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Arkansas Baptist State Convention

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Arkansas Baptist

NEWSMAGAZINE



ARKANSAS
The Lloyd K. Verburgh Family
1971

C'ris'mus



ELM

"How many days till C'ris'mus?"
"Jis' nine mo' days, Honey, and you better be good!"

Christmas is apples and oranges and mixed candy and nuts.
Christmas is chicken-and-dressing and cakes and pies.
Christmas is cards and tinsel and multi-colored lighting.
Christmas is toys and trinkets and other presents galore.

Christmas is family get-togethers, at the end of many a long and winding ribbon of concrete—Dad and Mom and Grandpa and Grandma and Uncle Jim and Aunt Malinda, and Cousins Tom, Dick, Harry and Mary Jane . . .

Christmas is more or less time off from your job, whatever it is.

Christmas is hurrying and scurrying to get your shopping done and your Christmas cards in the mail.

Christmas is looking around you for somebody to "remember."

Christmas is pangs of remorse for those who used to be with us but now are gone.

Christmas is being full of a spirit of good will that makes you kinder than common to everyone you meet—even to stray cats in your back yard.

And, hopefully, Christmas, before it is over, is a fresh realization of what a great gift of love God's only begotten son is to a lost world.

"But, oh, how few believe it! Who will listen? To whom will God reveal his saving power? In God's eyes he was like a tender green shoot, sprouting from a root in dry and sterile ground. But in our eyes there was no attractiveness at all, nothing to make us want him. We despised him and rejected him—a man of sorrows, acquainted with bitterest grief. We turned our backs on him and looked the other way when he went by. He was despised and we didn't care.

"Yet it was our grief he bore, our sorrows that weighed him down. And we thought his troubles were a punishment from God, for his own sins! But he was wounded and bruised for our sins. He was chastised that we might have peace; he was lashed—and we were healed! We are the ones who strayed away like sheep! We, who left God's paths to follow our own. Yet God laid on him the guilt and sins of every one of us!

"Seek the Lord while you can find him. Call upon him now while he is near. Let men cast off their wicked deeds; let them banish from their minds the very thought of doing wrong! Let them turn to the Lord

that he may have mercy upon them, and to our God, for he will abundantly pardon! This plan of mine is not what you would work out, neither are my thoughts the same as yours! For just as the heavens are higher than the earth, so are my ways higher than yours, and my thoughts than yours" (Isa. 53:1-6; 55:6-9, The Living Bible Paraphrased).

Erwin L. McDonald

In this issue

- A Christmas appeal is made to pastors and churches on behalf of the Ouachita-Southern Advancement Campaign. See page 6.
A Baptist family has been named "Arkansas Farm Family of the Year." They are featured on the cover this week. For their story see page 7.
A man who has helped thousands of Baptist pastors and denominational employees face retirement is coming to retirement himself. The story of R. Alton Reed, his work with the Annuity Board and his plans is told through a Baptist Press story and photo on page 12.
The plight of Southern Baptist missionaries in Pakistan, in light of the increasing hostilities there, is the subject of a report carried this week on page 19.

Arkansas Baptist NEWSMAGAZINE

VOL. 70 DECEMBER 16, 1971 NO. 49

ERWIN L. McDONALD, Litt. D. Editor
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MRS. WELDON TAYLOR Bookkeeper
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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.

What shall we give Christ for Christmas?

Most Americans have their Christmas shopping lists. These lists contain not only "presents" to be purchased, but also the names of persons who are to receive the gifts.

There is something of a flurry now over what to give the children and grandchildren. And what shall we get for Dad? for Mother? for Brother and Sister? for Aunt Kate and Uncle Josh? And far, far into the night.

But for the most of us, there is a special Person whose name does not appear on the gift list. And yet his name should head every list—Jesus Christ, whose coming into the world we celebrate at Christmas.

Christ is himself the greatest Gift ever received by man—the only begotten son of God, the heavenly Father, given as the supreme sacrifice for sinners of all generations. In him we live and move and have our being. By faith in him and through the shedding of his blood for us, we have forgiveness of our sins and the matchless gift of eternal life.

Surely Arkansas Baptist State Convention President Rheubin L. South was right when he said to his congregation at Park Hill Church, North Little Rock, the other Sunday, that Christ should head our Christmas list—that we should give our first Christmas gift to Christ as our Lord and Master.

How do you decide what to give the Lord himself for Christmas? He is not here. You cannot give him something to eat or wear. You cannot give him some material thing to use. Or can you?

When the Lord was here, he urged people not to lay up treasures on earth, "where moth and rust doth corrupt, and where thieves break through and steal." Instead, he urged: "But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Mt. 6:19-20).

But how do you make deposits in heaven? Again, Christ himself has the answer: "I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye

clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me" (Mt. 25:35-36).

But, "Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?" (Mt. 25:37-39).

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Mt. 25:40).

None of us lives very far from "the least of these my brethren," for the poor and needy are all around us. So there are some to whom we can minister personally. And Christ loves these so dearly that he is glad to credit our gifts to them as if they were made directly to him. (An earthly example is the gratitude of a mother for delicacies given, not to her, but to her children.)

Whatever else we do, then, in our Christmas shopping, we will want to show our love for Christ by ministering to the needs of neighbors who stand in need of our beneficence.

But whatever we do for people near us, we must not be unmindful of the desperate needs of people in distant lands.

Southern Baptists through the annual Lottie Moon Christmas Offering for people on the foreign missions fields have a ready-made and rich giving opportunity. For Lottie Moon giving flows quickly to 76 countries around the world, to be converted into pesos, pounds, francs, dinars, etc., for the meeting of human needs, both material and spiritual. Surely a contribution to the Lottie Moon Christmas Offering will be accepted by the Lord as a gift to him personally. That being the case, we will give gladly and freely to help all of us reach the goal of \$16,750,000 during this Christmas season.

Let us determine first what we shall give to Christ, and then go on from there with our Christmas shopping.

Sez Clabe

Everything set for big Christmas

Sev'ral fellers have been askin' what's goin' t' happen t'me, now that editur mackdonel is takin' early REtir'ment. Wal, I wouldn't want t' hurt th' editur's feelin's, but I don't think his REtirin' is goin' t' make much of a ruffle up in these parts.

Ever'thing is all set fer a big crismus blowout, with program, an' tree, an' a visit from olde santy hisself, up at th' church on crismus eve nite.

They've got me on t' call presents again. Seems like they think that a feller that can call th' hogs like I can had outht t' be worth somethin' t' society.

Jim Simpkins' boy Dan'l is on fer th' welcom AD-

dress. He's a right peart little speaker.

Ez Petray is th' committee of one, again, t' bring in th' church crismus tree. Ez allus gets one a tip taller'n th' one they bring in at th' methodis church. An' then we allus try t' outshine th' methodis on th' string-popcorn decorations an' th' number of presents on an' under th' tree.

Come, if you can, an' help us figger out who's santy this year. (We'll be usin' th' same one they have over at th' methodis tree.)

Have a good crismus an' don't eat too much.

— Clabe Hankins

I must say it!

The big news . . .



Dr. Ashcraft

The big news of the recent Arkansas Baptist State Convention was not that we are hundreds of thousands of dollars better off, nor that we are attempting the biggest project in the history of Arkansas Baptists, nor that earnest efforts were made by the convention leaders to find a permanent solution to our fellowship problem, nor that our activities have inspired prophets to arise from the ranks of the editorial staff of Little Rock's morning newspaper.

The big news is that our good Baptists cared enough to bring over 2,000 more people to a personal experience with Christ than they did in an equally exciting year, 1970. Two thousand people are more people than live in many Arkansas towns, Beebe, for instance. All counted brought to Christ in 1971 exceeded the total population of Conway.

The churches of the Southern Baptist Convention baptize about 8,000 each Sunday, the equivalent of 16 churches of 500 members each, or 80 churches of 100 members each for every week of the year.

The baptisms of the Southern Baptist Convention for 1971 will equal the total population of Little Rock and North Little Rock with Fort Smith and Pine Bluff included. While all other major denominations are losing members and churches with marked, calculated regularity, we have good news.

Reaching people for Christ is good news to people who care. Others can be content with most anything for news. Arkansas has over 1,000 pastors of fulltime churches, 550 who are required to do secular work to supplement their budget needs. These 550 pastors never attend the state convention, evangelism con-

ference, or our general meetings.

This is why Jesse Reed takes regional evangelism clinics to them. We wish, however, more of these fine dedicated pastors to attend the annual, full-fledged Evangelism Conference. Those who work eight hours a day at a secular job and seek to do their clerical duties after work hours need the inspiration of the Evangelism Conference. Our big sin could be to under assess the importance of our smaller churches.

Eighty-five percent of our churches have 300 members or less, 70% have 200 members or less. About 1,000 churches are listed as rural or semi-rural churches. Only 119 Arkansas churches have a budget of \$50,000 or more.

What are Jesse Reed and Charles Ashcraft up to now? Just this, please bring as many of your laymen and women to our Evangelism Conference as you can but invite your neighbor pastor to ride with you this time. It will afford the gracious First Church people of Pine Bluff and their brilliant young pastor to have the experience of hosting more soul-minded Baptists than have ever been assembled in one place in Arkansas before.

We will not worry unduly about evaluations of the press on this conference knowing that it takes considerably more guts to reach a person for Christ than to sit on one's big, fat, overstuffed sofa and ponder the world situation.

Seeing the presence of the Lord Christ dancing in the eyes of a newborn convert helps us to be more content with our difficult but worthy trade. I wish to meet you at First Church in Pine Bluff, Jan. 24, at 1:45 p.m. There will be enough inspiration to go around.

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

The people speak

Lake Village Church clarifies position

Editor's note: The following statement has been released for publication by Pastor William Brock Watson of Lake Village Baptist Church, on behalf of the church.

In light of the recent adoption of the amended report from the Committee of 25, and fully recognizing that it is now in the constitution of the Arkansas Baptist Convention, the Lake Village Baptist Church of Lake Village, Ark., submits the following statement:

In a recent business session the Lake Village Baptist Church voted to remain in the Arkansas Baptist Convention continuing full support of the Cooperative Program and adopting the recommended goals as suggested by the Ouachita-Southern campaign fund drive.

The action was taken reaffirming the

Church's support of the Arkansas Baptist Convention; and, also, as an expression of confidence in the distinctive Baptist concept of the church as an autonomous body whose sole authority for faith and practice among Baptists is the Scriptures of the Old and New Testament.

Further action was taken reaffirming the Lake Village Baptist Church's position concerning baptism and open communion.

Role of the press

I heartily agree with your editorial "Why not cash in on the Baptist papers?" in the Nov. 11 *Newsmagazine*. The proposals made by Mr. Cooper are truly challenging and I am encouraged by his creative approach to boosting our effectiveness in missions. However, I support your views that we already have ready-made journals through which the

task of getting missions news and promotion into homes can be accomplished. I agree that "The Baptist state papers are still the best way to get the message out to Southern Baptists."

Several people have mentioned that you have been most cooperative in publishing any foreign mission items which they have sent to you. Thank you for this and for the news about our coming and going to Pakistan.

It is my hope that the circulation of the *Arkansas Baptist Newsmagazine* will be doubled and that increasingly you will be provided with missions materials which can be published.—W. Trueman Moore, Southern Baptist Missionary to Pakistan, 1517 South Houston Street, Ft. Smith, Ark. 72901

What? You haven't called Missions Hotline even once? 703 - 358-7975

Holston accepts Nashville pastorate

John Holston, pastor of Highland Hills Church, Texarkana, since Jan. 1, 1967, has resigned to accept the pastorate of First Church, Nashville.

Progress at Highland Hills included: Eastview Church was moved to a new four-acre location in eastern Texarkana and the name changed to Highland Hills. The first unit of a new plant was constructed. The building was equipped with the latest and most modern furnishings, one of the many being a new Baldwin organ.

In the nearly five years of Mr. Holston's ministry there 227 people were added to the fellowship, half by baptism, ranging in ages from six years to eighty.

The giving increased from \$250 per week to \$560 per week. As a part of this growth, the church purchased a three-bedroom, two-bath home as a parsonage.—Church Reporter



Ouachita President Daniel R. Grant (left), and Ben Elrod (center), OBU vice president for development, accept a check for \$1500 from Larry Rinehart, manager of the Arkadelphia Sears and Roebuck Store. The grant is part of \$7400 distributed to eight privately supported colleges and universities in Arkansas by the Sears, Roebuck Foundation.

Revivals

Freeman Heights, Berryville, Nov. 29-Dec. 5, Clarence Shell, evangelist, "Red" Johnson, song leader; 16 professions of faith, 14 for baptism. Keith Hamm, pastor.

Pine Bluff native gets Ft. Worth post



Mr. Boehning

Ft. Worth—Steve Boehning, a theology student at Southwestern Seminary here, has been named youth coordinator of Birchman Ave. Church.

Mr. Boehning, 22, is a native of Branby, Mo., and a graduate of Pine Bluff High School. He attended

Ouachita University, where he was president of the freshman class, and is a graduate of the University of Arkansas at Little Rock.

He was ordained to the ministry by Geyer Springs First Church, Little Rock, where he served as youth director. He also has served as music director for the Jack Hazelwood Evangelistic Team, was Interim Pastor at North Little Rock's Highway Church during the summer of 1971, and was associate activities director for the Baptist Student Union at the Baptist Medical Center in Little Rock.

He is married to the former Susan Kay Mitchell of Pine Bluff.

Woman's viewpoint Just one little smoke bomb

By Iris O'Neal Bowen



Mrs. Bowen

Soon little square buildings will show up along the highways and on store parking lots, with big, red letters advertising their wares; and the fireworks season will be upon us.

Bowen's Grocery has had its last go-round with fireworks! We used to sell them in the store, then because of insurance regulations, moved to the parking lot. Our youngest and the son of one of our clerks ran the last stand we had.

It was a cold, cold Saturday and our kids, bundled to the ears, huddled in the little unheated cubicle, opening the service window only when customers approached. They were warned that handling fireworks was a delicate business, and under no circumstances to light a match. But the day grew longer and colder and customers were scarce. Finally, one of

them decided it couldn't do any harm to light just one little smoke bomb. After all, it wasn't a firecracker, and all it could do was smoke a little.

So youngster lit his smoke bomb. The poor kids don't know what happened then, but soon fireworks were going off all over the place.

Our child, scared silly, cowered in a corner with her coat over her head while the other young clerk struggled in vain to get the door open. When it refused to budge, he grabbed our daughter and they came out through the service window, to the fire and noise of literally thousands of fire crackers, smoke bombs, roman candles and all the other novelties of the season.

We were more than fortunate that neither of them was hurt. There was a bit of singed crowning glory, and a scorched area or two on their coats. But the fireworks stand burned to the ground before an excited Saturday afternoon crowd and two hysterical kids.

But sometimes when it is a sore temptation to set off that little smoke bomb I could utter, I think of the day the fireworks stand burned down. And sometimes, when the fireworks stand burns down, I think back to the little smoke bomb I could have just as easily left cuddled in its little straw bed!

A Christmas appeal in behalf of our Arkansas Baptist Colleges

This is a special appeal to pastors and other leaders of churches which have not yet sent in their pledge cards in the Ouachita-Southern Higher Education Development campaign. We need your help in reaching \$3 million pledged by the end of this month. What better way to celebrate the advent of our Lord? Please send your church's pledge card today so that we can tally your pledge and notify our institutions of higher learning of your support.

Pledges to date total \$2,745,297.48, leaving only \$254,703 between where we are now and the \$3 million mark. Let us close this gap by Dec. 31 and be well on our way to reaching our over-all goal of \$4 million in the remaining period of the campaign.

Attaining a goal is always thrilling, but meeting needs of our young people for Christian higher education is even more thrilling. For the young people who pass through our Baptist colleges can be, as Adoniram Judson said, "the seedcorn of the earth."

Sixty-two churches in the Advance Division have pledged a total of \$1,857,355, and 165 churches in the General Division have pledged \$269,953.40 for a total pledged by churches to date of \$2,127,308.40. This, added to the previously reported special and area gifts in the amount of \$617,989, accounts for the grand total to date of \$2,745,297.40.

As we approach again this glorious Season when the birth of our Lord is commemorated, the members of the Steering Committee, Campaign Team and Staff join me in extending greetings to you and yours in the name of the Prince of Peace!

Sincerely,

Alvin (Bo) Huffman Jr.

Churches which have already made their pledges follow. Those marked by asterisks have met or exceeded their suggested goals. Others will be listed as reports are received.

ADVANCE CHURCH PLEDGES

Arkadelphia, First*
 Ashdown, First
 Augusta, First*
 Beech Street, Texarkana*
 Benton, First*
 Blytheville, First*
 Brinkley, First*
 Cabot, First*
 Calvary, Fort Smith
 Calvary, Little Rock*
 Calvary, N. Little Rock*
 Calvary, Texarkana
 Camden, First*
 Central, Jonesboro*
 Central, Magnolia*
 Crossett, First*
 Cullendale, First*
 DeQueen, First
 Dermott*
 Dumas, First*
 El Dorado, First*
 El Dorado, Second*
 Forest Highlands, LR*
 Forrest Park, Pine Bluff*
 Fort Smith, First*
 Geyer Springs, LR*
 Grand Avenue, Fort Smith*

Harrison, First*
 Heber Springs, First*
 Helena, First*
 Hot Springs, First*
 Hot Springs, Second*
 Immanuel, El Dorado*
 Immanuel, Little Rock*
 Immanuel, Pine Bluff*
 Jonesboro, First*
 Levy, North Little Rock*
 Lifeline, Little Rock*
 Markham Street, Little Rock*
 McGehee, First*
 Mena, First*
 Monticello, First
 Nettleton, First
 Osceola, First*
 Paragould, First*
 Park Hill, N. Little Rock*
 Piggott, First*
 Pike Avenue, N. Little Rock*
 Pine Bluff, First*
 Pulaski Heights, Little Rock*
 Rogers, First*
 Searcy, First*
 Sheridan, First*
 Springdale, First*
 Star City, First*
 Stuttgart, First*
 Walnut Ridge, First*
 Walnut St., Jonesboro*
 Warren, First*
 West Helena*
 West Memphis, First*
 West Side, El Dorado*

GENERAL CHURCH PLEDGES

Acorn, Mena*
 Alicia*
 Almyra, First*
 Antioch, Beebe*
 Antonine*
 Arbanna, Mt. View*
 Arkadelphia, Third
 Arkansas City*
 Atkins, First*
 Bakers Creek, Russellville*
 Beebe, First*
 Beech Street, Gurdon*
 Belleville*
 Belview, Melbourne
 Berryville*
 Bethany, Georgetown
 Bethel, Harrisburg*
 Bethel, Prescott*
 Black Rock, First*
 Booneville, First
 Bowman, Lake City*
 Calvary, Batesville*
 Calvary, Corning*
 Calvary, Harrisburg*
 Calvary, Huntsville*
 Calvary, Mena*
 Canfield*
 Carlisle, First*
 Casa, First
 Caudle Avenue, Springdale*
 Center Ridge, Heber Springs*
 Central, Mineral Springs*
 Chambers, Lonoke*
 Clear Lake, Blytheville
 College City, Walnut Ridge*
 Collins
 Corning, First*
 Coy*
 Crosby, First*
 Crossett, Second*
 Cushman*
 Dallas Avenue, Mena
 Danville, First*
 Dardanelle, First*
 Des Arc, First*
 DeValls Bluff, First
 Dover, First*
 Earle*
 East Point, Russellville*
 Eastside South, Cave City*
 Ebenezer, Warren*
 Egypt, Walnut Ridge*
 England, First*
 Eureka Springs, First
 Farmington, First*
 Fisher, First*
 Fitzgerald, Wynne*
 Flippin, First*
 Franklin
 Friendly Hope, Jonesboro*
 Garden Homes, Little Rock*
 Garfield, First*
 Good Hope, McCroy*
 Gould, First*
 Gravel Ridge, First*
 Greenfield, Harrisburg*
 Greenlee, Pine Bluff*
 Gregory
 Harmony Hill, Arkadelphia*
 Hatton*

Hector, First*
 Hermitage*
 Hickory Grove, Star City*
 Hopewell, Atkins*
 Hopewell, Corning*
 Humnoke, First*
 Humphrey*
 Immanuel, Fayetteville*
 Immanuel, Warren*
 Judsonia, First*
 Kensett, First*
 Knowles, Strong*
 Lake Village*
 Lakeshore Drive, Little Rock*
 Leachville, First*
 Lee Memorial, Pine Bluff*
 Lewisville, First
 London*
 Lonoke*
 Mammoth Springs, First
 Marvell, First*
 Melbourne, First*
 Mixon, Booneville*
 Monroe*
 Monte Ne, Rogers*
 Moreland, First*
 Moro*
 Mountain View, First*
 Mount Ida, First*
 Mount Moriah, Murfreesboro*
 Mount Olive, Heber Springs*
 Mount Pleasant, Montrose*
 Mount Zion, Concord*
 Murfreesboro, First*
 New Hope #1, Smithville
 New Hope, Eudora*
 New Hope, Pollard*
 New Providence, Leachville
 North Maple, Stuttgart*
 Northside, Monticello
 Ola, First*
 Pangburn, First
 Parkview, El Dorado
 Patterson*
 Petty's Chapel, Marianna
 Plainview*
 Pleasant Grove, Little Rock*
 Pleasant Hill, Bauxite*
 Pleasant Plains*
 Pleasant View, Russellville*
 Pottsville*
 Prescott, First*
 Quitman*
 Rector, First*
 Richwoods, Arkadelphia*
 Rison*
 Russellville, Second*
 Shannon Road, Pine Bluff*
 Shiloh Clay, Corning*
 Sonora, Springdale*
 South Fork, Gurdon
 Southside, Booneville
 Sparkman, First*
 Stamps, First*
 Sulphur City, Fayetteville
 Sulphur Springs, Big Fork*
 Sulphur Springs, Pine Bluff*
 Swifton
 Thornton, First*
 Tinsman, First
 Tipperary, Knobel*

Clarksville Baptist family is Farm Family of the Year

By the Editor

An Arkansas Baptist family from Johnson County—the Lloyd E. Yarbroughs of First Church, Clarksville—have been named Arkansas Farm Family of the Year.

The award was announced Dec. 10 at the Sheraton-Little Rock Motor Inn, Little Rock, at the annual awards luncheon, sponsored by the Arkansas Power & Light Co., and the Arkansas Press Association, in cooperation with the agricultural agencies of the state.

The Yarbroughs, operators of a 929-acre upland farm specializing in peach and apple production, had earlier been declared Farm Family of the Year for Johnson County and West Central District Farm Family of the Year.

Mr. Yarbrough, a Johnson county native, formerly served as sheriff of the county. He and his wife, Marie, have three daughters, Karen Anne, 15, of the home; Mrs. Linda Lou Looper, Russellville; and Mrs. Jan Beth Milam, Fayetteville. They have five grandchildren.

The Yarbroughs were chosen from families competing from a total of 71 counties.

As guest speaker at the awards luncheon, Governor Dale Bumpers said that agriculture and industry were about equally responsible for \$2 billion brought into Arkansas in 1969. Pointing out that the U.S. Census of 1970 revealed for the first time that more than half of the people of the state—51 percent—now live in urban communities, he said that the balance between city and country must be maintained. He suggested the way to safeguard this balance was to plan rural

development that would assure the same comforts, conveniences, and opportunities in the rural areas as found in the city.

The Yarbroughs raise seven varieties of peaches, extending the annual harvest from June 15 through Aug. 25. Local people, primarily high school and college students, are employed to harvest the fruit by hand.

Mrs. Yarbrough and her daughter Karen work in the grading and packing shed on the farm during the harvest seasons.

The Yarbroughs are active in community affairs. Mr. Yarbrough is a member of the board of directors of the Clarksville Chamber of Commerce, a member of the board of the annual peach festival, and president of the Lake Dardanelle Association. He is a past president and current board member of the Arkansas State Horticulture Society.

Mrs. Yarbrough is a member of the Mount Magazine Girl Scout Council and is now serving as neighborhood chairman of the Peachtree neighborhood.

Miss Yarbrough is a member of the Order of Rainbow for Girls, assistant leader of a junior Girl Scout troop, and a senior Girl Scout. She is a senior cheerleader at Clarksville High School and a member of the staff of the high school annual.

The cover



Governor Bumpers, right, awards the Arkansas Farm Family of the Year plaque to the Lloyd E. Yarbrough family, of Clarksville—Mr. and Mrs. Yarbrough and daughter Karen Anne.

Tuckerman, First
 Tupelo
 Tyler Street, Little Rock
 Tyronza, First*
 Union Avenue, Wynne*
 Vanderbilt Ave, West Memphis*
 Vandervoort, First*
 Vimy Ridge, Immanuel*
 Wakefield, First
 Waldron, First*
 Ward, First
 Watson*
 Watson Chapel, Pine Bluff*
 Wattensaw, Lonoke*
 West Fork*
 West Helena, Second*
 West Side, Little Rock
 Westside, Heber Springs*
 White Oak, Walnut Ridge*
 Whitton, Tyronza*
 Wilson, First*
 Wiseman
 Yellville, First*

Robert Bingham, James Sapp named to Home Mission Board key places

ATLANTA (BP)—Robert E. Bingham, Atlanta, and James Sapp, Washington, D.C., have been named to key positions on the executive staff of the Home Mission Board here.

Bingham will be executive assistant over the program services section of the agency, and Sapp, director of the Division of Communication.

Bingham, a native of Kansas City, currently is minister of education and administration at Wieuca Road Baptist Church, Atlanta. A member of the Home Mission Board of Directors since 1967, he currently is second vice president of the board.

Sapp, currently director of correlation services for the Baptist Joint Committee on Public Affairs in Washington, will succeed L. O. Griffith, who is retiring as director of the Division of Communication.

Both Sapp and Bingham assume their positions effective Jan. 1.

As executive assistant, Bingham will provide administrative supervision for the program services section in undergirding all the work of the board. His responsibilities also include providing staff leadership in public relations planning and furthering financial support.

A graduate of Kansas University,

Lawrence, Kan., he did graduate study at Furman University, Greenville, S.C., and at Union Seminary, New York City. Before coming to Wieuca Road Church, in 1960, he was minister of education at First Church, Greenville, S.C., and educational director at First Church, St. Joseph, Mo.

Sapp, a Tulsa, Okla., native, will direct and correlate the work of the Communication Division, which includes art services, editorial services, audio-visual services, library services, picture services, and missionary education.

Before joining the staff of the Baptist Joint Committee on Public Affairs, in 1964, Sapp was director of program development and promotion for the Southern Baptist Brotherhood Commission, Memphis. He was previously a staff member of the First Churches of Atlanta, Raleigh, N.C., Memphis, Columbia, S.C., and Austin, Tex.

A graduate of Oklahoma Baptist University, Shawnee, he has done additional studies at Duke University, Durham, N.C. He is an accredited member of the Public Relations Society of America and a charter member and past president of the Baptist Public Relations Association.

Two retirees honored by Home Board

ATLANTA (BP)—The Southern Baptist Home Mission Board paid tribute here to two of its division directors who are retiring at the end of the year after more than 35 years of service.

The board honored L. O. Griffith, director of the Division of Communication for the past 12 years and Geo. W. Cummins, director of the Division of Chaplaincy for the past 10 years.

Engraved plaques and resolutions of appreciation were presented to Griffith and Cummins during the board's administrative committee meeting here. Home Mission Board Executive Secretary Arthur B. Rutledge expressed appreciation for their "work and their devotion to Christ."

Church Training Look for us in '72



Mr. Davis

During 1972 the Church Training Department will promote its work in the *Arkansas Baptist Newsmagazine* nearly every week. Many times half a page, a page, or two pages will be used.

Look for Church Training news and

events for the year. Look for such things as a one-page spread in the Jan. 6 issue outlining the work of the department for the entire year and a two-page spread on Feb. 24 giving information about the Youth Convention.

Other subjects will include "Let's Get Ideas — and Use Them," "We Go to Individual Churches," "Growth is the Big Word," "More about the Achievement Guides," "More about the Drills and Tournaments," "Church Vocation Conference," "For Pastors, Deacons, and Church Secretaries," "Youth Week," etc.

By reading the Church Training column or page each week in the *Arkansas Baptist Newsmagazine* you can keep up with Church Training work in Arkansas.

Next week, look for some "M" Night reports. —Ralph W. Davis.

Missions

Gross named to new mission post



Mr. Gross

Robert L. Gross recently accepted a new position as director of Special Ministries for the Hope Association.

Mr. Gross, a native of Missouri, is jointly employed by the Home Mission Board, the Arkansas Baptist Convention, and the Hope As-

sociation. He will work under the supervision of Leo Hughes, superintendent of missions, Hope Association, but will have a general relationship with the Home Mission Board and the State Convention.

In this new assignment, Mr. Gross will have two major responsibilities: First, to develop a Christian witness to the more than 59,000 migrants who remain overnight in the Government Migrant Labor Camp just outside of Hope.

This will be a multiple ministry caring for both their physical and spiritual

needs. Such things as a playground for their children, films with a Christian impact, a place to repair their cars, tract and Bible distribution, and preaching services will be provided. A tract of land, directly across U.S. Highway 67 from the Labor Camp, has been leased, and a building to accommodate these ministries is to be erected.

Second, Mr. Gross will assist the churches of the association in developing special ministries. Such things as literacy work, day care centers, and home fellowship Bible study will be developed. The overall objective of these programs will be to alleviate human needs and to confront men with the message of Christ.

Mr. Gross holds a B.S. degree in education from Missouri University and a B.D. degree from Midwestern Baptist Seminary. He also attended William Jewell College and Central Baptist Seminary. He served in the Army in Korea as a clerk-typist in 1956-58, and was a stenographer with the Judge Advocate General's Section of the Eighth Army.

His previous experience includes serving as a teacher and coach in several schools in Missouri and pastor of Olive Branch Church and Antioch Church in Sedalia, Mo., and Peninsula Church,

Boonville, Mo. He comes to Arkansas after serving ten years in a similar position in a mission center in Albuquerque, N. M.

His wife is the former Barbara Ann Kyger. They have four children.

The work in Hope Association will begin in early 1972. — Byron Allen Jr., Moderator, Hope Association, and Gerald Trussell, Chairman, Missions Committee.

Appreciation for music at state convention



Mrs. Terrell

We wish to express our appreciation to the dedicated church musicians who shared their talents with us during the Arkansas Baptist State Convention. From the glowing words of appreciation expressed during the convention, we are sure we speak for each convention messenger. OUR THANKS TO THE FOLLOWING:

THE MUSIC MEN OF ARKANSAS — This great group opened the convention in a grand fashion. Approximately 40 of our men were able to participate.

BEVERLY TERRELL — This internationally known and appreciated soloist was a tremendous spiritual and music blessing to each of us.

ANITA BRYANT — Fantastic! What more can one say?

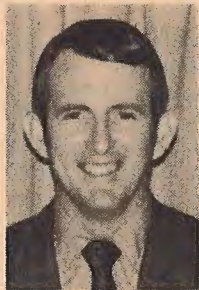
THE ACCOMPANISTS ADDED A SPIRIT TO THE CONVENTION WHICH COULD COME IN NO OTHER WAY.
ORGANIST — Miss Betty Marshall, Organist and music secretary, Second, Little Rock; **PIANIST** — Miss Pat Higgs, Professor of Piano, Southern Baptist College, Walnut Ridge; **TRUMPET TRIO** — James Feltenberger, minister of music, First, El Dorado, Clyde Snider, minister of music, First, Searcy, and Glynn Stewart, minister of music, Life Line, Little Rock.

THE COLLEGE GROUPS — They did a beautiful job Wednesday evening at Robinson Auditorium. **THE OUACHITA SYMPHONIC BAND** — Francis McBeth conducted in the place of Marvin Lawson, who was ill; **SOUTHERN BAPTIST COLLEGE CHOIR** — Carl Sewald, conductor; **OUACHITA SINGERS**—Charles Wright, Conductor.

SOLOISTS — So many of our churches are blessed with highly talented ministers of music. Those who sang solos for us fulfilled our highest expectations. . . Bill Canary, minister of music, First, Harrison, Franklin Haygood, minister of music, First, Mena, Charles Mayo, minister of music, First, Benton, and Jim Raymick, minister of music, Park Hill, North Little Rock.

OTHER MUSICAL GROUPS — These final groups were all very well received: Singing Men — the male chorus from

Mt. Carmel Church prospers, calls full-time staffer



Mr. Johnson

Mt. Carmel Church, Rt. 2, Cabot, William L. Duvall, pastor, has called Scott Johnson as minister of music and education.

Mr. Johnson is a native of Arkansas, a graduate of Ouachita, and was enrolled at Southwestern Seminary, Ft. Worth, when called to Mt. Carmel.

He formerly served with Park Place, Hot Springs; Lifeline and Tyler Street, Little Rock; and 2nd Church, Garland, Tex. He is married and he and his wife

Maedean have a daughter, Diane, age 10.

"May I 'brag' on God just a little bit?" writes Pastor Duvall of Mt. Carmel Church. "In my somewhat less than four years at Mt. Carmel, I have seen God use our people to grow from a part-time pastor to a full-time pastor and now to a full-time minister of music and education!"

"In this short span of time, we have received 142 by baptism and 111 by letter. Our offerings have increased in steps of \$10,000 per year and are up some 500%. Also, we have added a new educational building, and we have just moved into our new parsonage!"

Stewardship-CP

The joys of tithing

"I cannot remember a time in my life when I did not tithe," was the public testimony given by a physician friend of mine, Dr. Charles G. Rogers of Atlanta, Ga. Dr. Rogers is a faithful deacon, choir member, and steward, and is a living testimony to the naturalness of tithing when one is first committed to Christ.

I asked my friend to put in writing his testimony and this is what he wrote:

"Tithing for me has been just as natural and normal as have been many other elementary facts taught to me at a young age. As a depression baby, raised by a father who worked 365 days per year and a mother who took us to church while he worked, I was impressed very early by the value of money. Through early training in my church, I was taught that the giving of my tithe was as normal an obligation as the milk, light, and water bills.

"Through adolescence the giving of a dime from the dollar a day wages I earned became a burden at times, but was no more difficult than the giving of \$15 per month that I gave as a married intern with a wife and one child to support.

"God has always been good to me and now, as an obstetrician-gynecologist, the tenth that I owe God first surpasses many yearly salaries that I have earned, but is readily accepted as a minimum requirement. After this is paid, then any amount above the tithe is considered to be a gift, which I often feel is too small a favor to One who has done so much for me."—Roy F. Lewis, Secretary of Stewardship-Cooperative Program

Ouachita University, conducted by Ray Holcomb, Boys' quartet — First, Benton, Charles Mayo, director, and Trumpet duet — James Feltenberger and Clyde Snider.—Ural Clayton.

Evangelism

Noted Negro leader to open conference



Dr. Lockridge

Last year S. M. Lockridge, from San Diego, Calif., closed our Evangelism Conference with a message on "The Lordship of Jesus." It was one of the greatest messages that I have ever heard. We had had some great spiritual hours in the con-

ference but it seemed that a revival just spontaneously broke out during that service.

It will be our privilege to start the 1972 conference off with Dr. Lockridge bringing a message on "The Mission of the Church." After that message, Paul Meigs, former secretary of evangelism of the Florida Baptist Convention, will bring our Bible Study on "The Authority—Christ the Head." Executive Secretary Charles Ashcraft, of the Arkansas Baptist State Convention, will close the first session with, "The People of God."

The conference will start Monday afternoon, Jan. 24, at 1:45 and close at noon, Wednesday, Jan. 26. Everyone is welcome.

Many of our church members have the idea the Evangelism Conference is for preachers only. It is true that it is a great time of spiritual revival for our ministers, however, it will be a great spiritual feast for anyone who wants to come.

Please make our Evangelism Conference a matter of prayer.

I am cutting down the time on each session, but adding another session. —Jesse S. Reed, Director of Evangelism.

Group asks for conference on spiritual well-being of elderly

WASHINGTON (BP)—A group of religious leaders and lay persons from major denominations met in a special session during the White House Conference on Aging and agreed to ask the White House to call a national conference to deal specifically with the spiritual well-being of elderly persons.

Claiming that spiritual needs must be a prime consideration in all programs relating to the elderly, the special group studying the role of the religious community and the aging requested that such a meeting be called within two to five years to follow up the recent conference, the second to be held in a decade. The first convened in 1961.

Meeting in a five-hour session on a day devoted to the conference to "special concerns," the religious leaders spent most of their time discussing and passing recommendations to make directly to denominations and local churches.

A complete report of their session will be made available to religious groups, according to William C. Fitch, director of the National Council on the Aging, Washington, D. C. Fitch presided over the special session.

Among the recommendations to denominations, the group of about 100 voted to ask national religious bodies and other private agencies to make it "national policy" to provide inter-faith, multi-purpose community centers at the

local level.

In discussing such community centers, the conferees suggested that church facilities should be made available, for little or no fee, for day care for elderly persons, senior cooperatives, services such as meals on wheels, a wide range of medical services in which volunteers from the medical profession could be used, and for programs of continuing education.

"Dedicated, willing volunteers are available in greater numbers through religious bodies and private agencies more than from any other organizations," the group declared. "They should be motivated and involved."

In other recommendations, the conferees asked Congress for legislation that would deny tax exemption to religious and charitable organizations that discriminate in the admission to their programs of black persons and those of other minority groups.

The vote on this recommendation was strong, with some clergymen saying that it would help them in urging local congregations to change their policies.

The special session on the religious community and aging spent a large portion of the time discussing the need to change prevailing attitudes among church people toward aging and the aged person.

A clergyman who also is a government

employee with a federal agency on aging deplored the poor attitudes among ministers themselves toward elderly persons. Several persons spoke of the need for seminaries to offer more courses on gerontology, the study of problems of aging.

In another recommendation to the President—a suggestion directed more to religious institutions than to the government—the conferees asked that church-related educational institutions "be urged to provide a knowledge base for an understanding of the processes of aging, the characteristics and needs of older persons, and the implications of such knowledge for the fields of community practice."

Over and over in the five-hour meeting, spokesmen urged that churches help elderly individuals to remain in their own communities, if possible, instead of entering nursing homes.

"The institutional setting will not bring about spiritual well-being" as such, declared Herbert C. Lazenby, a minister and director of Senior Centers, Inc., Seattle, Wash.

Deaths

Mrs. Allie Moore Shields, 86, Lonoke, died Dec. 5. She was a charter member of the Brownsville Church.

Mrs. Mary Willis Weed, 102, North Little Rock, died Dec. 4. She was a member of First Church.

Roy M. Martin, 69, Benton, a retired city street department employee, died Dec. 5. He was a member of First Church.

Tommy Vinson, 54, Jonesboro, died Dec. 6. He was a drug salesman and a member of First Church.

Mrs. Dorothy Hughey, 57, Jonesboro, died Dec. 6. She was a member of First Church.

John P. Nelson, 81, North Little Rock, died Dec. 8. He was a retired landscaper and farmer and a member of Levy Church.

Gerald Foster Blalock, 48, Little Rock, a salesman, died Dec. 9. He was a member of Immanuel Church.

Henry Holt, 93, Harrison, died Dec. 2. He was a member of First Church.

Mrs. Fannie Norris, 77, Strong, died Dec. 4. She was a member of Strong Church.

MOSCOW (BP)—Alexander V. Karev, general secretary of the All-Union Council of Evangelical Christians-Baptists, died Nov. 24 at the age of 77. Tass, the Soviet news agency, cited a circulatory disorder of the brain as cause of death.

He was the second Russian Baptist leader to die in November. Sergei Timchenko, vice president of the All-Union Council, died Nov. 11.

Northwest Baptists resolve on race, church-state issues

YAKIMA, Wash. (BP)—During sessions described as "more like a revival than a convention," the Northwest Baptist Convention here adopted resolutions expressing regrets over the withdrawal of a Southern Baptist study unit on race relations, urging churches to reach all people regardless of race, and reaffirming church-state separation guarantees of the U.S. Constitution.

The convention also adopted a budget of \$349,950 and authorized a committee to make an in-depth study of the convention's constitution and recommend any changes the committee felt should be made. No guidelines were given the committee.

In resolutions, the convention expressed "regrets" concerning "an executive action of the Southern Baptist Sunday School Board in recalling 160,000 copies of the Church Training quarterly *Becoming* because it contained a picture of a black teenage boy talking with two white girls."

The convention's resolution claimed the action had prompted "an adverse

effect on the progress of good relationships between the races." It pointed out that "many churches and individuals of the Northwest are seeking to apply the gospel of our Lord Jesus Christ in a ministry of reconciliation and to help break down racial barriers."

The resolution concluded by affirming that the gospel is for people of all races and urging each local Southern Baptist church in the Oregon-Washington area to "reach all people in their respective communities."

Another resolution reaffirmed belief in, and commitment to, the Constitution of the United States and its protections guaranteeing separation of church and state through the First Amendment.

Observers described the convention as harmonious, saying the highest spiritual hour came with a dramatic presentation on the work of the convention and the churches during the past year.

Next year, the convention will meet in North Bend, Ore., Nov. 14-16.

American, Southern Baptists plan new consultations on aging

By Beth Hayworth

WASHINGTON (BP)—Fourteen Baptists, representing the American and Southern Baptist Conventions, met for dinner during the White House Conference on Aging and agreed to plan a joint conference to bring together workers in the two conventions who have special concerns for the aging.

At the suggestion of Don Crosby, a staff member of the Social Action Division of the Home Mission Society of the American Baptist Convention, a strategy session to make plans will be held in early 1972. Paul R. Adkins, secretary, the department of Christian social ministries of the Southern Baptist Home Mission Board, will help coordinate the plans.

At the dinner, presided over by W. L. Howse III of the Southern Baptist Christian Life Commission, the Baptist participants in the White House Conference on Aging shared reactions to the five-day meeting and their hopes for expanded church ministries in the field of aging.

The responsibility of religious groups to change attitudes toward elderly persons both in and out of the churches was a special concern.

"Our attitude about aging is terrible, and our attitude toward aging is terrible," declared Leonard Hill, managing editor of the *Baptist Program*, a publication of the Southern Baptist Executive Committee, Nashville.

"We are guilty of the sin of omission concerning the elderly," said John Bloskas, of the Southern Baptist Annuity Board, Dallas. Bloskas, suggesting that Baptists start referring to the aging as those from 40 and up, urged that denominations and churches plan extensive "pre-retirement advising" for persons in this age group.

Miss Violet Rudd, executive director of American Baptist Women, regretted that churches do not have more varied programs for aging persons. "We have an excellent variety of programs from birth to 20 years," Miss Rudd pointed out. "But from 20 years on it is the same in most churches."

"We need to develop pastors and people with a better attitude toward death," suggested William P. Harris, administrator of the Baptist Home in the District of Columbia and an officer in both the ABC and SBC associations of managers of homes for the aged. Harris expressed concern also that Baptist homes provide more community services for aging persons.

"Churches must do everything possible to help individuals maintain

their own household in the community," Harris urged. He pointed out that local churches need a "vigorous, aggressive program of giving information" and should provide counseling services to the aging on available community services.

Harris further urged that Baptists change their concept on homes for the aged from thinking that such places are "terminal" to accepting them as "rehabilitative."

Adkins, a specialist in the field who has taught a number of courses in the subject of gerontology, discussed the charge that many clergymen lack healthy attitudes toward elderly persons. He pointed out that a basic characteristic of elderly persons is loneliness. "We don't want to deal with this, so we reject it and them," Adkins observed.

Adkins suggested that Southern Baptists need "an active, aggressive program" to recruit young persons to careers in the field of aging.

Miss Adelle Carlson, a consultant in the adult section of the Church Training department of the Southern Baptist Sunday School Board, and Charles Oehring, a curriculum writer for the American Baptist Convention, agreed that more materials should be developed especially for and about the elderly. Such curricula could help change attitudes, they stated.

A number of Southern Baptist participants in the White House meeting expressed frustration over the lack of involvement of pastors and leadership from the denomination.

Rudy Sanchez, pastor of the First Mexican Baptist Church of Dallas, said he especially regretted that pastors were not informed of the meeting and were not present at the conference. He suggested that the denomination's Home Mission Board and the Christian Life Commission get information to pastors about future meetings of this sort.

Archie Ellis, former pastor of First Church, Columbia, S.C., and now director of the South Carolina Department of Public Welfare, suggested that pastors and denominational leaders must get involved on the local and state level in the commissions on aging. This is where the planning is being done, and this is where Baptist input can be made, he explained.

One state executive secretary, Searcy S. Garrison of the Georgia Baptist Convention, attended the White House Conference as an appointee of the

governor of that state. Garrison has been active in the Georgia Commission on Aging and participated in state meetings preparing for the national conference, which brought 3,500 delegates to the nation's capital.

Garrison described "agism" (a new word coined at the conference) as "a social problem of serious proportions." He praised the national conference as "a wholesome meeting" and said he expected "constructive legislation and creative programs of service to follow" from religious bodies, churches, private agencies and the government.

Garrison was the author of a resolution to offer employment opportunities without age discrimination. His recommendation, which was approved by a subsection of the conference, also proposed that limitations be removed on the amount a person can earn without reducing Social Security benefits.

Almost all those who attended the unofficial "Baptist caucus" at the White House Conference on Aging expressed the belief that was heard again and again in official sessions: if anything is done to change attitudes toward aging, the church must have a big part in doing it.

Spiritual well-being urged in total goal

WASHINGTON (BP)—Government and religious organizations should cooperate to assure that the spiritual well-being of all citizens be fulfilled, according to recommendations from the White House Conference on Aging here.

The conference section on "Spiritual Well-Being" declared that to provide for the physical, material and social needs of man apart from his spiritual needs "is to fail to understand both the meaning of God and the meaning of man."

The section further declared "that all policies, programs and activities recommended in a national policy on aging should be so developed that the spiritual well-being of all citizens should be fulfilled."

Recommendations from the section on "Spiritual Well-Being," one of 14 divisions of the White House meeting, will be presented to President Nixon shortly.

The scores of recommendations cover a wide range of issues relating to aging, from income, housing, nutrition and health to transportation and employment opportunities.

President Nixon addressed about 4,000 participants on the final day of the conference, promising to give "close, personal attention" to all the recommendations from the meeting.

This is the second White House Conference on Aging to be held. The first took place in 1961.

Alton Reed, who helped Baptists face retirement, does likewise

By Theo Sommerkamp

DALLAS (BP)—The man who has helped thousands of Southern Baptist Convention pastors and church and denominational employees prepare for retirement will retire himself next March 1.

R. Alton Reed, 65, president of the Southern Baptist Annuity Board here, began helping Baptists face retirement in 1953, when the organization he heads was known as the Relief and Annuity Board.

"I'm a great believer in preparing people for retirement," he said. "Not only am I looking forward to my retirement, I am anticipating it with great joy."

During 1971, Reed has worked closely with Darold H. Morgan, a former Dallas pastor, who is expected to succeed him as president. They have adjacent offices. Morgan is the board's senior vice president.

Reed has prepared himself personally for what he calls "my new plateau in life." A native of Texas, he plans to continue to live in Dallas.

"My heart's in the pioneer mission field," Reed observed, referring to geographical areas of the nation where

Southern Baptist work is comparatively new and small in numbers. "I feel I can help some of these churches solve their problems in finance and business administration," he said.

The retiring Annuity Board president also wants to resume some of the role he shed when he left the pastorate in 1947 to become a Baptist denominational worker.

"I'm going to visit in hospitals and nursing homes, calling on persons who don't have anyone else to come to see them," he said.

The fourth executive head of the Annuity Board, Reed administered the agency while it gained a solid financial footing. The board has altered its retirement income and has begun to give annuitants a bonus payment.

In 1971, according to Reed, the extra payment to annuitants has been almost 25 percent more than the amount required in their contracts.

This "thirteenth check," as it is often called, has been made possible by the financial security attained during Reed's administration, according to the board's historian.

Today the Annuity Board serves more

than 18,000 pastors and church workers with retirement plan coverage. Nearly 16,000 other accounts are held for employees of Baptist conventions, hospitals, children's homes and other agencies.

Assets of the board have grown tenfold during Reed's years with it—he started in 1953 as associate executive secretary and became executive secretary two years later. The title executive secretary was later changed to "president."

In 1953, there were only \$26.5 million assets. As of Sept. 30, 1971, they totalled \$281.6 million. The board has added programs in term life insurance and hospitalization coverage, while improving retirement benefits.

Reed might have become a career radio announcer and station manager, but events in his life convinced him God was calling him to preach, he recalled. At one point, he was preaching for a Dallas church on Sunday and handling programs for a Dallas radio station (KRLD) during the week.

In 1947, he left the full-time pastorate of Park Cities Church in Dallas to become secretary of radio and public relations work for the Baptist General Convention of Texas. He remained with the Texas convention until called by the Relief and Annuity Board.

Missionary Fite honored by HMB

ATLANTA (BP)—The Southern Baptist Home Mission Board presented a resolution of appreciation to former Cuba missionaries David and Margaret Fite, after Fite had recounted his experiences of imprisonment for three years in Cuba.

Now a professor at Southwestern Seminary, Ft. Worth, Fite, and his wife served under the board as missionaries to Cuba for nine years.

In 1965 Fite was imprisoned on charges of espionage and illegal currency exchange, by the Castro regime, along with his missionary father-in-law, Herbert Caudill. Fite was released in 1968 and returned to the United States in 1969.

"Now that I look back on it, I believe the reason our church in Havana didn't grow very much was that we were like cranes, stretching out our necks and picking out the people from different communities," Fite recalled. "But we need to realize the potential of the community on the human level and reach out in our own community."

Fite told the board's directors, staff and personnel that Christians are bound together in a human as well as divine community.



REED SETS RETIREMENT—An Airstream trailer will be a retirement companion of R. Alton Reed of Dallas, who steps down, March 1, as president of the Annuity Board. He and Mrs. Reed have used the trailer from time to time as he drove to meet speaking engagements for the Annuity Board. Reed is interested during retirement in counseling churches in pioneer mission areas on matters of finance and business administration. (BP Photo by John Bloskas)

750,000 gift for Southwestern Seminary

FT. WORTH (BP)—The board of trustees for Southwestern Seminary meeting here for semi-annual session heard reports on the seminary's work, including announcement of a \$750,000 gift.

The \$750,000 contribution is the largest single gift in the history of the seminary, according to Robert E. Naylor, president of the seminary.

A friend of the seminary, who asked that the name of the donor not be disclosed, made the contribution.

Income from the fund has been designated to be used exclusively to pay the cost of construction of a children's building, including its equipment and furnishings. The building is to be named the Goldia D. and Robert E. Naylor Children's Building.

The board voted to request Assistant to the President John Earl Seelig to reconsider his resignation and to remain on the seminary staff. Seelig had earlier announced his resignation to accept a position as administrative assistant to the president of First Worth Corp., here. In response to the board's request, Seelig said that he would remain with the seminary.

Three faculty members were granted faculty tenure: John J. Kiwiet, professor of historical theology; Farrar Patterson, assistant professor of preaching; and Larry L. Walker, assistant professor of Old Testament. Jay N. (Boo) Heflin, instructor in Old Testament, was given faculty status and elevated to the position of assistant professor. (Dr. Heflin is a son of Mr. and Mrs. Jay Heflin, Little Rock.)

The board's building committee reported that four buildings, with 32 units, in the J. Howard Williams Student Village, in addition to a new home for the president, were nearing completion. Occupancy of the student housing units is anticipated for the spring semester.

Building projects for the near future include a children's building, renovation of Price Hall, and a physical fitness building. A complete campus plan for future expansion will be presented during the March trustees' meeting, the committee reported.

Trustees voted to participate in an urban strategy program adopted in October by the Baptist General Convention of Texas by providing professors, facilities and library resources. The state-wide effort stresses evangelism, church growth, and development of training and support programs for churches to minister more effectively in urban areas.

Smith, the new chairman of the board and also chairman of the faculty and curriculum committee, gave a progress report on the new doctor of ministry

SBC Cooperative Program gifts up 5.7% for year

NASHVILLE (BP)—An increase of 9.44 percent in giving through the Southern Baptist Convention Cooperative Program unified budget during the month of November helped to boost contributions through the Cooperative Program to an increase of nearly \$1.5 million over gifts for the same 11-month period in 1970.

Mission gifts through the unified budget plan increased by 5.75 percent for the period January-November, 1971, over the similar period in 1970, according to a monthly financial statement prepared here by the Southern Baptist Convention Executive Committee.

Cooperative Program contributions for the 11-month period reached \$27.3 million in November, compared to \$25.8 million during the same period of 1970, the report indicated.

Porter W. Routh, executive secretary of the Executive Committee, said that if present giving rates continued during the month of December, the denomination would end the year with gifts exceeding the \$29.1 million operating budget, and paying about \$500,000 on the capital needs section of the budget.

This would leave the denomination about \$1.5 million short of the \$2 million needed for capital needs. The 1971 budget includes \$29.1 million in operating funds, \$932,927 in capital needs not paid in 1970, plus \$1,050,000 in capital needs budgeted for 1971.

Routh said that in order to pay the entire budget needs of \$31.1 million, Cooperative Program

contributions must increase 11.48 percent over the 1970 level of giving. For the first 11 months, the average increase was 5.75 percent.

In addition to the \$27.3 million in Cooperative Program contributions, Southern Baptists have given \$23.5 million in designated gifts to specific mission causes during the first 11 months of the year.

Designated gifts were up nearly \$1.5 million, or 6.79 percent, compared to the \$22 million in designations given during the first 11 months of 1970.

The combined Cooperative Program and designated gifts for the year surpassed the \$50 million mark and exceeded in 11 months what Southern Baptists gave in combined world missions contributions for the entire year of 1970.

During 11 months of 1971, the combined Cooperative Program and designated gifts totalled \$50.9 million. During 12 months of 1970, the total was \$50.2 million, an increase of \$500,000.

Of the \$50.9 million total, \$31.6 million has been distributed to support the work of the Southern Baptist Foreign Mission Board, and \$10.7 million has gone to support Home Mission Board programs in the USA. Financial support is also provided to six Southern Baptist seminaries and 15 other Baptist causes, organizations and agencies.

The total figure does not include amounts given to support local and state-wide Baptist mission efforts, but only funds allocated to national and world-wide Southern Baptist causes.

degree to be initiated in the fall of 1972. Specific recommendations on the degree will be presented in March, he said.

In announcing the \$750,000 gift, Naylor said that upon completion of the construction on the new children's building, any remaining funds would become permanent endowment for the seminary. Earnings from the endowment would be undesignated income.

Estimated cost of the new children's building is \$500,000, with construction anticipated to begin in 1972. Preston Geren Architects are drawing plans for the building.

The building will provide modern

nursery facilities, day school, and kindergarten programs for pre-school children of seminary families. A laboratory for students as a clinical and research training center in childhood religious education will be the major function of the building.

Evangelists die in tidal wave

NELLORE, India (BP)—Twenty-one traveling Baptist evangelists perished with 30,000 residents of Chandpara near Nellore when tidal waves swept the city recently. All were affiliated with the Seventh Day Baptist Conference of India.

67-year-old missionary leads Knox County Baptist Association

By Sandy Simmons



Lawrence Trivette, superintendent of missions for Knox County, Tenn., talks with Jim Pope, director of the association's Baptist Center, which ministers to a huge, integrated low-rent housing complex in Knoxville. (HMB Photo)

Lawrence Trivette has worked in the valley area of Knox County, Tenn., for the past 27 years. The vigorous, white-haired 67-year-old has served as superintendent of missions possibly longer than any other man in the Southern Baptist Convention.

Much of Knox County's 500 square miles is occupied by Knoxville, an expanding city where three out of five people are Baptists.

Trivette keeps an eye on the 150 Southern Baptist churches in the area, in addition to the association's involvement in juvenile rehabilitation, urban mission center, campus Baptist Student Union, cooperation with National Baptists and summer camp programs at Ridgecrest and the associational Camp Ba Yo Ca.

"This association has done a good job looking at its needs and establishing its own programs, rather than following suggested programs, whether they are needed or not," Lloyd Corder, director of the Board's Associational Services, said. "We encourage this type of planning through metropolitan mission strategy."

Trivette is responsible for a majority of the mission ministries in the Knoxville area. When he went to the city in 1944, the closest thing to a superintendent of missions Knox County had ever had was an associational evangelist in the early 1920's. Having an associational missionary was as new to the Knoxville

Baptists as Knox County was to Lawrence Trivette.

Eventually Trivette's attention turned to the juvenile courts in the county. There was no real format for juvenile rehabilitation within denominational associational work. So Trivette planned a week-long juvenile rehabilitation camp. Now each year about 200 youth attend camp.

The associational camp began for the juvenile rehabilitation program, but is now used for other associational activities. It has 14 cottages on a lakefront. The association also maintains a lodge and annex, which houses 190 people, at Ridgecrest Baptist Assembly.

The association sponsors a Baptist center that ministers to the tots through senior citizens of Western Heights, an integrated low-rent housing complex of 645 apartments.

The association offices began as a rescue mission—there was preaching every night and food baskets to give away, especially at Thanksgiving and Christmas. In 1956, the office was moved to its present location and the rescue mission ceased.

"But there isn't a day that passes that we don't have from five to 15 people stop in wanting food, from broken homes and such," Trivette said. The building houses a mission station, administration offices, clothing distribution and a Tuesday-night Bible study:

Last summer the Knox County Association instigated Project 10, which involved a local college student in ten churches in the area. Pay was provided jointly by the association and the churches involved. Trivette's goal was to involve ten churches in the summer mission program.

"I went to 26 different churches, talking to pastors," he recalls. "I ended up with 13 churches instead of 10. Three had to foot their own bill. Two Negro churches also got involved," he said. "What has grown out of this is that Carson-Newman (a Baptist four-year college in Jefferson City, Tenn.) has set up a two-hour course of academic credit for summer workers.

"Both the associations and the Baptist Home Mission Board should re-examine the potential for associational-supported summer missionaries," Trivette feels. "Where the Board can place one summer worker, I can place three."

He firmly believes in training men and women within the association. "If a person is good enough to be a church's Sunday School superintendent, he is good enough to be an associational consultant," Trivette said. "We would have to have denominational leaders visit every week in order to meet the need for training, but if we have them visit once, perhaps for a week, and train local lay men and women to be consultants in a specialized area, we can meet the needs through local talent."

Including Wednesday night prayer services, Bible and mission studies and Sundays, Trivette is in about 80 churches a year, and that "keeps me jumpin'." Committees and the associational staff of 12 initiates the mission work of the association. Then the churches become involved. "In a year's time we'll have about 75 churches who become active in some kind of mission project," Trivette concludes.

Trivette boasts that the staff totals more than 110 years of employment in the Knox County, associational work. His own record is the longest—27 years.

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Church raises \$100,000 in foreign missions push

HOUSTON (BP)—First Church here has raised more than \$100,000 for foreign missions causes through what was billed as "the world's first mission telethon."

The missions effort, a part of Southern Baptist's annual Lottie Moon Offering for foreign missions, was attributed by the church's pastor, John Bisagno, with encouraging "almost every Baptist church in Houston to set a higher goal than ever before. It's climatized our community," he said.

First Church spearheaded a city-wide missions appeal, Operation HIM (Houston Involved in Missions). Three 90-minute programs featuring missionaries, well-known Christian musicians and the church's choirs and orchestra were broadcast live from Houston Baptist College for three nights on KHTV, Channel 39. People were invited to call in their pledges.

"The live broadcasts," said Bisagno, "let Houstonians see the missionaries and hear them describe the needs of the people they serve."

Beforehand, teenagers with identification from the church went

door-to-door, raising more than \$10,000 for missions. Also, a team of men from the church, called "the 12 disciples," contacted Houston businessmen for gifts.

"The public in general received us very well," said Bisagno.

He described the final minutes of the last broadcast as "the most exciting of my life." The offering was still about \$10,000 short of the \$100,000 goal when the movement started snowballing. People kept calling in their pledges. The television station carried the program overtime, and before it was over, gifts had reached \$104,667.

Five days after the final telecast, the church had counted \$84,370 in cash payments on the pledges.

Church leaders hope the offering will reach at least \$118,000, so they can send \$100,000 above expenses of the effort for foreign missions.

Contributions in the Houston telethon came from a broad cross-section of people, including one American couple in Arabia who gave \$200 after reading about the telethon in a church publication. Several persons

described by church officials as "near poverty stricken" contributed, including one who gave \$5 from \$11 saved to buy a washing machine.

Meanwhile, in Joplin, Mo., the First Baptist Church sponsored a similar telethon to raise money from the general public.

An editorial in the *Illinois Baptist* questioned whether a Baptist church should seek to raise money from the general public.

"No doubt this will raise a lot of money for the Lottie Moon offering," said the *Illinois Baptist* editorial. "But what about our emphasis through the years on Baptists not going afield for financial help? Because a method is successful, does this justify its use? the editorial asked.

Bisagno, however, was optimistic about the use of prime time television to raise mission funds. The church is considering a goal of \$250,000 next year, and by 1976, they hope to raise \$1 million at Christmas time for missions around the world.



- The president of the country's largest mutual fund manager says his company will not knowingly invest in corporations that flout efforts to halt pollution. Hamer H. Budge, president of Investors Diversified Services, Minneapolis, said the six "IDS Group" of mutual funds, with assets of \$6.6 billion, decided that corporations that ignore the law and the demands of society to reduce pollution won't be good investments in the long run. The boards of the six funds adopted this position as formal policy recently. Budge explained, "We believe that companies that persist in practices that are destructive of the environment cannot be considered well-managed, nor are they likely to remain profitable. It is our feeling that it is the obligation of a company to conduct itself as a good citizen and that there is really no basic conflict between a corporation's social responsibility and its long-term profitability."

(Chicago Daily News, Nov. 18, 1971)



MEAD PAPER AWARD—Ronald Fiehrer (right) of the Mead Paper Company presents the "Mead Award of Merit" to James L. Sullivan (center), executive secretary-treasurer of the Southern Baptist Sunday School Board, Nashville, and W. O. Thomason, director of the board's book store division. Presented for the 1972 Baptist Book Store Catalog, the award is given in recognition of excellence in graphic arts communication, for excellence in design, illustration, photography, printing and the overall ability to communicate. The citation represents recognition among several hundred entries in the competition during August, 1971.

Church 'profits' case seen as possible legal landmark

By W. Barry Garrett

WASHINGTON (BP)—A case that could have a wide effect on tax exemption for churches has been argued before the U.S. Supreme Court and awaits a decision possibly early in 1972.

Two Florida taxpayers, Florence Diffenderfer and Nishan Paul, challenged the tax exemption allowed by Florida law on the parking lot of Central Baptist Church, Miami.

Both a three-judge district court in Florida and the Florida Supreme Court ruled that the tax exemption for Central Church's parking lot is allowable under Florida law and the U.S. Constitution. The case was appealed to the U.S. Supreme Court, which agreed in March of this year to hear the case. It was argued before the high court on Dec. 6.

The parking lot owned by and adjacent to Central Church is used for parking purposes for the church and its activities. In addition, during the week the church rents approximately 290 parking spaces to people coming into the surrounding business areas. The income derived from the parking lot is used by the church for religious and educational purposes.

The church has been involved in court cases since 1965 in attempts to place the parking lot on the tax rolls.

The Baptist parking lot case could become a landmark decision affecting a broad area of tax exemption for churches, or it could fade into insignificance, depending on the decision of the Supreme Court.

For instance, Diffenderfer and Paul contend that this is the case of a commercial parking lot owned and operated by Central Church for profit. They further contend that the use to which the profits are put is of no significance in the tax status of the property.

The question that arises, according to Diffenderfer and Paul, is this: "Do the First and Fourteenth Amendments to the U.S. Constitution forbid governmental tax exemption to extend to church-owned commercial enterprises?"

Denies 'enterprise'

On the other hand, Central Church denies that its parking lot is a commercial enterprise and holds that the questions raised by the appellants are not the proper questions to be considered by the Supreme Court.

The church claims that the property involved is a parking area that is both contiguous with the church and a functional, physical, essential and

necessary part of the overall facilities of the church.

The questions that the court should decide, according to the church, are: May a state include churches on an equal footing with other charitable nonprofit organizations for tax exemption purposes, and may a state exempt from taxation property owned by such organizations if it is indispensable and used every day for their exempt purposes and, partially during the business hours of the week, for production of income to be used for tax exempt purposes?

The case is further complicated by the repeal of the Florida law under which the case originally arose and enactment of new legislation that affects tax exempt property.

The attorney general of the state of Florida filed a suggestion with the Supreme Court in this case in which he stated that a decision by the court would be "substantially inapplicable to the future administration of the Florida law in this area."

The attorney general further said that a decision by the Supreme Court would be "without practical effect" because Florida law prohibits the collection of back assessments in a case like this. Therefore, he said, the case should be ruled moot.

Big legal talent

A number of interesting "twists" have developed in the Baptist parking lot case. Originally, its significance did not extend beyond the bounds of a local tax case. But when it was accepted by the U.S. Supreme Court, Florence Diffenderfer employed Leo Pfeffer, the renowned church-state attorney, from New York, in addition to Howard J. Hollander, a Miami lawyer.

On the other hand, Attorney Herbert S. Sawyer, who represents Central Church, asked Charles M. Whelan to assist him in defending the church before the Supreme Court.

Catholic aids Baptists

Father Whelan is one of the editors of *America Magazine*, a National Catholic public affairs publication. He is also a professor at Fordham Law School and a specialist in church-state matters. So far as is known, this is the first time a Catholic priest orally has argued a case before the Supreme Court. It is interesting that he defended a Baptist church.

In addition, Americans United for Separation of Church and State filed an amicus brief against the position taken by Central Church. (Central Church is a

member of Americans United, and its pastor, Conrad Willard, is a long-time supporter of the organization.)

In spite of its connection with the church, Americans United took the position advocated by Diffenderfer and Paul against the church. It takes the position that commercial enterprises owned by churches should not be tax exempt.

Other income producing activities of churches that might be affected by a ruling of the Supreme Court that the Central Church parking lot should be taxed could include passive income, income such as dividends, interest, etc., income from picnics, dinners, dances, bazaars, pew rents and seat-offerings.

Baptists up support for Bible Society

NASHVILLE (BP)—Meeting at the Southern Baptist Convention Building here, the American Bible Society's Advisory Council heard reports on the society's efforts in translating and distributing the scriptures, and lagging financial support among most denominations.

Southern Baptist Convention support, however, had increased during the 10-month period, with \$189,042 contributed to the Bible Society, an increase of nearly \$5,000 over last year's receipts.

Suit filed over Texas hospital act

HOUSTON (BP)—A suit has been filed by a member of Baptist Temple Church here to halt the release of the Baptist Memorial Hospital System of Houston from Texas Baptist ownership.

J. B. Bumgardner, operator of a ready-mix cement business in Houston, said fellow Baptists had encouraged him in filing the suit.

Bumgardner's plea for a temporary injunction will be heard in the 125th District Court on Dec. 13. Judge Lewis Dickson denied a restraining order, which if granted, would have been in effect until the temporary injunction hearing on that date.

At the annual Baptist General Convention of Texas in Houston Oct. 28, Bumgardner spoke against releasing the system, which includes four hospitals and related facilities. However, messengers voted to give Baptist Memorial independent status shortly after they had turned down a hospital study committee's request to permit their institutions to accept federal grants and loans.

It was the second major effort in five years to alter the Convention's traditional stand against federal funding for its institutions.

Mississippi Convention plans new assembly, commends board

JACKSON, Miss. (BP)—The Mississippi Baptist Convention voted here to build a new assembly to replace one destroyed by Hurricane Camille two years ago, commended the Southern Baptist Sunday School Board and its executive secretary "for the excellent manner in which they are performing their duties," and adopted statements on gambling and the so-called prayer amendment.

The resolution commending the Sunday School Board in general terms was adopted instead of a much stronger resolution submitted by a Jackson pastor specifically endorsing and commending the board for revising a unit on race relations in a church training quarterly for teenagers.

By a vote of 365 to 218, the convention's messengers approved a two-year study by its assemblies committee which had recommended that the convention re-establish its assemblies program and construct \$2.5 million assembly at Gulfshore Baptist Assembly grounds, Pass Christian, Miss.

The report called for construction on the new assembly to begin as soon as the

necessary funds are available in accordance with constitutional requirements. About \$500,000, most of it from insurance settlements on damage to Gulfshore Assembly following Hurricane Camille, is now in hand.

Debate on the issue was described as "mild" and centered mostly around proposed location of the new assembly.

In another action, the convention approved the report of its resolutions committee commending "the Sunday School Board (of the SBC) and its executive secretary, Dr. James L. Sullivan, for the excellent manner in which they are performing their duties."

Earlier, David T. Cranford, pastor of Southern Hills Church in Jackson, had introduced a resolution commending Sullivan and the board specifically for revising the quarterly, *Becoming*, "so as to deal with the question of race relations in a more responsible and redemptive manner." Cranford's resolution by procedure was referred automatically to the resolutions committee.

In making the committee's report, Chairman John McCall, pastor of First Church, Vicksburg, Miss., said that the committee had not seen the quarterly in question, and that the decision to revise it was "an executive, editorial and administrative one," which could not adequately be dealt with by the convention.

The Mississippi convention is the only one of the 32 Baptist state conventions meeting during October and November which has commended the board. Six state conventions have adopted resolutions expressing regret over the board's action.

Statements submitted by the convention's Christian Action Commission on gambling and on the prayer amendment were also approved.

The convention commended Governor-elect Bill Waller for his strong stand against legalized gambling and expressed approval of the defeat of the prayer amendment in the U. S. House of Representatives.

In other action, the convention adopted a record budget of \$4.6 million, an increase of \$335,000 over the 1971 budget. The total includes an operating and capital needs section of \$4.3 million, plus a \$300,000 "advance section" to be distributed to designated causes after the base budget is met. In the operating section, \$1.3 million, or 31 percent, is allocated to Southern Baptist world mission causes.

In the report of the convention's Education Commission, chairman Harold Kitchings of Kosciusko, Miss., said that a year-long study by his commission of charges made last year of alleged "immoral conditions" on the campuses of four Baptist schools were entirely false.

The report declared that the "charges were unwarranted, indefensible, and detrimental to the image our colleges are entitled to possess." The commission was requested to study the charges made last year during the convention by Herschel Markham, a messenger from Collins, Miss.

Re-elected to a second term as president of the convention was Glenn Perry, a businessman from Philadelphia, Miss. Next year the convention will meet at First Church, Jackson, Nov. 14-16.

About people _____

J. D. (Sonny) Dennis has joined the staff of the Baptist Children's Homes of North Carolina, Thomasville, as an officer in public relations, communications, and news, according to W. R. Wagoner, president of the homes.

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Shepherds then and now

By Thelma C. Carter



Shepherds today in the plains below Bethlehem guard their flocks in much the same way shepherds did in ancient times. Many of these shepherds dress as they did in Bible times. They still wear a long cloak of handloomed wool, which gives them protection from rain, snow, dew, and sun. Under the cloak is a simple, straight tunic. Their headgear is a veil, made by folding a square yard of anything from toweling to silk. It is held close to the head with a coil of goat's hair.

These men still wear a girdle of folded cloth whose slits make pockets for coins. The slits also hold pebbles, which the shepherds toss to get the attention of the sheep. The men carry a scrip, which is a pouch for food.

Shepherds also carry the usual three-foot long rod. Sometimes it is studded with nails to drive off the enemies of the sheep. The rod is straight and heavy.

The picture is unforgettable if one sees a shepherd as he strides off in front of his sheep, leading them across dangerous roads to still waters and guiding them along deep gullies to a safe grazing place.

Most shepherds live in the small villages near Jerusalem and Bethlehem. Some are nomads, wandering here and there with no permanent home.

The Shepherds look forward to the Christmas Eve celebrations held in Jerusalem. They are a colorful people, happy to take part in Christmas activities and to meet and visit with their friends.

A Christmas serenade

By Vincent Edwards

Many years ago, an exchange of music took place between two armies at war during the Christmas season. It happened on Christmas Eve, in 1870, when the Prussian soldiers were at the very gates of Paris.

The French Army was on one side of the river Seine. The Germans were on the other side. From time to time there was firing whenever an enemy became careless and showed himself above the breastworks.

In one of the French outposts, there was stationed a young man, Henri Regnault. He was a brilliant artist, but he had given up his work to go to the defense of his country.

On Christmas Eve, the members of Regnault's platoon thought they had never seen drearier weather. It was dismal and cold. To make the men even more uncomfortable, a wet snow was falling. Only the exchange of fire between the two armies broke the stillness.

Suddenly a church bell in the nearby suburb of Suresnes began to toll the hour. Then a soldier spoke up in the most gloomy tone.

"That's midnight. And it's Christmas. But what a Christmas for all of us!"

Regnault said nothing, but he must have been deeply stirred. It came over him what Christmas really meant to mankind.

Before his comrades could stop him, he climbed on top of the barricade. Enemy bullets spattered around him, but he paid no heed. He began to sing.

His fine baritone voice rose in a favorite French hymn of Christmas, "O Holy Night" by Adolphe Adam:

"O holy night;

The stars are brightly shining;

It is the night of the dear Saviour's birth."

His words carried far into the darkness. They must have been clearly heard by the Germans in their trenches across

the Seine.

Somehow his song carried a different kind of challenge to the enemy. It bore the everlasting message of "Peace on earth, good will toward men." No matter how much hatred, violence, and death were on earth, there would still be beauty and love—so the music told.

When Regnault finished his song, he discovered that a lull had come in the shooting. A silence hung over the whole area. His comrades had stopped fighting to listen to him—and so had the enemy.

Then across the river, another voice rose in the night. A young German soldier was singing the favorite Christmas hymn of his native land:

"Silent night, holy night,

All is calm, all is bright

Round yon Virgin Mother and child!

Holy Infant so tender and mild."

As the words went out into the darkness, the French listened as respectfully as their enemies had listened to Regnault. A solemn stillness rested over both battle lines on this memorable night.

When the singer's voice finally died away, the silence lingered for several minutes. It seemed like a reverent hush, commemorating some holy occasion.

Then all too soon, the rattle of musketry was taken up once more by both armies.

Not long after this, a bullet found its mark, and Henri Regnault gave his life for his country. When he fell, France lost one of her most promising artists and one of her most lovable sons.

As long as his comrades in arms lived, they never forgot how the young Frenchman's sweet, noble nature came out in that song he sang on the banks of the Seine on Christmas Eve.

Missionaries gather in Dacca as Indo-Pakistani war mounts

RICHMOND (BP)—Southern Baptist missionaries in East Pakistan have gathered at the mission compound in Dacca as hostilities mount between the armed forces of India and Pakistan.

Missionaries now in East Pakistan are the James F. McKinleys (Ky.), the Troy C. Bennetts (N.C. and Va.), and the Thomas E. Thurmans (Miss.).

J. Howard Teel (Ala.) arrived in Dacca on Nov. 26, but his family is staying in Bangkok, Thailand. John D. Freeman (Tex.), missionary to Thailand, arrived in Dacca on Dec. 3 to visit the McKinleys and help in any way possible. He was later unable to leave.

John D. Hughey, the Southern Baptist Foreign Mission Board's secretary for Europe and the Middle East, received information on the missionaries' whereabouts from William W. Marshall, field representative for the Middle East, on Dec. 6.

Marshall, in Dacca from Dec. 2 to Dec. 4, was evacuated to Karachi, West Pakistan, and then to Teheran, Iran. From his home in Cyprus, he reported that there had been no bombings in Dacca up until the time he left.

East Pakistan has been torn by civil strife since last March when clashes erupted between troops of the West Pakistani-dominated government and supporters of an independent Bengali state, Bangla Desh.

In early December, India, long-time enemy of Pakistan, openly accused Pakistan of "a new kind of aggression" by forcing millions of refugees into India. By Dec. 6, India had formally recognized the secessionist government of Bangla Desh as the government of East Pakistan, and full-scale attacks were underway.

Currently only one missionary couple and three journeymen are working in India; they are all located in Bangalore, far removed from the scene of any fighting. Those missionaries are Dr. and Mrs. Richard H. Hellinger (Fla.), Geri Sullivan (Miss.), Cindy Huffman (Fla.), and Marilyn Hatcher (Tex.).

Three other couples are assigned to India but are not in the country.

Marshall told Hughey that all the missionaries were fine although they were tense and tired. All had moved into the mission compound in Dacca, he said, except possibly Thurman and Teel. They had planned to leave Dec. 5 for a three-day trip to Faridpur. Hughey and Marshall agreed that in view of the turn of events, the trip had probably not been made.

Marshall said that missionaries were regularly keeping in touch with the American consulate and the 40 to 50

other Americans in Dacca.

A U.S. State Department spokesman told Hughey that an evacuation flight had gotten within 30 miles of Dacca on the morning of Dec. 6 when the Pakistani army asked that it be called off due to damage to the Dacca airport.

A second United Nations evacuation flight attempting to reach the airstrip in Dacca was thwarted Dec. 7 when a four-hour, cease-fire went unheeded.

According to Hughey, Southern Baptist missionaries remaining in Dacca probably would have no means other than the United Nations flight of being evacuated at this time.

Hughey added that he and Baker J. Cauthen, the board's executive secretary, had sent a cable late Dec. 6 to the missionaries in Dacca, advising them to consider evacuation if possible.

Marshall said the missionaries have a two-to-three-week food and fuel supply. The gasoline supply is already exhausted in Dacca, he said, and other fuel would probably be gone within a few days.

If the missionaries do decide to leave East Pakistan, Marshall continued, they will want to do so all together and not one by one.

In a letter dated Nov. 6, Thurman had reported resuming work on a limited scale at the Christian Industrial Center in Faridpur. No new students had been accepted for the year, but 14 of last year's class of 35 returned to complete work lost during the last session.

Although greatly limited in their work since fighting began last March, the missionaries have continued to act as friends and counsellors to individuals and through the Pakistan Baptist Churches which continue to function, Hughey said. "This has been their primary reason for remaining," he added.

Three of the four missionary families assigned to East Pakistan do not have re-entry permits, Hughey said. "If they leave the country, they must stay out. The missionaries have been assured repeatedly of Foreign Mission Board backing in their decision to stay or leave," Hughey added, "but their courage and devotion have not faltered."

Through the Foreign Mission Board, Southern Baptists have appropriated \$20,000 for East Pakistan. Missionaries have been permitted by authorities to become actively involved in only a limited amount of relief operations.

The Thurmans reported that \$1,115 of the money supplied by Southern Baptists has been used by churches in the Faridpur District. During November,

250 blankets were to be purchased in preparation for the forthcoming cool season.

An additional \$10,000 has been earmarked for a cholera treatment program. Hughey says that the missionaries still have on hand funds supplied by the Foreign Mission Board, individuals and other groups. They also understand that they can request other funds when they find they can be used effectively, Hughey said.

Missionaries report that Australian and New Zealand Baptists are underwriting most of the expenses for 200 low-cost houses. "Whether or not work is completed immediately is questionable but at least it has been begun," reported James McKinley.

"The dimension of the tragedy of Pakistan is the greatest I have witnessed anywhere," Hughey said. "We do not know what lies in the immediate future but there will, without a doubt, be great need in that part of the world for a long time. Southern Baptists must be ready to do what they can to help," he added.

Bible nuggets for a daily walk

'But If Not'

By T. B. Maston

"Our God whom we serve is able to deliver us from the burning, fiery furnace; and he will deliver us out of your hand, O king. BUT IF NOT, be it known to you, O king, that we will not serve your gods or worship the golden image which you have set up" (Dan. 3:17-18, RSV).

The "but if nots" of life frequently reveal the depth of one's conviction and the strength of his character. The three young Hebrews believed that their God was able to deliver them, but even if he did not they would not turn from him to the gods of the king. They would give their lives rather than be unfaithful to their God and to their own inner convictions.

Do we have the "but if not" kind of courage? It is claimed that "honesty is the best policy" but what if it is not? What if honesty would cause us to lose a game, to flunk an examination, to be fired from a job, or cause our profits or income to be reduced? Would we still be honest?

We sing, "It pays to serve Jesus." But if not, would we serve him anyway? We believe our heavenly Father can shield or deliver us and our loved ones from the burdens, pressures, and dangers of life. But if not, will we still retain our faith in him and continue to trust his promises that have sustained and comforted us?

The bookshelf

The American Heritage History of Notable American Houses, edited by Marshall B. Davidson, American Heritage Publishing Co., Inc., 1971, \$16.95.

Here is a remarkably illustrated history of America housing, from Cape Cod cottages to mansions of "The 400" and including the inventions of today. Featured are builders and architects, skillful carpenters and inspired fanatics whose creations, well or badly copied, continue to serve as models.

In these pages will be found Thomas Jefferson, Charles Bulfinch, Catharine Beecher, and flamboyant Frank Lloyd Wright.

Each chapter is elaborately illustrated with photographs, historical paintings, drawings, and floor plans—there are more than 650, with 100 of them in color.

The book should prove a rich source not only of history but of ideas for house planners.

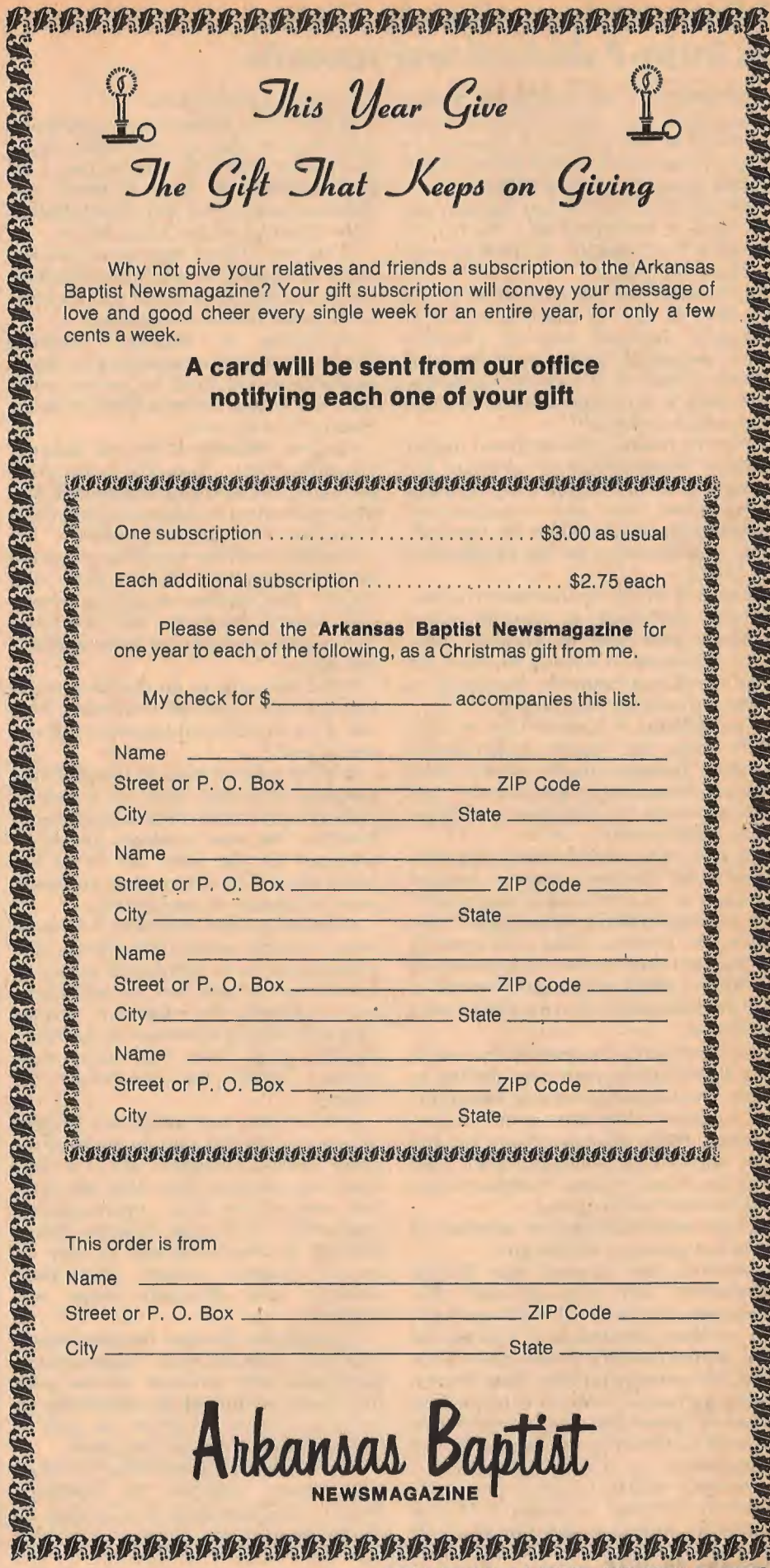
The First Sex, by Elizabeth Gould Davis, G. P. Putnam's Sons, 1971, \$7.95.

Tracing woman's contribution to civilization from the first millennium to the Age of Aquarius, Miss Davis concludes that it has been far superior to man's. She contends that biologically man is a mutant of woman, the Y Chromosome being a stunted X. She says woman "was first in the discovery of the arts and sciences, first in the march toward civilization, and, according to geneticists and biologists, first in physical efficiency."

Building the Modern World by Jerome R. Reich, Mark M. Krug, and Edward L. Biller, Harcourt, Brace, & World, Inc., 1969.

Dr. Reich is professor of history at Chicago State College, Dr. Krug is professor of education in history and social sciences at the Graduate School of Education, the University of Chicago, and Mr. Biller has been a social studies teacher and supervisor in the Baltimore city school system for many years.

Profusely illustrated, with many of the illustrations and maps in color, this school history book tells "the true story, or the record, of the people who lived on the earth during past years." It tells the story of the peoples who lived in Europe, Africa, Asia, and in North America and South America, relating the ways of living for all these. It reports the kinds of work these peoples did, how they dressed, and what their family life was like. Also it tells about the religion, the art, and the writings of these peoples.



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NEWSMAGAZINE

Good news of great joy

By Vester E. Wolber
Ouachita University

International
Luke 1:26-38
Luke 2:1-20
Dec. 19, 1971

The doctrine of the virgin birth of Jesus is firmly imbedded in the two most comprehensive historical records of Jesus' life that we have, Matthew and Luke. The first of the four gospels to be written, the Gospel of Mark, has no mention of the virgin birth; but it must be noted that Mark begins his account with the public ministries of John the Baptist and Jesus, passing over the birth and childhood of Jesus altogether.

Again, it just might be that Mark did not know about the miraculous origin of Jesus. It is significant that both of the writers who made full use of Mark's Gospel saw fit to supplement it with detailed accounts of the Virgin Birth; and that the birth stories by Matthew and Luke are altogether different except for one bit of information which is held in common—that Mary was a virgin.

Background: conception in Nazareth

In Luke's record of the Annunciation (1:26-38), he states that the angel Gabriel came to Mary, "a virgin betrothed," who was living in Nazareth, to proclaim the favor of God upon her (26-28). He calmed her fears and reassured her that she had found favor with God; then told her that she was to conceive and bear a son whom she was to call Jesus (29-31).

1. Gabriel informed Mary concerning the fruit of her conception: the nature of her son and the permanence of his messianic office and kingdom. Her son was to be divine in nature, "the Son of the Most High; and he was to occupy the throne of David forever."

2. All this was too much for Mary, who cried out, "How can this be, since I have no husband? It is not proper to think of Mary as the first skeptic of the Virgin Birth: to this point the manner of her conception had not been mentioned.

The skeptics have not been reading the evidences straight when they say that early Christians were simple minded and quick to accept miraculous explanations. Mary was excited at the prospect of having such a child but was troubled by the obvious impossibility of conceiving him without help of a husband.

Her "How can this be?" is a normal and legitimate question for one who is thinking on the naturalistic level, but it is never appropriate for one to begin a question with the two words "How can?" if the third word is to be "God." She was told, "With God nothing will be impossible" (v. 37).

3. The angel answered Mary's question with the explanation that God

would come upon her and impregnate her; and that the fruit of conception would be the holy Son of God (v. 35).

With the impregnation of Mary the miraculous element of the Incarnation is complete. From the time when Mary conceived in Nazareth through the time of delivery in Bethlehem, all else was normal. She had a normal pregnancy and a normal delivery. The miraculous element was confined to her conception.

Birth in Bethlehem

1. Occasion (2:1-5). Luke was very careful to date the time of Jesus' birth in keeping with the decree of Augustus Caesar for all his subjects to be enrolled for purposes of taxation. A careful study of all the evidences leads one to conclude that Jesus was born in 6 or 5 B.C., and that our calendar was projected from a wrong set of calculations.

Each man went to his home town to enroll, and for this reason Joseph went about eighty miles from his home in Galilee to his birthplace in Judea. Luke also points out that Joseph was in the line of David.

2. Setting (2:6-7). Mary's condition may have slowed their pace. When she and Joseph arrived the inn was full. But Joseph found a satisfactory cabin—possibly a cave—which was used for housing both men and domestic animals. A movable trough, a manger, used normally for feeding animals, was made use of as a cradle for the new boy.

Good news in the night

1. During the night some shepherds in the field were filled with fear when an angel of the Lord appeared to them and the glory of the Lord surrounded them.

2. The angel quieted their fears and announced that he had come to bring good news of great joy for all people.

Here is the key phrase in all the New Testament concerning the inner meaning of Christ's birth. It is in King James English—"good tidings of great joy, which shall be to all people." The Greek word used here became, in its noun form, the most definitive word in the Christian religion, the gospel.

3. The good news made known that night was that a Saviour, Christ the Lord, was born in Bethlehem. He directed

them to go into the village where they would find the new baby in a manger.

It seems that God likes for us to check the evidences available before launching on blind faith. The best evidences that God will do what he says he will do is that in the past he has done what he had said he would do.

4. A multitude of angels joined with the speaking angels in praising God and proclaiming peace. Many are discouraged and some are disillusioned because we do not have universal peace, but there are three facts to be considered here: (1) The oldest manuscripts cannot be translated "peace on earth, good will to men" as the King James version reads; but "peace among men with whom he is pleased." (2) Again, the justified and forgiven man does have inner peace—peace with himself, peace with God, and peace with other men (See Rom. 5:1-4). (3) Finally, the passage does not promise universal peace apart from the requisite conditions. The great disillusionment of this decade is now being experienced by those who have been trying to expedite the benefits of Christ's promises and harvest the fruits of the Christian gospel, while rejecting Christ and neglecting the gospel.

Jesus Movement leader plans Berlin vigil

CHICAGO (BP)—Southern Baptist evangelist Sammy Tippit, a leader of the Jesus movement in Chicago, has departed for Germany, where he hopes to bring the Jesus movement to both sides of the Iron Curtain in East and West Germany.

Tippit and six others plan to march across the country, from Munich to Berlin, climaxing their efforts with a Christmas prayer and fast vigil, and a rally, at Checkpoint Charlie, the main artery into East Berlin from the Western sector of the city.

Tippit, who recently was arrested in Chicago and charged with "disorderly conduct" for witnessing and passing out tracts in Chicago's night club district, said he had obtained permission to erect a cross and hold a one-week prayer vigil near Checkpoint Charlie. The city attorneys in Chicago dropped the charges against Tippit after numerous protests were lodged on a freedom of religion basis.

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Call to service

By C. W. Brockwell Jr.

Minister of Education, Calvary Church, NLR

What is the most important word in the Bible? It is used around 5,000 times by actual count. Someone has called it the most essential term in any language to the welfare of any person. It is a word which sums up man's response to God. The word is "Lord."

A Christian is a person who makes Jesus "Lord" of his life. A call to repent is always a call to service. Even so, a person may say "Lord, Lord" with his lips yet remain at arms length with his life. "Fool's faith" is worse than "fool's gold."

There are three ways by which you can test the validity of your service to Christ. They are most appropriate, too, for Christmas is a time of examining your personal views of Jesus Christ. Is he your Lord?

Throw out the lifeline

Jesus was far enough along in his ministry to give his disciples a taste of what he was really up to. He came to minister to all men but some of his followers had not yet thought of that. So he sent them out into the world to announce his coming. The trip did them good.

(1) They discovered there was a shortage of workers. Religious people were everywhere but witnesses were scarce. People were needed to announce Jesus. They had a "system" but they needed a Saviour. Jesus is available. He only waits for us to announce him.

(2) They learned they could trust God to supply their needs. According to strict instructions, they were to leave their belongings behind. It was a short trip but good exercise for their faith. Frank Stagg summed it up. "Once one has learned to trust God for all, he may then learn to trust him with all."

(3) They helped expose people to the gospel. Some friends of mine wondered why they had such a hard struggle when their relatives seemed to have it easy. At least they believed the Bible while their relatives dismissed the Bible as fantasy. Why were they paid for committing "minor sins" and their relatives went free while committing "major" sins? Exposure—that is why! The more you are exposed to the gospel, the quicker your sins find you out. Eventually all sin pays its wages but knowledge without response brings swift judgment.

(4) They experienced the power of God. They went in faith and came back intoxicated with the Spirit of God. And

like a flash of divine lightning, they saw and heard Jesus praising God for his revelation to such men. The disciples were mere babies but they had tasted the meat of God's power. How privileged are they who wade out into the world to announce the claims of Jesus Christ to all mankind.

Make me a channel of blessing

Now evangelism is great but what if people repent and get saved? Then what are we to do? Are they to be taught and if so what?

Luke tells us by relating one of the most interesting stories found in the Bible. It is about a man who knew the Mosaic Law but was uneasy about his knowledge. Ironically, this man felt at ease around Jesus until Jesus agreed with him. Then unwittingly he exposed himself by one selfish question: "Who is my neighbor?"

The answer to that question is unquestionably clear. Whoever has a need you can meet, that person is your neighbor.

But Jesus had another question in mind—one he never asked in so many words. The real question is "What kind of neighbor am I?" Am I the kind who hides behind my religion? Am I the kind who reaches out to people who cannot help themselves? The hero of Jesus' story was not the Samaritan but the compassionate man who happened to be a Samaritan. Let us first notice a man's need. Otherwise we will not see him at all.

Open my eyes that I may see

There is yet one more side of Christianity we must see. We learn about it through a visit Jesus made at Bethany. Mary, Martha, and Lazarus were such good friends that Jesus could go by their house and relax anytime he was in the neighborhood. They treated him like royalty, to be sure, but they disagreed as to method. Mary seemed to be person-centered and thrived on Jesus' presence. Martha was the "jittery" type and concentrated on making her guest comfortable.

"But the Lord said to her, 'Martha, dear friend, you are so upset over all these details. There is really only one thing worth being concerned about. Mary has discovered it—and I won't take it away from her' (Living Bible)!"

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Life and Work

Dec. 19, 1971

Luke 10:1-42

Nothing is important enough to come between us and fellowship with Jesus. If this one thing is neglected, everything else will fail. And one who listens constantly to Jesus will witness and show compassion.

Amen

How genuine is your service to Christ? Test it by telling others about Jesus. Test it by touching people in need for Jesus. Test it by tasting the presence of Jesus.

Jesus is Lord!

Compares films with parables of Jesus

LOUISVILLE (BP)—The use of the movie projector to communicate the Christian message is similar to Jesus' use of parables to convey his message, said a special lecturer at Southern Seminary here.

Jesus spoke in parables because that was the best means to convey his message, said G. William Jones, associate professor of film arts at Southern Methodist University in Dallas. He added that film in our day presents the best means to communicate these ideas.

Jones said Jesus used parables to keep from forcing his message into legalistic, propositional statements. "Parables reached out to involve persons while letting them apply the basic teaching in their life setting," he said.

In the same way as parables, movies tell the Christian message in a way which involves the total person and leaves the individual free to apply Christian teachings to his individual life, he said.

Jones made the comparison of parables and movies during the annual Gheens Lecturers in Practical Ministry at Southern Seminary. A Methodist minister, Jones considers himself a "minister of films."

Two Baptist churches damaged in bombings

BELFAST, Ireland (BP)—Two Baptist churches here have suffered structural damage as a result of bombings in the immediate area where the churches are located.

A devotional service had just ended at Cliftonpark Avenue Church, and the congregation was singing the final hymn when a bomb exploded. Most of the windows were blown in and glass was scattered widely over the church. Apart from shock, no injuries were reported.

Index

B—Big news (IMS) p. 4; Boehning, Steve, to Ft. Worth post p. 5.

C—Christmas, what it is (PS) p. 2; Christ, first on gift list (E) p. 3.

H—Houston, First, raises money for offering p. 15; Holston, John, to Nashville p. 5.

L—Lake Village, First, clarifies position (L) p. 4.

R—Reed, Alton, to retire from annuity Board p. 12.

S—Southwestern Seminary gets \$750,000 gift p. 13.

W—"Woman's viewpoint," setting off an explosion p. 5.

Says youth not rebels against God

MIAMI (EP)—Whatever young people are rebelling against, they're not rebelling against God.

Bishop William D. Borders of Orlando, speaking at the National Congress of Religious Education sponsored by Catholics, said the survey indicated 86 per cent of American youth "believe in God or some supreme being; 77 per cent go to church; and 55 per cent say that their religious beliefs are getting better."

A national survey of college freshmen showed nearly 70 per cent considered helping others in difficulty one of their essential goals in life, the bishop added.

12-grade school planned by Criswell

DALLAS (EP)—The largest church in the Southern Baptist Convention plans to open a 12-year school in September.

W. A. Criswell, pastor of the sponsoring First Church said the school will be the culmination of a 27-year-old dream for which he has worked and prayed and has nothing to do with the current court-ordered school integration here.

The pastor charged that law and court interpretation have disallowed the teaching of religion in public schools. He called the public school "a bulwark to American society," but added that "there ought to be a school where religious faith is also taught."

Dr. Criswell said that the parochial institution would be accredited, with a regular school curriculum plus a chapel program and courses in religion.

Although the pastor denied any association between the proposed school and the current busing situation in Dallas schools, he said he believes "busing little children miles across a city into a neighborhood that is strange to them is catastrophic."

First Church is located in the heart of Downtown Dallas, with no residential areas nearby, but Dr. Criswell said that children who will cross town to attend will be doing it voluntarily.

"There is a vast difference between coercion and voluntary response," he said.

Attendance report

Church	Dec. 5, 1971 Sunday School	Training Union	Ch. Adns.
Banner, Mt. Zion	37	15	
Berryville			
First	160	53	
Freeman Heights	140	78	14
Rock Springs	109		
Blytheville, Calvary	221	76	
Booneville, First	243	185	
Camden, First	452	79	4
Cherokee Village Mission	96	38	
Crossett			
First	504	112	
Crossett	265	139	
Dell, First	71	44	1
Dumas, First	268	68	
El Dorado			
Caledonia	41	27	
Ebenezer	147	52	
Farmington, First	102	44	
Forrest City, First	560	116	
Ft. Smith			
First	1263	503	17
Grand Avenue	666	276	4
Moffett Mission	53		
Haven Heights	264	141	
Gentry, First	147	86	
Grandview	95	56	
Greenwood, First	313	134	
Hampton, First	167	72	
Harrison			
Eagle Heights	239	90	1
Northvale	147	94	1
Hope, First	458	139	1
Hot Springs			
Lakeshore Heights	94	57	4
Lakeside	170		
Jacksonville			
Bayou Meto	136	73	
First	397	93	
Marshall Road	347	165	3
Jonesboro, Nettleton	258	115	2
Lake City, Bethabara	138	140	
Lake Village, Parkway	60	34	1
Lavaca, First	265	129	
Lincoln, First	167	58	2
Little Rock			
Crystal Hill	134	76	
Geyer Springs	721	298	6
Life Line	580	195	
Luxora, First	80	32	
Magnolia, Central	570	194	3
Marked Tree, First	166	51	1
Melbourne			
Belview	135	63	
First	119	79	
Horseshoe Bend Mission	19	1	
Monticello, Northside	105	57	
North Little Rock			
Baring Cross	557	179	
Calvary	394	129	9
Gravel Ridge	182	108	
Levy	444	77	
Park Hill	768	174	4
Sixteenth Street	54	42	3
Sylvan Hills	276	132	2
Paris, First	388	76	
Pine Bluff			
Centennial	182	68	
East Side	190	97	2
First	761	141	1
Green Meadows	84	53	
Second	144	58	1
Russellville, Second	209	92	
St. Charles	68	40	
Springdale			
Berry Street	142	68	2
Elmdale	380	123	
First	654	225	1
Oak Grove	84	40	1
Strong	166	83	3
Van Buren, First	427	213	1
Mission	52		
Vandervoort, First	51	18	
Walnut Ridge, First	302	90	
Chapel	23	26	
Warren, Immanuel	248	97	
West Memphis			
Calvary	247	101	
Vanderbilt Avenue	100	63	

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Reply To:
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Firey brunette teaches language in Portuguese Baptist seminary

By Ione Gray
European Baptist Press Service

LISBON, Portugal (BP)—A petite brunette from Brazil has invaded a man's world here, apparently unaware there is any such thing as woman's lib.

Miss Lucy Concalves Guimaraes, a Brazilian Baptist missionary to Portugal, has all the liberation she can use. She teaches Hebrew and Greek at the Baptist seminary in Portugal, located in a Lisbon suburb.

Asked about her convictions regarding the ordination of women to the gospel ministry, she replied, eyes flashing, that she had found no need to be ordained. She quickly added, however, that she would have no hesitancy should ordination become necessary in the work which she believes God has called her to do.

Without ordination, Miss Guimaraes preaches with as much fervor as any minister, though she calls it "speaking" rather than "preaching."

A noted "speaker," she recently gave the only inspirational address at the annual meeting of the Baptist Woman's Missionary Union of Portugal, and earlier this year was the "preacher for two of the 36 churches involved in a nation-wide Baptist evangelistic crusade in Portugal.

Her arrival in Portugal early this year was the realization of a 22-year dream.

The oldest in a family of 12 children, Miss Guimaraes dropped out of school after the third grade. As a teenager, after hearing the gospel in an evangelistic service, she said she had an experience with the Lord "so authentic" that she went back to school to prepare herself for Christian work.

The education she almost missed became so important to her that she decided to become a missionary teacher. But she did not want to teach children.

After college, she enrolled in the Baptist Seminary in Rio de Janeiro, Brazil, and became the second woman to receive the bachelor of divinity degree from the school. (Other women had received degrees in religious education and music.)

Then she taught Greek in a seminary in Rio before her appointment for service in Portugal by the Brazilian Baptist Convention.

Portugal has been a mission field of Brazilian Baptists since early in the 20th century, although Miss Guimaraes is the first missionary to be appointed to Portugal for several years.

Though Portuguese Baptists and Brazilian Baptists share a common language and use the same church literature, Miss Guimaraes says there is more contrast than comparison between the people of the two countries.

The Portuguese people are reluctant to change, she observed. Thus, Portugal lacks the pioneer spirit of the newer country in South America settled by the Portuguese.

The Baptists of Portugal, also, are not as dynamic as the Baptists of Brazil, observed Miss Guimaraes.

If dynamism is contagious, the students at the Portuguese Baptist seminary may help to change Miss Guimaraes' evaluation of the Portuguese people.

Her influence is felt in all areas of Portuguese Baptist life. At the recent annual meeting of the Portuguese Baptist Convention, Miss Guimaraes asked for the floor several times to change votes by persuasion.

The 36-year-old missionary is indeed convincing, even to the men, and even to those who do not know her language.

Shipboard conversions reported in Indonesia

BANDUNG, Indonesia (BP)—Unusual evangelistic response aboard the nuclear-powered aircraft carrier USS Enterprise has been reported by R. Keith Parks, Southern Baptist Foreign Mission Board area secretary for Southeast Asia.

Parks, who is spending this year in Singapore, spoke at a called meeting of Southern Baptist missionaries in Indonesia.

According to Parks, the Enterprise made two recent stops in Singapore. During the first visit, several Christians among the 5,000 crewmen made a prayer covenant with members of Singapore's International Baptist Church.

Seven men agreed to meet for prayer at seven o'clock every morning — "Till Jesus comes, or till the ship gets back to California," one of them was quoted.

Within three weeks, 27 other men were converted and five were called to preach, so the seven praying sailors told the Baptist prayer partners in Singapore, Parks said.

Indonesian Baptists project new plans

BANDUNG, Indonesia (BP)—Southern Baptist missionaries in Indonesia held a rare called meeting here "to resolve questions and clarify misunderstandings growing out of unusually far-reaching decisions at the 1971 mission meeting last July," missionary William N. McElrath reported.

The missionaries, constituting the Indonesian Baptist Mission, spent hours discussing plans for seminary extension centers to complement the resident seminary at Semarang, Java.

They also heard reports on efforts to start small "house churches" rather than large institutional churches. The "house churches" are projected as the Baptist Mission's main future thrust in evangelism and church development.

The meeting was the mission's first called session in 12 years and the second in its 20-year history. The first was held in 1959. Both were scheduled to make it possible for the Southern Baptist Foreign Mission Board administrator for Southeast Asia to attend, said McElrath.

Although the two called meetings grew out of differing situations, some of the same topics were discussed, such as missionary working relationships with the Foreign Mission Board and with Indonesian Baptists the missionary's proper role, and how best to strengthen indigenous churches.

In 1959 there were 60 Southern Baptists under appointment to Indonesia; in 1971 there are 112.

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