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Arkansas Baptist Newsmagazine, 1970-1974

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## December 23, 1971

Arkansas Baptist State Convention

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#### Personally speaking

## **Future victory sure**



ELM

This is "the last day of school." If I could, I would pass the stick candy to everybody.

Fifteen years ago, as I came to be editor of this paper, Baptist headquarters was at 401 W. Capitol. Spring Street, running north and south along the east side of the old, three-storied building, was twoway. Not long after my coming, Spring was made oneway south and it continued so for the rest of our days in the old building.

Three Christmases ago, we moved into the beautiful and spacious new Baptist Building, 525 W. Capitol. And since our move, by interesting coincidence Spring Street has been made twoway again.

In early 1957, I watched, painfully, as a sign painter removed the name of Editor B. H. Duncan from the door of the editor's office and painted my name on, instead. Some day, some one will be removing my name, I thought.

But it didn't happen the way I thought it would. My name came down, not when I left the job, but when I moved, with everybody else, to the new building. I still had three more years!

Now I am leaving, but there'll be no painting out of my name—we never painted our names on any of the doors in the new building. I'll just carry my name plate away, with the rest of my stuff, and the new editor, when he comes, will order his name plate for the top of his desk. It's easy to switch horses these days.

So it is that life ebbs and flows. And often the things we remember are the little, inconsequential things. But life itself, whether for a retiring editor or a great religious denomination such as Arkansas Baptists, is never inconsequential.

Arkansas Baptists have taken some healthy strides forward in these 15 years. There are impressive statistics on budgets and buildings and baptisms and lives dedicated and rededicated. As editor, I have recorded our history and promoted and publicized our convention program of work across this significant period.

But a great, new day always lies just ahead. With this issue of the paper I step down from the editorship. I do so with deepest gratitude and with a pledge of my continuing prayers and my fullest cooperation as an Arkansas Baptist.

"So, my dear brothers, since future victory is sure, be strong and steady, always abounding in the Lord's work, for you know that nothing you do for the Lord is ever wasted as it would be if there were no resurrection" (The Living Bible, I Cor. 15:58).

Erwin L. M. Donald

## In this issue

- The editor's final comments to Arkansas Baptists concern some suggestions he would have if it were his assignment to choose the next editor. He also asks that all Baptists make this choice an object of their prayers.
- Because of the Christmas holiday and a policy of publishing 50 issues each year, there will be no paper next week. The Sunday school lessons for Dec. 26 and Jan. 2 are found in this issue, beginning on page 19.
- An index of people, places, and happenings reported in the Arkansas Baptist during 1971 begins on page 16.
- The cover this week features a musical presentation' for the Christmas season at a Little Rock church. See page 6 for the story behind the cover.
- The Christian Life Commission has adopted a resolution urging an open-door racial policy for Southern Baptists. The Commission also has compiled a survey report showing that many Baptists are willing to disregard many of the rights guaranteed to Americans in the U.S. Constitution. See page 14.

# Arkansas Baptist

**VOL. 70 DECEMBER 23, 1971** ERWIN L. McDONALD, Litt. D. ..... Editor MRS. WILLIAM L. KENNEDY ..... Managing Editor MRS. HARRY GIBERSON ..... Secretary to Editor MRS. WELDON TAYLOR ..... Bookkeeper MISS LINDA FLESHER ..... Mail Clerk

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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.

NO. 50

A wish for Christmas joy from the Baptist Building staff esses (ee) Betty Kennedy Lawren Hadfield Vialphu Dave Um Cooper Mary Emma Humphrey Pat Ratton Nau Owens Martha Carson But Haley C. Staton Ed & MDoreld Je Jeannie Breedlove Robert Holley Charlin Rolans Nadine Bjorkman AM Williams Javen Huggman XV. Camilla Kagnolds Robert H. Frymon June 198-10 June 10

## If I were choosing the next editor

"Have you decided who is going to take your place?" somebody asked me in all seriousness the other day.

No, I replied, determining who is to be the next editor is not something falling within the length of my

cable's tow.

But I do have some suggestions for those who will be making this very important decision. And you would expect me to feel, after 15 years in the editor's shoes, that calling, or hiring, an editor is no less important to the total life and work of a state Baptist convention than calling, or hiring, an executive secretary. Both of these positions are inexorably bound

in with everything a convention expects to do.

First of all, if it were my assignment to go out and get the next editor, I should take a careful look at how the editor's position is set up in the various state conventions across the Southern Baptist Convention. I should want to know, among other things, how it works out for the state paper to have its own board, elected by the state convention and with the editor employed by that board and answering directly to it. This is the pattern in such states as Alabama, District of Columbia, Florida, Georgia, Illinois, Kentucky, Maryland, North Carolina, South Carolina, Texas, and Virginia, all of which have outstanding papers.

I would want to know, also, how two other plans of operation work out, in other states, namely, having the editor work under the direction of the executive boards of the conventions, or, as in Arkansas, under

the executive secretary.

A decision would then be made as to which of the three organizational patterns would be conducive to having the state paper and its editor undergirding to their maximum possibilities the total work of the convention. The job description would then be drawn

accordingly.

Regardless of the plan settled on, provision would be made for the editor to have the greatest possible freedom of expression and operation and to shoulder responsibility commensurate with the freedom. The editor, and the editor alone, would have to answer for the performance of his duties in producing and circulating the paper. As far as the paper is concerned, the buck would stop at the editor's desk.

With the job clearly defined, I would then look for

a man to fill the place.

The logic and common sense exercised by pulpit committees in looking for pastors would be helpful. Pulpit committees go looking for men who have proved themselves already as preachers and pastors. So they look for them where you would expect to find preacher-pastors, in pulpits and on church fields.

I would look for an editor already proved in the field of journalism, one who has made good as a writer-editor. If it turned out that the brother "could preach," fine. But, first of all, he would have to be able to cut the mustard at the job of editing the paper. (Incidentally, some of the best editors among the Baptist state editors are laymen, not "men of the

cloth": Jack Harwell, in Georgia; John Hurt in Texas; Don McGregor, in California; John Roberts, in South Carolina; and Al Shackleford, in Indiana.)

Just as pulpit committees look for pulpiteers in pulpits, I'd look for editors in editorships. Subject always to seeking and feeling God's leadership in the matter, I should not hesitate to try to bring to Arkansas a man who currently is making good as editor of one of our papers in another state. I would not narrow the field to these. But I definitely would not consider any one who is a novice or less in the field of journalism, regardless of how proficient he might be in other realms.

And that is how I'd go about it, if it were my job to

secure the next editor.

It is taken for granted that I'd be praying every waking moment for God to help me find the right man.

Let me sign off by reminding that while not many will have votes in determining the identity of the next editor, every one of us can and should make this an object of prayer.

May the Lord bless all of us "real good."—ELM

## **Christmas is living Christ**

In her article "Heart disease and a new destiny," in this issue of the Arkansas Baptist Newsmagazine, Mrs. Rosalie Givens Alderman is not writing about Christmas. But the account she gives of her experiences of working with the residents of Heritage Nursing Home, in Hope, captures the spirit of Christmas in its most fragrant essence.

Mrs. Alderman, as one disabled by a heart condition, learned one of life's greatest lessons—that God does have a purpose here on earth for every one of his children to the last breath. And one of the greatest facets of the testimony is that Mrs. Alderman, as Bible teacher and friend at Heritage Home, has

helped others to learn this lesson anew.

Christmas, as this story so thrillingly illustrates, is not "playing Santa" but living Christ.—ELM

#### **Guest editorial**

### The Word was made flesh

A vital doctrine of the Christian faith is the virgin birth of Christ. Although strong efforts have been made by modernists and liberals to deny or discredit the fact, the vast majority of Christian people accept the statement of the Scriptures that Christ was born of a virgin. In the days just ahead we shall all be reminded repeatedly of this great truth . . . The virgin birth of Christ is not a theory to be debated. It is a fact to be accepted. It is a truth in which we may rejoice. At this season we may join the heavenly host in praising God for the birth of a Savior in this way, and with them we may say, 'Glory to God in the highest, and on earth peace, good will toward men' (Lk. 2:14).—Editor Jack L. Gritz, The Baptist Messenger, Oklahoma City, Okla.

#### I must say it!

## Three million, perhaps . . .



Dr. Ashcraft

As of Dec. 13, \$2,800,000 in firm pledges on the four million dollar advancement campaign have been received. This represents special gifts in hand and pledges duly signed by 227 of 1,187 churches. Arkansas is getting into the habit of going over its goals so we hope all churches who have taken action or whose budget procedure permits will send in their pledge cards so by Jan. 1, we will have three of the four million committed.

Already our knowledgeable leaders are predicting we may actually go one million over the four million goal. This prediction is made on the basis that the area campaigns which will afford gifts from institutions, foundations, and interested non-Baptists will net over one million.

Now the more we receive from our churches will give more reason for these education minded benefactors to respond. A poor showing among the churches could be reflected in their giving. If we come

to the three million figure by Jan. 1, this would show good faith with those who are dedicated to Christian higher education and have volunteered their help.

Among the rare experiences on earth is to sit in heavenly places with those who have earned a success image. How rewarding it is to stay with one military unit until the day of total victory is achieved. It is nice to be in the winner's circle.

All of us are entitled to a few such times in the course of our lives. I want your church and my church to be in the number which will be remembered for their greatness in this generation. How can we do it all, with the annual Lottie Moon Christmas Offering and the renewed emphasis on the Cooperative Program upon us?

Long years in the service of my Lord has taught me that the gravest ill of a leader is to sell short the ones God called him to lead. Many a person has asked only for the crumbs which fell from the Master's table and got only crumbs because they asked only for the crumbs.

The biggest sin we can commit as leaders is to forget: "My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19). The final sin would be to limit God.

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

## The people speak

## The Baptist wailing wall

Three cheers to Professor Glen Clayton for his fresh and honest approach to the "Wall of Separation" (Nov. 25, '71 issue of Arkansas Baptist Newsmagazine) between the pew and the pulpit. The mystique of the "special call" to the ministry can trigger overzealous evangels on misguided crusades. Seminary training often misses the boat, and preachers are "manufactured" after a model that needs improvement. By all means the wall should come tumbling down!

Three lashes with a wet noodle to the professor for harboring some naive fantasies that build the wall higher,

instead of tearing it down.

Everybody would ag

Everybody would agree to an "adequate" pastor's salary, but how many would agree on what amount is

adequate?

Few laymen are geographically located to attend seminary classes. How many would if they could? More layman involvement is often a disappointing theory that flukes out in the implementation process. Comparatively few laymen are available who can and will get the job done.

Yes, a pastor wears several hats. One when he is with laymen; another when he is with other pastors. By the same token laymen claim privately to like one kind of preacher, but in most cases, when he serves collectively on a pulpit committee, he chooses another stereotyped image that contributes to

the chaos. Conformity results. Some pastors who have dared to level with a pulpit committee have lived to regret it. As the tongue-in-cheek saying goes among preachers, "The ministry is no place for an honest man."

The professor is so right to be fatigued with the sermonic cliches and hackneyed illustrations that are endless but not immortal. Of course, some preachers are just plain lazy. But far more are products of a system that puts top priority on a church public relations man who can promote the outfit, with preaching performance coming in a poor second.

No pastor who has been in the ministry very long would dare "confess his sins" to a layman, for fear of being beaten over the head with them later on. Most pastors have the knots on their heads to prove it.

But I believe the professor is on to something. We need to de-mystify the "ministerial call;" de-professionalize the ministry; de-glamourize the image of the clergy and de-judgmentize the attitude of the laymen who know all the answers, but usually can't keep a church together three months between pastors.

If and when the gap is seriously explored, two basic areas of needed correction should emerge: the criteria used by pulpit committees in selecting pastors, and the distorted concept of

democracy as practiced in most Baptist churches.

Some battering rams here will help that wall come crumbling down!—Jack Gulledge, Director, Development and Public Relations, Scottsdale Memorial Hospital, Scottsdale, Ariz.

# More on the editor's retirement

Let me add my appreciation for you to the many others you have been hearing from. Without hesitation I would judge your work as among the very finest in the Southern Baptist Convention. But more important than the techniques of good journalism has been the rare kind of courage you've brought to the job.

While this courage, so characteristic of your lifestyle and newspaper is admirable, I know that is has made life rather difficult in moments of crisis. You could probably write a book on how to accept criticism for coming down on the Christian side of the great issues of our time.

Let me assure you that the energy you have expended and the courage reflected in your writing has not been in vain. Many of us have drawn strength from your efforts and have been inspired to hope for the future, mainly because people like Erwin McDonald have been willing to show us the way.—Dan B. Blake, Pastor, First Baptist Church, Arkadelphia, Ark.

#### The cover



# Christmas cantata at Markham Street

Judy and Jay Lucas, of Markham Street Church, Little Rock, Ray Branscum, pastor, are featured in the manger scene on this week's cover, in their roles as Mary and Joseph, in the Christmas cantata "Bethlehem," by J. H. Maunder.

Mrs. Lucas was one of the soloists in the production, which was presented on the nights of Dec. 11 and 12 at the Markham Street Church, under the direction of Jack B. Jones, with James Harris, youth director of the church, assisting.

Dr. Jones, who became minister of music of the church a few months ago, after 12 years in a similar position at First Church, Little Rock, specializes in religious musical dramas. He started this unusual specialty in Atlanta, where he lived for 10 years before coming to Little Rock. He directed 15 religious musicals while at First Church here.

A total of 100 people took part in the three-act dramatization, which was produced with sets, lighting, and special costuming. This was the sixteenth time Dr. Jones had produced the Mounder cantata.

Musical instruments featured included piano, organ, tympani, oboe, flute and trumpets.

Soloists in the roles of shepherds, included: Mrs. D. C. Raiford, Mrs. June Moore, Mrs. Gary Brown, Mrs. Betty McKeller, and Miss Kathy Fowler. Soloists in the roles of kings were: Dr. Jones, Paul Jackson, and David Buice.—Photo by Owen Gunter

## Three offerings or one?

By W. O. Vaught
Pastor, Immanuel Baptist Church, Little Rock

In recent years I have noticed that a number of our churches across the Southern Baptist Convention are incorporating the three regular missions offerings into one offering. Some of our churches are eliminating these offerings altogether or they are placing these offerings in their budgets.

If this procedure should become a trend in our Southern Baptist Convention, I believe it would do irreparable harm to our great mission spirit and would eventually cost us millions of dollars in mission contributions.

When someone asks, "Why do we have three special mission offerings during the year?" the answer is simply this—they grew that way. The needs demanded a respouse.

In our several states we saw these vast needs for State Mission causes, and we responded with our Dixie Jackson State Mission Offering.

But beyond these State Mission causes we saw the great Home Mission field of the entire nation, and our Home Mission Annie Armstrong Offering arose to meet this need.

The far-reaching needs of our world program, first called to our attention by Lottie Moon, have grown for a period of more than fifty years and the Lottie Moon offering for Foreign Missions emerged to answer that call. These are three distinct and different areas of need and each deserves its own emphasis and its own promotion.

Season of prayer

As I look at the calendar for the year I see these three seasons of prayer as the missionary oases in the desert. Each provides an opportunity for our people to pray specifically for certain needs.

In March we study Home Missions, pray for Home Missions, and give a special offering for Home Missions. Then in September we repeat this emphasis, yet our attention and interest is beamed toward our State Mission program. Then at the crown of the year, with all the joy and happy holiday spirit which Christmas brings, we turn our attention to world missions and we pour out our offerings for mission work throughout all the earth.

These three offerings are so spaced that each has its own period for prayer and emphasis and giving. It is humanly impossible for one to center on all three of these great programs at the same time and give adequate emphasis to each one. Human concern can cover only a certain number of objectives at one

time. Effective prayer must be specific, and these three separate seasons of prayer make it possible for our people to give intelligent prayer concern to all the mission programs that are so dear to all of us.

An appeal I can't forget

Recently I sat in a meeting where Miss Alma Hunt spoke to us out of her heart. This dedicated woman, faithful leader of Woman's Missionary Union, told us of her concern for these great missionary offerings. She mentioned the trend she saw developing, where some churches were combining these three offerings into one, or were placing these offerings in their regular budgets.

With all the emotion of her soul and almost at the point of tears, she plead with us not to eliminate these three seasons of prayer and not to combine these three offerings into one. She told us how she had bathed her mind in the study of our mission needs and how much we needed to enlarge our mission

concern.

Following this appeal by Miss Hunt I listened to our great Foreign Mission Secretary, Baker James Cauthen, add his appeal for us to strengthen every phase of our mission support. As he spoke I realized I was watching a man in action whose every act and thought is directed toward world missions.

As I listened to him, I envisioned the day when our Lottie Moon offering from Southern Baptists would not be \$16 or \$17 million but \$50 million. All these offerings can be doubled and tripled if we will take the appeal to the people and give them a chance to give their

money.

My own personal witness

I will soon complete 27 years as pastor of Immanuel Church. We observe all three of these seasons of prayer and we vigorously promote all three of these

offerings.

Has it cut into the gifts for our regular budget, or have these mission gifts taken away from our gifts to The Cooperative Program? Just the opposite has been true. These mission offerings have greatly stimulated all other giving and as these offerings have increased, our budget giving has increased proportionately.

Let us intensify our efforts in the promotion of all these offerings, and I believe the blessings of God will far

surpass our fondest expectation.

#### First, Little Rock, Calls John B. Wright

First Church, Little Rock, has called John B. Wright, Joplin, Mo., as pastor. He will begin his ministry the first Sunday in January.



Mr. Wright

Mr. Wright is a native of Springfield, Mo., and has served his 20 years in the ministry in his native state. He comes to Little Rock from Forest Park Church, Joplin. He is the son of a Baptist preacher, Clarence A. Wright.

The new pastor

has attended Southwest Baptist College and Southwest Missouri State College.

During his pastorate at Forest Park Church, a television ministry was started. The church now televises the Sunday morning service and has one-minute devotional spots four times each day. Some remodeling work has been done on the church buildings during his ministry.

Mr. Wright has served on the Board of Trustees of Southwest Baptist College, and was a member of the "Committee of 42" for the Missouri Convention in 1964. He has preached in evangelistic crusades in Jamaica and Alaska under the sponsorship of the Home Mission Board.

He and his wife, the former Jean Murdaugh, have three children, Jonya, 19, Phillip, 15, and Patricia, 8. Jonya, a student at Southwest Baptist College plans to enroll in UALR and probably will transfer to Ouachita University.

# Editor to have N.L.R. address

Arkansas Baptist Newsmagazine Editor Erwin L. McDonald, taking a two-month leave granted by the Executive Board, retires with this issue of the paper, 15 years after his election to the editorship, in January 1957.

Dr. and Mrs. McDonald will continue to reside at 1419 Garland Ave., North Little Rock 72116, where they have made their home since July 1957.

Dr. McDonald will serve as religion editor of the Arkanşas Democrat, Little Rock afternoon newspaper, and will be available for supply preaching engagements. His telephone number is 753-6328.

#### Woman's viewpoint

### 'For unto her a child . . .'

By Iris O'Neal Bowen I think I know how Mary must have felt When Joseph said, "It's taxing time again." And we must go to Bethlehem, for we Are of the lineage of David. Every man Must take his family—and you are mine." So Mary made a bundle of the things That they were sure to need—a change of clothes And coats for warmth against the cooler nights, And, secretly, for Joseph might have laughed, She slipped the baby clothes into the bag That he would throw across the donkey's back. Perhaps she questioned him about the place That they would stay when they had reached the town. "Will there be room?" I think she might have asked, And he had answered her assuredly, "We know that God provides. Be not concerned!" So Mary, who had heard an angel speak. And bowed in acquiescence to his words, Said once again, "So be it unto me." I cannot feel that she was much concerned When all the rooms were taken at the inn, For they were humble folk with humble needs, And many others, too, were turned away. There was a solemn hush about the night When Mary held her firstborn near her heart To stroke his cheek, enumerating toes And dressing him in hand-sewn baby clothes. Then when the shepherds came to worship him We read of no surprise in Mary's face-Only that she took these strange events And quietly thought about them in her heart.



# Heart disease and a new destiny

By Rosalie Givens Alderman, Hope, Ark.



Mrs. Alderman teaches a Bible lesson in the midst of her friends at Heritage Nursing Home, Hope.

Heart disease changed my life pattern from one of activity to one so inactive that it was almost unbearably frustrating.

I asked Dr. Lowell Harris, who had treated me through my illness, if he could tell me just one worthwhile work I could be active enough to do. He patiently answered, "Remember your faith in God."

Soon after this, an announcement was made by the Mission Action chairman that someone was needed to teach the Bible at Heritage Nursing Home. I promptly answered, "I'll do it." I knew as soon as I had said the words that something had happened to me which could only be a miracle. Gone was a revulsion I had felt, formerly, at the thought of ministering to people in nursing homes. Now the folks there were not a vast and barren waste-land of humanity waiting only to die, but people who would respond to love and work creatively for God, if someone would show them the way.

They were a group of lonely people who, needing love, needed even more to know that they were to give love-to God, to their nurses and doctors who like to be appreciated, and to their families, who are often heartbroken because they cannot keep their father or mother with them and care for their needs.

When I began working on the first lesson to teach at the nursing home, some disturbing questions came to my mind. What could I teach a retired person? A man or woman in a wheelchair? A blind woman? Another who is dying?

I began by telling them that God has some kind of work for everyone to do until the last breath is drawn-the retired person, the man or woman in a wheel-chair, the blind woman even the woman with only a few more weeks to

Using Psalms 137, an account of God's children hanging their harps in the willow trees and weeping, refusing to sing the Lord's song in their strange land of captivity, I urged the people to sing the Lord's song in their strange lands-of lonliness, of pain, of longing for homes they had left and would perhaps never see again.

I told them that if, in spite of the hurts they lived with, they would serve God with their few talents, they could make Heritage Nursing Home a cheerful place where no one would be friendless, where a lost person could find Christ and the defeated person would regain a sense of his own worth and human dignity. Their response has been gratifying.

Mrs. Phillips, an amputee, has a lovely smile that cheers many a person. She made numerous wheel-chair visits to Mrs. Fowler's room the day Mrs. Fowler's only son died.

Mrs. Mohon, with the aid of her walker, visits many who are bedfast.

Mr. Chambers struggles along with his walker, smiling in spite of his discomfort. Mr. Brewer makes a daily wheel-chair

visit down the hall to his wife, who cannot get about.

Mrs. Taylor, her voice trembling and

weak, reads to a blind person.

Mrs. Kelton puts fresh clothes many times a day on a lady who cannot wait on herself.

Dale Middlebrooks, while recuperating at the Home, works with the zeal of a missionary, doing more in a day to cheer the lonely than most of us do in a lifetime. Recently, KXAR radio here in Hope paid him a fitting tribute and dedicated to him the song, "Brighten the Corner Where You Are."

These and many others do all they can to sing the Lord's song in their strange

The husband or wife of a nursing home resident also lives in a strange land of aloneness too deep to be fathomed by anyone except God himself. Some walk out and get a divorce. Others stand by, loving in times of trouble as they did

in happier days.

Mr. Hamilton, a fairly young man, so disabled by an accident that he cannot even feed himself, has such a wife. She visits him daily, communicating her love to him in all the ways one can express love. I had the joy of hearing him say, "I've accepted Jesus as my Savior." His wife's love and faithfulness to him while living in her own heartbreaking loneliness paved the way for him to believe in God's love for him.

Keith Miller says, "When a Christianpilgrim begins to grasp the idea that in his Father's house are many places, including a place for him particularly in which he can have a unique part in creative history, then the God's teacher's task is sheer joy-and hard

work."

I believe this and try to help those I teach to grasp the idea that each of them does indeed, "have a unique part in

God's creative history.

Believing that the sick and the elderly who rightly use their opportunities to pray can help bring about marvelous things, I give them definite prayer assignments, one being that they pray daily for the lost among them to find the Lord.

One day I saw their faces transformed as they heard one for whom they had been praying interrupt the lesson to say he had taken Jesus as his Saviour.

Soon after that heartening experience, they began praying for a little girl, one very dear to me. Her name is Sharon. She had just turned six, a kindergarten graduate, when, during her summer visits, she began going with me to visit at the nursing home. She would follow along after me, shaking the people's hands and saying, "God bless you," just as she saw me do.

After one of the Bible lessons she seemed disturbed and asked, "Grandmother, am I going to heaven?"

"Yes," I answered, "if you take Jesus

as your Savior."

When the folks she had been going with me to visit heard about this, they began praying for her daily. A few months ago, shortly after her eighth birthday, we shared the joy of learning she had become a Christian.

Yes, much of my task as a teacher has been the sheer joy of sharing with a group of people some of God's answers

to definite prayer assignments.

Another joy my work affords is the hope that it helps race relations. I had not known they were integrated when I volunteered to teach them. I had grown up believing integration was not even a nice word, and in a society so structured that to address a colored person as "Mr." or "Mrs." was unheard of. And for a white woman to shake hands with a colored man would have been akin to indecency, in the eyes of my parents. But, after some ernest praying, this problem dissolved into nothingness, because I believed it was right, in the sight of God, to shake hands with everyone. That is what I did and I soon realized that I loved both races equally.

A few weeks ago, a colored man, with tears streaming down his face, said, "Teacher, I didn't give my heart to the Lord until I saw that you loved my

people."

When Mr. Harris, an elderly colored man who had been making a serious study of "white teacher" frankly believing I was a phony, realized I loved those of his race, he asked me which northern state I had come from. My reply, "I grew up in south Mississippi," was a great big joke to him, which he steadfastly refused to believe until four months later when he learned I had visited a relative there. I have a very warm spot in my heart for my native state and was glad when Mr. Harris finally admitted to feeling friendly toward it, too.

The work is hard, but I have good help. I am undergirded by my church and, to a large extent, other churches in the community. Gerald Trussell, 'my pastor, seeing my distress over their having no Bible lessons once when I was ill, volunteered to teach them for me and did so for three months. Mrs. Rose Atkins teaches for me now when I

cannot be there.

Garrett Memorial Baptist Church

donated a piano.

The WMU of my church, learning how exhausting it is to me to speak loud enough to be heard by the hard-ofhearing has voted to install a publicaddress system for Heritage Home.

Mrs. Hyatt, a Methodist, plays for us each week. Mrs. Peterson, a member of my church—First Baptist—leads singing.

A few weeks ago, my husband, Edwin, gave me a new electric typewriter, which will be a great deal of help in preparing lesson-helps to be used in the

Mrs. Frazier who managed the Home when I began the work, welcomed me and helped me in getting to know the people.

Mrs. Revis, the present manager, along with all the employees, helps me in more ways than I could mention and never fails to welcome me warmly when I go out or call on the phone.

Even so, for me to sing the Lord's song, to practice in my actions what I tell them to do, is hard work. Walking down the hall recently, I saw one whose head drooped as though he were asleep in his chair. A slight movement caused me to go on in. I was repulsed to see his lips needed wiping and turned to walk on by. But the words, "Inasmuch as you did it not unto one of these, you did it not unto me," came to my mind and I went back and cleaned his face, a task his paralyzed arms rendered him unable to do for himself. He smiled and said, "Thank you, teacher." I walked on then, feeling that I had given "a cup of cold water in the Lord's name."

It was also hard to keep going to Mrs. Burns, lying as still and as silent as death, a vegetable I'd been told, touching her and saying, "God bless you." But I kept going and one day, a few months later, she haltingly answered, "God bless you, too." That was one of my life's high moments, another reminder that, with God, there are no impossible dreams.

She regained her speech and hearing, her alertness of mind, and is learning to walk. But her eyesight has not returned. I doubt that anyone prays more than she. That's a work she can do well in her

strange land of blindness.

This work is, for me, a new destiny, encouraging me to hope I am a part of God's creative history. But it is no escape from the reality of heart disease and its limitations.

Six months after beginning it, another heart attack resulted in my being able to tolerate even fewer heart-beats a minute. Sometimes when pain plunges me into the depths of despair, I recall some words by C. S. Lewis. "When a human no longer desiring, but still intending, to do God's will, looks round upon a universe from which every trace of Him seems to have vanished, and asks why he has been forsaken, and still obeys, Satan's cause is in danger (Paraphrased). I also think about Dr. Harris' words, "Remember your faith in God."

At such times, my faith is able only to stumble along and the music to the Lord's song in my own strange land is hard to sing; but its reverberations swell into a glad hallelujah! And when time, as we now know it, rolls by to keep its rendezvous with eternity, the song's minor notes will have faded away, carrying with them the song itself. Because, in that Place, there will be no strange lands.

A faith which, at times, is able only to stumble along is still good to have. And

to remember.

# SBC restructure committee continues study on proposals

Editor's note: Arkansas Baptist State Convention President Rheubin L. South, pastor of Park Hill Church, North Little Rock, is a member of the Committee of 15.

NASHVILLE (BP)—A committee assigned last year to study the entire structure of the Southern Baptist Convention decided here to postpone making any recommendations on restructure to the denomination's Executive Committee until after it has held another meeting.

The study group, called the Committee of Fifteen, has scheduled another session, Jan 6-7, to "consider further any recommendations we might present to the SBC Executive Committee in February," the chairman said.

E. W. Price Jr., chairman of the committee and pastor of Green Street Church in High Point, N.C., said the committee is still in the "study and input stage" and is not yet ready to finalize any recommendations.

Price said that if any individuals have suggestions concerning possible restructure proposals for the convention, the committee "wants them to feel free to write" in care of the chairman. He said that the committee has not yet reached any final conclusions on possible recommendations for restructure of the convention.

If any recommendations come out of the January meeting, they will be released to all SBC agencies and to the press following the meeting and several weeks before the Feb. 21-23 SBC Executive Committee meeting. Any recommendations which might be approved by the Executive Committee must be approved by the Southern Baptist Convention, which meets next in Philadelphia, June 6-8, 1972.

The Committee of Fifteen was authorized by the SBC Executive Committee in 1970 to make the study. The committee, first composed of 10 members, was asked to study the possibility of changing or modifying assignments to SBC agencies, "since 10 years have passed since the first implementation of the adoption of the convention" of what is usually called the Branch committee or survey committee to restructure the denomination.

In June, 1970, the Executive Committee added five laymen to the committee, and in September, 1970, expanded the scope of the committee's assignment.

After two sessions studying the 42 assignments of work to SBC agencies made by the convention in 1958 and 1959 following the restructure study, the

Committee of Fifteen reported in September, 1970, that "there is the possible need of sorestructure study, the Committee of Fifteen reported in September, 1970, that "there is the possible need of some re-alignment and modification of these assignments."

"We are also conscious that there is much inter-action among our boards and agencies and that there must be a study of the entire structure if we are to look realistically at one agency," the committee said at that time.

The Executive Committee voted to approve the committee's request "to study the entire Southern Baptist Convention structure, with the privilege of making recommendations to change or modify these assignments."

The only recommendation made so far by the committee was to modify the purpose of the Baptist Program magazine and to assign it to the administration section of the SBC Executive Committee. The Executive Committee delayed until February a decision on the proposal.

The Committee of Fifteen has not released publicly any information yet on what proposals concerning restructure it is considering.

# 30-year pin given Mrs. Mary E. Hardin



year, perfect Sunday school attendance award to Mrs. Mary Emma Hardin. Mrs. Hardin serves the church as clerk.

In the Sunday

morning worship service of Dec. 5,

First Church, Clarks,

ville, awarded a 30-

Mrs. Hardin The awards service included the

presentation of an eight-year award to Lisa Schmatjen, 8, who missed only the first two Sundays following her birth.

A nine-year attendance award went to Cecil Bradley Jr.; a two-year award to Waymon Conway; and one-year awards to: Mr. and Mrs. Ira Phillips, Brad Frazier, Bryan Frazier, Gina Frazier, Bobby Dayne Phillips, Bruce Wayne Phillips, Mrs. John Mayfield, Miss Hazel Ransom, Miss Lois Ransom, and Mr. and Mrs. Dan Schmatjen.

Billy R. Usery is pastor of the church and Earl Green is director of Christian education.

# Ray Smiths celebrate Golden wedding



Mr. & Mrs. Smith

Rev. and Mrs. Ray M. Smith, 263 Columbia Ave., Camden, will hold open house at their home Sunday, Jan. 2, from 2 to 5 p.m., on the occasion of their golden wedding anniversary. They were married Jan. 1, 1922, at

They were married Jan. 1, 1922, at Jacinto, (Dallas County) with Mr. Smith's father, the late Rev. George S. Smith, officiating, at the home of Mrs. Smith's parents, the late Mr. and Mrs. J. A. Jones.

Mr. Smith has been a Baptist minister for twenty-seven years, pastoring churches in Grant, Dallas, Saline, Columbia, Clark, Union and Calhoun Counties.

The Smiths have four children Randolph M. Smith, Little Rock, Mrs. Rex D. Jones, Camden, Mrs. Travis N. Beeson, Little Rock, and Mrs. Edward M. Parham, Lewisville. There are thirteen grandchildren.

Two of their children—Randolph and Mrs. Beeson—are graduates of Ouachita University, where a granddaughter, Miss Bobbie Doris Beeson, is a senior. Mr. Smith's father attended Ouachita, as did another daughter, Mrs. Jones.

# Calico Rock youth youngest evangelist?

Donnie Joe Holden, 18-year-old, fulltime evangelist from Calico Rock, was featured in the Nov. 21 *Grit* newspaper as "believed to be the youngest full-time evangelist in the nation."

Currently a student at Southern Baptist College, Walnut Ridge, Mr. Holden was licensed to preach in 1968 and was ordained at the age of 17. He is reported to have held revivals in eight states.

He is a member of First Church, Calico Rock, where Carl White is pastor.



Harris Chapel Church

#### Couple to celebrate 50th anniversary



Mr. & Mrs. Austin

Mr. and Mrs. G. A. Austin, Montrose, will celebrate their 50th wedding anniversary with an open house at their home Dec. 26. They were married Dec.

11, 1921, in Farmerville, La.

Mr. Austin, a retired agent and telegraph operator for the Missouri Pacific Railroad, has served as a deacon in the Montrose Church for more than 30 years. He has been church treasurer, chairman of the deacons, Sunday school superintendent, and served as chairman of the building committee for the present building. He has taught Sunday school for 20 years.

Mrs. Austin has been a Sunday school teacher and Training Union worker.

The couple are the parents of three children-Mrs. W. C. Dudley, Forest Park, Ga., Joe A. Austin, St. Louis, and Mrs. Roy Nix Jr., North Little Rock. Daughter Maurine's husband, W. C. Dudley, is with the loans division of the SBC Home Mission Board. The Austins have eight grandchildren.

#### The greatest possession

The material possessions left to me by my husband help much, but the greatest possession left to me is the assurance that he is with the Lord.

I do not have this assurance just because he was a church member, though I am glad he did not "forsake assembling ourselves together." But my real assurance comes from the time that he told me of a conversation that he had with a Judge from Washington, D.C. who was also a witnessing Christian.

The Judge said to him, "Do you believe in the Lord Jesus and have you accepted him as your him as your Saviour? Have you let him come into your heart and life?"
"Yes, I have," replied my

Soon after my husband's death I remembered this conversation. The assurance that it has given me has been of more comfort to me than any material possession he left. It is a priceless possession. I thank God for this great blessing.

Why do I write this? To plead with all husbands, wives and children: Do you want to leave the greatest possession to your loved ones? Leave them the assurance that you will be with the Lord. Let there be no doubt!

Do you believe in the Lord Jesus, and have you accepted him as your Saviour? If the answer is not "Yes," let it be before another day has passed.—Robena Phillips Weiss, El Dorado

#### **Harris Chapel has** debt-free building

Harris Chapel Church, Wynne, has paid in three years a debt of \$18,000 which they owed on a building erected in 1968. This amount was the loan they obtained to provide for the \$30,000 sanctuary building. The mortgage was burned Nov. 23.

Planning for the facilities was begun in 1964, and work was started in 1967. The new sanctuary includes new pews and

baptistry.

G. E. Minton is pastor of the church which was reorganized in 1953.

#### First, Ward, has music, youth director



Mr. Cook

First Church, Ward, has employed Roy V. Cook Jr. as director of music and youth activities. He is the son of Rev. and Mrs. Roy V. Cook of First Church, Lonoke.

Mr. Cook is a iunior at Ouachita University, majoring in physical educa-

tion and social studies. He is a member of the Fellowship of Christian Athletes and plans to enter the field of Christian recreation. Mr. Cook worked last summer as director of youth activities, at the Lake Nixon recreation area owned by Second Church, Little Rock.

Pastor James T. McGill of the Ward church notes that he has seen an increase in attendance since Mr. Cook

began his work Oct. 1.

#### Deaths

Mrs. Ada E. Cravens, 90, Walnut Ridge, died Dec. 12. She was a member of First Church.

Mrs. Bera I. Jones, 54, Malvern, died Dec. 14. She was a member of Third

John B. Brooks, 79, North Little Rock, died Dec. 14. He was a member of First

Elmer Foran, 60, Winthrop, died Dec. 13. He was a farmer and a member of Moro Church.

Mrs. Mary Elizabeth Miller, 42, Brinkley, died Dec. 14. She was a member of First Church.

C. D. Kersh, 95, Dermott, died Dec. 10. He was a retired salesman and a deacon

in the Dermott Church.

Edward A. Langford, 70, North Little Rock, died recently. He was a retired mechanic and a charter member of Morrison Chapel Church.

# Will Southern Baptists break Lottie Moon giving record?

With a goal of \$16,750,000 facing them, Southern Baptists are determining this month whether to break their own record in generosity.

Last year they crashed the goal for the Lottie Moon Christmas Offering for Foreign Missions, giving \$16,220,104.99

Foreign Missions, giving \$16,220,104.99
Will the goal be exceeded again?
What difference will an over-the-top

offering make?

The 1971 offering is perhaps more significant than any in recent years, according to Winston Crawley, director of the overseas division of the Foreign Mission Board. "This offering will help fund the foreign missions for 1972, the year during which SBC agencies are not receiving operating increases through the Cooperative Program," he said.

"Any significant foreign missions advance during 1972 will have to be paid for out of the Lottie Moon pocket,"

Crawley said.

Meanwhile, Crawley pointed out, foreign missionaries are under the shadow of possibility of devaluation of

the American dollar abroad.

The \$35,297,808 Foreign Mission Board budget is based on anticipated income of 44 percent from the Lottie Moon offering, 42 percent from the Cooperative Program, and the remainder from temporary investments

and designated gifts.

The Lottie Moon goal was set against a backdrop of needs and requests of the 2,532 missionaries under appointment by the Foreign Mission Board, Crawley said. Missionaries long ago met with their co-workers in each country or area to assign priorities and price tags to their dreams and strategies.

In Richmond, the Foreign Mission Board staff had the unpleasant task of stretching anticipated income as far as it would go over the top priorities, then shelving more than \$7,000,000 in unmet requests, it was reported.

If the Lottie Moon offering should reach or exceed the goal, some of these could come off the shelf and be transformed into buildings, equipment,

and property.

There is little doubt that at least \$11,500,000 will roll in from the offering. This first cream will be skimmed into the foreign missions

operating budget for 1972.

A 32-page list of more than 1000 entries tells exactly where the lump will be spent. (All Lottie Moon offerings are spent on the mission fields.) Operating allocations range in size from \$50 for Vacation Bible Schools in the Dominican Republic to \$600,000 for salaries of 300

missionaries.

About \$960,000 of the 1972 operating budget will place new missionaries on the field. Of this sum, more than \$850,000 must come from the Lottie Moon offerings.

The next \$4,000,000 of Lottie Moon money will go for capital improvements on mission fields. Most capital expenditures in recent years have been funded by the Lottie Moon offering. Ditto for 1972.

# Stewardship-CP Stewardship means putting God first

I had requested a meeting with the associational missionary and the associational stewardship chairman. The missionary had graciously arranged such a meeting, and the three of us met together for breakfast.

After we were together, I learned that the stewardship chairman had given up a hunting trip in order to meet with me. In addition to that, he had driven some distance to be at the suggested meeting place.

I apologized to him for having unknowingly interfered with his personal plans and explained that the meeting could have been set at another time more convenient for him. His reply was, "I can go hunting some other time; this involves the Lord's work and that comes first."

There was good, sound New Testament theology reflected in that layman's statement and attitude. The word "steward" in its original meaning refers to one who is charged with and accepts responsibility for the care and use of his master's possessions. The title implies that the one who accepts such responsibility will give priority to his master's interests.

The New Testament use of the word also carries with it the implication that a Christian steward will give primary attention and concern to his Master's business. It isn't always convenient to do so, but that is what distinguishes a good steward from a poor steward.

I am grateful to layman Earl Jones, of Belleville, for the stewardship testimony he gave me that morning through his actions and attitude. His attitude is typical of that found all over Arkansas in both laymen and pastors who serve capably and effectively as associational stewardship chairmen.—Roy F. Lewis, Secretary of Stewardship-Cooperative Program



**Church Training** 

# Trinity Association ranks first in "M" Night attendance

We do not yet have the complete record of "M" Night meetings that were held in Arkansas, but almost every association did observe "M" Night. Trinity Association is Number One in Arkansas with 598 in attendance at "M" Night, with 27 churches represented and 15 pastors and 20 Church Training directors present. The association missionary is Jimmie Garner and the director is Nodell Dennis.

Harmony Association was second, with 480 in attendance, 23 churches represented, and 21 pastors and 20 directors in attendance. The association missionary is Harold White and the

director is Davy Moody.

Liberty Association was third in the state, with 476 in attendance, 33 churches represented, and 24 pastors and 23 directors present. Although Liberty was third in total attendance, they led the state in number of pastors and directors present. The association missionary is Conway Sawyers and the director is Steward Byrd.

Washington-Madison Association was fourth, with 437 in attendance, with 25 churches represented and 20 pastors and 13 directors present. The association missionary is Peter Petty and the director is Alfred Cullum.

Concord Association was fifth in the state with 350 in attendance, 19 churches represented, and 14 pastors and 12 directors in attendance. The association missionary is James A. Griffin and the director is Orville Haley.

Other associations with good attendance were Boone-Newton, with 291; Arkansas Valley, with 236; Carroll County, with 227; Greene County, with 223, and Clear Creek, with 208.

This is a record of high attendance in the associations at the present time. There are several that we have not yet heard from. If we hear from some who have an attendance higher than this, we will publish this information in the Arkansas Baptist Newsmagazine in the near future.—Ralph W. Davis

#### **HMB** evangelism head to speak at meeting



Dr. Havlik

John Franklin Havlik, associate Director in the Divison of Evangelism for the Home Mission Board, will speak twice at our statewide Evangelism Conference. The conference begins at 1:45 p.m., Jan. 24, at First

Church, Pine Bluff, and will close at noon, Wednesday, Jan. 26. Dr. Havlik will speak on "People Centered Evangelism" and "Freedom and Creativity."

Dr. Havlik is a native of Milwaukee, Wisc. He received his theological education at Baylor University, Southern Seminary, Louisville, and Central Seminary, Kansas City, Kan.

He has been pastor in Missouri, Texas and Kentucky. He came to his present position in 1965. He is the author of People-Centered Evangelism, published by Broadman Press in 1971.

Dr. Havlik is responsible for much of the material we call WIN. Witness-Involvement-Now. The material is being used all over the Southern Baptist Convention in Lay Evangelism Schools.

Please pray for the conference.

Jesse S. Reed.

#### **Charles Butler heads** state Music Men



Mr. Butler

Congratulations to Charles M. Butler upon his election as President of the Music Men of Arkansas. Mr. Butler the distinct honor of being the first person to hold this position.

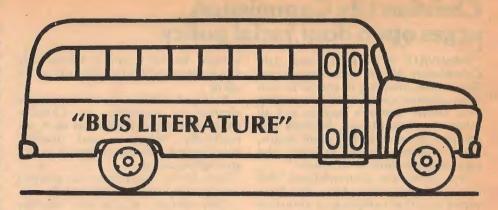
Mr. Butler's responsibilities will include working

closely with the State Music Secretary in all matters concerning the Music Men of Arkansas; representing the Music Men in calendar, special project, and policy planning meetings; conducting Music Men business meetings; and appointing committees.

Mr. Butler is the Minister of Music and Youth at Walnut Street Church, Jonesboro, Ark.

Ural C. Clayton, Secretary





#### **Sunday School** New materials for children groups

Three pieces of curriculum materials for use in bus outreach projects have been produced by the Sunday School Board. These materials are for use with children grades one through six or ages six through 11 who are bused to Sunday School and who have had little or no experiences with worship services.

Children's Worship is a 24-page booklet containing 13 worship services and suggestions for other ways of providing worship experiences for children reached through a bus ministry. The booklet will offer workers guidelines for determining the best approach to be used in their particular setting. Three approaches discussed are, including children in the regular worship services, providing an extended session, and conducting a children's worship hour.

Learning About the Bible, in both pupil's and teacher's edition, is for orientation of children who are unfamiliar with church life, Sunday School, and the Bible. The pupil's book contains stories, art, and activities for the pupil to engage in on his own and will supplement the experiences provided for him in the Sunday School setting.

The teacher's editon of Learning About the Bible offers guidance in orienting the child to Sunday School, church life, and the Bible. Suggestions for 13 lessons are given. (Following the 13-week period, the children will begin using regular Sunday School curriculum materials-Bible Learners, Bible Discovers, or Bible Searchers.)

These materials can be ordered from the Materials Service Department (formerly Church Literature Department), 127 Ninth Avenue, North, Nashville, Tenn. 37203. Prices are listed on the Special Study Materials Order Card included in the church literature order form.—Pat Ratton, Sunday School department.

Missions

#### **Race Relations** Sunday, Feb. 13

It is not too early to make your plans for Race Relations Sunday, Feb. 13, 1972.

The promotional materials will be reaching each pastor in the next few days. There will be numerous ideas suggested, one of which should fit your situation. Certainly in these days our people need to hear a word from God about race relations, and we think if they hear that word it should come from their own pastor, whom they love and respect.

I will be willing to assist you in every possible manner. There are capable National Baptist pastors who can be recommended to speak before your church or a laymen's meeting. There are numerous tracts on hand here in the Baptist Building that can be of interest. I can recommend book studies that will educate your people, of if the dates can

be agreeable, I will come and personally

assist you.

Reconciliation is the heart of the gospel, and Christmas is a time of renewed interest in the peace that God freely gives. What a blessing it would be to. Arkansas Baptists if every Baptist church would plan now to emphasize the Christian message in race relations on or about Feb. 13.-Robert U. Ferguson, Director, Work with National Baptists

#### No paper next week

As is the custom, there will be no Arkansas Baptist Newsmagazine published next week.

Included in this issue are Sunday school lessons for Dec. 26 and Ian.

The next issue will be Jan. 6.

# Christian Life Commission urges open door racial policy

NASHVILLE (BP)—The Christian Life Commission of the Southern Baptist Convention, meeting in annual session here, adopted a resolution encouraging "our fellow Southern Baptists and all other Christians to work faithfully and educate persistently for open hearts, open churches, open housing, and equal opportunities for all people."

The commission acknowledged "that our racial prejudices have not been wiped out, that complacency threatens to mute our witness, but that God is still working to lead us through our fears along the road toward racial justice and

Christian brotherhood."

It was one of three resolutions adopted by the commission on recommendation of its promotion committee. Others urged support for legislation to help the plight of the aging, and encouraged Baptist efforts in citizenship to work for peace, justice

and righteousness.

In other major actions, the commission adopted a budget for a nine-month 1972 period leading to a new fiscal year in September, discussed results of a survey on Southern Baptist attitudes toward freedoms guaranteed in the Bill of Rights, and requested program assignment transfers and exchanges with the SBC Home Mission Board concerning the areas of aging, social work, and drug abuse education.

The resolution on "the continuing racial crisis" stated that "misunderstanding between races in our nation continues to produce deep hostility" and observed that "there is a tendency for some within the Southern Baptist Convention to withdraw from the struggle for reconciliation."

'Reconciling love' stressed

The commission affirmed "our desire to advance for Christ in the racial arena rather than withdraw; to witness a reconciling love which puts out the flames of racial animosity and fear; to risk being peacemakers by facing racial conflict, not evading it."

The resolution noted that equal justice under the law for racial minorities is often violated and pledged the commission's efforts "to join love and justice in the continuing racial

crisis."

The commission expressed gratitude for the progress which has been made on racial relationships in recent years among many Christian groups.

In a resolution on aging, the commission pledged urgent support of Baptist efforts to minister to the total needs of the aging, and support of national legislation to help provide adequate income and transportation,

suitable housing, and a substantially improved program of health care for the

aging.

Noting that 1972 is a year for national election, a resolution on Christian citizenship urged Baptists to work for politically effective and morally meaningful expressions of peace, justice and righteousness.

Each of the resolutions was adopted unanimously, with little discussion.

Only debate during the two-day meeting centered around a recommendation to publicize findings of a survey the commission requested by the research services department of the SBC Sunday School Board concerning Southern Baptist attitudes toward freedoms guaranteed in the Bill of Rights.

In this debate, Herbert Howard, pastor of Park Cities Church in Dallas, questioned whether the commission should "publicize the findings" as recommended by a subcommittee, arguing that results would hurt the image of the SBC if carried in the secular

press.

Survey not favorable

Cecil Sherman, pastor of First Church, Asheville, N.C., countered that the survey results simply reflect Baptists, and society, as they are, and that any efforts to keep the results from being publicized would in effect be an indication the commission members did not believe in freedom of the press.

The survey, patterned after a Columbia Broadcasting System (CBS) news poll taken in 1970, asked nearly 500 Baptist pastors, Sunday School directors, women and student leaders the same

questions used in the CBS poll.

In summary, the results revealed that Southern Baptists polled gave very similar responses to the general public respondents in the CBS poll, with only a few percentage points separating the two polls on almost all questions.

The Baptist survey response showed that 67 percent of those responding would be willing to restrict in some cases the right to peaceful assembly, 76 percent would be willing to restrict the right concerning privacy, 59 percent would be willing to restrict the right to a free press, and 52 percent would be willing to restrict the rights concerning freedom of religion.

While the Baptist pastors and Sunday School directors generally reflected similar responses to those responding to the CBS poll, the Baptist Student Union presidents responding to the Baptist poll were in several cases at opposite ends of the poll in response to questions on free press, free speech, peaceful assembly,

double jeopardy, etc.

Generally, the respondents most likely to express a willingness to restrict various freedoms guaranteed by the Bill of Rights were women, older people, and those with relatively low levels of education, the Baptist survey summarized.

Charles Sullivant, supervisor of the research section, who worked with the commission in conducting the study, told the commission that his personal judgment on results of the survey "is that this is scarey." Sullivant observed that most of the people surveyed probably want these rights for themselves but do not want to give them to those with whom they disagree.

The committee's recommendation to thank the research department for conducting the survey and to call for the commission to publicize the findings in an effort to utilize the information to strengthen Baptist convictions concerning the principles passed

unanimously.

The commission adopted a ninemonth budget of \$187,500 for 1972. The agency will move to a new fiscal year in October, 1972.

Re-elected chairman of the commission was Charles Trentham, pastor of First Church, Knoxville, Tenn.

Ask program change

The commission voted to request the transfer to the SBC Home Mission Board of portions of the present Christian Life Commission program statement relating to aging and to social work; and to request that Home Mission Board efforts in the area of drug abuse education be transferred to the Christian Life Commission.

The commission voted to hold four regional conferences in 1972, if possible, in Illinois, South Carolina, Tennessee and Oklahoma, and to hold a national seminar in 1973 on the theme of family life. A subcommittee had recommended Jackson, Miss., as the site, but the commission voted to leave the place open for other possibilities.

# Southern Baptist 'JOT' in honorable mention

An episode in the Southern Baptist Radio and Television Commisssion's "JOT" cartoon series has won honorable mention in the Chicago International Film Festival.

JOT, the main character in the series, is an animated dot with the personality of a child, age 5 to 10. The programs, five minutes in length, each present a moral lesson in an entertainment format.

In the winning episode, JOT gains a deeper insight into the nature of the universe while doing his own musical interpretation of the creation story from Genesis.

#### The bookshelf

The Cosmic Drama, by Herschel H. Hobbs, Word, 1971, \$5.95

Dr. Hobbs, a past president of the Southern Baptist Convention, helps his readers to see the book of Revelation through the eyes of first-century Christians. He explains difficult symbols and clarifies historical allusions in a chapter-by-chapter study. "Revelation is a great drama dealing with the sovereignty of God and of Jesus Christ," writes Dr. Hobbs. "The series of sevens present one grand truth—the judgment of Satan and his forces, and the triumph and glory of Christ and his people."

Creative News Editing, by Alfred A. Crowell, William C. Brown, Publishers, 1970, \$6.95

Written primarily to introduce the journalism student to the editorial production of a newspaper, this book examines the processing of component news materials before they go to press. It is written from the viewpoint of the managing editor and presents standards, principles, and techniques employed in the production of copy, headlines, and layouts. It provides numerous illustrations of forms, techniques, procedures in editing, flow of materials, production, and control of materials. This would be a good book for anybody to read who wants a better understanding of the newspaper and its role in everyday life.

Portrait of Canada, by Jay and Audrey Walz, American Heritage Press, 1970, \$7.95

The Walzes blend history, geography, and current events with their own personal experiences and firsthand observations to provide an intriguing picture of Canada today. The text is illustrated by more than 100 photographs by John de Visser, many of them taken especially for this book.

Featured is a Special Interest Guide to inform prospective visitors to Canada as

to where and how they can most rewardingly pursue their own hobbies, favorite recreations, and business and cultural interests. The categories range from archaeology and sports to history and science, including the listing of festivals and special events and suggestions for boat and train trips.

Is your family turned on? by Charlie W. Shedd, Word, 1971, \$4.95

Used to speaking out on problems of wide concern to people, Author Shedd is well known for his books Promises to Peter, The Stork Is Dead, Letters to Philip, and Letters to Karen. In this, his latest book, he deals with the drug habit and seeks to help parents provide the kinds of homes that will give their children the best protection against drug addiction. He sets out ten qualities common to the homes "of all our winners, no matter what their economic bracket, racial background, or church affiliation."

Saints of Clay, the Shaping of South Carolina Baptists, by Loulie Latimer Owens, The R. L. Bryan Company, Columbia, S.C., 1971, \$2

South Carolina Baptists had a rare combination of favorable factors in the writing and production of this book. First off, they had Loulie Latimer Owens as the distinguished writer, assisted by the Convention's Sesquicentennial committee. Then they were blessed with securing the services of good printers, in the R. L. Bryan Company. And, as the oldest Baptist State Convention in the country, they had a real treasure trove of Baptist history to go on.

As anyone acquainted with Mrs. Owens and her expertise would know, the finished product, just 146 pages, including index, is a most readable and informative book.

Mrs. Owens' chapter on Landmarkism should make the book a must for Arkansas Baptists.





• Washington—After falling or

Washington-After falling or leveling off for half a century, death rates for most American men rose in the late 1960'sdramatically so for younger whites and for nonwhites of almost all ages. For example, according to a special federal study, the death rate jumped 21% among whites aged 15 to 19 in 1968, compared with the rate among those in that age group five years earlier. Among nonwhites at the same ages, the increase between 1963 and 1968 was 35%. The federal study disclosed these increases even though war combat deaths were excluded. Aside from broad social significance, the findings of the federal report could have important specific bearing on medicine, insurance, Social Security and population estimates. In addition to the death rate among most men, the findings showed that death rates among most women are much lower and are growing far more slowly-or not growing at all. The result is a growing female majority in the population. The principal explanations for the increase for men between 1963 and 1968 vary by age. Among younger men, there were sharp rises in violent deaths, notably auto accidents. But there also were striking increases in deaths from suicide, other accidents, and—especially among non-whites—murder. Life expectancy for white men in 1968 was 67.5, virtually unchanged from 1960. But for black men, it was 60.1—a full year less than

> (By Jack Rosenthal, The New York Times News Service, Nov. 22, 1971)

#### **Accept married clergy**

CHICAGO (EP)—The Association of Chicago Priests has voted, 82 to 26, to accept married priests as members.

Attendance at the meeting was the smallest in the history of the ACP whose membership, according to reports here, has shrunk from 1,000 to 465.

## INDEX

For all 1971 issues of the ARKANSAS BAPTIST NEWSMAGAZINE. Refer to it when you are needing facts, figures and inspiration for your own enlightenment or the enlightenment of others on what we Baptists are doing and endeavoring to do. We suggest that if you are not already keeping a permanent file of the paper that you start doing so with this issue. We plan to give you a complete index in the closing issue of each year's papers.

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#### Children's nook

Probably no other small town in the world is more famous than Bethlehem. This has been true for centuries. Every year thousands of visitors crowd its narrow streets to see where the Christ child was born.

Bethlehem was first famous for being the birthplace of David, the shepherd boy. He met the giant, Goliath, near this small town and became the king.

David's .connection with Bethlehem was recognized by the angel in announcing Jesus' birth. "For unto you is born this day in the city of David a Saviour, which is Chirst the Lord" (Luke 2:11).

Though changes have taken place in Bethlehem, a great part of it remains as it was in ancient times. It is located on two terraced hills whose slopes are covered with olive groves and fruit orchards.

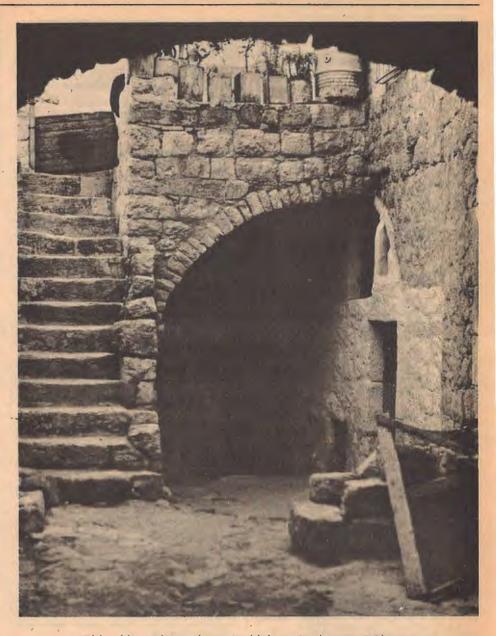
Bethlehem is a small town of churches, other white buildings, flat-roofed homes, and patios. The older houses are built close together. They line the ancient streets and provide some shade from the burning hot sun. Hummingbirds hover over the blossoms of the very old trees.

Manger Street and Star Street are the two main roads leading into the town. Shops lining the streets display beautiful mother of pearl objects. They have delicate figures of Joseph, Mary, and the Christ child, the Wise Men, donkeys, oxen, and camels. These have been carved from the wood of olive trees.

Bethlehem is famous for its beautiful spun and woven cloth and its delicate embroidery. Many patterns are the same as they were in ancient Palestine.

Hundreds of people worked with great patience and pride over the fine designs of silver jewelry, one of the oldest products of Bible lands.

Visitors feel that once you have seen Bethlehem, you can't forget it.



Old stable, with inn above, Bethlehem, Jordan. (FMB Photo)

# **FAMOUS TOWN**

By Thelma C. Carter

## **Sunday School lesson**

## Victory over temptation

By Vester E. Wolber **Ouachita University** 

All the Synoptic gospels indicate that the temptation experience came to Jesus immediately after his baptism. It seems that Satan designed his temptations in the light of Christ's meaningful experience when he was baptized.

Baptism (3:21-22)

Our discussion of Jesus' baptism might well be organized around its purpose,

events, and meaning.

1. Purpose. Why was Jesus baptized? Obviously, it was not the same for him as it was for the disciples of John, or for us. John made use of the ordinance as a public declaration of repentance, but Jesus did not repent.

Paul's converts made use of the rite to dramatize their conversion experience in dying to sin and being raised to new life in Christ (Rom. 6:1-5), and we make use of it in the same manner. But just as lesus did not sin and repent, so also he did not die to sin and was not raised to new life by a conversion experience. Why then was he baptized?

He wanted to put his approval on the religious movement inaugurated by John. He wanted to dedicate himself to the task of continuing and bringing to its consummation that movement of John. And he wanted to receive God's endorsement of himself and his mission.

2. Events. Three events are recorded: the heavens were opened, perhaps by some dramatic rift in the cloud structure overhead; the Spirit came down as a dove and alighted upon him; and a voice spoke to him from heaven voicing

divine approval of him.

3. Meaning. To Jesus, it meant that when he dedicated himself to the task ahead, heaven responded by anointing him with spiritual power for the task ahead. And when the voice spoke out of heaven saying, "You are my beloved Son in whom I am well pleased," it meant that he had the full approval and endorsement of the Father.

Temptation (4:1-12)

Luke's opening sentences are packed with valuable information for us. They state that Jesus came away from his baptismal experience "full of the Holy Spirit." He was tempted by the devil during the 40 days. He was led by the Spirit during the 40 days. He endured to instruct him and empower him.

1. The first suggestion was that he transform stones into bread. He was hungry and the devil suggested to his mind that he make use of his divine power in providing food to satisfy his

normal hunger needs. The temptation was not, however, all that simple. There were more subtle implications involved.

(1) The conditional clause, "if you are the Son of God," is concessive in force, i.e., the devil concedes that he is the son, as had just been announced from heaven at his baptism. Satan was not attempting to cause him to doubt his divine nature so much as he was trying to entice him to misuse his divine

(2) The force of the temptation was not exhausted when he refused to employ his authority over nature to satisfy his personal needs. In considering the possibility of making use of a miracle to satisfy his own needs, the Lord would think about using this method to satisfy the needs of all the poor and needy of

(3) But Jesus rejected the appeal for two good reasons: having joined the human race, he was determined to live as other men did, trusting in the Pather to supply his basic needs and sustain him. Other men cannot perform miracles at will; so he never performed a miracle for his own personal benefit.

Again, he saw in the temptation a nottoo-subtle implication that man's needs are physical. Satan wanted him to take a short-cut in establishing Utopia, and by-pass the cross. Jesús saw, however, that such a course would make no provision for the moral and spiritual needs of men. Man does not live by bread alone.

We must not conclude, however, that because Jesus rejected Satan's humanitarian and socialistic program

that he has no interest in these areas. Christ is concerned with the whole man-physical, intellectual, moral, spiritual, and social.

Dec. 26, 1971

International Luke 3:15-22 Luke 4:1-15

2. The second suggestion was that by bowing down to Satan he could gain all the kingdoms of this world. Translated into practical reality, the temptation may have meant to Jesus that by employing worldly methods he could gain control of the world.

Satan directed this temptation at Jesus' ambition. But, as in the first instance, the second temptation probably made its most telling impact in the possibility of ministering to the needs of people. It does not require much imagination to see that life on earth could be elevated a hundredfold if only we could have wise and good governments in all the nations

of the world, including ours. He rejected the proposal because the ultimate needs of men cannot be satisfied by an earthly kingdom. There must be a heavenly kingdom-moral,

spiritual, and lasting.

3. The third suggestion was that he jump from the temple top and rely on God to bear him up. This temptation is more understandable if studied in the wake of the first, and Matthew does report it in the second position. In rejecting the first temptation, Jesus had elected to trust in God for his needs. Now Satan tempts him at the point of his faith-tries to get Jesus to jump off the temple and thrust himself into a situation of danger, while trusting in the Father to rescue him.

Meaningless situations of danger into which one thrusts himself without moral purpose do not elicit faith so much as they express presumption.

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#### Love is ...

By Vester E. Wolber Ouachita University

It is true that there are different kinds of love for which the New Testament uses Greek words, but the only word for love used in the text of this lesson is agape, that deliberate, self-giving love such as God manifests toward us and elicits from us.

The lesson material is taken from the Sermon on the Mount, but if we had only Luke's account of it we would call it the Sermon on the Plain (6:17). Much of the material in Matthew's Sermon is scattered through various sections of Luke, but a large section of the material is found in this chapter.

It is sometimes said that love cannot be commanded; but that is the first quality of this love. Jesus did command it and he expected his command to be obeyed. It is deliberate, willful, and controllable. Perhaps brotherly love, fond affection, is more spontaneous and involuntary, and cannot be commanded; but the love that Jesus talked about in this lesson is willful and voluntary.

It is like a water hose, and the will is the valve which can turn on love or cut off its flow. One can either love or hate his enemies, as he wills. Therefore, love must not be thought of as emotional in nature, or emotionally controlled; it is volitional in nature and volitionally controlled.

Love defined (Lk. 6:27-31)

In the introduction, an effort has been made to define love. But its best definition is to be found in these five verses which define it by a series of examples.

When one first sees the title assigned to this lesson he is likely to think that somebody had flipped his lid for sure. But when one looks at the Scriptures, he can readily see that the authors meant to say that love can best be defined by concrete examples rather than by abstract descriptions. It is like saying that happiness is a pup chasing his tail. (Incidentally, it is about as hard to catch up with, too.)

Jesus said that love is doing good to those who hate you. Love is blessing those who curse you. Love is praying for those who abuse you. Love is offering the other cheek to him who insults you. Love is offering your coat to him who has taken your cloak. Love is sharing what you have with a beggar, and writing off that which has been stolen from you. Love is doing unto others as you wish they would do to you.

Our Lord did not portray love as a person with his guard up, or even as one with his arms folded in complacency.

He pictured love as a man with his sleeves rolled up and anxious to serve the enemy.

He taught that it is wrong to return evil for evil, hate for hate.

He also taught that it is not enough to absorb the shock of evil and remain unmoved by it. The way to real manhood, he taught, is to absorb the shock of hatred and insult, reverse their force, and send back good will and good deeds in return. Thus love is positive action.

The definition defended (32-36)

In defending his definition of love as positive good will expressed in positive action toward all people, Jesus insisted that one must not be selective or restrictive in love's outflow. If one begins to be selective in the choice of his love targets, he will find himself aiming his love at only those who love him back, doing good only to those who can pay him back, and lending only to those who can pay him back. (Alas! if only our bankers could understand this verse the same way we do.)

But what he really meant was that if we only lend and never give we have redefined love. We must love and give and keep on loving those who are unable or unwilling to pay us back, even those who are "ungrateful and selfish."

The key clause in the passage is the one instructing us to be "expecting nothing in return." Those who express love in this manner will be "sons of the Most High"; i.e., like God in character, because he is kind to the "ungrateful and selfish."

Magnanimity (37-38)

I hesitate to use such a big word for such a short passage, but there is no other that expresses the theme of these two verses as well. A magnanimous person is one who shows nobility of feeling and generosity of mind, one who is more harsh in judging himself than he is in judging others and can overlook weaknesses in others more readily than he can overlook weaknesses in himself.

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International Luke 6:27-38 Jan. 2, 1972

The Lord said that a person who is generous in giving out to others will not be judged harshly by God. That last sentence in v. 38 seems to mean that the level of magnanimity on which we operate will be the level on which God operates his dealings with us. Wow!



### Call to prayer

By C. W. Brockwell Ir. Minister of Education, Calvary Church, NLR

"Once when Jesus had been out praying, one of his disciples came to him as he finished and said, 'Lord, teach us a prayer to recite like the one John taught his disciples.

"And this is the prayer he taught them: 'Father, may your name be honored for its holiness; send your

Kingdom soon!

'Give us our food day by day,

'And forgive our sins-for we have forgiven those who sinned against us. And don't allow us to be tempted' " (LIVING BIBLE).

Think of the many times Jesus prayed. Only a few are recorded but they are sufficient to convince us that Jesus was the prayingest person who ever lived. Ray Summers has listed some of them.

He prayed at his baptism (Lk. 3:21-22). He prayed after a night of healing (Lk. 4:42).

He prayed in times of great popularity (Lk. 5:15-16).

He prayed before selecting the twelve

He prayed before calling forth the confession of Peter (Lk. 9:18).

He prayed at the time of the

transfiguration (Lk. 9:28-29).

He prayed after hearing the success of the seventy (Lk. 10:21-22).

All this praying and the power which resulted from it stirred the disciples. Surely, they thought, there must be a simple formula for praying. Perhaps they even thought of condensing it to save

Jesus obliged them with an example, a model, a sure-fire principle for praying. It would not take long to say it but it would take a lifetime fully to appreciate

its meaning.

1. Trust God. Jesus described prayer as a child talking to his father about the things that he needs. It is perfectly normal. All you need is prayer is to realize your need and someone to whom you can go in confidence for that need to be supplied.

For example, suppose your neighbor had unexpected guests late at night and came over to borrow some coffee after

you were in bed.

"Good grief, who could that be at this hour of the night?"

"Don't open it, maybe they will go

"Listen, it sounds like our neighbor's

"If you wake the kids, we will never get back to sleep."

Because the guy is such a nuisance to keep ringing the doorbell, you answer it and give him what he wants so that you can go back to sleep. Now, if a man for a bad reason will respond to one who is a nuisance how much more will God for a good reason respond to one who is a

Remember you are trusting God, who is holy and who cares for you. Why, then, must you keep on asking in prayer? Surely God knows what it is you really need before you ask at all. Consider Leslie Weatherhead's answer:

"It surely is that no casual request really expresses dominating desire, and that is what serious prayer ought to be. Repeating the request tests the desire."

When you meet God in faith, you may find that what you are asking is really not what you need after all. Consistent communion with him will certainly change your desires and help you understand what you really need. Indeed, communion with God will bring you the highest answer to prayer, namely, God's gift of himself. God's richest answer to any prayer is the gift of himself. His will may then be done in your life as it is done in heaven. Your daily needs will then be met by the Master himself as you carry out his assignments for the day.

Trust God, that is the first step to

prayer.

2. Forgive others. In prayer, you go to God and he comes to you. Trusting God or having faith in God will put you in touch with him but he will be prevented from touching you if you block the door. That is, if you do not forgive your brother, God cannot forgive you and supply your needs. God is willing to help but you will not be able to receive his help if you have an unforgiving attitude.

"We do not forgive others in order that we ourselves may be forgiven; rather, the forgiveness of God cleanses us, sets us free, brings new life to our own souls, and then makes it possible for us to have the right kind of relationship with others.

"An unforgiving spirit is evidence that a person has not experienced the grace of God. If we shut the door of forgiveness to others, we are shutting it to God. Out of a personal experience of the love and forgiveness of God, we are able to love others and to forgive them freely"(Ray Summers).

This lesson treatment is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission. Life and Work

Dec. 26, 1971 Luke 11: 1-54

Many of the scribes and Pharisees of Jesus' day exhibited an unforgiving attitude.

- 1. They were more concerned with outward appearance than inward purity. Are you respectable at church and tyrannical at home? Watch out, brother!
- 2. They followed the form of religion but ignored the substance. Are you often at church but seldom at prayer? Be careful, brother!
- 3. They made certain that men saw their good deeds. Are you helping others in such a way as to call attention to yourself. Too bad, brother!
- 4. They expected people to do what they would not do. Are you teaching your children standards of righteousness you do not follow yourself? Woe to you, brother!
- 5. They upheld leaders of the past and fought leaders of the present. Are you so critical of your pastor and teachers that they cannot do their work well? You are in trouble, brother!
- 6. They rejected Jesus and threatened those who accepted him. Are you discouraging your family and friends from serving Christ? Beware, brother!

If you are on the short end of any of these sins, forgive your brother as God has forgiven you. Prayer will then be a two-way fellowship.

Thank you, Lord, for teaching us to pray.



## **Sunday School lesson**

### First things first

By C. W. Brockwell Ir. Minister of Education, Calvary Church, NLR

1971 has had it. It is completely spent; shot through and through. It is dead and never shall it rise again. Or will it?

One day when eternity has swallowed up all the time there is, 1971 will stare you in the face. Every deed and every idle thought will assault you at the judgment. Oh, the sad regrets of missed opportunities and bypassed blessings!

Quickly, before 1972 is touched, get back to the basics. Take it from the top

and start all over again.

#### How to get your name on the honor roll in heaven

Like a continuing story, Jesus kept warning his disciples about pretenders of good. They will be exposed and rejected because they falsify their beliefs by their lives. If you are a pretender, then someone at work or at home is going to spot you and label you for what you are.

The disciples needed the warning, and so do we. We are most privileged to handle the truth of God and could well receive such satisfaction from it that we

see ourselves without sin.

Or we could get scared and clam up. Many of the Pharisees preferred the honor of men rather than the truth of God. They feared what men would do to them. So they justified their devotion to keeping the Law. Jesus saw beneath their religious masks the real reasons for their fanaticism. Jesus said it was all right to fear as long as you feared the right person. Man can exercise some control over your life here but God can control it both here and hereafter. This was not meant to be a threat but a statement of

The real incentive for witnessing is in the reward received. Jesus said he would confess or honor us before the angels in heaven if we would confess or honor him on earth. Jesus is committed to telling heaven's beings what we have told earth's beings about him.

Our task is witnessing. His is keeping the opportunities open for us to witness. If we need courage, he will see that we get it, (Are we not more valuable to him than the sparrows he never forgets?) If we need words, he will supply them.

How to guarantee permanent success

To be rich, you either have to inherit it, or cheat to get it. True or false? The

Bible says it is false.

Consider the story Jesus told of the rich farmer. He thought he owned a lot of possessions, but in reality his possession owned him. One night they came to collect at the height of his riches. What a fool!

But where did he go wrong? There is no indication that he cheated and he was not condemned for prospering. How could he have kept his success? How can you guarantee success in life?

1. Keep God as your source. God works so much in the background that you may easily think you are doing it all. Acknowledge God's control and you will not be distracted by your accomplishments.

The farmer who forgets that God supplies the sunshine and rain for good crops is a fool. The plant worker who forgets that God gives him a brain for technical know-how is a fool. Give God credit and your resources will never run low.

2. Share with others the good you receive. The rich man said, "It's wine, women, and song for me. I am going to live it up; gorge myself on the 'good life." "How foolish! The more you keep for yourself the less you have. When God blesses you, quickly pass it around. There is no premium on antique blessings. The person who hoards God's blessings for himself soon has his supply cut off. God shares everything he has. Can you afford to do less?

How to handle responsibility

The deeper a diver descends into the ocean, the greater the pressure. Life is like that. The more involved you become in living, the greater the pressure. Responsibility can either make or break you. It all depends on how you handle it.

For instance, keeping you and your family in food and clothing is quite a task in itself. There never seems to be enough. How do you take care of a

responsibility like that?

First, realize that life is more than food and clothing. These are things you need every day but they are not the only needs nor even the most important needs. Yet they can so distract you that you will scream at your kids, nag your spouse, or steal from your employer.

Next, trust God to take care of you. One day God gave you a little faith and with it you reached out and took him as your Savior. Then what did you do with that faith? Did you put it aside "in case something happened?" Well, you should use that faith each day. You began to live by faith and you will always live by faith. Believe God's promise that

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Life and Work Jan. 2, 1972 Luke 12:1-59

"He will always give you all you need from day to day if you will make the Kingdom of God your primary concern" (LIVING BIBLE).

When you go to work, go to work as a servant of Jesus Christ. When you come home, come home as a disciple of Jesus Christ. Do everything in the name of Jesus Christ and you will do everything

Finally, lay up treasures in heaven by laying them down here on earth.

Willis Brown tells about a man and his wife who traveled abroad for several years. All the time they thought about their dream home they would build when they were finished traveling. When they could secure a beautiful painting, a vase, a rare curio or treasure, they purchased it and sent it home to await their return.

Now we may do the same for our heavenly home. The kindly deed, the witness to a stranger, the sacrifice made and whatever of joy, beauty, faith, tenderness, or love we may put into our own lives or those of others-these we shall find again when we reach our eternal home.

#### How to get rid of unwanted tension

Not all tension should be erased, of course. A violin makes beautiful music if the tension on the strings is right. We should always be reaching for more than we are. But too much tension will stop progress. In that case, what do you do?

- 1. Prepare for the expected. Second guessing the unexpected will only bring confusion. You cannot live on the "what-if's" of life. But you can get ready for the expected. Many problems can be anticipated. Warning signals are everywhere. For instance, Christ's second coming is certain. Since you know he will come again at any time, be ready at all time. It will save you a lot of worry.
- 2. Settle all issues as quickly as possible. Prolonged controversy will tear you apart. Indecision will break you down. Deep resentment will destroy you. The world may be against you, but you do not have to be against it. Do what you can and leave the rest for God to handle.

In short, put Jesus first and give 1972 a chance to be the best year of your life.

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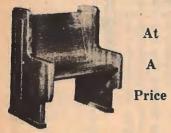
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#### A smile or two

Why that strange expression on your

Oh, I was just thinking.

Big Sister: How are you getting along in art class?

Little Sister: Fine, but I wish I had a smarter teacher. Today I drew a horse and she didn't even know what it was.

Rejected by the college of his choice, the teenager angrily accosted his father. "If you really cared for me, you'd have pulled some wires!"

"I know," replied the parent sadly.
"The TV, the hi-fi and the telephone

would have done for a start."

Battered and wheezing, the old car stalled at the highway toll gate. Vainly, the owner tried to start the motor again.

Impatiently, the toll collector snapped: "Fifty cents, sir."

"Sold," replied the farmer, getting out

of the car and walking away.

The young bride was looking into the window of a jewelry store "George," she said, "I'd love to have that bracelet."

"I can't afford to buy it for you, my dear."

"But if you could, you would, wouldn't you?"

"No," said diplomatic George.

"Why?" said she, surprised and angry.
"It isn't good enough, dear."

"Oh, you darling."

A traffic expert has said that if all the cars in the nation were put end to end, some nut would pull out and try to pass them.

A mother entered the supermarket with her four bouncing boys and pleaded: "Isn't there a cereal that'll sap their energy?"

# Baptists decline in Ontario, Quebec

TORONTO (EP)—Membership in the Baptist Convention of Ontario and Quebec dropped last year from 48,678 to 48,372, but per capita giving rose from \$129 to \$139.

A report here also revealed that Sunday School membership dropped from 17,016 to 15,479 in the Convention's churches, which make up the geographical middle of the Baptist Federation of Canada.

### Attendance report

Dec. 12, 1971

Church	Sunday School	Training Union	Ch.
Alicia Berryville	62	56	ruun
First Freeman Heights	178 119	45 47	1
Booneville, First	256	210	to p
Camden, First Cherokee Village Mission	479 109	104 36	5
Concord, Banner Mt. Zion Crossett	·45	23	
First Mt. Olive	383 253	116 138	
Dell, First Dumas, First	67 291	36 72	2
El Dorado Caledonia	37	23	
Ebenezer Forrest City, First	141 711	72.	
Ft. Smith		199	
Haven Heights Grand Avenue	249 715	125 260	2
Moffett Mission Gentry, First	54 181	80	
Grandiew Greenwood, First	85 322	62 134	2
Hampton, First Harrison	220	91	4
Eagle Heights	256	96	75
Northvale Helena, First	135 280	77 101	2
Hope, First Hot Springs, Lakeshore Heights	479 74	121 37	
Jacksonville Bayou Meto	123	69	
Marshall Road Jonesboro	371	144	5
Central Nettleton	495 291	127 109	5
Lake Village, Parkway Lavaca, First	45 269	32 113	
Lincoln, First	148	61	
Little Rock Crystal Hill	151	74	1
Geyer Springs Life Line	754 650	428 195	13
Nall's Memorial Luxora, First	99 65	43 34	1
Magnolia, Central Marked Tree, First	618 166	236 56	
Melbourne Belyiew	153	79	1
First	123	72	1
Horseshoe Bend Mission Monticello	18		
Northside Second	114 196	70 78	
North Little Rock Baring Cross	580	210	
Calvary Gravel Ridge	405 182	135 119.	1
Levy Park Hill	457 827	69 184	
Sixteenth Street	63	34	
Paris, First Pine Bluff	367	68	
Centennial East Side	121 183	86 96	1
First Green Meadows	757 67	164 28	
Second Russellville, Second	168 219	80 100	1
Springdale Berry Street	135	73	
Elmdale First	385 677	125 224	1 8
Texarkana, Beech Street	444	127	
Van Buren, First Mission	449 57	281	1
Vandervoort, First Walnut Ridge, First	67 316	26 84	
Chapel Warren, Immanuel	32 258	32 110	1
West Memphis Calvary	221	122	. 2
Vanderbilt Avenue	104	61	1
* * *			
It looked as if both the hero and the			

It looked as if both the hero and the heroine of the Western movie were doomed. They were surrounded completely by redmen.

One of the little boys in the front row sniffed, "If he had kept his eye on the Indians instead of the girl, this never

would have happened."

In the world of religion

## International faculty highlights training seminar

Some colleges and universities spend years trying to gather top-notch faculties. John Haggai, president of evangelism International, has to accomplish this feat each time he schedules one of his international training seminars.

The fourth such session was held recently in Singapore, the population center of Asia and the new headquarters for the unique world-wide program of

Evangelism International.

The five-week school trains outstanding Christian leaders from countries where westerners are no longer welcome or where the doors will soon be closed to outside missionaries.

In nations now closed to western missionaries, "Training nationals to reach nationals is the only way the work of foreign missions can continue in the 70's," said the globe-trotting evangelist and personal friend of many Asian leaders.

Singapore was selected as the training site, Haggai said, because it is neutral. People from any country, even those of the Communist bloc, can come here. It also lies within 3,000 miles of half the world's population.

To avoid the "Made in America" label, the faculty is predominantly non-

west and non-white.

A look at the most recent faculty list would make many a theological seminary envious.

Dean of the training school was Ernest H. Watson, recently retired president of the Baptist Assembly of New South Wales in Australia. He started out in banking before studying for the ministry. He has had a radio ministry for 39 years and is highly regarded by Christians of all religious groups.

Kyung Chik Han is senior pastor of the largest Presbyterian church in the world, the 15,000-member Young Nak congregation in Seoul, Korea, where he preaches to approximately 10,000 people every week at Sunday morning services. He is highly trained, having studied in both Korea and at Princeton Seminary in the U.S. Now 68 years of age, Dr. Han is truly a world leader who has suffered much for his Lord.

G. D. James is founder and director of the Princeton Malaysian Evangelical Fellowship. He has conducted meetings all over the world and is one of the bestknown and most effective evangelists in all of Asia. Born in India, he has lived in Singapore for 30 years. Countless people, including many key leaders in Indonesia, committed their lives to Jesus Christ as a result of his evangelistic meetings in that country.

Sabodh Sahu, who also taught at the third session last spring, is one of India's outstanding evangelists, as well as a teacher. Although his work is confined

primarily to India, he also has been around the world and spoken in centers learning and at numerous conferences and conventions.

Then there was Chandu Ray who, for many years, was bishop of the Church of England in Karachi, Pakistan. For nine years prior to his conversion at the age of 27, he studied comparative religions and philosophy. Dr. Ray is now Director of COFAE (Coordinating Office of Asian Evangelism) which is headquartered in Singapore. He is a scholar, both theologically and academically.

Of Dr. Ray, one observer, an American minister, wrote: "He reminds me of John the Apostle. I have never seen John except in his words. I have seen Dr. Ray in the physical, spiritual, mental and verbal aspects. He must be like that disciple whom Jesus loved. His depth of understanding, breadth of experience on a world-wide scope, and his height of spiritual attainment make him a man well-qualified to teach evangelists. And teach he did!"

Dr. Haggai and his associates were the only Americans on the faculty. They lectured on the general techniques and theology of evangelism. The students investigated the theories and practices of transmitting the gospel and were helped to develop communication approaches that would meet the needs of their own societies.—Evangelism

International, Atlanta

## Theology of hope affirms God's work in history, professor says

MILL VALLEY, Calif. (BP)—A new "theology of hope" is one of the most exciting movements in theology today. So declared Wayne Ward, professor of Christian Theology at Southern Seminary, Louisville, in the first annual Derward W. Deere lectures at Golden Gate Seminary here. The Deere lectures are named in honor of the Old Testament professor at Golden Gate. (Both Ward and Deere are native Arkansans and graduates of Ouachita University.)

The theology of hope movement, Ward said, is taking hold in other religions and is rooted in the nature of biblical faith.

The vision today is of God "on the move, out ahead of us, leading the way into the future," Ward said. The kingdom of God is "taking shape now,"

and "we are to become now, step by step, what God wants us to become," he added.

Ward observed that the realization that God is working through history is a

hope for men today.

"That hope involves a vision seen by the first-century Christians, that fired their imaginations to shape or change the situation. Christians have that same hope today in Jesus Christ and the biblical faith," Ward said.

Ward is a former colleague of Deere's. At the time of his death in 1968, Deere had taught Old Testament at Golden Gate for 18 years.

Faculty members at Golden Gate voted earlier this year to combine their faculty lectureship fund with a fund started by Deere before his death to establish a chair of Old Testament.

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