports seeing "altars to gods unknown." "Ignorantly" means "without knowledge." This God Paul declared unto them.

In this sermon Paul adapted the gospel to refute both paganism and the philosophies of the Stoics and Epicureans. He gave his own philosophy of history. God is both Creator and Lord of the universe. He does not dwell in man-made temples such as were on the Acropolis (cf. Parthenon). Neither is he served by men's hands as priests in a temple. Rather he gives to all life, breath, and all things (vv. 24-25).

Then Paul declared the unity of the human race (v. 26). "Blood" is not in the best texts. This unity struck at the exclusiveness of both Jews and Greeks, especially at the racial prejudice of these philosophers. The phrase "hath determined . . . habitation" says that God sets the time and boundaries of emerging nations. He is the God of history. His purpose is that they will seek him. Actually he is always near, for in him all men live, move, and have being (vv. 27-28). But for one to be with God spiritually he must be in him through faith in Jesus Christ. God is not matter such as the idols of pagans. He is not identical with his material universe as the Stoics held (v. 29). But he is concerned about man, contrary to Epicurean philosophy (v. 30). "Winked at" means "looked beyond" or "overlooked." God does not condone paganism. But He looked beyond it to the full revelation of himself in Jesus Christ. On that basis he calls on all men to repent or turn from idols to serve him.

God has appointed or set a day of judgment for all men. Which means that men survive death as persons. This refutes both Stoicism and Epicureanism. His judgment will be "by" or "in the sphere of" (en) his son or as to how one is related to him (v. 31). "Given assurance" means "furnished a ground of confidence." One has this in Jesus Christ. This is based on the fact that he died and rose from the dead.

A bodily resurrection was denied by both of these schools of philosophy. With mention of this (*anastesas*) they knew that Paul was not setting forth a new female goddess and her consort. He was simply proclaiming one Jesus and what to them was impossible. Truly to the Greeks this was foolishness or moronic (I Cor. 1:23). So when Paul spoke of "a resurrection of dead men" they began to mock him saying, "We will hear thee again on this matter" (v. 32). In effect, they tabled the matter and dismissed it.

But he did win some converts (v. 34). Some say that Paul failed here. But did he? He won Dionysius, a member of the Areopagus (Supreme Court justice?), a noted lady named Damaris, and others with them. How many "others" is not stated. Later a strong Christian work was found there. Tradition says that Dionysius was the first bishop of Athens and died a martyr. It seems that Paul succeeded there. He preached the gospel in a philosophical context adapted to the needs of his hearers.

new movement, groping for the personality of Christ, stirs viewers to take on the role of art and strive spiritually to assemble a composite of Christ as he is, not as he looks, so that they can experience him in a more real and personal way in their daily lives.

Produced for the Southern Baptists' Radio and Television Commission by Times Four Productions, Inc., "His Changing Image" will be an episode in ABC's regular religious series, "Directions."

About people

William C. Larkin, a 30-year-old former district executive of the Christian Methodist Episcopal Church, currently on study leave, has been named associate general secretary of the nine-denomination Consultation on Church Union (COCU).

Mr. Larkin assumes the position vacated last spring by **W. Clyde Williams**, who became president of Miles College in Alabama.



H. E. Williams, president of Southern Baptist College, Walnut Ridge, was honored by a kiss on the forehead by the tallest woman present during a reception at the recent Woman's Missionary Union House party held on the campus of Southern Baptist College.

Pictured left to right are: Nan Owens, director of adult division of Arkansas W.M.U.; Mrs. C. S. White, office secretary of Arkansas W.M.U.; Mrs. Melvin Murphree, office secretary; Sara Wisdom, director of youth division; Dr. Williams; Julia Ketner, director of children's division; Pat Ratton, consultant, preschool division of the Sunday School department; Nancy Cooper, executive secretary and treasurer of Arkansas W.M.U.

Woman's viewpoint Of pomp and circumstance

By Iris O'Neal Bowen



Mrs. Bowen

A short 13 years ago our oldest child marched with the rest of his senior class to the thrilling music of "Pomp and Circumstance." Every hair in place, black shoes shined, the stern implications of the occasion showing in their solemn faces, the graduates filed onto the football field and listened carefully as their fellow students challenged them, again, to move onward and upward!

We applauded as the many scholarships were awarded; shifted positions and watched as nearly 600 young people reached out to receive their symbols of 12 years (and perhaps a couple of summers) of studious endeavor. Finally we stood, tired and tearful, as they left, "Pomp and Circumstance" ringing in our ears.

Tonight we sit in the same stadium, our fifth such sitting, to honor our graduate of the moment, but this time it is different. Our last little daughter, our Mary, has gone and got big enough to graduate. We would cry if we had time, and there weren't so many people around. But our dignity must hold till a later, better time.

"Pomp and Circumstance" breaks across our ears again as seniors in royal blue caps and robes hurry onto the football field. But there is a difference. Suede shoes and colored shirts are evident. Hair is in any style and length; esprit de corps is in short supply in some spots.

Student speeches are much the same, and I am always impressed at the talent that is just now really breaking the crust of the ground. The scholarships have been dispensed earlier and the diplomas are handed out with such dispatch that we do not sit long.

But as the diplomas are being awarded, some one up in the bleachers suddenly cries out, "Yeah, Larry, you made it!" and several others get a few cheers as they reach for their diplomas.

When the final senior has marched by and they rise as a body to leave, we are astonished to hear them break into their class cheer: "We're the Best Under the Sun; We're the Class of '71!"

All the circumstances are still there, but there is a notable lack of pomp. Somehow, I miss it.

Max Deaton named SBC representative



Mr. Deaton

Max Deaton has been appointed field representative in the Public Relations department of Southern Baptist College, Walnut Ridge. He began his duties Sept. 1, coming from Clinton, where he was pastor of Friendship Church and public relations director of the electric utility.

A native of Sparkman, Mr. Deaton graduated from Ouachita University, in 1962, and attended Golden Gate and Southwestern Seminaries.

Mr. Deaton entered the ministry at the age of 17. He pastored his first church at 18. He has pastored in California, Texas, and Arkansas, and served as youth coordinator and speaker while in Texas.

In his new position, he is available for speaking engagements as a representative of Southern Baptist College.

Mrs. Deaton is the former Joyce Brown of Sulphur Springs, a 1962 graduate of Ouachita University.

The Deatons, with their two children, Tammie, 7, and Scottie, 3, reside at 326 Faculty Drive, Walnut Ridge.

Deaths

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

Mrs. Blanche Cloin, 56, Jonesboro, died Sept. 15. She was a member of Fisher Street Church.

Mrs. Pearl Waits, 82, Pine Bluff, died Sept. 17. She was a member of Lee Memorial Church.

Mrs. Jeffie Mae Hairston, 77, Warren, died Sept. 18. One of her four children was Martha Hairston, Southern Baptist missionary to Brazil. She was a retired school teacher and a member of First Church.

Walter Gray Manning, 88, Arkadelphia, died Sept. 17. He was a member of the Richwoods Church and a retired farmer.

William Simpson Cheek, 49, West Memphis, a realtor and businessman who was an unsuccessful candidate for governor last year, died Sept. 22. He was a member of First Church.

Little Rock YMCA Christian ministries

One of the least publicized services of the Little Rock Y.M.C.A. is its Christian ministries. In our residence and counseling, we work with parolees, rehabs, disabled veterans, alcoholics, and others in providing a place to live, financial help in emergencies, help in finding a job and free counseling.

Today is a typical day here at the "Y." We have five disabled veterans, six rehabs with the Labor Mobility Project (displaced laborers), six parolees (out on a job-sponsor program) and two alcoholics.

Example: Last Friday a young man came to us from Tucker Prison. He had been given a 36-hour leave to find a job sponsor so that he could be paroled. He knew no one in Little Rock. He is from a small town and was at a total loss as to which way to turn or what to do. He is 18 years old and has a 17-year-old wife. He has served seven months at Tucker for a minor crime. He is a high school graduate, and his wife has finished the 10th grade.

With the help of several good men, we succeeded in finding a job sponsor just a few hours before the deadline for him to return to Tucker. We expect to see him paroled in the very near future. We are now trying to find a job for his wife so they can move their small mobile home to Little Rock. We will also assist them in finding a good church home. One is Methodist and the other Baptist. They believe, as I do, that God is answering their prayers.

Today, while writing this article, Joe came in for counseling and help. Joe arrived in Little Rock yesterday from Salt Lake City unemployed and broke. The Salvation Army put him up for one night. Joe is age 18, a high school graduate, and has no criminal record. He has no funds, not even bus fare. When he left our counseling room, he had a job today but will not get a paycheck until Friday, August 20. We will provide him with a room and a small amount of money from our "Good Samaritan Fund" to eat on until pay-day. Joe is a Christian.—Clyde Hart



October is month for learning about the Cooperative Program

Dr. J. B. Lawrence, who served as executive secretary-treasurer of the Home Mission Board during the crisis years of 1929-1953, had a personal motto: "Tell the truth, and trust the people." His success in leading the mission agency to a position of financial stability and integrity, after it had suffered an almost fatal financial loss, vindicates the wisdom of his philosophy.

Such a motto recognizes the responsibility and the trustworthiness of Baptist people. They have both a right and an obligation to know the truth, the whole truth. And when Baptist people are well informed, they have an encouraging record of making the right decision and doing the right thing, even if a little slowly at times.

October is Cooperative Program Month throughout the Southern Baptist Convention. Designating the month in that way is not for the purpose of promoting a special offering for the Cooperative Program. It is for the purpose of studying and explaining and interpreting and learning about the Cooperative Program—what it is and what it is not.

The people need to know the truth, the whole truth, about the Cooperative Program—what it is, how it works, what ministries it includes, and what it means to the missionaries. The uninformed must be enlightened; the misinformed must be corrected; the forgetful must be

reminded; the faithful must be encouraged; and the uncommitted must be challenged. The observance of Cooperative Program Month is intended to help accomplish that task.

Pastors and teachers cannot assume that Baptist people understand all about the Cooperative Program, nor can they assume that the people are not interested in knowing. As I travel about our state in meetings and conferences, questions put to me by our laymen and laywomen reveal a desire for more information about Southern Baptist mission work and the Cooperative Program. Church leaders can use the month of October to meet those needs.

Materials are available without cost to the churches for use in observing Cooperative Program Month. Order forms have already been provided to each church, but some materials are still available and can be sent by return mail. Better still, visit our offices in Little Rock and tell us what you need, or call us today and we will ship it to you promptly.

During the next four weeks, during Cooperative Program Month, this column will carry a series of four articles about the Cooperative Program. We want the people to know; we'll "tell the truth, and trust the people."—Roy F. Lewis, Secretary of Stewardship-Cooperative Program

Williamson named to develop SBC Stewardship materials

NASHVILLE (BP)—The Southern Baptist Stewardship Commission here has elected E. Stanley Williamson, a Nashville film producer and pastor, as director of stewardship development, effective Nov. 1.

Williamson, who for six years was head of the Broadman Films department for the Baptist Sunday School Board here before going into private business in 1965, will be responsible for developing stewardship and budget materials produced by the SBC agency.

Since 1965, Williamson has been a partner in Ambassador Films, Ltd., a film-producing firm he helped establish. He also is pastor of Liberty Church, Nashville.

James V. Lackey, executive director of SBC Stewardship Commission, described Williamson as "one of the keenest idea and promotional men I know. We were searching for a man with a creative mind who could translate his creative ideas into practical

stewardship materials and programs for our churches," Lackey continued. "In my opinion, the commission has elected such a man."

Williamson will succeed F. Paul Allison, who died of cancer in August.

Before becoming secretary of the Broadman Films department for the SBC Sunday School Board here in 1959, Williamson held two other positions with the board. He was superintendent of intermediate Sunday school work for the board from 1953-54, and secretary of cooperative field promotion from 1954-59. Previously, he had been minister of education for Baptist churches in Cullendale, Ark.; Fordyce, Ark.; Ft. Worth, Memphis and Oklahoma City.

A native of Montana, he is a graduate of Ouachita University, and Southwestern Seminary, Ft. Worth, where he earned the doctor of religious education degree. He also has done special study at the University of Southern California.

Immanuel

Church

16th & Hickory

Address

Harmony

Association

Pine Bluff, Ark

City

8-S.E.

Region

71601

Zip

OUACHITA-SOUTHERN ADVANCEMENT CAMPAIGN

We will share in the advancement of Ouachita Baptist University and Southern Baptist College and do hereby pledge to the Ouachita-Southern Advancement Fund the sum of

(Indicate total amount of pledge at left)

26,000⁰⁰

To be paid as follows, beginning

(Fill in one)

\$ 100⁰⁰ Weekly

\$ Monthly

\$ Quarterly

\$ Semi-Annually

\$ Annually

(Check one)

Three Years

Four Years

Five Years

Other (Specify)

or as follows

Cash with Pledge \$

Signature

L.H. Coleman

Solicitor

L.H. Coleman

Church Office

Pine Bluff, Ark

Division

Advanced

Undesignated gifts from the church will be distributed 75 percent to Ouachita Baptist University and 25 percent to Southern Baptist College, or as follows:

75 % OBU

25 % SBC

Show special instructions on reverse side. Make checks payable to **Ouachita-Southern Advancement Fund** Baptist Building, 525 West Capitol Avenue, Little Rock, Arkansas 72201

HISTORIC DOCUMENT: Many churches have reported their pledges to the Ouachita-Southern Advancement campaign, orally or by letter, but this pledge card received from Immanuel Church, Pine Bluff, L. H. Coleman, pastor, has the distinction of being the first one delivered to the

O-SA headquarters, in Baptist Building, Little Rock. The Immanuel pledge of \$26,000 is \$3,000 above the suggested goal of \$23,000 for the church, Alvin (Bo) Huffman Jr., campaign director, reports. Pastor Coleman is serving as a co-chairman in the advance division of the fund campaign.

Annuity committee acts on fire, casualty study

Dallas (BP)—The Administrative Policy Committee of the Southern Baptist Annuity Board unanimously rejected proposals which would have allowed the agency to enter the field of fire and casualty insurance, and to establish arrangements for an outside agency to administer the insurance programs.

R. Alton Reed, president and chief executive officer of the Annuity Board, said the trustees "felt strongly" that approval of the proposals would have created a change in philosophy and a departure from the authorized programs of the denominational agency. The Annuity Board administers for churches and agencies programs of protection against retirement, disability and death of ministers and staff employees.

Reed said the philosophical concept of the Board, has from its beginning, been a ministry to and for people.

"Our philosophy is to serve those who serve the Lord in salaried positions in churches and agencies by providing authorized programs of protection. This has been the heart of our ministry since 1918. We must never lose sight of this purpose," he said.

The trustees' rejection of the proposals was a strong endorsement to the recommendations made by a special trustee sub-committee. The committee, composed of three trustees and an insurance attorney, included: Ned P. King, chairman of the Administrative Policy Committee, Donald E. Bowles, chairman of the Annuity Board trustees and W. A. Criswell, pastor of Dallas' First Church and former president of the Southern Baptist Convention. Vernon Coe, also of Dallas, was the insurance attorney.

Reed said the committee has been studying, since last May, the proposals submitted for consideration by the Development Division which seeks ways to provide better programs and services to churches and agencies.

Reed said in recent months the Division has had numerous requests from agencies and others concerning property and casualty insurance, several of them asking if the Board could provide such coverage.

Ft. Smith youths commend ministers

On the occasion of his fourth anniversary as pastor of First Church, Ft. Smith, William L. Bennett received a congratulatory letter from the young people of his church.

The letter commended Pastor Bennett for consistently declaring "that Jesus Christ is the answer for which youth are starving and that a Holy Spirit-led group of young people can have an evangelistic impact on the world."

The same letter commended J. Larry Simpson, minister of youth, under whose leadership "our youth were transformed from a cesspool of apathy and rebellion into a radical body of bond-servants to Jesus Christ."



1972

- Youth Bible Drill
- Bible Exploring Drill
- Youth Speakers' Tournament

Youth Bible Drill

1. Youth Bible Drill replaced the Intermediate Sword Drill in 1971. Participants must be younger youth 12, 13, 14 years of age or grades 7, 8, 9.

2. Rules and material for Youth Bible Drill for the church and associational drills are found in Youth Bible Drill and Speakers' Tournament booklet which may be purchased from the Literature Department, Baptist Sunday School Board, Nashville, Tennessee for 15¢ in October, 1971.

3. Church Drill. Participants who score a total of at least 75 points and who do not make more than four mistakes in the church drill may advance to the associational drill.

Church drill should be planned by the Church Training Director with the help of the youth workers. It should be held immediately before the associational drill.

4. Associational Drill. Participants who score a total of at least 85 points and who do not make more than two mistakes in the associational drill may advance to the district drill.

Associational drill should be planned by the associational director and the associational youth leader. It should be as late as possible but before the district drill.

5. District Drill. The participant who makes the highest score, including bonus scoring in the district drill will represent the district at the State Youth Drill at the State Youth Convention in Hot Springs, March 31, 1972.

The district drills and tournaments will be planned and conducted by the Church Training Department and will begin at 7:15 p.m. Consult your Baptist Diary for the place in each district.

6. State Drill. First and second place winners will be selected in the State Drill which will be held at the State Youth Convention in Hot Springs on March 31, 1972. First place winner will be sent to Ridgecrest or Glorieta in the summer of 1972.

Bible Exploring Drill

1. The Bible Exploring Drill is an activity of the Church Training Department of the Arkansas Baptist State Convention. It is planned for boys and girls 9-11 years of age or in grades 4-6. The drill replaces the Junior Memory-Sword Drill. It is so named because the 40 verses used are selected from the Bible verses listed and used in "Exploring B" and "Exploring C."

2. There will be two types of drills—memory drill and Bible drill. The Bible drill will consist of Scripture-searching (from any place in the Bible) and the book drill. The rules for the Bible Exploring Drill are contained in a pamphlet available from the Church Training Department, 106 Baptist Building, Little Rock, Arkansas.

3. The Church Drill should be planned by the Church Training director with the help of the Children's workers. It should be held immediately before the associational drill. Participants who do not make more than 12 mistakes in the Church Drill may advance to the Associational Drill.

4. The Associational Drill should be planned by the associational director and the associational children's leader. It should be held immediately before the District Drill. Participants who do not make more than 9 mistakes in the associational drill may advance to the District Drill.

5. The District Drills and Tournaments will be planned and conducted by the Church Training Department. The time and locations of the eight District Drills and Tournaments are listed in the 1971 Baptist Diary.

6. Participants who do not make more than 4 mistakes in the District Drill will be considered State Winners.

Speakers' Tournament

1. Youth Speakers' Tournament is an activity for older youth who are active members of youth training groups. Youth who are 15, 16, or 17 years of age or who are in grades 10-12 are eligible to participate in the tournament.

2. Rules and subjects are found in the Youth Bible Drill and Speakers' Tournament booklet which may be ordered from the Literature Department of the Baptist Sunday School Board, Nashville, Tennessee for 15¢ each in October, 1971. This booklet also contains rules and Scripture references for the Youth Bible Drill (for younger youth).

3. The Church tournament should be planned by the Church Training Director with the help of the youth leaders. It should be conducted as late in the spring as possible but before the associational tournament is held. Each church may send one youth participant to the associational tournament.

4. Associational tournaments should be planned by the associational director and the associational youth leader. It should be held as late as possible but before the district tournament. Each association will select one speaker who will represent the association at the district tournament.

5. District Youth tournament will be held at the same time the Youth Bible Drill and Bible Exploring Drill are held. Time and place for the district drills are found in the Baptist Diary.

Each district will select one speaker who will participate in the State Tournament to be held at the State Youth Convention, Hot Springs, March 31, 1972.

6. At the State Youth Tournament, first and second place winners will be selected and the first place winner will be sent to Ridgecrest or Glorieta.

To make a difference...**TRAIN**
It's the Christlike thing to do.

ARKANSAS BAPTIST NEWSMAGAZINE

Piggott Church follows Christ in ministries



Mrs. Charlie Hardcastle, First Church, Piggott, gives out Sunday School leaflets to a homebound member.

During Jesus' sojourn on earth he demonstrated the Christian's responsibility to mankind. Today many of our churches in Arkansas are discovering the potential of non-traditional ministries, for through these they are able to follow the method of Christ.

An outstanding example of a ministering congregation is First Church, Piggott. Among the exciting outreach efforts of this church, served by Kenneth Threet, is a work with the inmates of the county jail. These include not only the traditional ministry of preaching and witnessing, but they provide writing material, make phone calls, and care for other physical needs of the inmates.

One of the young ladies from the Piggott church was able to relate in a very significant way to a teen-age girl who had been arrested on a drug charge.

The church also provides a ministry to the homebound (pictured). Each week the ladies of the WMU distribute Sunday School leaflets to those who are unable to attend the church services. The Sunday school lesson is televised by cablevision. The congregation also maintains services for those in the county nursing home, has a 15 minute devotional each day on cablevision, a kindergarten, and provides worship services for the local National Guard unit.

It is the responsibility of Christians to portray God's love to the world. Special Ministries does afford such opportunities. —J. Everett Sneed, Director, Special Missions Ministries

Mission advance predicted despite dollar evaluation

RICHMOND (BP)—No slowing down of advance in foreign missions is anticipated because of the current worldwide monetary readjustment, Baker J. Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, told members of that agency here.

Dr. Cauthen added, however, that Baptist missionaries overseas may experience a drop of at least \$1 million, and perhaps nearer to \$2 million, in the buying power and exchange value of money appropriated by the board for their work.

As Cauthen reported on the effect of international monetary changes, his point was underscored by wire service reports of a further decline of the dollar on international money markets.

To compensate for this, the organizations of missionaries in the various countries have been asked to project their plans for 1972 on the same basis as 1971. The missionaries have responded very well to the request, Cauthen told the board.

Missions are placing renewed emphasis on self-support by national Baptist churches, associations and conventions. "The dollar that leaves the recipient with a determination to grow

more toward self-support is the dollar best spent," Dr. Cauthen said.

"We face the future with great confidence," said Dr. Cauthen. "We shall continue to call for new missionaries on a regular basis.

"We will press forward with confidence in Southern Baptists to bolster their giving and are expecting 1972 to reflect measurably the strength of the Cooperative Program," he said.

There is no plan at this point to use any part of the board's emergency reserve fund for fiscal adjustments, Dr. Cauthen noted. The emergency reserve fund, approximating three month's operating budget, "is used only under conditions that would drive us to the bank to borrow money," he said. It is a last line of defense, not a first line of defense, he added.

"We welcome the President's economic policies as indicating steps which will work out in the long run for the economic welfare both of our country and the world at large," Cauthen said. "We recognize the necessity of making adjustments in light of those policies, but we do so readily along with all of our fellow Americans," he concluded.

Georgia Baptists act on school, hospital, church matters

NORMAN PARK, Ga. (BP)—The Executive Committee of the Georgia Baptist Convention took actions here to retire debts on a defunct Baptist college, expand facilities at a Baptist hospital, undergird inner-city ministries and provide an information service for churches seeking pastors and ministers seeking churches.

The committee approved a long-range financing plan for retiring about \$1 million in debts outstanding against Norman College here, which closed its doors in June due to declining enrollment and finances.

Concurrently, tentative plans were authorized to begin developing the Norman College property into a Baptist assembly and continuing education center for South Georgia. About \$50,000 in renovation and expansion funds will be needed to make it operate.

Georgia Baptist Hospital in Atlanta was granted interim approval to borrow up to \$10 million to erect a new facility and to renovate existing facilities in a \$16 million extension.

The Atlanta hospital was authorized to

borrow another \$4 million to erect an additional professional building to house doctor's offices. It will be self-amortizing through rental fees, hospital officials said.

During a discussion of the \$10 million loan, the question of federal funds came up. The committee instructed the convention's administration committee to "study the lowest interest rates comparable, including government guaranteed loans."

Currently Georgia Baptist institutions are prohibited from accepting any government loans by a convention policy set in 1965 after many years of accepting loans, but not grants.

The Executive Committee also voted to alter its policy on giving salary supplements to ministers in struggling young churches, in order to make similar supplements available to pastors of inner-city churches trying to stay alive in changing neighborhoods.

Each of the actions are subject to final approval by the Georgia Baptist Convention in session at Jekyll Island, Ga., Nov. 8-10.

Ohio mission uses horse trough for baptistry

CALDWELL, Ohio (BP)—A new Baptist mission recently organized here did not have a baptistry, so it used the handiest thing available for a baptism service for four new converts—a horse trough.

Pastor-Missionary Terrell Moore borrowed the horse trough from a nearby farm, placed it in front of the pulpit where the communion table stands, surrounded it with curtains on temporary frames, and filled it with water.

During the service, he knelt behind the trough, seated each candidate inside, and "buried them in baptism," Baptist-style.

The baptism took place in a 110-year-old Methodist church building, unused for 10 years.

The service climaxed eight months of Baptist witnessing in this country where there previously was no Baptist church. The efforts to start a new church began with home Bible studies, followed by a revival in a rented miner's hall.

The congregation has now rented the old Barry's Ridge M.E. Church, three miles north of Caldwell.

Moore did not indicate if the congregation has approved plans to build a baptistry, or if it would continue to borrow a horse trough in which to baptize any future converts.

Seminary speaker asks tolerance in SBC

NEW ORLEANS (BP)—A call to openness and a tolerance for diversity in Baptist life was sounded here in formal convocation exercises marking the opening of New Orleans Baptist Theological Seminary's fall term.

The call came from Walter Shurden, professor of religion at Carson-Newman College, Jefferson City, Tenn. Shurden deplored the spectacle of Baptists "trying to kill each other with a Bible" because they do not agree with each other's point of view.

In a plea for openness, Shurden warned against the danger of thinking that we have all the answers and against a simplistic faith which dwells on only a segment of truth, shutting itself off from further understanding.

He observed that one of the great problems facing the nation, as well as Baptists, is that a host of people want uniformity rather than unity. "We haven't come to the point of being able to tolerate diversity," he said.

"Job is . . ."

By M. Pierce Matheny Jr.
Professor of Old Testament Interpretation
Midwestern Seminary, Kansas City

Job is the January Bible Study book for 1972.

Job is wisdom literature about human suffering.

Job is a poetic dialogue within a prose tale.

Job is written by an anonymous Hebrew wisdom writer.

Job is best dated in the sixth century B.C., with a life setting of the Babylonian exile.

Job is related to Ancient Near Eastern wisdom literature.

Job is the name of the protagonist of the book, whose experiences challenge traditional beliefs.

Job is patient in the prologue.

Job endures impatiently through the debate.

Job begins with no belief in a life after death.

Job begins with the same theology as his "friends."

Job's experience makes a mockery of this theology.

Job never learns why he had to suffer.

Job knows nothing of the adversary, nor of the tests he proposes to Yahweh.

Job does not claim to be sinless, but only innocent of any wrong-doing commensurate with his suffering.

Job is finally humbled into repentance by his encounter with God.

Job's enduring faith in a God greater than that of the traditional theology brings him through his experience of suffering.

Job's suffering may be related to other Old Testament images of human suffering, in Hosea, Jeremiah, Lamentations, Habakkuk, Psalms, and the Servant of the Lord passages.

Job may have more to say about how one behaves as a sufferer, than about why one must suffer.

Job's author is not precisely of the same total viewpoint as his chief character Job—he maintains a certain "dramatic distance."

Job's author does not disagree with everything the friends say, anymore than he agrees with everything the character Job says.

Job's author uses the speeches of the friends to structure the setting for the reflections of chief character Job, just as he frames the whole in the ancient pose tale.

Job's author deepens and qualifies the dramatic, but oversimplifies answers in the pose tale.

Job's friends know their textbook theology, quote it correctly, *ad nauseum*, but consistently mis-apply it to the exceptional experiences of their "friend."

Job's wife and family are simply foils to the plot of the prose tale, whose true focus is Job's ignorance of the scene in the divine council, which nevertheless determines his experience of suffering.

Job's author varies the order and content of the third cycle of the debate as a poetic device to bring that dialogue to a close.

Job seems to admit in the poem on wisdom what Yahweh so impresses upon him in the God speeches, but this is a proleptic literary device of the author.

Job's author moves his protagonist center stage in the final appeal, answered by the theophany.

Job's pilgrimage of faith in the prose tale begins in pious acceptance of suffering as a "gift" of God.

Job's pilgrimage ends in the epilogue with the surface prosperity with which it began.

Job's inner experiences of faith in the agonizing poetic dialogue are the kernel in the prose shell.

Job's author preserved the dramatic storytelling of the prose tale, even though this framework only loosely fits his poetic dialogue.

Job's editor adds the speeches of Elihu to comment upon the theology of the Book as it came to him.

Job's final edition must have come during the Persian Period, circa 5th Century B.C.

Job's editor, in the Elihu speeches, elaborates and vindicates the theology of the disciplinary value of suffering.

Job's theology has the wisdom school's emphases on creation, life's practical problems, the mystery of death, upperclass morality, questioning traditional doctrines, and individualism.

Job is a book which poses some of life's most puzzling questions, but refuses to give them easy answers, preferring through its dramatic and poetic literary structure to maintain the mystery of man's pilgrimage of faith through the experience of suffering toward a personal experience with the living God.

The recent visit of a Ping-Pong team to mainland China has activated much interest in the possibility of improved communications with that country. Some have wondered if the time may be approaching when mission work can be resumed.

While looking forward eagerly to resuming contact with Christians in mainland China and doing everything possible to help them in the service of Christ, there are some factors that need to be kept in mind.

For one thing, the attitude of the government of Red China has been very stern toward Christianity. In the early days of Communist power, Chinese Christians had to sever all connections with international Christian organizations. The missionary movement in China was interpreted widely as being a form of imperialism. Even works of mercy, such as hospitals and schools, were included in this classification.

Strong efforts were made to regiment the Christian movement to support the aims of the new government. Those who found it difficult to move along in the indicated pathways discovered great problems awaiting them.

During the days of land redistribution, churches were closed in many parts of the country, and large numbers of them never were reopened. In metropolitan areas, it was emphasized that very few churches were needed, with the result that many of them were closed, and their property used for other purposes. Only a small number of them were allowed to remain open to serve the entire Christian community.

With the emergence of the Red Guard movement, terrible measures were taken against the remaining churches. Most of them, if not all, were closed, and many Christian leaders were subjected to harsh measures. Throughout these years the number of Christian leaders who have suffered imprisonment, indignities, extreme difficulties, and even death has been large.

During all this time the Christians of China have been isolated from fellowship with Christians in other parts of the world. It has not been possible to give any kind of assistance, financial or otherwise, to them in their work. Only by means of intercessory prayer and preaching of the gospel by means of radio has there been any fellowship with them.

It has been very difficult to know the actual situation. Some communications are received by way of Hong Kong, and people occasionally come out of China with information.



What About Red China?

By Baker J. Cauthen

We are grateful that during the years of Communist power in China, work has been projected among Chinese-speaking people in Southeast Asia.

Missionaries in Taiwan, Hong Kong, the Philippines, Malaysia, and Vietnam work with Chinese people. A strong group of missionaries in those lands speak the Chinese language fluently.

In addition, missionaries who formerly served in China are working in fields in Southeast Asia and in other capacities. Some former China missionaries are in their emeritus and yet are strong in body and spirit.

If a development should come about that would enable missionaries to reenter China, there are people ready to do whatever possible along that line.

We should, however, recognize that conditions in China will call for very careful and gradual steps. It seems likely that visits to mainland China may

continue to develop as scientists, news people, and special groups make visits for particular purposes. In view of China's official attitude toward Christianity, a visit by a group of Christian leaders might come about at a later time but not as an early step.

When the time does come that Christian representatives can visit China, we hope that some who have known and loved the country through many years of service might be able to go to have contact with the Christian people there.

Through such a visit we would look forward to listening earnestly to the testimonies of Chinese Christian friends and learning from them of the grace of God they have received during years of trial. There should be much prayer together, much sharing of Christian love, and reaffirmation of the bonds that unite God's people in loyalty to Jesus Christ.

No hasty actions would commend themselves as being wise. Only as God's people, who love one another and have deep understanding, would pray together and wait on God would there be expectation of discovering the course of wisdom. People who have suffered greatly need tender understanding on the part of those who are able to enter into their suffering. Premature actions could easily precipitate even greater difficulties for Christian people in China than they have yet experienced. Our greatest progress would be made on our knees in intercessory prayer, with hearts joined in Christian love and mutual assurances of devotion to Christ.

In time God will open the doors and enable his servants to witness widely throughout China. Approximately 800,000,000 people live in that land, and we know that the heart of our Lord reaches toward them in love and concern, for he died for all mankind.

It is our hope that the day may come when missionaries again can enter China to strengthen the hands of Christian workers and see a projection of Christian witness throughout the entire land. When that comes about, a Christian opportunity and responsibility will be confronted such as we have never known before.

Meanwhile, we should be much in prayer. Our prayer would be with confidence in the love, power, and purpose of our Lord. It should be in high expectation that he will not fail. It should be linked with a surrender of ourselves to our Lord, whereby we stand ready to do anything he indicates for the furtherance of his work and the blessing of his people.

Keep the millions of mainland China deep in your heart and high on your list for intercessory prayer.—From *The Commission*, August, 1971

New leg for Rosa affects lives on two continents

By June P. Carter

CUCUTA, Colombia (BP)—Rosa Rolon looked like any pretty 14-year-old hurrying to the store for her mother, except she had only one leg.

Still, she moved swiftly, for she had a crutch made of two broomsticks and 10 years' experience in using it.

Several times, the crutch had broken, but each time her father, Polo, who had made it, was able to wire, patch or nail it back together again.

There was no hint in the warm South American sunshine that this errand would be the beginning of a long journey, no hint that at the journey's end there would be a new leg for Rosa. She had no notion that her life was about to touch lives on two continents.



LEFT FOOT FORWARD: Extending a left foot for the first time in 10 years, Rosa practices using the pylon, a temporary limb custom-made for her in Duke University's brace shop. After working with the pylon for eight weeks, assisted by Duke's physical therapists, Rosa received her permanent artificial leg. Doctors and other professionals at Duke donated time and skills to make Rosa's new leg possible. (BP) Photo by Bob Harper

Suddenly, as she hobbled along, the much-nailed wood of the crutch split, and Rosa fell sprawling.

A few nights later, James H. Stiles Jr., missionary pastor of the little Baptist church in Cucuta, sat down at his ham radio set and fiddled with the dials. He was thinking of Rosa. Sunday morning, while she and her family were in church, he had noticed her crutch had broken again.

Miracle communication

Stiles switched on the set and spoke into the microphone. "CQ, CQ, CQ, CQ. . . This is HK2MU in Cucuta, Colombia, standing by."

In Durham, N. C., Tim Heflin, a member of the radio club at Duke University Medical Center, heard the unfamiliar voice in Colombia announcing its availability. "HK2MU, this is WB4BLK in Durham, N.C.," he responded.

Neither man had any notion that this, their initial conversation, would be of such consequence.

Heflin, who was involved in Project MED-AID (Medical Assistance for Isolated Doctors) at Duke, chatted with the missionary about how the project worked. He suggested that Stiles call on the group for help if he ever needed it.

Wondering if it would be possible to get a metal crutch for Rosa, Stiles told him about the girl.

"How about an artificial leg?" Heflin responded. "There's a foundation in California that might donate the limb, if you could get her to the States."

Excitement gripped the missionary, but both men were realistic. Transportation was only one of the obstacles they could foresee. The Baptist mission in Colombia had no money for such a project and Rosa's family was exceedingly poor.

Polo Rolon, once a bus driver, had been paralyzed in his legs for seven years. To earn a living, he and his wife, Ana, operated a small pastry business from their home. With the help of the children, she made cream-filled *soleritas*—"little old maids"—which were sold in the streets. Their monthly income was roughly \$50, and besides their own three children they had taken in two others.

First of the hurdles

On learning of Rosa's need, the Direct Relief Foundation in Santa Barbara agreed to furnish an artificial leg, but because of the distance, Heflin began making contacts at Duke. Stiles went to work on transportation.

The two major hurdles tumbled miraculously. Within days Heflin had found doctors and technical personnel at Duke willing to donate their time and skills to provide a leg for the girl in faraway Cucuta.

Meanwhile, Stiles talked with his friend Tulio Fuentes of Avianca airline. Stiles had once accommodated Avianca by translating for some English-speaking tourists. Later, he had voluntarily taught a crash course in English to the airline's office staff.

Still, he knew his chances were slim when he requested round-trip passage for Rosa from Cucuta to Miami. The airline, by policy, did not become involved in personal problems. Yet, in a few days, there it was—request granted!

Success-inspired, Stiles and Heflin hammered away at remaining details. Missionary colleagues agreed to meet Rosa in Bogota and accommodate her for the night.

There was a change of planes in Miami. A ham radio friend of Stiles, M. R. "Andy" Anderson, director of religious education for University Baptist Church in Coral Gables, Fla., offered to help.

Anderson found two Spanish-speaking pastors who agreed to be on call for Rosa's arrival. Next he called the president of the Coral Gables Lions Club, and the club readily agreed to provide Rosa's round-trip fare between Miami and Durham.

Two hurdles remained: hospitalization and sponsorship. Doctors at Duke had no way of knowing the condition of the stump of Rosa's leg. She could be fitted as an out-patient, but if the stump required surgery first—a very real possibility—then she would have to be hospitalized. Heflin learned that room and board could not be furnished to any patient there without charges.

Visa is assured

Nor could Rosa get a tourist visa without a letter of sponsorship from a person in the United States. Heflin advised Stiles to get in touch with Malbert Smith Jr., pastor

of Grey Stone Baptist Church, Durham, N.C.

Smith received Stiles' request on a Monday morning. Within the hour a notarized letter was off to Colombia. In it he agreed to take full financial responsibility for Rosa while she was in the States. "I did it on faith," he declared. "I knew the church would back me up."

The congregation agreed to assume responsibility for any hospital expenses and there were so many volunteer "parents" that Smith had to plead for a halt. He accepted the offer of Leonard and Mary Rigsbee, active church members who enjoyed working with young people.

Another member, an orthopedic surgeon, volunteered his professional services to meet needs which might arise apart from the medical center. Ladies volunteered to take Rosa shopping for whatever clothing she might need; a high school Spanish teacher agreed to interpret. Durham's Exchange Club, which sponsors a facility for training the handicapped, offered financial help.

The Rigsbees, who did not know a word of Spanish, bought a dictionary.

It now seemed to the missionary in Cucuta and the ham radio operator in North Carolina that everyone wanted to help bring the miracle to pass. To Stiles, it seemed evident that God was intervening.

On Nov. 17, Jim Stiles drove the Rolon family to the Cucuta airport.

In Miami, Rosa was met by Mr. and Mrs. Anderson, Daniel Rodriguez, pastor of Miami's Gethsemane Baptist Church, and the two Rodriguez daughters, Margut, 14, and Aselea, 12. She visited in the Rodriguez home, near the airport, and when it was time to leave, all three girls cried. The sisters said they did not know you could learn to love someone in such a short time. Rosa did not want to go. Hugging her, Mrs. Rodriguez declared, "You will find the same love in Durham, because it is the Lord who makes us feel this way."

"Yes, I know," sobbed Rosa.

In North America

She spent her first night on the North American continent with Tim and Evelyn Heflin. Evelyn, a soft-spoken Guatemalan, reassured Rosa in her native Spanish. When the Heflins got up the next morning their guest had already made her bed. She showered without help and washed out a few clothes.

At 8:30 a.m., only 15 hours after arriving in Durham, she was being escorted into the vastness of Duke University Medical Center.

A member of Duke's amputee clinic team made the initial examination. He expressed concern at the shortness of the stump—2¾ inches from the hip joint—but felt it was in good condition and that Rosa would not need surgery.

The next day Rosa received her temporary prosthesis, a strictly functional device called a pylon. It looked much like the leg of a life-size marionette. Rosa cried when she saw it—until a physical therapist who spoke Spanish explained its temporary role. During the eight weeks she was to wear it, her stump would shape up and shrink in the socket, in preparation for the permanent limb.

On meeting Rosa, Malbert Smith's immediate impression was that she needed some dental work, and he set about making arrangements. A dentist from his congregation volunteered but so extensive was the decay that an oral surgeon at Duke assumed the task. Discovering that many of her teeth were only shells, he pulled 10 of them.

Despite her physical handicap, music filled Rosa with joy. The Rigsbees bought her some Spanish records and she delighted in playing them. As the Christmas season approached, she sang the familiar carols and to American ears the unfamiliar language of Rosa's homeland was suddenly comprehensible.

Had been 'different'

Mrs. Rigsbee still reminisces the day Rosa bought her first

pantsuit. A principal desire of this girl who had been "different" for as long as she could remember, was to be able to pass unnoticed in a crowd. The pylon, in all its sturdiness, did not look like a real leg. And then Rosa tried on the pantsuit. When she caught a glimpse of herself, resplendent with new hip-to-floor solidarity—her face was transformed.

On Jan. 13, Rosa received her permanent prosthesis. As closely as possible the skillful Duke team had matched the shape and coloring of her own leg. The physical therapists had completed Rosa's arduous training program and helped her realize as nearly as they could the goal of a normal gait with the least possible body motion and expenditure of energy.

Now it was almost time for Rosa to return home. She had her final dental appointment and she was to fly to Miami on Feb. 13. On the Wednesday before she left, the Grey Stone congregation staged a farewell-birthday party. She would be 15 on Feb. 28.

Rosa posed for pictures standing straight and tall; she flashed her new teeth, laughed—and cried. She did not yet know her whole neighborhood would turn out to welcome her back to Cucuta, nor that 18 young people from her own church would give her a party.

She cried for three days. On Saturday, Leonard Rigsbee, looking almost forlorn as Rosa, walked his little "daughter" to her plane. Because it was raining she used her cane, but just three months earlier she had crossed the pavement in a wheel chair.

Behind her, waving farewell at the fence, were the people of Grey Stone Church. She knew their love went with her.

Loren Turnage, the missionary in whose home Rosa had stayed, met her in Bogota. She got off the plane smiling.

Had new personality

A photographer and reporter from El Tiempo, Bogota's leading newspaper, were there. Rosa posed for pictures and talked to the reporter "like a machine" as Turnage later remarked. She talked about the United States, her "family" there, the dental work, and the kindnesses people had shown her.

Three months earlier Turnage had noted her fear and withdrawal. When he had asked a question, she had simply answered "si" or "no." He had expected the physical change, but he was unprepared for Rosa's remarkable personality change.

A few hours after her interview in Bogota, she bounced off the plane in Cucuta, astonishing Stiles with her first words, "Hi! How are you?" in perfect English.

Stiles says now that even the neighborhood has changed. While Rosa's trip was in the planning stages, some of her neighbors had termed it a "gringo trick," predicting that the promises would never be kept. After she left they predicted she would not be allowed to return. Now that Rosa is back and walking, their attitude is beginning to change.

Grey Stone Church has changed, too. Malbert Smith says his congregation has an awareness of missions and of people that it could never have developed without Rosa. "She has a deep sense of gratitude," he adds. "We were richly repaid—10,000 times over."

Rosa's formal education has been brief, but now she wants to finish school and become a secretary. A private tutor coached her so she could re-enter school at the beginning of the semester. Two members of Grey Stone church paid for the tutor, and they wish to underwrite whatever expense is involved in getting her through high school.

Rosa says someday she would like to study in the United States, and it may be possible; the Sonte Church in Durham has started an education fund for her.

Small wonder that Rosa Rolon tells her friends that everyone in the United States loves her.

The bookshelf

John Adams, by Joyce Blackburn, Word, 1970, \$3.95

To President John Adams' wife, Abby, he was "both peevish and admirable, impulsive and prudent, humble and pompous, tolerant and self-righteous." Unfortunately for him, his term in the presidency was sandwiched in between two presidents who greatly outshone him—George Washington and Thomas Jefferson. This book will help youth to know and understand him better. It is recommended for readers of Grades 5-8.

The Evolution of the Machine, by Ritchie Calder, American Heritage in association with The Smithsonian Institution, \$4.95

This is the first of a new series of books that will explore modern man's relationship to various aspects of science and technology. A persistent theme in this volume is the impact of environment on technological breakthroughs and subsequent world history. The author shows that the availability of natural resources and power supplies have been key factors in the genealogy of the machine.

Dictionary of Pagan Religions, by Harry E. Wedeck and Wade Baskin, Philosophical Library, 1971, \$10

The aim of this book is to create and preserve a partial record of the pagan religions or cults that have flourished since the dawn of mankind and evaluate their impact and influence throughout the world. Included are many of the forgotten religions, their ideologies, practices and mythologies.

Helping Children with the Mystery of Death, by Elizabeth L. Reed, Abingdon, 1970, \$3.50

Provided here are information and guidance for parents, teachers, ministers, and others who must help children face the reality of death. The book contains many practical suggestions and true-to-life illustrations of ways children can be helped to understand death and dying.

Madame Gandhi, by M. K. Alexander, Christopher, \$5

The author is chairman of the Department of Humanities and Philosophy at Arkansas A. M. and N. College and advisor to the United Nations Volunteer Education Unit. He is a native of India. His book is a biography of India's prime minister and a narrative of contemporary Indian history.

Great Slave Narratives, by Arna Bontemps, Beacon, \$7.50

Author Bontemps presents three of the slave narratives which were best

sellors for American publishers during much of the nineteenth century: "Gustavus Vassa, the African, Written by Himself"; "The Fugitive Blacksmith"; and "Running a Thousand Miles for Freedom."

Great Southern Baptist Evangelistic Preaching, edited by Gerald Martin, Zondervan

Included are sermons from J. D. Grey, Stan Hardee, Hugh Bumpas, Sterling Price, Jaroy Weber, A.B. Van Arsdale, Paul Brooks Leath, William Jones, E. L. Williams, and W. A. Criswell.

Expressionism, by John Willett, McGraw-Hill, 1970, \$4.95

This book follows Expressionism (with and without a capital E) over the whole range of the arts in the 20th Century, putting the central German experience into a larger context. It deals with the subject chronologically, establishing its European origins and its relationship with other sections of the modern movement.

Adam and The Train, two novels by Heinrich Boll, McGraw-Hill, 1970, \$6.95

Here are two war novels by the distinguished German author. The time is 1944. Hitler has already lost the war and his Nazi army has been broken and demoralized by Russia. In these two short novels, Boll depicts the ultimate disintegration and chaos of war, the

suffering and despair of ordinary men struggling for survival.

Now Is the Time to Love, by John M. Drescher, Herald Press, 1970, \$3.95

One of the important currents running through this book is the reminder that if parents are to develop proper patterns of love in their children, they must first express genuine love for each other. The author offers practical suggestions in the vital relationship.

Mr. Drescher is editor of the *Gospel Herald*, the official organ of the Mennonite Church.

Design for Discipleship, by J. Dwight Pentecost, Zondervan, 1971, \$3.95

Dr. Pentecost shows that to become a disciple one must receive a knowledge of divine truth, believe the Person presenting the truth, and then completely commit himself to the One presented.

Fund for Northern Ireland

Protestants and Roman Catholics in Amsterdam have opened a "solidarity fund" for the victims of the recent outbreak of rioting in Northern Ireland. Money and clothing will be collected by various denominations. Sponsors of the drive have been in contact with church authorities in Belfast, who will oversee distribution of the offerings.



BAPTIST EVANGELIST ARRESTED FOR WITNESSING: Sammy Tippit (center), Southern Baptist evangelist among street people in Chicago, witnesses to a man on the street after being arrested for passing out tracts and witnessing in a night club district of Chicago's Old Town. Tippit, in protest of the charges of "disorderly conduct," set up a seven-foot cross and began a prayer and fasting vigil at Chicago's Civic Center Plaza. With him is his wife, "Tex" (right). BP Photo by John Whitman.

Decadent society is on the verge of revival

FT. WORTH (BP)—Evangelist Billy Graham told Baptist seminary students here that although society is becoming more and more decadent and immoral, he believes the world is on the verge of great spiritual awakening and revival. "The devil is really working more than I've ever seen him before," Graham told a chapel audience at Southwestern Seminary here.

"Satan worship, sorcery, and witchcraft are gaining nationwide emphasis every day," he observed. "Still, I have never seen God working in such power as he is right now," Graham told the overflow crowd of students and faculty members at the Baptist seminary.

"The mood of revival is sweeping across the face of the globe, the renowned evangelist said. "We are either in an awakening right now or on the verge of an awakening."

Pointing to the Jesus movement among youth in America, Graham added that revival has also broken out in Rumania and Czechoslovakia, and that Christians in China are memorizing entire books of the Bible. "It is almost like what the early Christians did," Graham observed. "They went everywhere 'gossiping' Jesus."

Graham warned, however, that persecution is going to follow spiritual awakening, though he added he did not know what form it would take.

Graham observed that although several groups staged demonstrations in his recent crusade in Oakland, Calif., the demonstrations proved to be no threat to the crusade's success. He said he foresees the continuation of such demonstrations, and possibly others.

"Wherever the gospel is being preached, the devil will be there to oppose it," he told the seminary audience. "But he always oversteps himself," Graham added. "He is clever, but too clever. The power of God is too great. God will win the ultimate victory," he said.

Graham, a Southern Baptist, told the seminary audience that he believes the Southern Baptist Convention is the only major denomination which still has evangelism and missions at the heart of its ministries.

"We'll die, then dry up and blow away, if we ever lose this emphasis on evangelism and missions," he warned. He urged young ministers who hope to be catalysts in world-wide awakening to be "authoritative witnesses" and to preach the gospel "in simplicity and in authority."

Graham spoke at the Baptist seminary, the largest evangelical seminary in the

Colorado Baptist leader among 12 injured by grenade explosion

JERUSALEM (BP)—A grenade, tossed by an unknown assailant, exploded on the streets of Old Jerusalem, killing a small Arab child and injuring 12 persons, including executive secretary of the Colorado Baptist General Convention and two independent Baptist preachers.

Injured were five Arab children and seven American tourists, part of an 18-member tour group composed primarily of Baptist laymen and women from independent Baptist churches.

None of the Americans was seriously injured. One of the five Arab children reportedly lost an eye and another lost a leg.

Minor shrapnel fragment injuries were sustained by Glen E. Braswell, executive secretary of the Southern Baptist-related Colorado Baptist General Convention in Denver; and six others, all members of independent Baptist churches in Corpus Christi, Tex., and Tinley Park, Ill.

Israeli authorities charged that Arab guerrilla groups were behind the attack in an effort to hurt the Israeli tourist trade, according to one news report. A later news report indicated that a terrorist group in Damascus had claimed credit for the attack.

Braswell, in an interview, said that the grenade was probably tossed at the American tourist group, not the children playing in the streets of Old Jerusalem. It was Sunday morning and no one on the street except the tourist group and the Arab children.

The group was walking down a decline about five or six blocks from the entrance of Herod's Gate to the walled city. They were walking along the route called the Via Delorosa, the way of the cross, which traditionally is the route Christ took to the crucifixion. Braswell said there were five tourists walking about 30 feet ahead of the other 18 tour members, when he and Mrs. Boyd at the head of the group saw the grenade hit the small Arab girl in the chest and fall to the ground.

"I remember thinking, 'What is that?' and about that time it exploded," Braswell said. He and the other four were about 15 feet away. The Arab children were only about six feet away. The closest girl suffered massive brain damage.

At first, Braswell said he did not even realize he had been hit by a grenade

nation, prior to the opening of his Greater Southwest Crusade at Irving, Tex.

fragment. His first concern was for Mrs. Boyd and the children, he added. There was no pain and only after one of the Baptist laymen pointed to the blood on his chest did he realize he had been hit.

They walked back outside the walled city and took a taxi to a refugee hospital, and then went to a second hospital for minor treatment. They did not remove the grenade fragments and told the Americans there should be no complications.

Braswell said he planned to go to the Denver clinic to either have the fragment removed, or receive assurance that there would be no damage by leaving it. The fragment was imbedded about an inch or more deep into the flesh of his chest, he said.

"If we had been grouped together, the grenade probably would have hit the group," Braswell said. He added that he did not feel it was motivated by anti-Americanism.

Boyd, according to one news report, said he felt it was "a miracle of God that we escaped disaster." Braswell added that if the grenade had not hit the small Arab girl, it would have probably hit the pavement and slid down to the tour group before exploding, possibly killing the Americans instead of the Arab child.

"I don't think the Lord loves me any more than he loves that little Arab girl," Braswell said. "Why it should happen to them and 18 of us get only small injuries, I don't understand. But we are grateful to God that our lives were spared."

The 18 members of the tour group included six persons from the Chicago area, most of them from Tinley Park Baptist Church in Tinley Park, Ill.; five from Corpus Christi, Tex.; two from Arkansas, and five from Denver.

Only five of the 18 were Southern Baptists—Braswell, Mr. and Mrs. Theo Previs of Denver, a deacon at Riverside Baptist Church in Denver; and Mr. and Mrs. Frank Shamburger of Little Rock, Ark., a semi-retired Baptist religious education worker. Braswell was the only Southern Baptist injured.

The grenade incident occurred on the last day of the two-week tour. Earlier, the group had visited Athens, Cairo, Beirut, Cyprus and Tel Aviv before reaching Jerusalem.

"All through the tour, I didn't detect in either Arabs or Israelis anything but friendliness, courtesy and I just look at it personally as one of those incidents that is not connected with any anti-Americanism," Braswell said.

33 SBC churches listed among 100 largest Sunday schools

WHEATON, Ill. (BP)—Thirty-three Southern Baptist churches, the largest number from any one denomination, were listed among the 100 largest Sunday Schools in the nation by *Christian Life Magazine*, a non-denominational publication based here.

Baptist churches dominated the list. Of the 100 largest Sunday Schools, 72 were listed as "Baptist."

The statistical summary included 23 Baptist Bible Fellowship churches, nine Independent Baptist churches, one American Baptist church, two Baptist General Conference churches, two Conservative Baptist churches, and one Free Will Baptist church, in addition to the 33 Southern Baptist churches.

The summary ranked the 100 largest Sunday Schools in the U.S.A. on the basis of their reported weekly average attendance.

Ranked as the largest in the nation was the Sunday School of Akron Baptist

Temple, a Baptist Bible Fellowship church in Akron, Ohio, which reported an average weekly attendance of 5,801. The church did not report any other data, however. The pastor was quoted as saying the reason was "unhealthy competition among the churches."

First Baptist Church, Dallas, was ranked as second in the nation, with 5,520 average weekly attendance out of a total enrollment of 9,449. The 15,919-member church is the largest in the Southern Baptist Convention. W. A. Criswell, immediate past president of the convention, is pastor.

Other Southern Baptist churches, their rank in the listing, and their average weekly attendance (based on the period from Sept. 13, 1970 to May 9, 1971) were:

First, Amarillo, Tex., 12th, 2,485; First, Jacksonville, Fla., 18th, 2,151; First, Lubbock, Tex., 20th, 2,106; Travis Avenue, Ft. Worth, 24th, 2,017; Park

Cities, Dallas, 27th, 1,932;

First Southern, Del City, Okla., 31st, 1,804; Dawson Memorial, Birmingham, 36th, 1,692; First, San Antonio, 37th, 1,687; First, Nashville, 39th, 1,625;

Cliff Temple, Dallas, 43rd, 1,588; Sagamore Hill, Ft. Worth, 44th, 1,583; Tallowood, Houston, 45th, 1,579; First, Midland, Tex., 47th, 1,565; First, Wichita Falls, Tex., 48th, 1,555; Beth Haven, Valley Station, Ky., 49th, 1,550;

Dauphin Way, Mobile, Ala., 50th, 1,537; Broadmoor, Jackson, Miss., 52nd, 1,515; First, Orlando, Fla., 54th, 1,500; Bellevue, Memphis, 55th, 1,476; South Main, Houston, 56th, 1,464; Broadmoor, Shreveport, La., 1,442;

First, Greensboro, N.C., 64th, 1,366; First, Tulsa, Okla., 65th, 1,358; Calvary Temple, Savannah, Ga., 66th, 1,352; First, Arlington, Tex., 75th, 1,305; First, Beaumont, Tex., 76th, 1,289;

Forrest Hills, Decatur, Ga., 80th, 1,263; First, Irving, Tex., 85th, 1,208; Northwest, Miami, 86th, 1,205; First, Columbia, S.C., 90th, 1,168; and First, Anderson, S.C., 94th, 1,135.

In an article interpreting the 4½ pages of statistical data, *Christian Life Magazine* editors observed that "once again the limited listing of mainline denominational churches (other than Southern Baptist) appears to reflect their lack of emphasis on evangelistic outreach. Most growing churches believe the 'Sunday School is the evangelist arm of the church,'" the article said.

The article cited Thomas Road Church, Lynchburg, Va., a Baptist Bible Fellowship church, as having "the fastest growing Sunday School in America." The church jumped from eighth to fifth in average Sunday School attendance, with an increase in average attendance of 1,471 (from 3,387 to 4,858).

Ranked fourth in the category labeled "fastest growing Sunday Schools" based on the numerical increase in average weekly attendance over last year was Forrest Hills Church, a Southern Baptist congregation in Decatur, Ga. Attendance increased by 542, from 721 to 1,263.

Commenting on the statistical report compiled by *Christian Life Magazine*, A. V. Washburn, head of the Sunday School department for the Southern Baptist Sunday School Board in Nashville, said that "it is gratifying that one-third of the 100 largest Sunday Schools are related to the Southern Baptist Convention."

Washburn added, however, that "many additional Southern Baptist churches are reaching people in large numbers in an equal percentage ratio to these 33 SBC churches. We rejoice in the growing commitment of the priority of reaching people for Bible study and for Christ," he said.

Baptist editor urges study of Finland's church-state laws

HELSINKI, Finland (BP)—A Baptist editor, in response to a political group's proposal which if made law would virtually do away with the state church, has urged a comprehensive study of church-state relations in Finland.

Ernst Jacobson, editor of *Missionsstandaret*, said that the proposal from the Social Democratic Party in Finland could be a suitable basis for a committee study by representatives of the government, the state church, and the free churches.

"The basic principle of the present proposal is that the state should be religiously independent and that the church should be autonomous, without support and without limitations from the state," the editor wrote.

If the proposal is adopted into law, it could virtually end such special advantages to the state church as the right to impose a tax on business companies and other organizations. The Lutheran Church is the established church in Finland.

Other aspects of the proposal from one of the country's leading political parties affect education, marriage, funerals and appointment of Lutheran bishops.

Under the proposal, instruction in schools would be given about the Christian tradition and religions and denominations, but teachers would not have to belong to a religious organization or the state church.

Marriages would be performed only by community authorities, not by the church, according to the political group's proposal. All communities would grant without payment a place in the cemetery for everyone.

The president of Finland would no longer have the right to appoint bishops, and every member of the parliament could take part in decisions about church affairs, and not just members of the state church, the committee proposed.

Missionsstandaret Editor Jacobson disagreed with the proposal for only civil marriage ceremonies. Public opinion speaks in favor of legal ceremonies in religious organizations as well as through civil authorities, he wrote.

The editorial agreed with the proposal that every taxpayer should have a burial place without charge. "Now the price difference for graves is too great in the case of Lutherans and non-Lutherans," he wrote.

Calling for a joint study of church-state relations, the editorial said that "sooner or later the church-state problem must be brought into focus. The free churches have always emphasized that a free church in a free state best corresponds to the New Testament ideal.

"It would be better for the sake of Christianity if the state church long ago had listened to the justified demands for justice voiced by the free churches, as well as by others," the editorial said.

The first mail carriers

By John E. Nemeo

A STEAMING sun beat down on the young men gathered near King Sargon's palace. They were dark-skinned and strong, and each one carried a clay tablet with a message scratched into it. Soon a trumpet blared, and the runners took off in every direction. The first organized mailmen in history were on their way.

The scene was Ur of the Chaldees about 3,000 B.C. A young messenger, after watching the local gem cutters, had conceived the idea for a courier service. He decided that if ridges and grooves could be scratched into stone, why not into clay? Before this, messages had been carried by runners who memorized their lines.

"Let's make your words durable and lasting," the messenger suggested to his king.

Sargon nodded, undoubtedly thinking of himself. He loved to tell

of his own achievements.

"Splendid idea," the monarch agreed. "I'm tired of sending out messengers secretly. Now that my troops have conquered the world, why shouldn't I do things more openly? I hereby charge you to get my first announcement onto clay."

King Sargon stretched the truth when he claimed to rule the world. But he wasn't far from it. His fame as a conqueror compares with that of Genghis Khan or Alexander the Great. Sargon made his headquarters at Ur in ancient Babylon. We recall that Abraham later set forth from Ur to Canaan.

The young messenger, who had been the quickest runner and a trusted aide to Sargon, went into the marketplace for five of the best gem cutters he could find. A contest was held to decide on a coat of arms for the new "clay mail." A Phoenician cutter's design won. His design became the seal of Sargon.

"I need a courier service," the king then said. "Make me one."

The messenger bowed and went to his task. He handpicked many brave young men who would be loyal to the throne. Each man received a copy of the clay letter on

which Sargon boasted to the world of his military triumphs.

That afternoon the messenger lined up the men in the courtyard. Their dark bodies glistened with sweat under the sun. Sargon raised his arm, and the trumpet sounded. The first group of postmen raced out from Chaldea to every corner of Sargon's realm. The king's announcement was vain and bragging, which dims his glory as the world's first postmaster.

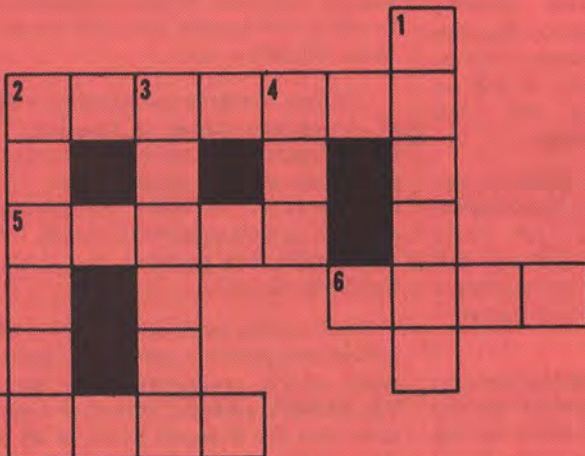
The real credit must go to the messenger. He began his life as a royal courier by showing great speed on foot. One day as a teenager, he had chased a wild goat, run it down, and speared it. When Sargon had seen this, he had selected the young man as an aide.

After that, the boy showed loyalty to his master in many ways. When he overheard a plot to slay the king, he ran back to the palace to sound a warning.

The messenger's greatest glory came when he thought of cutting messages into clay instead of relying on human memory. Our modern museums treasure each relic from the days of Ur and its crude postal service.

Bible City puzzle

By Geneva Halladay



ACROSS

2. A city in Palestine
5. The number of times some people circled this city
6. The climate of this city
7. Something that fell down

DOWN

1. A river near this city, which was crossed by the Israelites
2. The leader who won this city for Israel
3. To show
4. To be able

Down: 1. Jordan, 2. Joshua, 3. reveal, 4. can
Across: 2. Jericho, 5. seven, 6. warm, 7. walls

Answers

News about missionaries

Mr. and Mrs. Danny Bullington were scheduled to depart Aug. 23 for a two-year term of service as missionary journeymen in Kenya (address: P. O. Box 349, Nyeri, Kenya). An Arkansan, he was born in Paris and grew up in Charleston. She is the former Jane Hollis of Little Rock, Ark. Both were graduated from the University of Arkansas, Fayetteville. Employed by the Foreign Mission Board in April, they recently completed journeyman training at Meredith College, Raleigh, N.C.

Rev. and Mrs. Earl G. Goatcher, missionaries on furlough from Thailand, may now be addressed at Rt. 2, Box 30H, Burnet, Tex. 78611. Goatcher was born in Formosa, Ark., and lived in Missouri and Arkansas while growing up. Mrs. Goatcher, the former Joann Horton of Texas, was born in Carlsbad but claims Odessa as her hometown. They were appointed by the Foreign Mission Board in 1962.

Mr. and Mrs. Orville Boyd Jenkins were scheduled to depart Aug. 23 for a two-year term of service as missionary journeymen in Kenya (address: Box 8390, Nairobi, Kenya). He was born in Chickasha, Okla., and lived in Quannah, Tex., and Conway, Ark., while growing up. She is the former Edith McSwain of Arkansas County, Ark. Both are graduates of State College of Arkansas, Conway. Employed by the Foreign Mission Board in April, they recently completed journeyman training at Meredith College, Raleigh, N.C.

Mr. and Mrs. J. Allison Banks, missionary associates who have completed furlough in the States, have departed for their first term of service in Austria (address: Sinnhubstrasse 60, Salzburg, Austria). They formerly served in Israel. A Floridian, Banks was born in White Springs and reared in Perry. Mrs. Banks, the former Sue Bradley, was born in Bradley, Ark., and reared in Florida, where she had lived for several years when her family settled in Lake City. Mr. and Mrs. Banks were employed by the Foreign Mission Board in 1968.

Rev. and Mrs. John R. Cheyne, missionaries on furlough from Ethiopia, may now be addressed at 1800 Sylvia, Arkadelphia, Ark. 71923. Cheyne was born in Chicago and also lived in Little Rock, Ark., and Anniston, Ala., while growing up. Mrs. Cheyne is the former Marie Golson of Fort Deposit, Ala. They were appointed by the Foreign Mission Board in 1954.

California board recommends budget, names three to staff

FRESNO, Calif. (BP)—The Executive Board of the Southern Baptist General Convention of California meeting here voted to recommend a record \$2.8 million budget and named three new staff members.

Named as editor of the *California Southern Baptist* was Donald T. McGregor, associate editor of the *Baptist Standard* in Texas. Elected as director of stewardship, education and promotion was William H. Bell, pastor of Temple Church, Redlands, Calif. Appointed Baptist Student Union director at the University of California, Berkeley, was Delmore F. Olson, pastor of Calvary Church, Lafayette, Calif.

In other major actions, the convention's Executive Board recommended adoption of a proposed 1972 budget totalling \$2.8 million. If approved by the state convention in November, the budget would represent an increase of \$70,000 in Cooperative Program goal.

Baptist plan housing, nursing complex in nation's capital

WASHINGTON (BP)—An American Baptist housing group is in the process of completing a \$2.7 million purchase of prime inner-city property here on which they plan to build a nursing home and housing units for low and moderate-income families.

The American Baptist Service Corporation has bought an option on eight acres of land and, subject to Federal Housing Authority approval, plans to build in three stages a 17-story complex estimated to cost \$30 million.

The American Baptist corporation, the nation's largest non-profit housing sponsor and producer, plans to develop the site as "a national showcase" for its housing efforts, officials said. It will be the largest complex of its kind sponsored by a religious group.

Site of the proposed complex is the old Henderson Castle, a Washington landmark for a century that once dominated a hill high above the city. It is located on a major traffic artery only a few blocks away from an area devastated by 1968 riots.

If the American Baptist group secures FHA approval for its section-by-section development plan, construction of the first phase will begin in 18 months. It will

The board also adopted a recommendation commending state assemblymen and senators who participate in a weekly prayer breakfast in Sacramento, Calif., for "setting this example of reliance upon God."

In other actions, the board adopted policies at its state assembly in Jenness Park, Calif., urged opposition to state education officials' use of education voucher experiments in California, and reviewed the audit of California Baptist College, Riverside, finding it "acceptable with no areas of new concern."

The board also heard a report from its total program committee suggesting addition of notations to a staff-prepared "crisis study" document, voted to plan its state convention programs on the basis of five-year periods, and recommended a constitutional change which would require approval of funding for any special convention study committees by two successive conventions.

include 400 units of low-income housing and a playground.

The second stage would include a 480-bed nursing facility, which would be the largest FHA-insured nursing home in the nation, and the final stage would contain from 400 to 600 units of housing for elderly persons of low-to-moderate incomes.

Organized in 1968, the American Baptist group is currently involved in 274 projects, with financial outlays totalling \$587 million. More than half of the projects are sponsored by American Baptist churches. When completed, the projects will furnish low-cost housing to about 60,000 persons.

"Almost the greatest need of millions of Americans today is housing," said John Vanderbeck of Valley Forge, Pa., president of the corporation. "If the church is to minister adequately to physical as well as spiritual needs, it must begin with this number one priority," Vanderbeck said.

Some of the spiritual problems of the nation are growing out of the festering sores which constitute slum housing, Vanderbeck added. "Whether a person feels that life is worth living at all often depends upon what he lives in."

God calls men

By Vester E. Wolber, Th.D.

Ouachita Baptist University

A word of caution to teachers might be in order as we continue to study the doctrine of God for nine more Sundays: it will be best to stick by the biblical lesson material each week so as to prevent repetition. Although each lesson pursues a particular phase of the subject and is based on a different selection of scriptures, there is always the temptation to leave the restricted phase of the doctrine and repeat the generalities. The material for this lesson has to do with God's call for Christian service.

Protestant type churches have traditionally held that only those who can show evidence that God has called them should pursue the Gospel ministry. Thus a legitimate question arises: What constitutes a call into divine service? It might be thought of as God's determination to enlist the talents and energies of a person to function as his special agent.

Obviously, the divine purpose to enlist such a person may antedate his actual summons to him. God told Jeremiah that he had consecrated and appointed him as a prophet before he was conceived (Jer. 1:5), and in like manner Paul was set aside from birth; but in each instance, when the time was right, God summoned his man who then volunteered to serve.

There is always an element of revelation inherent in such a call; and in the call of Moses which constitutes the basis of this lesson we have a primary source of divine revelation in the Old Testament.

Background material

(II Tim. 1:8-9)

Paul wrote to Timothy that God "called us with a holy calling," not because of their good works but by virtue of his own purpose and as an expression of grace. Paul understood that just as God takes the initiative in bringing men unto salvation, so also he takes the initiative in calling and enlisting men for divine service.

The call of Moses

(Ex. 3:1-10)

1. Occasion (2:23-25). The record states the occasion for God's call to Moses was a transition of power in Egypt from one pharaoh to his successor which stirred the hopes of the Hebrew slaves for some easing of their burdens. They cried unto the Lord and he heard their groanings. The call of Moses was God's answer to the groanings of his people.

2. Phenomenon (3:1-3). While minding his flock at Mount Horeb, Moses turned aside to examine a burning bush that kept burning. Some think that the bush that was not consumed came to remind Moses of the continual suffering of his people, but at the moment Moses was only curious about the strange phenomenon.

3. Identification and Commission (4-10). God called unto Moses, instructed him to remove his shoes, and identified himself as the God of Abraham, Isaac, and Jacob. He told the humbled shepherd that (1) he was aware of the affliction of his people, that (2) he was coming to deliver them and take them to a new land, and that (3) he was sending Moses to Pharaoh to rescue them.

The objections of Moses

(3:11-14)

In his confrontation with God, Moses offered four strong objections to his assignment (3:11,13; 4:1,10) and one lame excuse (4:13), but this lesson includes the first two objections. For present purposes we are not concerned with the objections so much as we are with the self-disclosure of God in answering them.

1. In answer to the first objection—Why me?—God revealed something of his sovereign control of events when offered as a sign a future event: Moses and his people were to return to the area of the burning bush and worship God.

2. In answer to Moses' objection that he had no way of identifying God to his people, God said "I am Who I am." His servant was instructed to say, I am has sent me."

Actually the Hebrew word is composed of four consonants J H W H with vowels to be supplied by the reader. Most scholars think the word should be pronounced Yahweh, but traditionally it has been rendered Jehovah. It doesn't really matter about the pronunciation: what does matter is the meaning.

The meaning seems to be something like "I am what I am" or "I will be what I will be." The term embraces the concept of the verb to be and seems to convey

the idea of causing to be. He is the eternally existing one who causes all else to be. Anyway, God's character is too great and too complex to be conveyed in a name. He reveals himself most in what he does. It is significant that God did reveal unto Moses the name by which he was to be called forever—a name that, when spoken, called attention to eternal nature, his sovereign control, and to his covenant relationship with his chosen people (see 6:2-9).

Conclusions

Although we continue to recognize a distinction between a call to the Gospel ministry (or some other phase of kingdom work as a vocational calling) and a call to teach a class or sing in the choir as an avocational service, we must not make such a rigid distinction between the clergy and the laity as to imply that God does not call laymen.

Stetson names two "Ministers of the Year"

DELAND, Fla. (BP)—Two Florida Baptist pastors were cited here as "Ministers of the Year" by Stetson University, a private Baptist school.

They are William R. Flury of Panacea, Fla., named "1972 Rural Minister of the Year" by Stetson, and Bill Francis Billingsley of Hollywood, Fla., named "1972 Urban Minister of the Year." Billingsley is pastor of Sheridan Hills Church, Hollywood. Flury is pastor of First Church, Panacea.

The Stetson award cited Billingsley for leading the church to a membership of more than 1,000 and to establish a complete social ministries concern that embraces a child care program, work with juvenile delinquents and alcoholics.

Flury was cited for leading his church to increase its Sunday school enrollment by more than 25 percent, and its giving to missions through the Cooperative Program by more than 500 percent. Flury was also praised for "his ability to effect reconciliation among estranged Christians in a small community.

John E. Johns, president of Stetson, presented the awards during a Baptist leadership luncheon. It was the second year that the Baptist school has presented the awards to ministers nominated from churches and associations throughout the state.

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Announcing his coming

By C. W. Brockwell Jr.

Life and Work

Oct. 3, 1971

Luke 1:1-80

The Gospel of Luke is the only book we are going to study for the rest of this year. Let us make the best of it.

Mark's Gospel gives us the basic actions of Jesus Christ. Matthew added a great deal of conversation and teaching. John interpreted both the actions and the words in his book. So why do we need Luke?

For one thing, about half of his gospel consists of matters that only he relates. He alone mentions the parables of the two debtors (7:41), of the good samaritan (10:30), of the friend at midnight (11:5), of the rich fool (12:16), of the barren fig tree (13:6), of the lost coin (15:8), of the prodigal son (15:11), of the unjust steward (16:1), of dives and Lazarus (16:19), of the unjust judge (18:1), of the Pharisee and publican (18:9).

Likewise, he is the only one who tells about the miraculous draught of fishes (5:1), the raising of the widow's son (7:11), the cure of a woman with a spirit of infirmity (13:10), of a dropsical man (14:1), of ten lepers (17:11), of Malchus's ear (22:51).

How poor we would be without Luke's account!

But besides these, consider the many other matters related only by Luke: The first two chapters, the questions put to John the Baptist by the people (3:10,14), the topic of conversation at the transfiguration (9:31), the conversion of Zaccheus (19:1), the weeping over Jerusalem (19:41), the promise to Simon that his faith should not fail (22:31), the bloody sweat (22:44), the trial before Herod (23:7), the words addressed to the women of Jerusalem (23:27), the incident of the penitent thief (23:40), the words on the cross; 'Father, forgive them; for they know not what they do', and 'Father, into thy hands I commend my spirit' (23:34,46), the walk to Emmaus (24:12), and most of the details of the appearance on the evening of Easter Day (24:36). (Adapted from Dummelow's Commentary on the Holy Bible).

Certain characteristics mark Luke's gospel. He carefully tied gospel events to secular events to establish the factual nature of his account about Jesus. He had a cosmopolitan outlook upon the world and presented Jesus as the universal Saviour of all mankind (no doubt greatly influenced by the Apostle Paul). Note further that his gospel is:

1. A gospel of song, praise, and prayer. Consider the songs related to the birth of Jesus, the expressions of praise which

abound throughout the gospel, and the many prayers of Jesus, including his command to pray with parables to show the results of prayer.

2. A gospel showing the concern of Jesus for the oppressed. He has more to say about women, the poor, the neglected, and the outcast than any other Gospel.

3. A gospel of the Holy Spirit. There are more references to the Holy Spirit in Luke than in Matthew and Mark combined. (Adapted from "A Survey of the Old and New Testaments" by Russell Jones.)

All of these elements are found to exist in the very first chapter of Luke's glorious gospel. Our first impression about Jesus Christ will therefore be our most important one, if Luke has his way. Jesus is truly the Saviour of all mankind.

We interrupt this program . . .

Zacharias exhibited pure Old Testament piety at its best. While he carefully went about performing the duties of his office in the temple, the heart and center of the people of Israel, he was granted a vision. He and his aged wife were to bear a son to announce the coming Messiah. But Zacharias' faith did not measure up to his religious devotion and he became speechless until after John's birth. However, God's Spirit would perform the miracle of conception to the aged couple.

Mary's case was entirely different. She was unmarried, though promised to Joseph. But again, God's Spirit would perform a miracle and Jesus would be born without aid of a human father. Mary's submissive words, "be it unto me according to thy work" marked the beginning of a new day for mankind. In the Garden of Eden, the disobedience of a woman brought sin and death into the world. In a tiny obscure town, the obedience of a woman brought salvation, reversing the effect of the fall.

The following is a special report . . .

Mary was not long in sharing her secret with her relative Elizabeth. Once again the Holy Spirit intervened and Elizabeth burst forth in praise to Mary for being so honored by God. Mary responded with a beautiful yet powerful poem saturated with Old Testament quotations. Zacharias added his part

after his son John was born and properly dedicated. He saw clearly that John, as the forerunner of the Messiah, would be the pivotal figure through whom the historical movement in the Old Testament is channeled into the new era of the incarnation.

This brings us to the present age. The pivot has been made and now in Christ we are all forerunners of his grace. We must announce the truth about Jesus every day. And what we do not say in words, our life will tell the world how we feel about Jesus Christ, the saviour of all mankind.

Hear, Hear!

Wycliffe translators set Dallas linguistic center

DUNCANVILLE, Tex. (BP)—The Wycliffe Bible Translators have broken ground in this Dallas suburb for a \$4 million international linguistics center which will serve as a world wide research and training center.

Participating in groundbreaking and dedication ceremonies were W. A. Criswell, pastor of First Church, Dallas; Sir James Plimsoll, Australian Ambassador to the U. S.; and the Studio Ensemble, a musical group from Dallas Baptist College.

Construction plans call for initial educational, dormitory and administrative units to begin operation in September 1972. No date has been set for the final phase, which will involve extensive educational, residential and cultural facilities, including a library and museum.

The center will help coordinate world-wide linguistics training, along with the translators' long-standing Summer Linguistics Institutes, which have been based at universities around the world.

The center's research facilities will contain information on culture and languages during 37 years of field experience. During that time the Wycliffe translators have entered 21 countries and translated the oral language of more than 450 cultures into a written form. Then they translated the Bible into the newly written language to provide the Christian gospel to thousands of people who have never before heard it, a Wycliffe spokesman said.

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September 19, 1971

A smile or two

Mrs. Lottabucks: "When we were in Egypt we visited the pyramids, and some of the stones were covered with hieroglyphics."

Mrs. Gusher: "I hope none of them got on you. Some of those foreign insects are terrible."

* * *

"Is he a good doctor?" asked the friend.

"Is he good?" replied the other. "You don't think I would have been going to him twice a week for the past 20 years if he wasn't, do you?"

* * *

Happiness is a stopping place between too much and too little.

* * *

"etc." is something you use to claim you know more than you really do.

* * *

Uncle Jake got a job as a bell ringer. It didn't last long, though. He got tangled in his rope and tolled himself off.

* * *

Only men call a 50-mile hike physical fitness; women call it shopping.

* * *

Everybody says it's hard to meet expenses—I meet them everywhere.

* * *

When you get a dirty look try applying soft soap.

* * *

A young surgeon received a telephone call from a colleague who invited him to make a fourth at golf.

"Going out, dear?" asked his wife suspiciously.

"I'm afraid so," was the brave reply. "It's a very important case. There are three doctors there already."

* * *

"I heard a new story the other day. I wonder if I've told it to you."

"Is it funny?"

"Yes."

"You haven't told it to me."

* * *

Youngsters overheard: "The trouble with parents is that by the time we get them, they're so set in their ways."

* * *

Father to Mother: What do you mean, overpermissive? Our kids are much stricter with us than we ever were with our parents.

Church	Sunday School	Training Union	Ch. Adns.
Alexander, First	41	28	
Alicia	73	73	
Banner, Mt. Zion Berryville	32	15	
Freeman Heights	131	27	3
Rock Springs	96		
Booneville, First	220	172	
Camden, First	398	77	
Cherokee Village	109	23	
Crossett			
First	466	139	
Mt. Olive	248	139	
Dumas, First	206	59	
El Dorado			
Caledonia	46	31	
Ebenezer	159	58	
Forrest City, First	557	205	
Ft. Smith			
First	1196	392	2
Grand Avenue	660	271	4
Moffett Mission	39		
Haven Heights	243	132	6
Gentry, First	155	89	8
Grandview	74	38	
Greenwood, First	124	258	4
Hampton, First	121	45	7
Harrison			
Eagle Heights	206	74	2
Northvale	136	81	
Hope, First	452	165	19
Hot Springs, Lakeshore Heights	95	28	
Jacksonville			
Bayou Meto	147	85	1
First	378	91	
Marshall Road	353	135	6
Jonesboro			
Central	471	150	2
Nettleton	260	126	
Lake Village, Parkway	52	35	
Lavaca, First	272	110	
Lincoln, First	129	35	3
Little Rock			
Geyer Springs	643	202	11
Lakeshore Drive	67		1
Life Line	570	186	8
Luxora, First	73	37	
Magnolia, Central	566	207	2
Marked Tree, First	152	55	
Melbourne			
Belview	110	82	
First	103	47	4
Horseshoe Bend Mission	19		
Monticello, Northside	95	63	
Paris, First	348	69	1
Pine Bluff			
Centennial	184	97	
East Side	196	115	4
First	641	156	2
Green Meadows	85	38	
Second	147	85	
Springdale			
Berry Street	91	40	
Elmdale	334	99	
First	525	232	5
North Little Rock			
Calvary	373	151	2
Gravel Ridge	165	106	3
Levy	458	111	4
Park Hill	793	246	3
Sixteenth Street	61	42	
Sylvan Hills	263	117	4
Van Buren, First	417	156	4
Jesse Turner Mission	46		
Vandervoort, First	36	21	
Warren, Immanuel	215	86	1
West Memphis			
Calvary	253	107	1
Vanderbilt Avenue	91	54	

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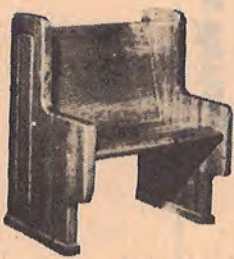


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Box tops did it

Bill was real proud of the new car he had just won by sending in box tops from corn flakes. "And the car has lots of room for sleeping," he said.

"But why would you sleep in the car?" asked a neighbor.

"I have to," said Bill. "The house is full of corn flakes."

Church giving wilts under inflation heat

PHILADELPHIA (EP)—The troubled economic picture in the United States has given many denominations an economic cross to bear, but there are many other reasons too for the critical state of church finances.

The national headquarters of the Episcopal Church in New York City has been described as a "depressed area" after nearly half the 204-member staff was fired last December.

According to Andrew Wallace of the *Philadelphia Inquirer*, the Episcopalians, who made the staff cuts to compensate for a \$2 million budget deficit, are the hardest hit of the mainline Protestant denominations.

He listed others which are currently feeling the pinch:

—United Presbyterians plan to send 220 fewer missionaries to foreign lands next year as a result of money problems. The denomination has at present 788 missionaries on foreign assignments.

—United Methodists in the Eastern Pennsylvania Conference have built no new churches for the last three years.

—The Lutheran Church in America was supporting 100 missions throughout the U.S. six years ago. There are now only 12 left.

—The American Baptist Conference, with an income this year running 5.2 percent ahead of a year ago, has cut its national staff from a high of 550 to 485 and has noted a decrease in applications for loans for church buildings.

Dr. William Jansen, president of the Southeastern Pennsylvania Lutheran Synod, told the *Inquirer* that church income has declined 1 percent locally in the past 12 months. Economic woes "have kept us from expansion," he said. Hospital, mental health, chaplaincy, youth and drug services are some of the areas "tremendously cut back for lack of funds," he added.

Some conservative church members have long criticized the huge staffs and inflated programs at national church headquarters while others have contended for greater local church autonomy and more lay involvement.

Most Jews drop study, blame poor teaching

LOS ANGELES (EP)—A survey of Jewish people here indicates that most end their study in religious classes at their Bar Mitzvah (Bat Mitzvah for the girls).

Emil Jacoby, who directed the poll, said many more students would continue their Jewish education if the quality of instruction were better.

Attention volunteers: ten commandments

WASHINGTON, D.C. (EP)—A guide for volunteers in general, but including volunteers in church work, has been formulated by Daniel Thursy of the University of Maryland.

The "Ten Commandments for Volunteers" was inserted into the *Congressional Record* by Rep. Keith G. Sebelius (R.-Kans.), who noted that the volunteer worker "is the backbone of most organizations."

Dr. Thursy, dean of the School of Social Work at the University of Maryland, suggests the following "commandments":

1. "Understand the job you undertake.
2. "Accept training appreciatively, and contribute your own experience.

Jewish organization honors Catholic woman

NEW YORK (EP)—Hadassah, the Jewish women's service organization, has announced its "Mother of the Year": a Roman Catholic.

Mrs. William Hayward, the recipient, offers no ecumenical explanation for the honor accorded her. "We can't let six million Jews die again," she says simply.

Mrs. Hayward's award, termed an "Ima" (Jewish for "Mother") means that in her name, through Hadassah's child rescue program, a homeless Jewish child will receive a year's care and education in Israel.

For five years active in fund-raising assistance for Hadassah, Mrs. Hayward had one problem. She reports: "It took almost two years for the committee to say yes to Bingo."

Spiritualists claim 31 active 'churches'

TOLEDO (EP)—The First Spiritualist Church here has concluded a week-long institute described as "a sampling of science, Christian gospel, applied psychology, metaphysics, astrology, numerology and color symbolism."

The institute, an annual event, moved here from Chesterfield, Ind., where it was held for many years under the auspices of the Universal Spiritualist Association. James Tingley, host pastor, said the association was formed in 1957 and now numbers 31 active churches in the United States.

3. "Match your interests to the needs about you and the job.

4. "Serve faithfully, and report new insights about your work.

5. "Discover its meaning to the total program of which it is a part.

6. "Open yourself to opportunities for growth in skill, sympathy, self-confidence, and responsibility.

7. "Value your special two-way role as community interpreter.

8. "Contribute to supervision by self-evaluation and a willingness to ask.

9. "Give loyalty to your institution and its program.

10. "Take pride in the volunteer's career. It pays handsomely in treasurers of the spirit."

Nazarene membership doubled in 20 years

KANSAS CITY, Mo. (EP)—The Church of the Nazarene has nearly doubled its membership in the past 20 years, reports B. Edgar Johnson, general secretary of the denomination.

He said the Nazarene Church has now passed the 500,000 mark in world membership. World membership in 1951 was 276,000. The Church maintains its work in 50 nations.

Organized as a denomination at Pilot Point, Tex., in 1908, the Church of the Nazarene then had 288 churches with 10,414 members.

Now there are nearly 5,000 churches in the U.S. and Canada and an additional 1,350 churches overseas.

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