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November 4, 1971

Arkansas Baptist State Convention

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Arkansas Baptist

NEWSMAGAZINE



November 4, 1971

Personally speaking

The weakest point



ELM

Vietnam or Washington, D.C. That was the choice of residence faced by a friend of mine after many years of government service. As an alternative, he took early retirement and came back to Arkansas.

He had been in Vietnam and he had been in Washington. And, frankly, he did not feel that he would turn around on his heels for the difference of either of these places as his residence. Both have long since been places of violence where you are not safe at home or abroad.

The run of the news shocks us at how far men made to be like God fall short of the ideal. And the horrible examples are not all on the other side of the world or even as far away as the nation's capitol. In the Arkansas town to which my friend had retired there was a brutal murder of a man just the other day in his own front yard.

Some are saying that what we need above all else is more police force and tougher penalties for crime. But Belfast, Ireland, with an army for a police force and that army under orders to "shoot to kill" finds the conditions worsening.

The most dangerous people in the country today are those who have turned their backs on their own creation images of Godlikeness. These no longer see themselves or anybody else as made to be in the image of God. They are no better in their philosophies of life than the most ardent Communists. These, too, see human beings as no different from rabbits in expendability.

These who have no sense of the divine worth of the individual have no scruples against exploiting their fellow human beings—no consciences against muggings, robbery, rape, murder. Nobody's rights are respected by these. For them there is but one law, and that is the law of the jungle.

If there were just a few people with such degenerate views it might be possible to isolate them and destroy them or keep them behind bars for the security of society. But there are too many of them. One example of the hopelessness of the situation is the Wah Ching (Young Chinese) of San Francisco.

According to a recent news report, the Wah Ching, foreign-born, and, for the most part, non-English-speaking, are not qualified to hold jobs. In their frustration they have organized and spend their time and energies terrorizing and plundering Chinatown. They bully their way into theatres and out of restaurants without paying. They extort money from shopkeepers. They beat up and frequently kill those getting in their way.

As shocked as we are at such open lawlessness we are forced to face up to the fact that, humanly speaking, there is very little difference between the worst of us and the best of us. As those of us who are still law-abiding consider those who are hoodlums, we

have to conclude, "There but for the grace of God go we."

The real hope of the world is God in the lives of the people. This spotlights for us the big job that God has cut out for all of us who have set out to follow him. Those who are less than faithful to the high calling of God to his service in the daily walks of life leave the wall of defense untended at its weakest point, the hearts of those who walk the streets.

Erwin L. McDonald

In this issue

- Pastor Tal Bonham has described a SPIRENO crusade at his church as "the greatest single church revival in Arkansas history." See the report of this outstanding meeting on page 5.
- A Little Rock church has purchased a hotel adjacent to their property and plan to operate it as a retirement home. See a story on page 14.
- "Powerline" radio programs are being called the top success of the SBC Radio and TV Commission. A report on this program for contemporary youth is found on page 16.
- New York Baptists, at their annual meeting, have adopted a resolution urging Baptists to work to make prisons "more honestly correctional." See page 17.
- A Baptist at the Roman Catholic Synod of Bishops reports that the future of the priesthood is the topic dominating the meeting. See page 24 for an insight into the workings of the Catholic church.

Arkansas Baptist

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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.

The 1971 Baptist Convention

The annual meeting of the Arkansas Baptist State Convention, to be held here Nov. 16, 17, and 18, could easily turn out to be one of the most important sessions in a long time.

Two matters of great concern will be before the convention—the report of the Committee of 25, dealing with our fellowship situation, and the current fund campaign for Ouachita and Southern College.

Two things the churches can do toward assuring the success of the convention—be sure to send their full quota of messengers and be much in prayer that God shall have his way in every session.

The fund campaign, authorized a year ago by the convention, will have a glowing report to present. There is every reason to believe, from the hearty response the fund effort is meeting with throughout

the state, that the full quota of \$4 million can be pledged by Dec. 31.

For the recommendation of the Committee of 25, see our issue of Sept. 23.

Every session of the convention will doubtless be a time of great inspiration. If there is one time that might be expected to stand out above others, it will be the Wednesday night session. Fund Campaign Chairman W. O. Vaught will be in charge on this occasion. The program will feature Anita Bryant and the college fund campaign. This meeting will be held in Robinson Auditorium for the greater seating capacity available there.

All the other sessions will be held in the beautiful and commodious auditorium of Second Church, Dale Cowling pastor.

Churches to be taxed?

Churches have long been tax exempt, but there have been indications in recent years that the general sentiment across the country is changing in this regard. Reading some of these signs of change, James L. Sullivan, executive secretary of the Southern Baptist Sunday School Board, predicted the other day that it is just a question of time until churches will be required to pay taxes on their property.

Speaking to the students and faculty of Golden Gate Seminary, Mill Valley, Calif., Dr. Sullivan further predicted that churches will face in the near future "the trauma of urbanization and a stripping away of traditional worship and methods, unless they plan for the foreseeable future." He expects city churches to be "compacted among business" and to find it necessary to erect buildings several stories tall instead of continuing the traditional building of church plants at ground level.

Taxation and urbanization will be just two manifestations of a rapidly changing, heavily populated and complex U.S.A., Dr. Sullivan said. He envisioned the day when "there will be one long city from Seattle, Wash., to San Diego, Calif.," and said this pattern of urbanization will be repeated throughout major portions of the United States.

Population increases, changes in industry and segmentation among age groups will contribute greatly to the need for churches to change or be left behind the rest of society, Dr. Sullivan said. The changes must come about in terms of methods of presenting the gospel, scheduling times of worship to meet the needs and working schedules of the community, he said.

But there is one concept of Southern Baptist life that must remain the same in the swiftly changing world, Dr. Sullivan said: "While the churches gear to the times, they will have to stay anchored to the 'Rock, Jesus Christ.'"

From the time the Lord first sent out his disciples

to carry his good tidings to the people of the world, the conditions in the world have been far from ideal. But whether or not we like the changes that are snowballing upon us, we must be about the Master's business.

New Christmas stamps

Two new postage stamps will be issued this Christmas, the U.S. Postal Service has announced—a 16th century nativity scene, adapted from a painting in the National Art Gallery, Washington, D.C., and "a partridge-in-a-pear tree" motif.

The nativity scene is a detail from Giorgione's "Adoration of the Shepherds," painted about 1510. It shows Mary, Joseph, the infant Jesus and two shepherds. Across the top of the eight-cent stamp is the word "Christmas." The stamp will be printed in gold, yellow, red, blue, black and brown.

The other stamp, suggested by a popular ballad, will have the words "On the first day of Christmas my true love sent to me" over a partridge sitting on a branch bearing two pears.

The two stamps will be issued in Washington on Nov. 10 and elsewhere on the following day.

People react against smut

Acting under a new law, 500,000 citizens in Washington, D.C., have formally notified the U.S. Postal Service that they do not want to receive "sexually oriented" materials in the mails.

Any dealer mailing obscene material to people so registered can be imprisoned for five years or fined \$5,000, or both.

Never before has there been such a strong reaction from the public, the postal officials report.

This is not just something for people living in Washington. You can register protest with your own post office against any smut materials sent to you.

I must say it!

Getting the message



Dr. Ashcraft

Many possess the fine graces of understanding and wisdom in that they accept the good counsel of their elders. These fortunate people profit by the lessons which the previous generation has paid a great price to learn. From the wise counsel of others they organize their lives for excellence and superior service. Some, however, encounter great difficulty getting the message.

Some children insist on getting burned before they learn the folly of playing with fire. Some teenagers demand by their actions an appearance in court with a lifted driver's license before they ever get the message on traffic regulations. Some adults find themselves transferred or terminated before they become aware of the enormity of the situation around their employment.

Jonah remains a classic example of a servant of God who found it difficult to get the message. He learned God called him and no other to go to Ninevah. He learned there was no alternate whom God would

send if he refused. He learned God operates without a second line of defense. He learned God meant for him to do as he had been instructed. It was fortunate that Jonah finally got the message though he was subjected to an awesome experience. It was still worth it because he got the message soon enough to profit by it, Ninevah was saved.

While some never get it, men like the rich man (Luke 16:23) get it too late. It was too late for it to be of any value to himself, God or his fellow man. He learned much about God, human needs and God's provisions for man's salvation. His knowledge of the after-life was first hand. His concern for his unrepentant brothers was real. His concern for the disadvantaged became highly refined. Only in Hell did he gain the comprehension which was accessible while he was on earth. It was too late.

One may ask, "What about the theologian who contends the story of the rich man in Hell was only a parable, not a fact on the level of human history?" You are right, he didn't get the message either.

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

Jesus Movement reaches Alaska

ANCHORAGE, Alaska (BP)—The "Jesus Movement" has come to Alaska, with a "spiritual explosion" at Muldoon Road Church here, according to the executive secretary of the Alaska Baptist Convention.

The "explosion" came during a revival meeting at the Anchorage church in which 112 persons were converted, reported Troy Prince, executive secretary of the convention. Young people led the way in the revival, he added.

V. A. Chron, pastor of the church, said that there were 131 additions to the church, with 102 requesting baptism, seven dedicating their lives to vocational Christian service, and "hundreds" making life commitments.

During the revival, led by Evangelist Bill Penley of Asheville, N. C., the church set an all-time Alaska record of 775 persons attending Sunday School. Record crowds were reported in almost every service.

Penley also preached in five other Alaska Baptist churches. At a little mission in King Salmon, Alaska, which normally has an attendance of 35 in Sunday School, there were 21 professions of faith.

Overflow crowds and 21 professions of faith were also reported at First Church, Birchwood, Alaska, a small rural congregation.

The people speak

Bouquet for editor

Upon learning that you are taking an early retirement effective on your 15th anniversary, March 1, 1972, I became deeply aware of the fact that Arkansas Baptists will be losing an editor who is recognized throughout the denomination as a Christian journalist of the first magnitude.

As editor of the *Arkansas Baptist Newsmagazine*, your strong editorial and news reporting support of the Ouachita-Southern Advancement Campaign has been of tremendous value and I shall ever be grateful for the encouragement and assistance you have given both to the Campaign and to me personally.

I also take this opportunity to thank you for the valuable recent assistance you and members of your staff gave our Mr. Larry Chesser in the preparation and production of the Reprints Edition, a most valuable campaign piece. I am also aware of the fact that you wrote or edited most of the original materials that appear in the Reprints.

Your support of the Campaign, both as an editor and as a person, has been a source of much strength to the Campaign. Your superb contributions have been both informative and inspirational.

Executive Secretary, Dr. Charles H. Ashcraft, department heads, and staff members continue to encourage and prayerfully sustain us in the great cause of Christian Higher Education. We shall ever be grateful to the wonderful

people of the Baptist Building for their interest and support.

With continuing warm good wishes for time and eternity in His name.

Alvin Huffman Jr., Director
Ouachita-Southern
Advancement Campaign

Further appreciation

I join with J. T. Midkiff of Southern Baptist College in giving thanks to God for Mrs. L. V. Evans, Judge and Mrs. Edward Maddox, and Mr. and Mrs. B. C. Baker for their generous gifts to the OBU-SBC Advancement Campaign.

I have known Mrs. Evans since I came to Dermott in 1954, and was well acquainted with her late husband. I have appreciated what this humble woman has contributed to the Lord through the local church, Dermott Baptist, of which I am a member. I have appreciated her faithfulness, not only in her financial support of her church, but also in church attendance, and for her wholesome Christian spirit.

I also appreciate pastors who have led their churches to make worthy pledges to the campaign, some of which have been reported in the *Newsmagazine*. I have said that we are now getting to where the "going" will be harder. The small church with limited income has the opportunity to be just as generous, and to bear his share of responsibility, and to "abound in this grace also."—Noel Barlow, Superintendent of Missions, Delta Baptist Association, Dermott, Ark.

Pulaski Heights calls interim pastor

Jerre Hassell, staff chaplain of the Department of Pastoral Care at the Arkansas Baptist Medical Center, has been named interim pastor at Pulaski Heights Church, Little Rock.

He will be the pastor until a pulpit committee locates a successor to W. H. Hicks who retired recently after 29 years with the church. Mr. Hicks left Sept. 1 to spend a year in Brussels as pastor of an English-speaking Baptist congregation.

Mr. Hassell is a native of Pampa, Tex., was reared in Dallas and was ordained in 1955 by First Church, Dallas. He is a graduate of Baylor University and Southern Seminary. He formerly was pastor of Baptist churches in Texas, Kentucky and Arkansas before joining the hospital staff in 1967.

Smackover First calls Ray Wells as pastor



Mr. Wells

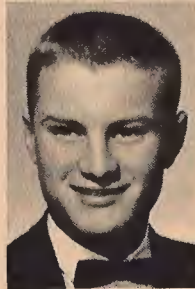
First Church, Smackover, has called Marion Ray Wells as pastor. He comes to the church after four years as pastor of Sapulpa Church, Sapulpa, Okla.

Mr. Wells is a native of Marianna. He holds the B.A. degree from Ouachita

University and the B.D. degree from Southwestern Seminary. He has held pastorates at Helena, Brickey, Gurdon and Okolona in Arkansas, and at Glen Rose, Princeton and Farmerville in Texas.

Mr. Wells is married to the former Carolyn Carey, and they are the parents of Brian Ray, 8, and Vernon Dean, 1½.

Burns is licensed



Mr. Burns

Robert Roy Burns was licensed to the gospel ministry by New Hope Church, Lonoke Oct. 10. Bobby is the son of Mr. and Mrs. Emmett Burns and a native of the community. He is married to the former Debbie O'Kelley and is the father of two children.

Mr. Burns is available for any opportunity to preach, either supplying or pastoring. He may be reached at Route 1, Lonoke, Ark. 72086. His telephone number is 676-2403 or he can be reached through Caroline Associational Superintendent of Missions, J. M. James, Lonoke, Telephone 676-6558.

448 conversions reported in Pine Bluff revival meeting

What has been described as "the greatest single church revival in Arkansas history" took place at South Side Church, Pine Bluff, Oct. 17-24.

Tal D. Bonham, pastor of the church, reports that 448 persons recorded "first-time decisions for Christ." Other decisions brought the total number of recorded public commitments to 661.

Called SPIRENO (spiritual revolution now), the revival was led by the Richard Hogue evangelistic team of Houston, Tex. Hogue, 25, spoke to capacity crowds at the church each evening. On one evening, so many teenagers crowded into the church that many had to sit on the floor.

The "Three-in-One," a young singing trio composed of Bill Landers, David Smith, and Mary Mauldin, presented several musical numbers each evening, most of which were written by Landers. Darcie Hodges, soloist and music coordinator for the team, was accompanied at the piano by his wife, Sharon.

Dr. Bonham said that the majority of the 661 decisions during the week were made by teenagers. However, he said that several business men "came to know Christ" after Hogue spoke to three of the city's civic clubs. He reported that one converted business

man called his employees together on Monday morning, informed them of his new-found faith in Christ, and declared that injustice, dishonesty, and questionable business practices would no longer be tolerated.

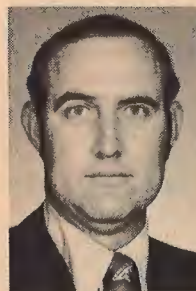
According to Bonham, an impromptu service held on the parking lot of a neighboring church drew over 600 teenagers, of whom 70 made "first time decisions for Christ."

Hogue had much to say about "turning on to Christ and turning off to drugs." Dr. Bonham estimated that a large percentage of the youth of Pine Bluff who have experimented with drugs attended the services and "many turned on to Christ."

Pastor Bonham will teach a SPIRENO Bible class at 9:45 a.m. the next five Sundays for those who made decisions and for other interested teenagers. An adult "new life class" will also be taught, for adult converts, by Associate Pastor Charles Barfield.

"This revival proves that the youth of our nation will respond to the simple gospel of Jesus Christ when preached with conviction and authority, said Dr. Bonham. "They don't want a watered-down gospel. They want someone to take the Bible and 'tell it like it is.'"

New staff member for Fayetteville 1st



Mr. Whitfield

Dana Whitfield has accepted the call of First Church, Fayetteville, to become minister of education and administration.

Mr. Whitfield is a graduate of Mercer University, Macon, Ga. He also attended Abraham Baldwin College, Tifton, Ga., as well as Southwestern Seminary, Ft. Worth, Texas.

He formerly served as pastor of County Line Church and Macedonia-Hix Church, in Texas.

More recently, Mr. Whitfield was employed by Swift & Company, with whom he had worked for ten years. He and his wife, Vashti, have four children.

Paige Patterson is pastor.

James resigns post at Hot Springs



Mr. James

Marvin E. James, pastor of Emmanuel Church, Hot Springs, has resigned to become pastor of First Church, Dell.

During his 25 months ministry at Emmanuel there were 77 additions, 36 by letter, 41 by baptism. The building was enlarged with a nursery and pastor's study and central heat and air conditioning were installed.

Mr. James has studied with A.T.C. Air University, Baptist Bible College, Wayne School, and is an in-service student at Luther Rice Seminary, Jacksonville, Fla. He is married to the former Adella Patterson of Imperial, Tex. The James have three children: Alfred, 21, stationed in Hawaii, Andy, 18, and Sarah, 12.

Chief Justice and singer to highlight Wednesday session

Bible study, reports, a chief justice and a nationally known author and singer will highlight the program of the Arkansas Baptist State Convention on Wednesday, Nov. 17, at Second Church, Little Rock.

David Garland, professor of Old Testament studies at Southwestern Seminary, Ft. Worth, Tex., will lead in the studies of the Book of Job in both the morning and afternoon sessions of the convention. Morris Ashcraft, professor of Theology at Midwestern Seminary, Kansas City, Mo., will bring a theological address in the afternoon session.

The afternoon session will be concluded by an address by Chief Justice Carleton Harris of the Supreme Court of Arkansas.

Reports will be heard from the Arkansas Baptist Executive Board, Family and Child Care Services, the Arkansas Baptist Foundation, the Christian Civic

Foundation and the Committee of Twenty-five which is to recommend guidelines for accepting churches into the membership of the convention.

The Executive Board report will be brought by Dr. W. O. Vaught Jr., pastor of Immanuel Church, Little Rock, and will be recommending a budget of almost three million dollars for 1972.

Wilbur Herring, pastor, Central Church, Jonesboro, will bring the annual sermon at 11 a.m.

The Wednesday night session will begin at 6:30 p.m. in Robinson Memorial Auditorium, and will feature the Southern Baptist College Choir, the Ouachita Singers, and the Ouachita Brass Ensemble.

A drama, "The Circus of Life," will be presented by 50 young people from the Immanuel Baptist Church, Little Rock, at 7 p.m. followed by a religious concert by Anita Bryant, Miami Beach Fla., singer and author.



Chief Justice Harris



Dr. Garland

Ministers wives conference will meet Nov. 16 in Little Rock

The Arkansas Baptist Ministers' Wives Conference will hold a luncheon meeting Tuesday, Nov. 16, at noon at Immanuel Church. The meeting, which is in conjunction with the annual meeting of the state convention, is for wives of music, education and youth, as well as pastors' wives.

Mrs. Paul Sanders, president of the group, has announced that the program will center around the theme "My Fair Lady," and will feature Mrs. Bud Fray,

missionary to Rhodesia, as speaker. Music will be by Mrs. Don Pogue. Mrs. William Bennett, program vice president, will be in charge of a "time of fun and fellowship."

Reservations must be made by Wednesday, Nov. 10. Reservations may be made by writing Geyer Springs Baptist Church, 5615 Geyer Springs Road, Little Rock, Ark. 72209, or by calling 565-3474.



Mrs. Fray



Mrs. Pogue

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.

Horace Dale Carr, 46, Heber Springs, a deacon at First Church, died Oct. 24. He was a retired postal service employee.

Mrs. Maude Ervin Piercey, Little Rock, died Oct. 25. She was a member of Pulaski Heights Church.

Robert Allen Randle, 17, Pocahontas, died Oct. 23. He was a senior at Pocahontas High School and a member of First Church.

Laudis L. Prince, 51, Conway, died Oct. 28. He was a barber and a member of Central Church.

Mrs. Bernice Freeman Graves, 63, North Little Rock, died Oct. 28. She was a member of Baring Cross Church.

J. K. Southerlands give \$30,000 to Ouachita-Southern campaign

Mr. and Mrs. J. K. Southerland, Batesville, have given \$30,000 to the Ouachita University-Southern Baptist College development campaign. Official announcement of the gift was made Friday night of last week at a regional meeting of the campaign, by H. E. Williams, president of Southern Baptist College.

Dr. Williams said that the Southerlands have previously given more than \$70,000 to the Baptist junior college he established in 1941 and which he has since headed as president.

"On several occasions, gifts from the Southerlands have been vital to the ongoing of the college," he said.

In an interview at the close of the Batesville meeting, Mr. Southerland, long one of the leading poultry industrialists of the state, said that the success he and Mrs. Southerland have had in business started from the day, back in the 1930's that they "made God our partner."

Jerome Kee Southerland was born at Banner, on Sept. 22, 1903. And Banner, he explains is "between Concord and Floral."

His parents, the James Walter Southerlands, brought up their five children—four sons and a daughter—on a farm. The hard work the children had to do as they were growing up evidently was not too stunting—they are all still living and in good health.

J. K. received his education at Sulphur Rock Normal. Succeeding in securing a teaching certificate, he taught several terms in one-room schools. He finally went to St. Louis, "to see the world and seek my fortune." There he got himself a job as conductor on a city bus at the then phenomenal wage of 55 cents an hour.

After four years of this, he was the possessor of a new suit of clothes and a new Model-T Ford. With this affluence, he went back to Floral and "married the prettiest girl in town"—Cleo Ferguson.

The young couple went to St. Louis only to find themselves out of work soon after the depression struck in 1929. "We decided if we were going to starve, we'd starve among friends," the veteran business man recalls. "So we moved back to Arkansas and bought a 60-acre farm at Floral."

But their rough sailing still was not over. The drought of 1930 burned their 30-acre cotton crop and their pastures to a crisp.

Looking out his window in the fall and seeing the desolation, the young husband began laughing. "How foolish can we be?" he asked his wife. "How could we expect to raise and educate a family here when several generations have starved out ahead of us?" he asked.

Pioneer in broilers

So, as soon as they could, they went into the chicken business. They hauled logs to a sawmill where they had them sawed "on the halves" giving the sawmill operator half the lumber for his pay. From this lumber they built their first brood house. They did not know as much about the broiler business then as they were later to learn. "Our first brood house looked for the world like the old-time potato storage house," laughs Mr. Southerland. "We even had several inches of sawdust stuffing between the inner and outer walls."

Pretty soon after they started in the



Mr. and Mrs. Southerland and Dr. H. E. Williams (left) of Southern Baptist College.

new business, Pastor Gus Poole of the Floral Church came by to see them. "Did you ever stop to think that God never made a mistake in his business?" the preacher asked. "If you want to be sure of success, take God as your partner."

So they did, determining to give at least a tithe of all their increase to God through his church.

"The blessings have been so great that we could never count them" said Mr. Southerland.

Now the Southerland operations have increased to the point that 650 people are employed full time in the processing of 500,000 broilers each week.

Last year a most significant step was taken, when the frozen food plant in Batesville was made a part of Banquet Foods. Over the years that the broilers were put down in ice, the necessity of disposing of them almost immediately proved to be a real handicap, resulting frequently in having to sell at less than the best prices. Now, instead of putting the broilers down in ice, the birds are cooked and packaged as Banquet Foods, for distribution all over the nation. This has helped to stabilize prices.

The Southerlands have been active members of First Church, Batesville, for many years. Mr. Southerland is a deacon, a past Sunday School superintendent, and a teacher of intermediate boys.

Mr. Southerland is a 32nd-degree Mason; a Rotarian and past president of his club; a member of the Knights Court of Honor; a former vice president of the Batesville Chamber of Commerce; a past president of the Arkansas Poultry Federation; a former member of the board of the National Broilers Council, Washington, D.C.; president of The Citizens Bank of Batesville; and chairman of the board of directors of the Arkansas Livestock and Poultry Commission. His honors include being named Man of the Year by the Batesville Kiwanis Club.

His main hobbies are growing Black Angus cattle and playing with his grandchildren. He likes to read his Bible and the *Wall Street Journal*, in that order. He also reads national news journals and keeps close tab on new developments in the broiler industry.

Mr. Southerland regards the current Christian education campaign in Arkansas as "the greatest opportunity ever afforded a business man to do something tremendously worthwhile for the coming generations."

The Southerlands have three daughters, all of whom were educated at Ouachita University: Virginia (Mrs. Paul Henry), Batesville; Carolyn (Mrs. Frank Shell), Walnut Ridge; and Kay (Mrs. Lynn Tatum), Batesville.

—ELM

Ray to Augusta

Eugene Ray is the new pastor at First Church, Augusta. He formerly pastored Immanuel Church, Paragould, where he served nearly six years. He has pastored churches in Arkansas for 18 years.

Mr. Ray and his wife, Edna, are the parents of three children, Harold Jr., Greg and Teresa.



ROYAL AMBASSADOR WEEK—Royal Ambassador chapters throughout the Southern Baptist Convention will celebrate Royal Ambassador Week November 7-13 by helping in worship services and participating in special mission action projects, campouts, father-son outings, and Royal Ambassador recognition services.

First, McGehee, is first with Brotherhood officers

Congratulations to Rev. Mason Craig and First Church, McGehee, on being the first to report a full slate of Brotherhood officers.

The new officers are: Bill Warner, counselor; Jack May, Royal Ambassador leader; Larry Goodson, Brotherhood director; T. E. Chapman, president, Baptist Men; Bert Meggs, vice president, Baptist Men; Bill O'Dell, minister of music-youth; Sammy Holt, Royal Ambassador committee member; Mrs. W. E. LaFarra, counselor; Mason Craig, pastor; Roger Horan, secretary, Baptist Men; Leonard Ashcraft, mission action leader, Baptist Men; W. E. LaFarra, counselor; Fred Camp, mission study leader, Baptist Men.

These officers were elected in ample time for them to make plans for the new church year. They are actively engaged in the total program of Brotherhood

work. This includes teaching missions and involvement in mission activities for Baptist Men and Royal Ambassadors. It is appreciated that the list of new officers was mailed to the Brotherhood Department. This enables us to provide to all the workers information regarding missionary education for Baptist Men and Royal Ambassadors.

Through the years First Church has had an active program of missionary education for men and boys. In years past members of their Royal Ambassador chapters have participated in state activities including the state fellowship supper, the state congress, and one of the weeks of camps. Some of the boys have been active as summer missionaries.

Mission organizations for men and boys pays great dividends in many ways. Best wishes to this fine group of workers as they lead in mission work and education.—C. H. Seaton

Church training achievement guides

The general church training achievement guide leaflets are now available from the Church Training Department. The achievement guide replaces the old standard of excellence. They are provided to help evaluate and plan the work of your church training program. There are also achievement guides for departments and training groups.

All asterisks have been removed from the church training achievement guides. This applies to all of the achievement guides. This means that if a church training program achieves 20 points of the 42 possible points in the merit column that the church training program can reach merit recognition. However, it will be necessary for one unit of the church training program to also reach merit recognition.

Let us suggest that the pastor and church training director meet with the church training council at an early date and check the points that you are already reaching. Your church training council consists of the directors of each department of your Church Training Program. A few nights ago your State Training Union Secretary met with a church training council of one of the churches of Arkansas, and after checking the achievement guide, it was discovered that they were already reaching 23 points when only 20 points were required.

The achievement guide can also serve as an effective program of work. You can begin working on one or more points that you are not now reaching, and set a goal as to the time you plan to reach that point. We will accomplish more when we plan to accomplish more. Write to your Church Training Department for copies of the achievement guides.

Tucker to Hickory Grove



Mr. Tucker

Hickory Grove Church, Star City, has called Allan T. Tucker as pastor. Mr. Tucker is a junior at Ouachita University.

Pastor Tucker served as a summer missionary to Fairborn, O., in 1970, and was youth director at a Lake Village church this past summer.

He is married to the former Peggy Stedman, also a junior at Ouachita.

Festival music chosen

The Festivals Committee recently chose the following music for the 1972 State Choir Festivals:

YOUTH FESTIVAL "A" (most difficult music)

- "How Great" W. J. Reynolds; *Broadman 4565-24*
(w/Instruments 4576-04 — \$3.00)
- "Peace For the Taking" Bob Burroughs; *Broadman 4562-19*
(Sounds for the 70's)
- "Praise Be to Thee" Palestrina; *Willis Music Co. 5678*
arr. Lundquist
-

YOUTH FESTIVAL "B"

(Music chosen with the Jr. Hi voice limitations in mind)

- "Sing Gloria" Katherine K. Davis; *Remick R 3158*
- "Saviour Teach Me Day by Day" Gary Lanier; *Broadman 4551-15*
(Opus One — April '71)
- "O Rest In the Lord" Mendelssohn; *Broadman 4551-06*
arr. Blakely (Opus One — October '70)
-

YOUNG MUSICIANS FESTIVALS

- Hymn — "Joyful, Joyful, We Adore Thee" Beethoven
first verse — Baptist Hymnal #44
- Festive — "Declare, O Heavens, The Lord of Space" Eugene Butler
Unison w/Descant — Tamborine, Woodblock, Tom Tom, Trumpet in B flat or C
(Festive Anthems for Children's Voices series, 8-15-71)
Broadman 4560-24
- Phrasing — "God Who Touchest Earth With Beauty" A. L. Butler
Young Musicians — January '72
Broadman 4558-23
- Folk — "They All Lived Long Ago" Natalie Sleet
Young Musicians — January '72 — w/guitar
Broadman 4558-24

Festivals Committee members: Archie McMillan - Chairman, Charles Butler, Don Edmondson, Gerald Lewis, Richard Hennings, Bill Canary, John Richardson, Phil Whitten, Larry Earhart, Mrs. Cline Ellis, Ralph Parks, Pat Batchelor.

How Cooperative Program funds are distributed to SBC agencies

Out of every dollar contributed by churches in Arkansas for world missions through the Cooperative Program, 62.25 percent remains in Arkansas for work within the state, and the remaining 37.75 percent is forwarded monthly to the Executive Committee of the Southern Baptist Convention in Nashville, Tennessee. From there the treasurer of the Southern Baptist Convention distributes the funds to each convention agency according to the budget adopted annually by the messengers to the Southern Baptist Convention.

It has been true for years, and will probably continue to be true, that over two-thirds of the SBC Cooperative Program dollar goes to the Foreign Mission Board and the Home Mission Board. The Foreign Mission Board receives 51 percent and the Home Mission Board, 18.2 percent.

The next largest amount, which is 20.55 percent is distributed to our six seminaries, but it should be kept in mind that this large figure must be divided between six different schools. The seminaries charge no tuition, but provide a high quality education for students of theology, religious

education, and church music.

The next largest portion of the SBC budget, 4.8 percent, goes to the Radio-TV Commission. Just a few years ago, this commission was quite small, but in recent years it has rapidly expanded in keeping with the electronic age in which we live. It is internationally recognized as one of the leading denominational agencies in the field of radio and television.

All of the rest of the SBC Cooperative Program funds are divided between the remaining convention agencies, which include the Annuity Board, Southern Baptist Foundation, American Seminary, Brotherhood Commission, Christian Life Commission, Education Commission, Historical Commission, Stewardship Commission, and Public Affairs Commission.

One of the strengths of the Cooperative Program is that funds are distributed on the basis of need, rather than emotional appeal. One of its joys is that each contribution, no matter how modest, participates in the total work of Southern Baptists.—Roy F. Lewis, Secretary of Stewardship-Cooperative Program

Harmony Association has new staff member



Miss Wentworth

Miss Sandy Wentworth recently accepted a new position as director of Special Ministries for Harmony Association.

Miss Wentworth, a native of Florida, is jointly employed by the Home Mission Board, the Arkansas Baptist State

Convention, and Harmony Association. She will work under the supervision of Harold White, superintendent of missions, Harmony Association, but will have a general relationship with the Home Mission Board and the State Convention.

In this new assignment, Miss Wentworth will have two major responsibilities: to assist the churches of the association to develop special ministries—such things as literacy work, day care centers, home fellowship Bible classes—and establish on an associational level ministries that cannot be maintained by the local churches. The overall objective of these programs will be to alleviate human need and to confront men with the message of Christ.

Miss Wentworth has a B.S.N. degree from Baylor University, Waco, Tex., with a major in nursing, and a M.R.E. degree from Southwestern Seminary, Ft. Worth, Tex., with a major in social work.

Miss Wentworth has worked as a staff nurse in the Health Center of Texas Christian University, Ft. Worth, Winter Garden Hospital, Crystal City, Tex., and Glorieta Baptist Assembly. She was camp nurse for Youth Department, Inc., New York, N. Y., a camp for teenage boys from East Harlem.

She has also served as a case worker in Ft. Worth for Family Service Association of America, Broadway Baptist Church Center, Elmwood Psychiatric Hospital, and Baptist Goodwill Center. — J. Everett Sneed, Director, Special Missions Ministries.

Life Line Church calls music, youth director

Life Line Church, Little Rock, has called Glynn Stewart as music and youth director.

Mr. Stewart, 25, is a graduate of the Ouachita School of Music and holds a masters degree in church music from Southwestern Seminary. While a student he served churches at Arkadelphia, Ft. Smith, and Ozark. He is a native of Greenwood.

BAPTIST VIEWpoll

Survey shows Baptists oppose U.N. seat to Communist China

By Ken Hayes

NASHVILLE (BP)—Communist China should not be admitted as a member of the United Nations, according to the majority of a representative panel of Southern Baptist pastors and Sunday School teachers.

Opposition to admission of Red China to the U.N. has decreased, however, since the last time the panel was asked this question.

The survey, conducted by the Baptist VIEWpoll in May, asked this question: "Do you think Communist China should or should not be admitted as a member of the United Nations?"

"Should" was the response of 31.2 percent of the pastors and 25.6 percent of the teachers. This represents a change in the attitude of Baptists on this issue.

In January, 1970, only 20.8 percent of the pastors and 20.4 percent of the teachers on the panel favored the admission of Communist China into the United Nations.

The majority of the VIEWpoll panel (55.9 percent of the pastors and 57.6 percent of the teachers) opposed United Nations membership for Communist China on the basis of the latest poll.

The Baptist VIEWpoll's January, 1970, poll showed that 69.3 percent of the pastors and 65 percent of the teachers did not favor Communist China's admission to the United Nations.

In the latest poll, 12.9 percent of the pastors and 16.8 percent of the teachers had "no opinion" on the current international topic.

The Gallup Poll survey of May, 1971, reveals that 45 percent of the United States civilian adult population favors seating Communist China in the United Nations, while 38 percent oppose such a move.

Both the Baptist VIEWpoll and Gallup Poll surveys were conducted prior to President Nixon's announcement that he will be going to visit Communist China sometime before May of 1972.

The current Baptist VIEWpoll report is based on 90 percent response from a national panel, composed of approximately 300 pastors and 300 Sunday School teachers selected to represent a cross section of persons holding those leadership positions in the Southern Baptist Convention.

BSU directors lead WIN conferences

Baptist Student Directors of Arkansas have been busy this fall leading WIN Conferences in local churches. Later they will lead campus adaptations of the WIN Conference on their own campus.



Benny Clark, Baptist Student Director at Arkansas State University, led a WIN Conference at First Church, Jonesboro. Mr. Clark reads the pamphlet "How To Have A Full and Meaningful Life" with Mrs. Roy Cooper, a conference participant.



James Smalley, Baptist Student Director for Little Rock, discusses the Holy Spirit with participants of a WIN Conference at Woodlawn Church, Little Rock.



Jamie Jones, Baptist Student Director for the University of Arkansas, discusses "Speaking In His Name" with Terrell Gordan, pastor of Immanuel Church, Fayetteville. Mr. Jones led a WIN Conference for Immanuel Church and Rolling Hills Mission recently.



Don Norrington, Baptist Student Director for four campuses in the state, discusses the Preparation Manual prior to the WIN Conference at Second Church, Clarksville.



George Sims, BSU Director at the University of Arkansas at Monticello, "burns the midnight oil" in preparation for the WIN Conference at First Church, Tillar.

Friendship House makes Brazil Slum dwellers feel wanted

By Sistie Givens

Friendship House community center in Rio de Janeiro, Brazil, is surrounded by seven slum areas, several apartment buildings, and lovely homes painted white, blue, pink or red. The Southern Baptist foreign mission community center is available to approximately 20,000 people in a radius of one square mile.

Recently, the Friendship House had special activities in commemoration of its 15th anniversary.

The center was founded by Missionary Catherine Chappell at the request of Woman's Missionary Union of Brazil to help meet the spiritual and physical needs of the people. For two years the center was located on rented property, but in 1956 a house in a strategic area was bought with Lottie Moon offering funds.

Mrs. Alvin Hatton, formerly Katie Jordan of Dermott, has taught piano at the Friendship House since its beginning and also has taught kindergarten and

directed the youth choirs. She and Mr. Hatton were appointed to Brazil in 1947.

On the steep mountainside, where the center is located, live families of six to eight people in cardboard and tin covered shacks, who manage to exist on \$40 a month salary.

"The area is noted mainly for little houses, many people, no in-door plumbing, no privacy, crowded conditions where children learn too soon what life is about," Miss Marilois Kirksey, Southern Baptist missionary and director, said.

Since 1965, after recurrent, extensive flooding rains, the Brazilian government has sought to move the "favelados" (slum residents) to government-built housing areas. There still exist in Rio de Janeiro (pop. 4,252,009) more than 950,000 "favelados" living in 215 "favelas" (slums).

The Friendship House exists to serve mankind and God. Through friendship the people feel wanted. Activities are

planned to change the life style, augment salaries and evangelize. A devotional is given in each activity.

Activities include: head-start program; kindergarten; Bible and recreation clubs; youth choirs; drama; classes in: English, typing, piano and adult literacy, sewing, home nursing, cooking and artificial flower-making. Four trained full-time workers supervise these activities. Nine young women from the South Brazil WMU Training School direct some of the activities as laboratory work to become more aware of the social needs and acquainted with the methods used in social work. An evangelistic service is held one night a week for families.

A nurse is available for first-aid service and medical orientation. The people are encouraged to make tuberculosis and tropical parasites tests.

There are 1,900 known cases of TB in the area and 98 percent of the "favelados" have intestinal parasites. The clinic also furnishes orientation regarding venereal disease. Hospitals and government agencies are available to help in the unending task of ministering to the social needs of the people.

Through the Friendship House, hundreds of people have been channeled to a nearby Baptist church.

"We invite our people to church and they fill it. If an evangelistic sermon is preached, they are converted," Miss Chappell said.

Mr. Hatton is director of the Brotherhood in Brazil.

The Hattons are currently on furlough.

Woman's viewpoint

He wanted a bigger banana!

By Iris O'Neal Bowen



Mrs. Bowen

When my children got in school, and I was as strong as Grandpa's old mule, Sarey, I took care of my next-door neighbor's children and one of them was a four-year-old named George.

One day George's mother came home from the store with her week's groceries, and after a bit I began to hear small wails of distress. I thought nothing of it—wails of distress were fairly common, both at George's house and at mine.

However, those wails got louder and louder, and I had a feeling that George was trying to tell us something. Finally, I stepped out in the yard to survey the situation.

Little George had placed himself in his bedroom window and was broadcasting his protests to the whole neighborhood:

"I wanted a bigger banana!" he cried, "I wanted a BIGGER BANANA!"

Didn't his mother know of his great desire? I wondered, knowing in my heart she did—or else she had suddenly turned stone-deaf.

At last I could stand it no longer and went over to his window to inquire about his problem.

"I wanted a bigger banana," he screamed.

I reminded him that he had a nice-sized banana right there in his hand, and he began again, "I want a BIGGER BANANA!"

Realizing that mother and son were pretty evenly matched, and mother was pointedly ignoring his unreasonable demands, and being thankful it wasn't any part of my battle, I retreated as far as possible from the sounds of skirmish.

Well, George had not considered the strength of the opposition, and after a good hour of being ignored, he crawled, his mother told me later, up on the bed with his sadly crushed little banana and went to sleep!

But aren't there a lot of us these days who are grown-up counterparts of George with his desire for something bigger?

We want a bigger car than we have now, or one with more horse-power, or our neighbor purchased a bigger boat! Why, I even heard one fellow justify a new purchase with, "I work harder when I have too much to pay for!"

Often those "bigger bananas" cause us to rob God, because great big monthly payments have to be met, tithe or no tithe!

Watch that pay check. Bigger bananas come high these days!

West Virginia names secretary

John I. Snedden, director of missions and evangelism for the Western Virginia Convention of Southern Baptists, was elected executive secretary of the state Baptist body during its annual convention in Williamson.

The convention adopted a budget of \$205,200, an increase of about \$35,000. The budget allocates 20 percent to Southern Baptist world mission causes.

The convention organized a state Woman's Missionary Union Convention, electing Mrs. Robert Gillespie of Bluefield, W. Va., as president. Mrs. Ola Cox of St. Albans, W. Va., is executive secretary of the W.M.U.

Elected president of the state convention was Herbert Slaughter, pastor of Highland Avenue Church, South Charleston, W. Va.

Serving with Snedden is Francis R. Tallant, director of religious education for the convention. Snedden and Tallant have been "co-directors" of the convention. Tallant will continue to serve as director of religious education.

Lay leader suggests ways missions can be vitalized for Southern Baptists

RICHMOND (BP)—Several ways in which Southern Baptists can boost their outreach and effectiveness in missions were suggested here by the chairman of the Southern Baptist Convention Executive Committee.

Owen Cooper, Baptist layman of Yazoo City, Miss., made his suggestions in a speech to the 67-member SBC Foreign Mission Board in semiannual session. He dealt primarily with getting out more information on missions to Southern Baptists and the enlistment of more men, young people and retired people in mission work.

Cooper declared that "the renewal of a sense of missions" is the greatest challenge before the Foreign Mission Board and the Southern Baptist Convention as a whole.

He said that a more effective system is needed for informing Southern Baptists about missions. Many, particularly laymen, are "abysmally ignorant" of mission programs, activities and accomplishments," he charged.

Proposes new journal

State Baptist papers and denominational publications reach only a fraction of the constituency, he said. Perhaps what is needed is a bimonthly mission journal with a circulation of more than 1.5 million, primarily aimed at the laity, he suggested.

"One way this new journal could be published would be to cut back the publication of *The Commission*, *Home Missions*, *Baptist Men's Journal* and the *Baptist Program* to one-half of their current number of issues and use the money saved to publish 1.5 million copies of the new publication," said Cooper. The new journal could then be delivered free to churches who would distribute it to their members.

Baptist leaders have no right to expect positive response based on ignorance, misinformation or lack of information, said Cooper. "Let the people know and they will respond," he declared.

To renew the sense of missions, there also must be more "simple, undisguised, direct mission preaching from our pulpits" and "more mission giving," said the Mississippi Chemical Company executive.

Noting the responsibility of the laity in mission giving, Cooper said that "the money is in the pockets of Southern Baptists. With renewed emphasis, Southern Baptist laymen need to be informed, led and challenged to provide the money to carry the word of God throughout the world.

Stresses mission giving

"In this connection, there is a need for local churches to provide a larger portion of Cooperative Program gifts to

outside causes," he added.

Cooper pointed out that "in the average Southern Baptist church," for each undesignated dollar put in the offering plate, 91 cents stays in the local church or association. Nine cents is sent to the state Baptist headquarters where six cents is retained, leaving three cents for the support of the convention's two mission boards, its six seminaries and 11 other organizations.

Put another way, Cooper said a member of "the average church" who wants to give one dollar to foreign missions through the cooperative program must put \$66 in the offering plate. Of this amount, \$60 stays at the local level, \$4 in the state convention, and \$2 goes for denominational causes, with foreign missions getting \$1.

Cooper praised Southern Baptist women for their promotion of special offerings, particularly the Lottie Moon Christmas Offering, but he cautioned that "far too many men still think the special offerings are of the ladies, for the ladies, and by the ladies. "Somehow we must get Southern Baptists to recognize that the Lottie Moon Christmas Offering is of the church, for the church, and by the church," he said.

Southern Baptist laymen "are largely an untapped reservoir of ideas, resources, service and support," Cooper continued. "They need to be used, and many want to be used. Herein lies our greatest opportunity for mission support and advancement."

Cooper is president of the Pan

American Union of Baptist Men, an organization involving Baptist laymen in North, Central, and South America.

More person-to-person relationships will help renew a sense of missions, Cooper continued. He told the board members that he personally has established correspondence with five foreign missionaries whose birthdays are the same as his, a practice he finds to be "most rewarding."

Another successful avenue of personal involvement in missions by laymen is along vocational lines, Cooper pointed out. For example, physicians, dentists and farmers are directly assisting missionaries on the field. The utilization of young people and retired people for mission work is also largely an untried possibility for Southern Baptists, said Cooper.

About 88,000 Southern Baptists reach the age of 65 every year, Cooper continued, and "it would be reasonable to assume that one-half of one percent of this number, or 440 persons each year, could be enlisted for mission work." These mature people may be available for the asking, he added.

Think of the great potential, should the retirement age in the United States be lowered to 60 or younger, said Cooper. This great reservoir of people, who in retirement could live as cheaply on some mission fields as at home, might be available for periods of two to five years.

"Perhaps we have not because we ask not," Cooper told the board members.

Anonymous donation made to SBC Radio-TV Commission

FT. WORTH (BP)—A \$500,000 gift has been promised to the Southern Baptist Radio-Television Commission by an anonymous donor, provided the agency can raise a matching \$500,000 within two years. The gift was announced to the 36 members of the Radio-TV Commission during their annual meeting here by Paul M. Stevens, executive director of the commission. The donor asked to remain anonymous, Stevens said.

Committees already are being formed to conduct the fund-raising campaign to raise the matching half-million dollars, Stevens told the commission members.

Permission to conduct the fund campaign, however, must be given to the commission by the Southern Baptist Executive Committee, which meets next in February, 1972. Current procedures limit the commission to soliciting funds only from persons who write in response

to programs produced by the commission.

Stevens told the commission the \$500,000 goal is to be part of a larger two-year campaign, but that target amount and other particulars would not be announced until after the February meeting of the SBC Executive Committee.

Other than the requirement of a matching amount of money, the contributor stipulated only that the gift should be used "for program production and maintenance," Stevens said.

The commission currently produces 28 weekly radio and television programs in a variety of formats aimed at different audiences. In addition, it produces several "special" programs each year in cooperation with three commercial networks.

Second Church, Little Rock, acquires Albert Pike Hotel

Second Church, Little Rock, Dale Cowling, pastor, has purchased the Albert Pike Hotel, at East 7th and Scott streets, adjacent to the church, and will operate it as a retirement home.

Dr. Cowling announced the new ownership at a press conference at the hotel last Saturday. Present with him for the meeting were Houston Burford, general manager of Southwest Hotels, Inc., the owner prior to the sale, and Lyndell Lay, an investment banker, who is a deacon of Second Church and chairman of a committee from the church which has been negotiating for the hotel property.

The immediate transaction involves

only the main hotel building itself, with its 192 rooms in 175 units, 36 of which are apartments of one or more rooms. But the church acquired a five-year option on the adjoining enclosed parking garage and a vacant lot at East 7th and Cumberland streets, used for parking; as well as the Lanai Suites, recently constructed rooms in an addition at the rear of the hotel overlooking its swimming pool.

Southwest Hotels retained the right to lease the Lanai Suites in the interim.

The main structure was sold for \$405,000, of which, Dr. Cowling said, \$150,000 had been contributed by one anonymous donor. Southwest Hotels

will carry the balance, to be amortized in 20 years from income. The plan now is to charge rents of \$20 to \$25 a room per week, an amount that may be adjusted upward or downward as needed.

Dr. Cowling said that the objective would not be to make a profit but that the facility would be operated as another ministry of the church, providing a place where persons "can live out their lives with a sense of dignity and comfort and a properly balanced diet."

Dr. Cowling said that the church planned to lease the hotel's food service facility and that a special rate of \$3 a day for food would apply to residents. The dining facilities will also remain open to the public.

The hotel now has 42 permanent residents, who are expected to remain under the new management.

The cost of the main building and all of the options would total about \$740,000, Dr. Cowling said. All of the property will remain subject to real estate taxes and any income earned would be subject to income taxes.

Acquisition of the hotel itself brings to about \$3 million the value of the real estate now owned by Second Church. Should the options be exercised, the church would own all of the block bounded by East 7th, East 8th, Scott, and Cumberland streets. The church, which has 2,861 members and is officially committed to continuing down-town as well as county-wide ministry, also owns two-thirds of a block opposite the church on East 8th, now used for parking.

The church will employ its own manager and will operate a program of activities "designed to appeal to older persons." As many of the hotel's current staff of 80 will be retained as possible, Dr. Cowling said.

The hotel, named for a noted 19th century Arkansas lawyer, newspaperman, soldier, and Masonic official, was built in 1927. Its lobby area and exterior are in an Italian Renaissance decor which would be no longer feasible to duplicate. The richly ornamented coffered lobby ceiling, pillared arches and elaborately plastered stair will be preserved.

Laity hold key to church strengths

PHILADELPHIA (EP)—The strength of the church today and in the future depends on the ministry of its lay people, says the presiding bishop of the Episcopal Church in America.

The Most Rev. John E. Hines said that those outside the church could write off the testimony of the clergy—"the mercenaries of the church's life"—but not that of the laity.

Sullivan directs revision of quarterly after printing

NASHVILLE (BP)—James L. Sullivan, executive secretary-treasurer of the Southern Baptist Sunday School Board, reported to the trustees' executive committee in their regular October meeting that he directed the revision of a unit on race relations in a church training quarterly for 14-15-year-old youth, as well as the corresponding leadership quarterly, after the pieces had been printed but not yet distributed.

"I took the action in my role as editor-in-chief of all board materials," stated Sullivan. "The printed material was brought to my attention by Allen B. Comish, director of the Church Services and Materials Division, with his recommendation that it not be released."

The material in question, the second session of a two-session unit in the quarterly "Becoming" on the subject of a New Testament attitude concerning acceptance of other races, was written by Twyla Wright of Casa Grande, Ariz.

Misunderstandings possible

"A review of materials in the publishing process dealing with sensitive issues led us to observe that misunderstandings could result from release of this issue in its original form," stated Mr. Comish, who assumed responsibility for his division on Oct. 1 of this year.

"One of the photographs which depicted a black boy and two white girls in conversation was subject to misinterpretation, as was some of the textual material," Mr. Comish said. "It could be construed as improper promotion on the part of the Sunday School Board of integration in churches, which is an individual church matter

under Baptist polity." The photograph was selected by the board's art department.

Dr. Sullivan agreed with Mr. Comish's evaluation of the material, adding, "We feel that we ought to be forthright in dealing with reconciliation among races and with biblical teachings concerning harmonious race relationships. We shall continue to deal with these topics, but in a manner that is in itself conciliatory rather than potentially inflammatory."

Substituted for the portion of Mrs. Wright's material which was replaced was copy on minority groups written by Mrs. Anne Craig, Nashville housewife. The replacement material is in current use in "Alive," another church training study piece for younger youth.

The original study material had gone through routine review processes, but was felt to be especially subject to misinterpretation because of current problems in many localities involving racial misunderstandings, said board officials.

David P. Turner, leader of the central support group, which has responsibility for both art work and church literature publishing, stated that 140,000 of the pupils' quarterlies have been reprinted in order to insert the substituted session, plus 18,000 of the leaders' quarterlies, with revision of leadership suggestions.

No quarterlies were "shredded," as reported by Religious News Service, according to Mr. Turner, nor were they "removed from the docks and destroyed," which was erroneously stated in the same report. Mr. Turner said the quarterlies are still crated in the warehouse.

Cost to the board to make the revisions was estimated by Mr. Turner to be about \$8,000.



CHRISTIAN LIFE COMMISSION, SBC

- A former television news executive told a Senate panel recently that the profit motive, not government harassment, has led to de-emphasis of news and documentary programs by the nation's broadcast networks. Fred Friendly, former president of CBS news, testified it is more profitable to televise an "intellectual ghetto" of night-time entertainment rather than sometimes controversial documentaries and news specials which sponsors are less willing to support. He told a subcommittee on constitutional rights headed by Sen. Sam J. Ervin, Jr. (D-N.C.), that Vice President Spiro T. Agnew, Congress and the Federal Communications Commission should worry more about violence and low-level nightly entertainment and less about newscasters.

(Chicago Daily News, Oct. 13, 1971)

- The Census Bureau has released striking statistical evidence that mother knows best: people who marry young are twice as likely to be divorced as are somewhat older couples. According to a new analysis, the bureau found that within 20 years of marriage, 28 percent of men who married before the age of 22 had been divorced. This compared with only 13 percent among men who married when they were older. The figures were nearly identical for women. Among those who married before their 20th birthday, 27 percent had been divorced, compared with 14 percent of those who married after. Census Bureau analysts acknowledge that it is conventional wisdom that young marriages are more likely to end in divorce. But the striking aspect of the new study, they say, is its showing of the magnitude of the phenomenon. The analysis, recently completed, is based on a 1967 survey of 28,000 households in 701 select counties encompassing every state.

(The Charlotte Observer, Oct. 11, 1971)

Baptists are different

By Melvin J. Bradshaw
Missionary to Japan

One of the best ways to discover the real diversity of the people called Baptists is to live among them in more than one country. Missionaries who serve abroad among Baptists are often shocked that the same name, Baptist, could describe Christians and churches in both their home country and the place they serve overseas.

It is proof of the wisdom of the Baptist principle which allows for such diversity among those who share in the fellowship and cooperative work of Baptists around the world.

Japanese Baptists have quite a different understanding of the meaning of a convention than that which is found in the Southern Baptist Convention. Japanese Baptists elect a board of directors or trustees (rijikai) to act as their administrative branch rather than an executive committee.

Churches belong to the Japan Baptist Convention in a different sense than that which binds member churches of the Southern Baptist Convention. Churches, after they are organized, apply for admission to the convention and are voted on at an annual meeting.

The vote is taken after delegates to the Convention have been handed printed reports of a church's confession of faith, a brief history, and vital statistics. Sometimes an applicant church is questioned pointedly on matters which are considered pertinent to their participating in the convention.

During the 25th annual meeting this year, five churches applied for membership. They were voted in, bringing the total membership of churches to 149.

It was announced with regret that 24 percent of the member churches of the convention were not represented at this year's annual meeting. This was the highest absentee record since the convention was organized, with six churches, in 1947.

Some of the questions asked the applying churches at this year's meeting were: Who is Christ? What is the basis of our fellowship as a convention? What do you consider the points at which the gospel of Christ is at odds with the present government and society of Japan? The answers were implied in the questions.

The questioners contended that we Baptists have often asked only the second of Saul's two questions to Jesus on the road to Damascus. We must be

clear as to the answer to "Who are you, Lord?" before we can find the right answer to "What would you have me do?"

The real basis for our fellowship as Baptists is Jesus Christ rather than organization or evangelism or anything else. We should be able to recognize where society and government are at odds with the gospel we proclaim, and our stand on the side of the gospel should be illustrated in our lives and ministry.

Japanese Baptists planned in the beginning to reach all Japan with the gospel of Christ by sending a pastor and a missionary to every prefectural capital. They would establish a beachhead from which to evangelize the surrounding area. This plan resulted in the establishment of 149 churches and almost 100 mission points sponsored either by the convention or local churches. The total membership has grown from 500 to over 20,000 in the years since 1947.

Japan was destitute at the end of World War II. This condition, coupled with the vision which they shared with Southern Baptists of reaching all Japan with the gospel, led to a financial dependence on Southern Baptists which has continued while Japan has grown to become one of the economic giants of the world. Now, with the economic boom in Japan and a growing sense of national pride, Japanese Baptists have decided they must pay their own way.

The focus of evangelism now shifts from the convention to the local churches. This is as it should be, but the churches are still weak in numbers and finances, with very few churches exceeding 100 members. Associations are non-existent or very weak, in most areas. Certainly Japanese Baptists will still need much help from missionaries and cooperative giving of Southern Baptists.

The Japan Baptist Convention is facing the dilemma brought about by an inner compulsion to become self-supporting and the command of Christ to evangelize. How can they become self-supporting without cutting back in their attempt to reach the 100,000,000 of Japan with the gospel?

Their answer may be different from what other Baptists would decide, but that difference is just another proof that they are Baptists.

Americans cannot cope with death, psychologist charges

UNIVERSITY PARK, Pa. (EP)—In a day when Americans are killing more people than ever, and showing it frequently on television, they are less able to cope with its reality, according to a professor of psychology at Royalton College, Vt.

Speaking at a two-day conference on death and bereavement at Pennsylvania State University here, Edgar N. Jackson said the main problem of the dying person often is not death itself but the people around him trying to shield him from the knowledge that he is dying.

He said in the final days or weeks or hours, a man has the right to do some unfinished living, Dr. Jackson said.

Charges against Tippit dismissed

CHICAGO (BP)—Disorderly conduct charges against Southern Baptist Evangelist Sammy Tippit, arrested here after passing out tracts and witnessing in Chicago's nightclub district, have been dropped by the city of Chicago.

The charges were dismissed during a pre-trial hearing shortly before Mr. Tippit's case was to have gone before a jury trial in the 46th District Court here.

City attorneys, in dropping the charges, secured from Mr. Tippit his promise in return not to file suit against the city for false arrest.

City Counsel Arthur Mooradian asked Mr. Tippit and Lloyd Cole, another member of Mr. Tippit's "God's Love in Action" ministry, to accept some "ground rules" which would protect the rights of businessmen in the area by not blocking sidewalks.

"We don't want to stop them from their religious philosophy," said Mr. Mooradian. "All we want is a little discretion."

City attorneys asked Mr. Tippit and his followers not to force religious literature in the hands of passers-by if they did not want it, or to stuff tracts into the pockets of people on the streets. Mr. Tippit denied they had ever done this.

Mr. Tippit said he and others involved in his street ministry would continue to witness and pass out religious tracts in the Rush Street area of Chicago's Old Town, where there are numerous night clubs.

Belvin J. Krant, professor of medicine at Tift College, Forsyth, Ga., said dying is made hard in hospitals because doctors and nurses are taught they must not show their feelings.

"I say this is wrong," he declared. "The patient, especially the dying patient, needs feeling. He doesn't want to be treated as a thing that's no longer valuable."

"Doctors, nurses and ministers," he said, "too often go their separate ways without consulting one another about the dying patient. The minister, the doctor and the nurse should make their rounds together," Dr. Krant said.

'Powerline' top success of Radio-TV Commission

"Powerline," the SBC Radio and Television Commission's rock music program for contemporary youth, now is heard on more stations than any regular weekly production in the history of the Commission.

During the second week in October, the "Powerline" station count soared past the 600-mark.

The surge in "Powerline" stations developed without any concerted marketing drive. Commission officials attribute it to several factors, including the Jesus Movement among youth and the advent of "Jesus Rock" music, which helped pave the way for wider acceptance of religious program materials by commercial stations.

Response from the youth audience also is on the upswing again, after a brief dip during the summer months. The program now draws about 1,000 letters a month, close to its peak of 1,200 to 1,500 near the end of school last spring.

A new follow-up piece now being offered on the program is expected to boost the mail pull still further. It consists of a colorful salvation tract, written in current youth vernacular, with a detachable poster that can be displayed on the listener's wall or on a school or church bulletin board.

The tract, called "Liberation Trip," also contains a coupon that can be signed and returned if the listener wants to make a decision for Christ or request further materials. In use only one month at this writing, the coupon already had produced 20 signed decision coupons.

Seven guest lecturers slated at Southern

LOUISVILLE (BP)—Seven special lecturers, including specialists in biblical studies, Christian ethics, religious education and church music, have been scheduled to speak at Southern Seminary during the 1971-72 academic year.

A series of lectures on "Ethical Dimensions of the Ecological Dilemma" have been scheduled Nov. 2-5 by Henlee Barnette, the seminary's senior ethics professor currently on sabbatical in Florida studying the relationship of ecology and theology.

A member of the President's Commission on Obscenity and Pornography, G. William Jones, associate professor of film arts at Southern Methodist University, Dallas, will give lectures and hold forums Nov. 18-19 on "The Film in Religion."

Harvard University Professor Frank M. Cross will speak on developments in archaeology, the Dead Sea Scrolls and Old and New Testament studies on Feb. 14-16. He is professor of Hebrew and other Oriental languages at Harvard.

Union Theological Seminary Professor Edmund A. Stemle will speak on preaching, March 7-10, and Allen J. Moore of Claremont School of Theology in California will speak on "Life Style Education," March 14-15. Mr. Stemle is Brown Professor of Homiletics at Union; Mr. Moore is professor of religion and personality and education at Claremont.

Two major lectures in the year's series have already been presented. W. O. Thomason, director of the Bookstore Division of the Baptist Sunday School Board, Nashville, delivered the Gheens lectures on the subject, "Toward a Recovery of the Essence of Religious Education." Elaine Brown, founder and director of "Singing City" of Philadelphia, presented a series of lectures in connection with the 11th annual Church Music Institute at the seminary.

Bill Lewis' church high in baptisms

Temple Church, Santa Barbara Calif., where former Arkansan Bill H. Lewis is pastor, will rank number one in ratio of baptisms and number three in actual number of baptisms for the past year in California. Temple Church had 124 for baptism, with 170 professions of faith and almost 200 total additions.

Lewis was formerly pastor of Central Church, Bald Knob, and Second Church, Monticello, and was also a full-time evangelist in Arkansas.—Church Reporter

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Actual size



The Christian world

A student asked in class once if Moses and his followers were Christians. Since Moses lived about thirteen hundred years before Christ, it is not possible to call him or his followers Christian. While they may, very well have been, God's people, they could not properly be Christians because Christ had not been born.

The birth of Christ has made one of the most profound impacts on mankind. The founders of the major world religions have influenced the lives of a great number of people. Their influence has lasted for many centuries. Other than Christ, these other leaders include Buddha, Zoraster, and Mohammed.

There are several unique things about the lives of these men. First, these men were all teachers. Also, none of them actually wrote anything that has come to us today. All of their teachings that we have were written by their followers.

But perhaps the most unique thing about the lives of these men is the fact that each withdrew from his society and went through a period of meditation. Upon returning to their society these men changed the course of history in their world and made the lives of men who lived after them different.

There is one very important feature about Christ that has set him apart from the other religious leaders. Christ is divine, being the Son of God, the Word in the flesh.

Because of the fact that Christ lived, the whole course of Western Civilization has been changed. We can name many

great men who have left their influence on history and the lives of men. A listing of such men could include Julius Caesar, Alexander the Great, Charlemagne, and Winston Churchill.

All of these men were great in their right. But none of these men can even come close to the impact that the life of Christ has had on the history of the western world. Whether man today claims to be directly involved in Christian activity or not, he is still influenced by the fact that Christ lived.

Since man has existed on earth there have been times when religious activity was at a high or low in social conduct. This is true in Christianity. However, man is basically a religious organism, and one of his strongest drives is for spiritual understanding. This will keep religion alive in the lives of men. Since the time of Christ, Christianity has been the most important religion in the western world.

Despite the statements of many theologians and ministers of today, the influence of Christ is still strong in our world. We need only to take time to look around us to see the influence and impact of Christ's life. When we in the western world stop and think about it, there is actually no way of having a concept of what life would be like if Christ had not lived. Therefore, because he did live, your life and mine are different today.—C. Bradford Garrett Jr., Chairman, Religious Education Department, Poteau (Okla.) Community College

New York Baptists urge prison reform

MADISON, N.J. (BP)—Adopting a brief resolution referring to the prison riots at Attica, N.Y., the Baptist Convention of New York urged Baptists to work for prison reforms and provide innovative programs to make prisons "more honestly correctional."

"Attica made us all aware that there is a lack of concern in our prisons for individuals in rehabilitating them to cope with today's society and have respect for their fellow man," stated the resolution, which was adopted unanimously by the convention.

"Be it resolved," continued the resolution, "that we follow the teaching of Christ by seeking reforms that are Christian-motivated; and provide ministries and other innovative programs to make prisons more honestly correctional."

Another resolution expressed opposition to House Joint Resolution 191, which would provide for a "prayer amendment" to the U.S. Constitution advocating "non-denominational prayer" in "public buildings." The prayer amendment is scheduled for a vote in the U.S. House of Representatives in early November.

Other resolutions opposed the use of public funds for non-public education, dealt with developing Christian day school ministries, and charged the convention's public affairs committee with the responsibility of identifying key critical issues within the community, state and nation for appropriate action by the churches.

Elected president of the convention was Home ("Spot") Schumacher, an International Business Machines (IBM) customer engineering manager from Matawan, N.J.

The convention adopted a budget of \$151,114, allocating \$22,000, or 17 percent, to support world-wide Southern Baptist Convention mission causes.

Reports disclosed that the convention, which embraces 120 congregations in New York State, northern New Jersey, and southwestern Connecticut, has a total of 11,700 members, an increase of 1,300. Baptisms for the year totalled 975, an increase of 130.

Next year's convention will meet in Albany, N.Y., at the Thruway Hyatt Motor Inn, Oct. 19-20, 1972.

Board's department of missionary education, has been named assistant director of rural-urban missions in the Home Mission Board's Division of Associational Services, Atlanta.

About people

Harrington leads Hot Springs revival



Bob Harrington, "Chaplain of Bourbon Street," New Orleans, will lead an eight-day, county-wide Crusade for Christ in Hot Springs, Nov. 7-14, at the Convention Auditorium. The crusade is being sponsored by Southern Baptist

Mr. Harrington

Churches in the county.

Jack Price of the Harrington team will direct a large choir and the music program of the crusade.

O. Damon Shook, pastor of Park Place Church and crusade chairman, invites people from central Arkansas to attend the crusade each evening at 7:30 p.m.

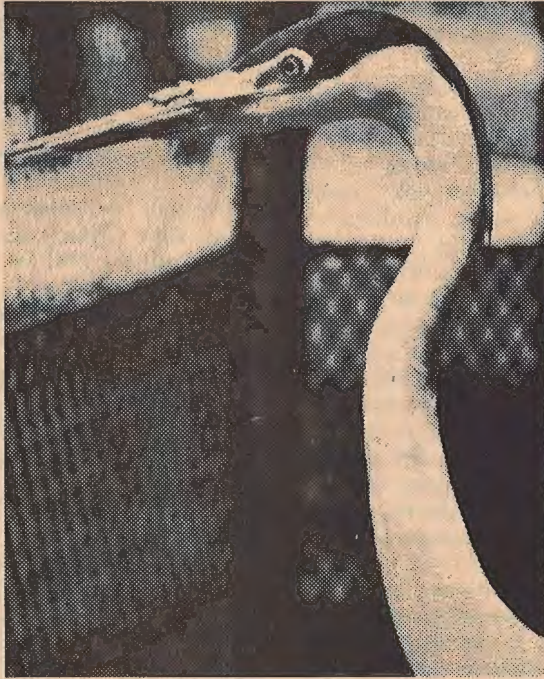
John Earl Seelig, assistant to the president of Southwestern Seminary since 1960, has resigned to become administrative assistant to the president of the Fort Worth Corp. of Ft. Worth.

The corporation is the parent organization of a group of diversified operating divisions and wholly-owned subsidiaries which manufacture and market a varied product line from Justin boots to brick.

Seelig, an accredited member of the Public Relations Society of America, will be responsible for the corporation's public relations and administrative activities.

A native of Fredericksburg, Tex., Seelig holds the bachelor of science and doctor of humanities degrees from Hardin-Simmons University, Abilene, Tex., and a master's degree from Southwestern Seminary.

Larry Bryson, associate secretary for the Southern Baptist Home Mission



The heron

By Grace Krogh Boller

Hérons have long necks and heads. This heron comes from South America. It is a big bird. It likes water. It wades and finds its food in the water. It likes to eat minnows, frogs, and little snakes. That is why it has such a long, sharp bill. This heron uses its bill to stab at the fish and frogs it needs for food. Perhaps sometime you may see a heron in a zoo.

The man who stood firm

By Betty L. Potter

"What!" the red-faced man bellowed. "You mean, ye'll buy us no rum!"

The small, quiet man nodded his head. "That's what I do mean," he answered firmly.

"Not even one tankard?" asked a black-haired man with bushy eyebrows. "Not even just one wee drink of rum?"

"Not one!" replied the man, standing firm by his convictions.

The time was 1777. James Madison, delegate to the Virginia Assembly was facing some of the men who would vote on whether to elect him for another year. In the past, delegates had soothed their electors with free rum. Not James Madison. He had studied for the ministry and was firmly against strong liquor.

"But it's the custom!" shrilled a gray sparrow of a man, hopping up and down. "It's the custom. Always been done!"

"Yes, the custom. Everyone does it," shouted the other men around the table, their eyes on James Madison.

"I'll not be buying the demon rum for you," Madison was embarrassed but firm in his answer.

"Jamie," whispered a well-dressed companion standing at his side, "James, it might pay you to buy them the liquor. After all," the man paused to fan himself with a large, silk handkerchief while his eyes searched the face of James Madison. "After all," he repeated, "you do want their vote."

"Yes, I do," replied Madison. "But I'll not be blackmailed into buying them rum when I don't believe in it!"

"Now James," his companion's voice was pompous, "be reasonable. You want their votes. Just buy them the rum." He glanced contemptuously at the crowd of men at the long, rough table. "They do expect it, and I don't think it will hurt their morals much."

"No!" James Madison's voice had a note of finality to it.

"Stingy!" shouted a rough voice from among the men.

"Well, Mr. Bigwig," shouted a coarse, sandy-haired man, standing up and letting the crude chair fall behind him. "No rum! No votes! Virginia can do without you as a delegate. Your political career will come to an end here and now!"

James Madison turned and left the room. His companion stumbled after him, muttering, "You can't do this, James. Consider! You have to have their votes."

James Madison gave no sign that he heard the crude cries of "no rum—no votes" from within the room. Neither did he listen to his companion's desperate pleading.

The men did not reelect James Madison as their delegate. He returned to his home a defeated man. A neighbor and a cousin met him on the eve of his return. As the neighbor shook James Madison's hand, he said, "You stood tall in your beliefs, James. I'm proud of you."

"Never you mind, James," his cousin added "Virginia needs you and our growing country needs you." He smiled reassuringly. "You'll be back shaping our future in no time."

In November, 1778, James Madison was back in politics. He was elected as a member of the Governor's Council of the state of Virginia. Later he played a large role in the writing of the Constitution of the United States. That role earned him the name "The Father of the Constitution." A grateful nation later made him the fourth President of the United States. He was a man who set principle and belief above his career.

(Sunday School Board Syndicate, all rights reserved)

Studying, preaching, coaching all fit nicely together



THE COACH IS A PREACHER—Ken Smith (left) has found he can be a pastor of a small church in Indiana, a coach of a football team and a student at Southern Seminary all at the same time. In the picture, Smith chats with W. Bryant Hicks, associate professor of missions and world religions, about his hobby. When he finds time, Hicks works with the Southern Seminary basketball team, the Saints.

LOUISVILLE, Ky.—Kenneth H. Smith Jr., enjoys what he is doing. And he is doing plenty.

Smith is pastor of Zenas Church in rural Indiana, head coach at Louisville's prestigious Country Day School, and a second-year theology student at the Southern Seminary here.

His biggest interest, however, is ministering to young people. And that is where his three occupations find a meeting place.

Getting to the point where he could see the ministry and coaching as related, however, has been an interesting adventure for Smith, now 27.

After graduating from Baylor University in Waco, Tex., in 1965, Smith taught Bible in a Mississippi high school while his wife completed her degree at Mississippi State College. He helped coach the high school football team there, too. Smith was also pastor of a small church in rural Mississippi at the time.

Consequently, his work as a coach and a minister made him look deeper into his ministerial commitment. He soon found it was far easier for him to put ideas about Christian brotherhood into practice as a coach than as a pastor.

"The kids accepted each other in athletics on a basis of performance, not color of skin or anything else," Smith recalls.

The 6-foot-3, 235-pound Smith soon decided that coaching was to be his "thing."

"I was going to stay purely secular and coach," he now recalls. "I was disappointed in the institutional church and thought it was losing its voice in all matters, especially ethics," he said.

When his wife graduated, Smith took a job coaching at a high school in Florida. But in spite of the satisfaction his position brought in some ways, it never quite answered the call to minister more deeply to persons on a religious level. With the help of his pastor and another Christian athletic coach at the high school, Smith made the decision to come to Southern Seminary to refine his plans in the light of a persistent call into the ministry.

Once again he tried to go the route of "one or the other." This time, he would give up coaching. When he arrived in Louisville, he found a pastorate in nearby Southern Indiana and thought that was that.

It wasn't long, however, before the coaching offer from Country Day came along, and he was at it again. Soon he was juggling classroom, pulpit and gridiron all at the same time—and happily discovering that he could have a more fruitful ministry doing it all than by limiting himself to only one.

For instance, Country Day had its best football season in years last fall—seven wins, two losses. When the 35 varsity players decided to show their appreciation for Smith's all-around leadership, they wanted to do something special—not just the typical gift. They wanted it to reflect the spiritual concern he had shown for them as well as to salute his skills as a coach.

The answer? The 35 players, with several faculty members and parents, drove 70 miles northeast of Louisville to attend Sunday morning services at Zenas Baptist Church. And they took with them an impressive plaque in honor of "The Reverend Coach."

Smith still isn't sure exactly where his talents will lead him, "but I can assure you wherever it is, I want to work with young people," he said.

After he interviewed Smith, Jack Nelson, a reporter for "The Louisville Times," said that perhaps Smith's success is that he "practices what he preaches."

"You don't have to think about what you'll be doing 15 years from now. It's what you are doing today that is your ministry," Nelson quoted Smith as saying.

The bookshelf

Webster's Dictionary of Proper Names, compiled by Geoffrey Payton, G. & C. Merriam Company, 1971, \$9.95

Something brand new in dictionaries, this volume comprises a comprehensive listing and guide to a wide variety of proper names. The first of its kind to be published in the United States, it is an adaptation of Geoffrey Payton's *Payton's Proper Names*, published recently in England. It should prove to be a valuable reference work for students, researchers, writers, puzzle fans and all who are interested in facts, history, and names for their own sake. It contains more than 10,000 proper names on a wide range of topics, from the arts, sciences, music, history, and economics, to place names, nicknames, sports, movies, and slang.

* * *

The Fall of the House of Savoy, by Robert Katz, Macmillan, 1971, \$12.50

This is the story of the Italian dynasty that arose in the year 1000 and continued until its inglorious fall in 1946. Like a testtube sample, the nearly thousand-year history of the Savoys throws light on the nature of history itself. Says the author, in the author's note, "That something so little, often clownish, and always mediocre could have presided over some greatness and have endured so much folly and misfortune, in which its own role was supreme, seems worthy of attention . . ." Mr. Katz probes the many reasons for the ultimate downfall of the House of Savoy—the political climate, the personalities, the unwillingness of the Savoys to lead or govern.

* * *

Vol. 26, *The Anchor Bible, Matthew*, a new translation with an introduction and notes by W. F. Albright and C. S. Mann, Doubleday, 1971, \$8

Believing that the text should be approached directly, the writers of this commentary make constant use of the recently-discovered historical and linguistic evidence now available. They place the historic Jesus firmly within the framework of ascertainable Jewish tradition in first-century Palestine. They hold that the claim of Jesus to fulfill the Law and not to abolish it must be taken seriously. So they take a fresh look at the

legal discussions in Matthew.

Stilwell and the American Experience in China 1911-45, by Barbara W. Tuchman, Macmillan, 1971, \$10

This story of America's No. 1 man in China—"Vinegar Joe" Stilwell—of narrative history and biography. It portrays Stilwell as "a man who loved China deeply, spoke its language, knew its people as few Americans ever have, and who saw the country without the obscuring haze of myth of his countrymen at home." The narrative follows him from the time he first entered China during the Revolution of 1911, through his tours of duty in Peking and Tientsin in the 1920's and 30's, to his return as theatre commander for China-Burma-India in World War II.

* * *

Britain and Ireland in Early Christian

Times, A.D. 400-800, by Charles Thomas, McGraw-Hill, 1971, \$5.95

Dr. Thomas, professor of archaeology at the University of Leicester, covers the formative centuries commonly designated "The Dark Ages," in showing the deep impression these 400 years made on the history of the whole of Britain. The text, illustrated by numerous photographs, drawings and maps, centers on four themes: "The End of Roman Britain," "Invaders and Colonists," "Christianity," and "Home and Hearth."

High attendance record

Three children of Mr. and Mrs. Bill Coble, of Tilton Church, have recently qualified for Sunday School perfect attendance pins for three years: Sandy, Dana, and Gary Weaver.

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Psalms 104:1-9; 27-30

Acts 14:15-17

Colossians 1:15-17

Nov. 7, 1971

God sustains his creation

By Vester E. Wolber, Th.D.

Ouachita University

Two years ago we were making plans for the first "earth day," which was designed to call attention to the monumental problems encountered in preserving our physical environment. The psalm which we are studying this week reads as though it might have been written to be read at some ancient "earth day" before modern pollution began.

The poem surveys the work of God as exalted earth-manager in coordinating the forces of nature so as to facilitate the growth and maintenance of plant and animal life. The psalmist lifted his eyes from the splendor of God's creation to worship and praise the Lord. Little did he realize that one day man would again be studying his environment in an effort to find ways to make it work.

Although he did not make use of modern terminology in referring to the ecological balance in nature, the poet stood in awe as he surveyed the balanced handiwork of God. He made a solemn vow: "I will sing to the Lord as long as I live:—I will sing praise to my God while I have being" (104:33).

My God very great (Ps. 104:104)

One of the great nature lovers of all time was the person who wrote this psalm. But he did not see nature as an end in itself. He looked above and beyond nature to see the majesty and splendor of God.

By way of contrast, modern secular man, in so far as his secularity has been made central in his life, has lost his sense of reverence and awe—a great loss.

If man is to think about God he must think in human terms, and in the thought patterns of his day which are meaningful to him. The poet thought of God as dressed in light and dwelling in his own chambers (living quarters) above the clouds. As he looked up, the visible expanse of the heavens looked like the inside of an inverted bowl, like a giant tabernacle. He thought of the clouds as God's chariots on which God rides, propelled by the winds, attended by fire and lightening. All these expressions are intended to express the immensity and majesty of God.

The Earth-builder (104:5-9)

God set the earth on its foundation, covered the whole with water, elevated the mountains and lowered the valleys to form the ocean floors, and thus brought the waters of the earth under control.

If the psalmist had been a modern scientist he might have written in the details, how God set the earth in a fixed orbit about the sun at just the right

distance so as to provide the proper amount of heat to sustain life, tilted the earth on its axis to provide seasons, and whirled it on its axis to alternate day and night. He might have given additional details of God making use of internal convulsions deep inside the earth to push up massive clumps of rock and dirt and form the continents as the water settled in the lower areas.

Even so, the more we learn from the scientists about the causal forces in the formation of the universe as we know it the more the Christian is convinced that the psalmist was right when he pointed to the God of Israel as the designing architect and builder of the universe.

The Life-giver (Ps. 104:27-30)

In the intervening verses (10-26) the psalm tells about God watering the earth, covering its land with vegetation and populating it with animals. Even the oceans are teeming with life, he says. "These wait all unto Thee" for food, the passage says.

God gives them food in due seasons: he opens his hand and they find an abundance of good food. He turns his face away and they hunger and die.

He was thinking of prolonged periods of drought when plants are unable to feed the animals and animal life is depleted from hunger and thirst. When God opens his hands to give the proper climatic conditions, plants flourish and animals prosper.

The study of this psalm might generate some serious discussion of man's stewardship of the earth. If so, the two New Testament passages in the larger lesson can help us. A general summation of the lesson might include the following:

1. The Lord created the earth. A person could not take seriously any section of the Bible and hold to materialism as a world view—that matter is either eternal or self-generated.

In identifying the human Jesus as the eternal and divine Word, John wrote, "All things are made through him, and without him was not anything made that was made" (Jn. 1:1-3).

2. God sustains the universe. Paul said that Christ was before all things in time and ahead of all else in rank; and that, as first-born of all creation, he created the universe and holds it together (Col. 1:15-17). The book of Hebrews opens with the declaration that God created the world through the son, who upholds

the universe through his powerful word (Heb. 1:2-3).

3. Man is a steward of God's good earth. In the original commission given to the race Adam was to multiply, subdue the earth, and exercise control over all nature and sub-personal life (Gen. 1:28-31). That commission calls for men to populate the earth, pursue scientific discovery, and rule the earth as stewards of God.

Quite obviously the human race has done rather well at propagation. And on that point it would seem that the Lord might be pleased with us. He might well be displeased with the manner of reproduction, but not with the fact. One does not read in the Bible that God finds fault with his people because they multiply too slowly.

On the second point, man has made progress in cataloguing and harnessing natural law—and until recently we thought we had done rather well. But now we find that we have not done well at all, but very poorly, because in failing to become faithful stewards of God's green earth we have become its spoilers. Our atom explosions have contaminated the ionosphere, our autos have contaminated the lower atmosphere, our insecticides and herbicides have poisoned the land, and our factories have polluted the water.

The basic reason for our failure to manage the earth properly has to do with failure to accept the steward role: "The earth is the Lord's and the fullness thereof." We are his truants.

Men have spent more energy in gaining title to the land than they have in developing it, but now we must concentrate our attention on managing the earth so as to keep it livable.

Finally, this lesson should assure us that God has not abandoned us on a washed-out island in his vast universe, but will continue to uphold and control his earth-project until his purposes are achieved. One of his goals is for his people to accept responsibility and grow to maturity.

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Man's deepest need

By C. W. Brockwell

Minister of education, Calvary Church, NLR

A striking parallel exists between the Jesus movement as recorded by Luke and the Jesus movement in evidence today.

1. Yesterday's Jesus movement thrived outside organized religion. Today's Jesus movement does too. Institutional religion was and is greatly influenced and infiltrated by the Jesus movement but its existence has never been dependant on the formal church.

2. Yesterday's Jesus movement was involved with people not being helped by organized religion. Today's Jesus movement is too. Runaways and drug addicts are sparsely scattered in churches today just as demon possessed and leprosy victims were yesterday. The first Jesus movement boldly ministered to these people in spite of opposition. Today's Jesus movement has cut deeply into the lost generation.

3. Yesterday's Jesus movement was noted for its emphasis on the power and authority of Jesus. Today's Jesus movement emphasizes that same Jesus as being able to change a person completely, whatever his problem. The early movement always had a healed man in its midst. The present movement does too. The only kind of a Christian the world has ever paid any attention to has been a healed sinner.

We all know the church has within it many reformed sinners masquerading as Christians and the world pays no attention even if they meet every night. But let a person do a complete turnabout for Christ and people take notice. The healed man is always a mark of a New Testament church.

Joy to the world

Jesus consistently justified his ministry by the changed men he left behind. This made his enemies angry, to be sure, but neither could they deny the truth of what happened when people met Jesus.

For instance, Peter unashamedly admitted his sinful ways when he saw the authority Jesus possessed over nature. He abandoned his entire life's work in order to be with Jesus.

Another case in point took place in "a certain village." A man with an advanced case of leprosy humbly appealed to Jesus with bold faith (there is no inconsistency between proper humility and boldness when praying to God) for healing. "Sir, if You only will, You can clear me of every trace of my disease."

According to one translation, Jesus simply reached out, touched him and said, "Of course I will! Be healed!" And the leprosy left him instantly! This man

then went to church to prove he was made whole!

Incidents like these excited people. They were drunk with joy that such a power was loose in their neighborhood. The lame, the sick, the condemned, and the depressed staggered out of their prison of religious darkness into the light of Jesus' mercy. When the keepers of the law saw people bypassing them for this "healer" they quickly dogged his every footstep. Such was the occasion one day when a group of men appeared carrying a paralyzed man on a sleeping mat. Since so many critics occupied the front row seats, the men had to open up the roof of the house in which Jesus was standing.

It is said that so many people came to hear Spurgeon preach that he used to tell his members to stay home once in awhile so others could come. Most of our churches are not overcrowded today but some people do stay away because they dislike hearing church goers complain because they had to come to church.

Jesus gathered up all of the faith of the men before him bearing the cripple and said, "Friend, it is enough to clear you of your sins. You are forgiven."

Immediately the religious leaders forgot the sick man and booed the doctor. "This is blasphemy! Who but God can forgive sins?" they murmured. Theologically, they were half right. Only God can forgive sin. The other half is that Jesus is God. He forgives sin even as God does for he is God. Ask any Christian, he will tell you that!

Oh happy day

Up to this point, Jesus had permitted the people to see and experience his power in a way they could understand it, that is, by physical healing. When they were fully convinced of the fact of his power, he showed them something they could not see and understand—the forgiveness of sin.

At once they rebelled because it could not be proved that sin had actually been forgiven (the blasphemy charge was probably a cover up for sinful pride as most denials of God's existence are). Therefore, to prove that he had forgiven the man's sin, he simply restated the command in language they did understand (rise up and walk). Frankly, we have not yet fully realized what unconfessed sin does to a man nor have we accepted how much healing power

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Life and Work

Nov. 7, 1971

Luke 5:1-39

there is in the forgiveness of sin.

"There is power, power, wonder working power in the precious blood of the Lamb!"

Conclusion

The Jesus movement was now in full swing. Matthew's call and the dinner honoring Jesus triggered new skirmishes between those who rejoiced in redemption and those who retreated into ritual.

Today's Jesus movement is helping us recapture the joy of our salvation by showing us there are many ways to serve God and most of them are not confined to the church building. We knew this all along but we knew it with our head and not with our heart.

Man's deepest need is Jesus. After all, he is the Saviour of all mankind! Trust him!

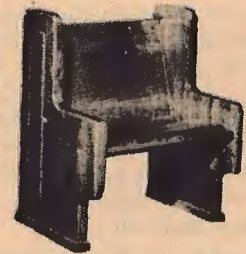
'Living Bible' man gets Laymen's award

The annual award of the Laymen's National Bible Committee will be presented this year to Kenneth N. Taylor, Wheaton, Ill., for his efforts in paraphrasing the entire Bible. The honors will be bestowed upon Dr. Taylor during a luncheon Nov. 19 in New York City.

The meeting serves to launch National Bible Week (Nov. 21-28), sponsored annually by the Laymen's National Bible Committee.

According to former Supreme Court Justice Arthur J. Goldberg, national chairman of the organization, a certificate will also be given to Pearl S. Buck for her recent book, *The Story Bible*.

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The job applicant tried his best to fill out the employment application. On the line asking, "Length of residence at present address," he thought and thought, and finally wrote: "About forty feet, not counting the garage."



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A smile or two

A salesman had traveled on a certain railroad for many years. It upset him that the trains were always late. One day, to his surprise, the train pulled in on time.

The salesman said to the conductor, "You deserve a medal. I've been traveling on these trains for fifteen years. And this is the first time a train ever pulled in on time."

"Keep your medal, mister," said the conductor. "This is yesterday's train."

* * *

"I'm so grateful for my first-aid training," exclaimed the girl. "Last night there was an accident right in front of my house. An old man was knocked down by a car and was bleeding all over. He was moaning something awful. That's when my first-aid training came in handy. I remembered to put my head between my knees to keep from fainting."

* * *

"I'm afraid unemployment is a problem which will always be with us. Just think, if we put all unemployed to work, all those employed in the unemployment offices would be unemployed!"

* * *

A hick town is where there is no place to go that you shouldn't.

* * *

The departing baby-sitter said to the returning parents, "By the way, I promised Janie that if she went to bed, You'd buy her a pony in the morning."

* * *

Too many girls think a woman's work is done when she sweeps down the aisle.

* * *

Miser: A fellow who lets the rest of the world go buy.

* * *

Two flies landed on a knife handle that lay atop some round, sliced cold cuts. After eating some meat they flew away and promptly fell dead. The moral of the story: Don't fly off the handle when you're full of baloney.

—The Alabama Baptist

Attendance report

Oct. 24, 1971

Church	Sunday School	Training Union	Ch. Adds.
Alexander, First	39	37	
Alicia	101	90	
Banner, Mt. Zion	41	13	
Berryville			
First	158	44	
Freeman Heights	125	50	
Rock Springs	93	74	
Blytheville, Calvary	205	100	1
Booneville, First	267	197	1
Camden, First	431	83	
Charleston, Northside	90	66	
Cherokee Village Mission	105	38	7
Crossett, First	477	159	
Dumas, First	260	61	
El Dorado			
Caledonia	40	32	
Ebenezer	167	65	
Forrest City, First	517	165	
Ft. Smith			
First	1227	445	9
Grand Avenue	711	231	8
Moffett Mission	57		
Haven Heights	233	136	
Gentry, First	140	77	
Grandview	92		15
Greenwood, First	289	102	
Hampton, First	155	48	2
Harrison			
Eagle Heights	234	103	1
Northvale	130	80	
Helena, First	274	89	7
Hope, First	472	134	2
Hot Springs			
Lakeshore Heights	104	53	1
Lakeside	155	89	2
Jacksonville			
Bayou Meto	134	89	
First	363	87	3
Marshall Road	376	151	25
Jonesboro, Central	407	162	
Lake Village, Parkway	79	38	
Lavaca, First	260	141	1
Lincoln, First	161	53	
Little Rock			
Crystal Hill	146	83	
Geyer Springs	748	269	3
Lakeshore Drive	93		2
Life Line	637	217	5
Nall's Memorial	92	50	1
Luxora, First	76	36	
Magnolia, Central	600	231	
Marked Tree, First	146	47	
Melbourne			
Belview	140	51	
First	136	60	2
Horseshoe Mission	26		
Monticello, Second	221	94	
North Little Rock			
Baring Cross	563	192	6
Calvary	402	174	4
Levy	447	137	
Park Hill	699	194	2
Sixteenth Street	51	40	
Sylvan Hills	283	150	2
Paris, First	372	82	1
Pine Bluff			
Centennial	183	75	
East Side	186	121	
First	836	162	23
Green Meadows	71	46	
Russellville, Second	209	114	
Springdale			
Berry Street	115	53	
First	631	231	
Vandervoort, First	55	19	
Walnut Ridge, First	310	108	3
Chapel	23	25	
Warren, Immanuel	240	87	2
West Memphis, Calvary	267	119	2

A dog, just returning from obedience school, was met by his owner who said: "Did you learn how to add and subtract today?"

The dog shook his head no.
 "Did you learn how to write?"
 The dog again shook his head.
 "Did you learn how to read?"
 Once more the dog shook his head.
 "Did you learn any foreign languages?"
 The dog then replied: "Meow!"



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Future of priesthood debate dominates Catholic Synod III

By C. B. Hastings
Written for the Baptist Press

EDITOR'S NOTE: C. B. Hastings, assistant secretary of the Southern Baptist Home Mission Board's department of interfaith witness, is in Rome attending the Roman Catholic Synod of Bishops as a special correspondent for Baptist Press and an official observer. Following is his first news analysis on the significance, for Southern Baptists, of the issues confronting the Synod.

ROME (BP)—The eyes and ears of the Catholic Church are turned toward Rome awaiting with varying degrees of hope and confidence the decisions of the Third Synod of Bishops on the explosive issue of the future of the priesthood, and the grave issues of justice and world peace.

Two main questions are uppermost in the mind of a Baptist attending the Synod: How do the 212 bishops see the state of their Church six years after Vatican Council II? And what will they say that Pope Paul VI will accept and decree to their 500 million in the world?

Some watchers of the Catholic scene since Vatican II have thrown up their hands in dismay: some feel that the Church has lost its ancient moorings since Vatican II; others believe that Pope John's idea of "updating" and renewal will never be implemented.

At least for a large number, the Church seems to be in agony. Whether these are death rattles or birth-pangs, or perhaps both, remains to be seen. Awaiting the Synod's recommendations to Pope Paul is much like anticipating the passing of the eye of the storm. If Vatican II seemed to signal a fresh wind of renewal, Synod III looks at present like the return blow of reaction.

Celibacy change not expected

Certainly not even the most optimistic are expecting any major change in the Church's law of clerical celibacy, the most hotly contested issue. Although most of the bishops admit that such an internal problem should be dispensed with as quickly as possible in order to deal with the graver matters of justice and world peace, there is as yet no end in sight to the debate on the priesthood. Cardinal Marty of Paris confessed for all: "We are starting to get tired. Isn't there some better way of doing this?"

On the other hand another bishop pointed out that if, in such a world full of injustice, priests could remain aloof from agony, truly the Church is in danger. He thought the turmoil a sign that the Holy Spirit may be breaking through the crusty ecclesiastical structures.

What are the concerns about the priesthood? The most obvious one is

numerical shortage. Estimates of the number who have left the priesthood range all the way from 10,000 in the U.S. alone to 30,000 world-wide. The Curia admits to about 3,000. At worst, this may be 7.5 percent of the 400,000 priests in the world.

Such a shortage is serious in light of the great drop in seminary enlistments. Many seminaries are closed; many are half-empty. There is a morale crisis among younger priests which goes beyond the simple desire to marry. It involves personal dignity and the freedom of the servant to realize his full talent in an ancient system that is too often rigid and self-serving.

Vatican II spoke of the priesthood of all believers' being derived directly from Christ. This priesthood includes all "the People of God" and not just the hierarchy. How then do "Orders" differ from this common priesthood? Is the "priesthood" purely a priestly ministry of service to others—full-time, unhindered by family ties? The question remains unanswered.

One perceptive Catholic observer thinks that the "real sleeper" in the debate is the acknowledgement that the priest's first duty is to proclaim the Word prophetically. This concept could have far-reaching practical results should bishops return and find young priests taking such a pronouncement seriously.

Want 'evangelization' emphasis

One of the most significant trends at the Synod comes from the South American bishops: most of them call for a greater emphasis upon "evangelization" of unbelievers and teaching and training of believers. Under the present emphasis, when priests have up to 20,000 parishioners each, they cannot get time away from the altar and the confessional. The South American bishops call for readjustment of priorities to place the greater emphasis on training priests to be instruments of change toward justice and a truly Christian society.

In the debate over celibacy, there seems to be some sentiment toward the ordaining of mature married men in places where there are no other priests available. The Canadians, Dutch and Belgians are in the lead here.

Standing with the majority who speak against any change in celibacy laws is the

official U. S. Delegation—Cardinals Dearden, Detroit; Carberry, St. Louis; Krol, Philadelphia; and Archbishop Byrne, coadjutor of St. Paul-Minneapolis.

The majority of the bishops definitely do not want to relax the 800-year-old law of celibacy. They advance the classic arguments of Christ's example and teaching (Mt. 19:12) and Paul's example and teaching (1 Cor. 7:32); the freedom to serve unencumbered; the priest as a "sign" of Christ to the world, and celibacy as a foregleam of the perfected state in heaven.

Some voices are raised questioning the validity of these arguments and their power to attract young candidates. The claim that marriage is a sacrament on a par with the sacrament of Orders is like a ghost hovering in the wings. One looks in vain for any reference to Paul's rather plain statement that the bishop must be a "one-wife husband" (1 Tim. 3:2). Some point out that the practice of celibacy, though it began as early as the second century, was never a dogma but only a rule and therefore can be changed.

A Baptist preacher would have felt like cheering Bishop Gran of Oslo, Norway. Catholics, he said, could learn much from the Lutheran pastors of Norway. There the pastor's wife is like an assistant pastor and his family an example to his parishioners of the Family, which is the Church.

Pope John may have succeeded in permanently opening the window to let in fresh air, in spite of Curia and synods. But will they ever get to justice and world peace?

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