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January 6, 1972

Arkansas Baptist State Convention

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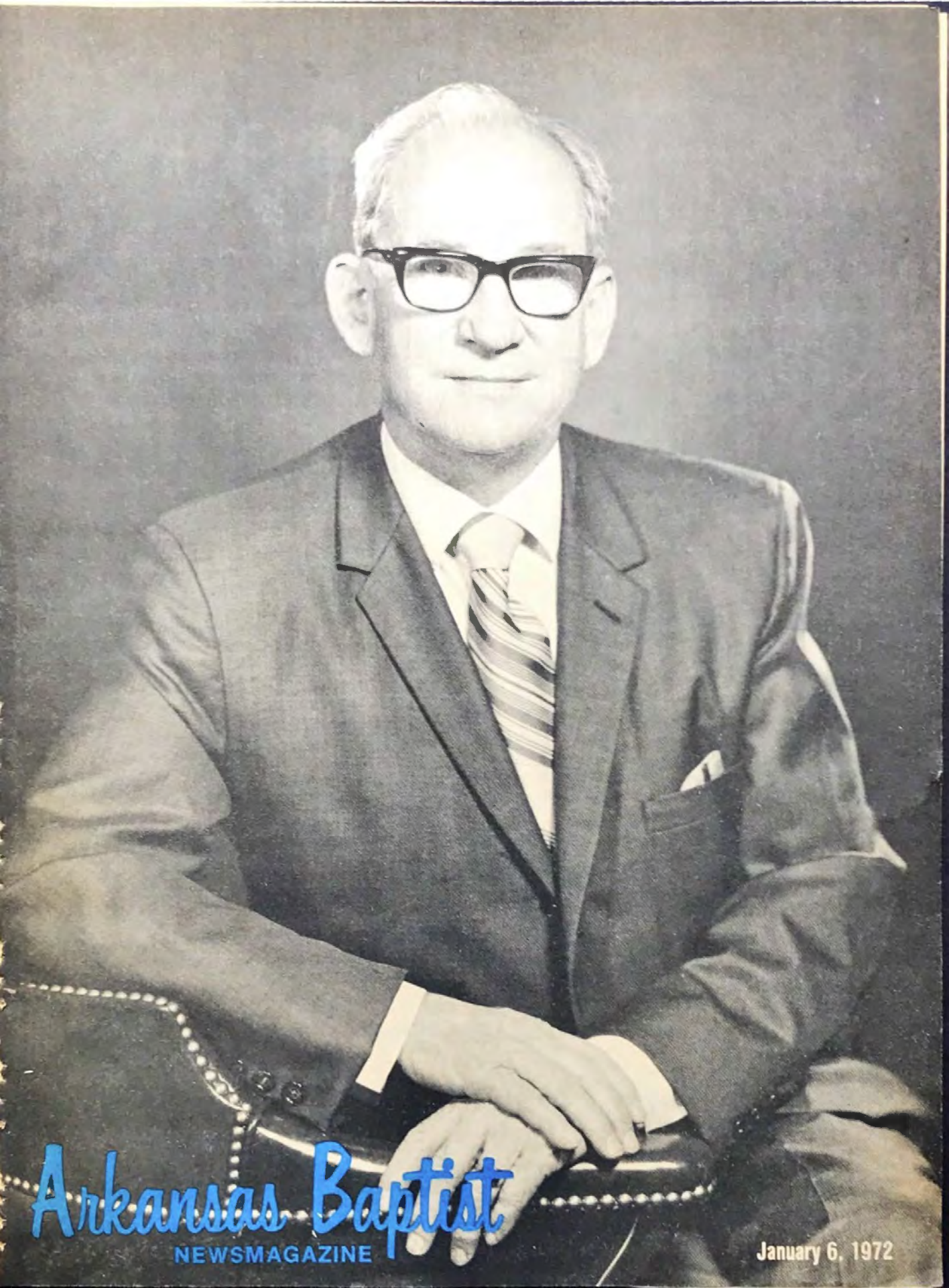
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Arkansas Baptist
NEWSMAGAZINE

January 6, 1972

The consensus - - -

Excerpts from the job description of the Executive Secretary read like this. "The Executive Secretary-Treasurer is hereby clearly established and shall function as chief executive officer of the executive board and shall provide leadership for the executive board's programs." It further states, "He shall be responsible for conducting continuous appraisals of the objectives and needs of Arkansas Baptists." Another statement, "He shall review the progress of programs. . ." followed by, "He shall present periodic reports concerning program progress."

The Executive Secretary conducts perpetual surveys and appraisals for all facets of Baptist life financed by the Arkansas Baptist State Convention. There is no area of our witness which escapes the scrutiny of his firm job description. The results of the continuous surveys and appraisals will be kept as permanent records for examination by our constituency. They will be reported in a feature, "The consensus", and will reflect the feelings and convictions of all our people — pastors, laymen, women and youth.

This consensus will keep the Baptists of Arkansas fully appraised on the objectives, needs and progress reports corresponding with them. Every Baptist in Arkansas who cares enough to fill in a check-off list or write a notation will have a voice in the findings for this feature.

Subjects such as the image of the clergy, future of the Brotherhood organization, polarization, a new task assignment for B.S.U., the role of the *Arkansas Baptist Newsmagazine* and many others will be presented. Baptists in Arkansas will know how their fellow-Baptists feel about current issues and problems touching them.

The Arkansas Baptist Newsmagazine

The consensus on our Newsmagazine is that it is a fine periodical on which many dedicated people depend to keep them informed on all facets of religious life. Since perfection is never quite achieved here on earth continuous efforts to improve the effectiveness of their major vehicle of communication will be expanded.

Circulation is no small consideration as its usefulness is defeated if people do not subscribe and read it. It is important to merit the confidence and good will of those whom we aspire to serve. The Newsmagazine is a giant platform, podium, or launching pad operated by Baptists for Baptists and its identity with Baptists must never be uncertain.

Its impact cannot be lent, leased, or bent to polarize our fellowship or fragment our witness. The people of Arkansas will not yield the pages of this periodical as a proponent of any man's personal philosophy or theology. It will be the instrument of the people, by the people, for the people called Baptists. It will present the news in an unbiased manner and allow its intelligent readers to mold their own opinion.

No small effort will be made to encourage every church in the convention, regardless of its size, with special attention to our smaller congregations which number over 1,000 of the 1,187 which comprise our fellowship.

A voice will be afforded to those who may hold differing views from those who may contribute regularly to the magazine. This will be handled in the "Open forum — equal space" section without editorial comment. The results of a recent survey show no indication that the editor should be restrained nor that a special board should be set up to protect his security. It, however, plainly indicates that the magazine should be thoroughly religious even to the selection of the cover.

Considerable effort was expended informing the executive secretary that daily secular papers can be more current on purely mundane matters than a religious weekly. Expressions about the qualifications of a new editor mentioned

(Continued on page 3)

In this issue

- A new column, by OBU President Daniel Grant, begins this week. Dr. Grant begins the new year on a note of thanksgiving. See page 3 for his column this week. (It will appear on page 2 in the future.)
- A series of articles on surveys on various phases of state work will be written by Executive Secretary Charles H. Ashcraft. See "The consensus," found this week on page 2.
- The cover story is a tribute to retiring editor Erwin L. McDonald written by Baptist journalist W. C. Fields. See page 6.
- Another series beginning this week is on the Cooperative Program. This first article is found on page 10.
- The plight of Southern Baptist missionaries in Pakistan is the subject of a story on page 11.
- More involvement for laymen in Baptist life is the goal of an emphasis outlined in an article on page 18.
- Statistical projections for growth in all phases of Southern Baptist work for 1972 are given in a Baptist Press article this week. See page 20 for the facts.

Arkansas Baptist

NEWSMAGAZINE

VOL. 71

JANUARY 6, 1972

NO. 1

CHARLES H. ASHCRAFT *Executive Secretary and Interim Editor*
MRS. WILLIAM L. KENNEDY *Managing Editor*
MRS. HARRY GIBERSON *Secretary to Editor*
MRS. WELDON TAYLOR *Bookkeeper*
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Opinions expressed in editorials and signed articles are those of the writer. Member of Southern Baptist Press Association, Associated Church Press, Evangelical Press Association.

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.

New Year's Day as thanksgiving time



Dr. Grant

Anyone who takes pen in hand to write in the corner previously reserved for ELM takes on an unusually heavy burden, for no one can fill his very special shoes. For the record, and in support of my sanity, it should be known that I was drafted for this corner—I did not volunteer.

One of my secret ambitions is to have the power some day to re-shuffle our national holidays and change them around so that the times make more sense.

New Year's Day really ought to be on September 1, for example. I would guess that the real new year for most people begins at that time rather than in January. This is certainly true with students, and the most appropriate time for New Year's resolutions is in September and not in January. I have often proposed the organization of a new pressure group which might be called "The American Association for the Promotion of Student New Year's Day," to be set at September 1 each year. For some reason AAPSND has not yet become an everyday household word, so it is still an idea waiting for its time to come.

Quite frankly, neither President Nixon or Governor Bumpers has asked my advice on these matters, but I believe Thanksgiving Day should be moved to January 1. Harvest time has increasingly lost its meaning to urban America. The overwhelming majority of our young people, and probably most of our middle aged people have never laid crops in store and probably cannot really identify with this kind of agricultural and rural spirit of Thanksgiving. No matter how much my father told me about life on the farm out from Gum Log, Arkansas (out from Dover, which is out from Russellville, which is quite a way out from Little Rock) I never really felt the joys and the sorrows of a farmer as I grew up in the big city of Arkadelphia (population 3,382) in the 1930's. The best Thanksgiving time for me comes at the close of one year and the beginning of another as I exchange Christmas greetings with old and new friends and am reminded again

how wonderfully God has blessed me through the lives of these people.

So, with your permission (really I'm going to do it with or without your permission), I want to make New Year's Day thanksgiving time and say how thankful I am for some special people.

The present and immediate past leaders of Arkansas Baptists are among the most dedicated persons to be found anywhere: Rheubin South and Tal Bonham, Dillard Miller and W. O. Vaught, Charles Ashcraft and Bo Huffman, and the company of the committed who staff the Baptist Building in Little Rock. I have been praying New Year's Thanksgiving prayers because I am deeply grateful for these people.

I have this same sense of gratitude for a wonderful faculty and staff at Ouachita Baptist University. Few people know as I do what personal sacrifices these people have made, and continue to make to stay at Ouachita and fight the good fight for Christian higher education for our young people. It is dangerous to cite examples from such a large group, but Dr. Ben Elrod's leadership for Ouachita would certainly head the list.

The student body at Ouachita has a prominent place in my Thanksgiving prayers. They have cast their vote for the intangible values of Christian education, even though it costs a little bit more, and are our best P.R. representatives, student recruiters, and fund raisers. They have been very understanding of our financial limitations at Ouachita.

I am thankful for the way Arkansas Baptists rolled up their sleeves and committed their time, energy, prayers, and financial resources during 1971 for the Ouachita-Southern Advancement Campaign and the cause of Christ-centered education.

Finally, I never cease to be thankful for my family and their qualities of patience, understanding, and support in spite of the delinquency of their absentee-college-president-in-residence. Although their unanimous advice to me in speechmaking leaves something to be desired ("Just make it short, Daddy!"), even here they may be the only ones who will speak the truth to the college president.

Consensus

(Continued from page 2)

only in a secondary manner the hard rule principle of a professional journalist as an editor. Arkansas people wish a theologian to hold the editor's chair, one conversant with all echelons of theological and Biblical thought.

Repeatedly the words "gracious," "charitable," "compassionate," "loveable," and "patient" were terms used to describe qualities the new editor should possess. One who can "communicate at the grass roots level" was mentioned by many. "One who will listen" appeared often. Surveys have been made consistently since the executive secretary took office in September, 1969, as to space allocations and subject materials carried in the Newsmagazine. In the light of these constant surveys and the findings of a recent questionnaire there is abundant evidence that the task assignment of the state paper should not be a vehicle to mold the minds of free-thinking people or to bend to either extreme of the theological spectrum the thoughts of Christ-mastered men and women.

Little evidence indeed was volunteered that any one man should be the spokesman for so enlightened a fellowship as Southern Baptists. Baptist people are a lot brighter than preliminary projections may seem to indicate.

The main emphasis and thrust of the paper must not be beamed or calibrated to certain segments of our corporate life to the extent local churches feel as though they owed someone an apology for their questioned existence. The designations, "small" and "big" preachers, will be erased in our emphasis of tomorrow. Great care must be given to reduce the polarization between laity and clergy. Agitation must not become the accepted procedure to inspire change in the hearts of those who love the brethren most.

Constant surveillance must be the concern of any arrangement of the office of the editor as to priorities of space and intensity of importance. Evangelism is more important than the accreditation index of hard-nosed secular journalists. Arkansas is majoring on reaching people for Christ, not fishing for compliments in the shallow waters of those who could voice not one single word of pure evangelical fervor which would move others into the near presence of God.

All indications lead me to believe Arkansas Baptists are ready for real progress and will go to any length to assist the new editor in his redemptive role of communication and healing. — Charles H. Ashcraft, Executive Secretary.

I must say it!

A bright new year



Dr. Ashcraft

will be highlighted (in alphabetical order) and their work recognized.

Indications seem to be in favor of a short sermon of the week to appear under the caption, "The Open Pulpit." This will give a voice to 50 pastors to give their finest lines. Another feature will be, the "The Open Forum — Equal Space," in which viewpoints of laymen and clergy alike will appear in the interest of the common good. Our Newsmagazine will seek to give focus to our smaller churches and their pastors and will seek to bring us all closer in our mutual task.

There will be a number of extravaganzas within the year, the likes of which we have seen in our Cooperative Program and State Missions issues. Our convention president, Rheubin L. South, is to make con-

A bright new year is before us. We request you notice closely our Newsmagazine. Dan Grant is giving us a column under the caption, "One Layman's Opinion." A series, "The Consensus", will appear giving the findings of the recent survey on our Newsmagazine. Beginning in February, there will appear a weekly presentation of our Superintendents of Missions. Throughout Arkansas every Superintendent will

tributions as his schedule will permit. President of the Board, Dillard Miller, has promised us some articles from time to time.

Great emphasis will be given to Arkansas voices on Arkansas problems and no effort will be spared to provide equal space for all viewpoints.

A historical feature, brief, but to the point will be given on Arkansas churches some of which from minutes taken 150 years ago. This will afford comparison and progress notations. The expertise of the Baptist Building, the counsel of the Executive Board and the suggestions of our constituents will be fully utilized to give us the finest periodical ever.

In 1972 I should like to see the Newsmagazine in the budget of every church. Our invitation to you to submit us your suggestions is ever before you and I beg your sincerest prayers and patience in what I hope is the relatively short time I will serve in this interim capacity until a new editor assumes this important post.

Our circulation now is 59,000. I'm shooting for a cool 70,000 in 1972. Every church which places the paper in the budget will be featured appropriately in this fine Newsmagazine.

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

Baptist giving nears \$1 billion goal

NASHVILLE — Southern Baptist churches received almost \$1,000,000,000 in 1971, the executive director of the Stewardship Commission of the Southern Baptist Convention reported to state stewardship and foundation leaders here.

Projections made by the Research Service Department of the Baptist Sunday School Board indicate that Southern Baptist churches will receive a total of \$977,644,809 during the 1970-71 church year.

The estimated receipts are \$85,388,891 (or 9½ percent) above the previous year.

The record receipts for 1970-71 is near the one billion dollar goal set for 1975 and voted on by the 1971 session of the Southern Baptist Convention in St. Louis.

When asked about the increase James V. Lackey, the Stewardship Commission's executive director, said, "The increase is positive evidence of the new spirit of concern and sacrifice that is capturing the hearts of Southern Baptists.

"Southern Baptists have accepted the challenge of taking Christ to a lost world and have dedicated their financial resources to the task."

He added, "Baptist pastors and other church leaders are recognizing the essential share of the church and are responding to this new insight with the money to perform local and world-wide ministries in the name of Christ.

"Baptists have experimented with other less fruitful ways of telling the word and have come to the conclusion that the best way to tell the world about Christ is beginning through their local churches."

Lackey said he felt Baptist youth have had much to do with the improved giving record. "They have called us back to the central purpose of Christianity and have challenged us to support causes that result in the most good.

"A new confidence in the local church, state, and convention-wide agencies is also evident. Although there have been and always will be areas of disagreement and conflict, Baptist church members have decided it is better to trust than to fight. I fully believe we are only at the beginning of what will prove to be Southern Baptists' greatest day. The concern for a lost world coupled with a commitment of personal resources will result in the breakthrough for which we have all been working and praying."

Bible nuggets for a daily walk 'Love your wives'

By T. B. Maston

"Husbands, love your wives in the same way that Christ loved the church and gave his life for it" (Eph. 5:25, TEV).

Paul, in this beautiful passage (Eph. 5:22-33), compares the relation of husband and wife to the relation of Christ and his church. Just as the church is subject to Christ, so the wife should submit herself or be subject to her husband.

In turn, Paul says that husbands are to love their wives as their own bodies (v. 28) or as they love themselves (v. 33), which is possibly simply another way of saying the same thing. The highest admonition or demand is that the husband love his wife as Christ loved the church (v. 25). How much did Christ love the church? He loved it enough that he gave his life for it.

The word for love here is the distinctly New Testament word. In other words, the husband is to love his wife with the same quality of love with which Christ loved the church and with which God loved the world (John 3:16).

Wives may chafe at Paul's admonition for them to submit themselves to their husbands. Will you not agree, however, that very few wives would object to submitting themselves to their husbands if their husbands loved them as Christ loved the church?

Clear Creek News

Lamar Church plans new auditorium

By Paul E. Wilhelm

The Lamar Church recently voted to build a 32 foot by 76 foot auditorium. The auditorium will have a seating capacity of about 250, and will cost \$30,000. Contractors are the R and W Construction Co. of North Little Rock. Completion date is June 1, 1972. The Lamar Church ordained Charles Brown as deacon the afternoon of Dec. 5. Jack L. Ramsey, Lamar Pastor was moderator and led in the questioning. The message was brought by Paul E. Wilhelm, missionary, and the benediction was pronounced by Elmer Linton, pastor, First Church, Hartman.

Larry V. Horne, of Camden has accepted a call to become pastor of the Union Grove Church, west of Clarksville. Larry was converted, baptized, and licensed at First Church, Camden. He is former pastor of Harmony Church in Carey Association, and Boughten Church in Red River Association. Horne attended Ouachita University two years and will enroll at Arkansas Tech for the second semester.

Mrs. Flora Smith, secretary and church clerk for Van Buren First, will complete 20 years continuous service with the church this month. James D. Dwiggins is Pastor.

Ozark First conducted a special "White Christmas" service, Dec. 5. The rostrum was decorated completely in white. As names of Sunday school departments were called, these marched by the front to place their Lottie Moon offering envelopes in a special box, and to lay white wrapped gifts under a white Christmas tree for patients of the Booneville Sanitarium. Of the \$700 Foreign Mission goal, \$592.54 was given in this one service, plus a record regular offering. Ozark First tied for second place recently with a Christmas parade float, entitled, "Christmas is . . . the Peace Jesus Brought." Roy Gean Law is pastor.

Leonard Lester, pastor of First Church, Dyer, since Sept. 1969, resigned recently to become pastor of a church near Billingham, Wash. In the two years at Dyer, there were 18 additions; 8 of them by baptism.

Gary Hickox, a junior at the College of the Ozarks in Clarksville, recently became minister of music at First Church, Mountainburg. Herbert Stout is pastor.

Chaplains discuss institution work at first state meeting

"One out of every 10 citizens of the United States today will be in some sort of institution this year, either temporarily or permanently," George W. Cummins told about 50 chaplains, pastors, and superintendents of missions at the recent statewide conference of Baptist Chaplains.

"These people are often forgotten by their families and their churches. Consequently, there is a growing need for a religious ministry to these forgotten ones, and the chaplaincy is the answer," he continued. Dr. Cummins will retire Jan. 1, 1972, as Director of the Division of Chaplaincy, Home Mission Board, Atlanta, Ga., a post he has held for the past 10 years.

Conferees also heard Ralph Shaddox, a former prison inmate, tell of his volunteer work as chaplain in the Craighead and Greene County jails which has resulted this year in 72 professions of faith.

Convention President, Rheubin South, pastor of Park Hill Church, North Little Rock, spoke at the noon luncheon. He is State Staff Chaplain for the Arkansas National Guard.

Pastor Paul Sanders, First Vice President of the Convention and pastor of Geyer Springs Church, Little Rock, and a National Guard chaplain, was a member of a panel. Other members of the panel were chaplains Bill Strickland, LRAFB, Dewie E. Williams, Cummins Prison, Harry Jacobs, Oak Lawn Farms, Pine Bluff, and Homer Bradley, Memorial Hospital, North Little Rock.

The consensus of the panel was that chaplains and pastors have the same divine calling to the ministry, but the exercise of that calling may require different "uniforms" to serve the constituency where he leads.

Former Chief of Navy Chaplains, Admiral James W. Kelly, a native of Arkansas and successor to Dr. Cummins in the Division of Chaplaincy, spoke on the future of the chaplaincy. He said, "As chaplains we have to bring some of our people to grips with definite realities in the world today . . . We have to get a better understanding of their hostilities, prejudices, isolation, rejection, and on the part of some of our parishoners, possible persecution.

"Chaplains and pastors alike should ask themselves, 'What are they (parishoners) making of their relationship to me? . . . What do they think of clergymen or ministers? Men of faith and courage? Don't know what they are talking about? Dangerous agnostic liberals? Cutrate theologians with a

warehouse sale of religious goods on Sunday? A man with many secret faults and worldly desires covered up with a holier-than-thou look from whence emanates some kind of holy wine? Men who give out with religious jargon, an onslaught of verbalization rumbling like 40 tons of rock down Mt. Sinai? What do they really think of us?' We need daily to ask the question and try to answer it positively.

"The future of the chaplaincy," he emphasized, "rests in each chaplain as he lives out the truth of the gospel in his own life in seeking to meet the religious needs of others in the military, hospitals, institutions, and industries."

The next conference for chaplains is scheduled for May 18, and will be in the nature of a workshop with an open invitation to all ministers. —R. H. Dorris.

Stone to DeQueen post



Mr. Stone

Kern Heights church, DeQueen, has called Delbert Stone as pastor. He is a graduate of Southern Baptist College and is presently attending Ouachita University. Before moving to Arkadelphia he was pastor of Rosie church in Independence county.

News about missionaries

Mrs. Lee Kincaid, sister of the Rev. W. Alvin Hatton, missionary to Brazil, died Oct. 4 in Abilene, Tex.; Mrs. Curtis Armstrong, his half sister, died Oct. 5 in Orange, Tex. Hatton, a native of Abilene, Tex., completed furlough and returned to Brazil on Oct. 23. He may be addressed at Caixa 320-7C-00, 20000 Rio de Janeiro, Guanabara, Brazil. Mrs. Hatton will remain in Warren, Ark., until January.

Rev. and Mrs. Tom C. Hollingsworth, missionaries to Argentina, arrived recently for emergency leave in the States (address: 7004 Ferris, Bellaire, Tex 77401). Hollingsworth is a native of Gatesville, Tex. Mrs. Hollingsworth, the former Marceille Sullivan, was born in Monticello, Ark. While growing up she lived in Little Rock and Pine Bluff, Ark., and Dallas and Ft. Worth, Tex. When they were appointed by the Foreign Mission Board in 1950, Hollingsworth was a Bible teacher at a high school in Ft. Worth.

Backwoods to Baptist journalist

The story of Editor Erwin L. McDonald

By Wilmer C. Fields

Public Relations Secretary, Executive Committee, SBC

Only twice in a lifetime of listening to introductions of speakers have I witnessed thunderous ovations for the *introducers*. Once was Dale Moody's introduction of Emile Brunner, the other was Erwin McDonald's introduction of J. R. Grant, both occurred at Southern Baptist Theological Seminary.

Since that day at chapel when we had the Arkansas double-header, I have followed with great interest the remarkable career of the man who would eventually go on to introduce Clabe Hankins and a lot of others to the world.

Erwin has devoted a full professional lifetime to the important work of communication, of introducing people to each other, to the issues and answers of a turbulent time, and to the hope and help available in the Kingdom of God. In this, too, he deserves from the widest array of all Baptists, as well as from Arkansas Baptists another standing ovation. He is one of the truly great and good men among the editors we Southern Baptists have had in our midst. A lesser man never would have even started out on the distances he has covered.

Born on Halloween Night, 1907, the 353rd inhabitant of London, Pope County, Ark., the son of a preacher-farmer, he was removed from the bad influences of the "city" to grow up in the quiet and peace of Bunker Hill community. When Erwin was 11 his father died. After finishing the eighth grade he taught in a one-room rural school to earn money to go to high school. He graduated from Russellville High School in 1928, at the head of his class.

The following year, at the age of 22, Erwin Lawrence McDonald became superintendent of Jerusalem High School in Conway County. In 1930 he married Mary Elsie Price, a childhood acquaintance and a school teacher who has been a vital factor in his lifelong pursuit of education and excellence. From 1933 to 1943 he was a newspaper reporter, then city editor, and finally editor in Russellville and Arkadelphia.

Feeling the call to the ministry, Erwin was licensed and ordained by First Church, Russellville, and became pastor of Hopewell Church near by. At age 30 he and his wife decided to enter religious work full time and to get additional education.

In Ouachita College they overcame obstacles that would have defeated a

lesser breed. During their first year there, Mrs. McDonald and both daughters (Jeannine and Judy) were taken seriously ill. Jeannine had nine throat operations and spent 11 months at a Memphis hospital. During this trying time for all of them, Erwin was working as editor of an Arkadelphia newspaper, as publicity director for the college, and as pastor of the Washington Baptist Church near Hope. It is a measure of the man that he graduated from Ouachita College magna cum laude. He was asked to stay on and teach at the school for the next two years.

Erwin (and his fine family) had what Leo Green would refer to in seminary classes as "bulldog-hangon-foreverishness." It was evident in the bachelor



(Photo by Thomas Harding)
Erwin L. McDonald

of divinity degree he earned at Southern Baptist Theological Seminary in 1947 and in the responsible positions to which he moved from there onward.

In seminary days Erwin was publicity director for the school. I remember overhearing the religion editor of the *Louisville Courier Journal* say during those days that Erwin had "the best nose for news of any man in town." That journalism skill would be sharpened with the next few years.

Southern Seminary asked "Mac" to become director of public relations for the school. He served in that capacity

beginning in 1947. Shortly after accepting this job he was offered the editorship of the *Arkansas Baptist*. In 1951 he moved to a similar position with Furman University, where he founded the *Furman Magazine*, which was to become one of the most attractive college publications in the country.

Then the boy who had studied the McGuffey Reader in the two-room, eight-grade Lone Gum School in Pope County, Ark., was asked to become Executive Secretary for Christian Education, coordinating the schools and colleges of the Kentucky Baptist Convention.

On March 1, 1957, Erwin moved to the position for which 30 years of diversified experience had been preparing him. He began the 15 years which would distinguish him as one of the most effective state editors Southern Baptists have ever had.

The matching of Erwin L. McDonald with the *Arkansas Baptist Newsmagazine* at the time and place of his service came at a critical juncture for Arkansas and for Baptists everywhere. He began his editorship in the year of the Little Rock integration crisis. Other explosive, epoch-making issues would come on all of us fast and furious. The sterling qualities of Editor McDonald were quickly evident—his sense of humor and good common sense, his intelligence and commitment to the truth, his love for the people of Arkansas, and his overriding commitment to Jesus Christ.

Throughout the furor of the Sixties, Erwin did an outstanding job of keeping Arkansas Baptists apprised of newsworthy developments affecting their faith and life. He was forthright and courageous in his editorial columns, illuminating the most important issues.

In one of the newspaper stories about his many activities as a sometimes controversial Christian leader and citizen, he told a reporter, "The object of the editor is not to get everybody to see things the way he does. My feeling is that the best hope for democracy is to stimulate people at the grass roots not only to think—but to think accurately—to dig out and consider the facts of each situation and then express themselves."

His editorials and writings have been often quoted and reprinted far beyond the borders of Arkansas. He is the author of a half-dozen books and seems unaware of the sizeable influence he has

had in the widest circles of American religious life.

He has had many deserving honors from religious, civic and professional organizations. An honorary doctorate from Georgetown College, a distinguished alumnus award from Ouachita Baptist University, a distinguished Baptist minister award from Southern Baptist College. He has been president of the Southern Baptist Press Association and a member of the board of directors of the Associated Church Press. There is a list as long as your arm of memberships, chairmanships, and presidencies of religious, civic, and humanitarian organizations at the local, state, and national level. He is listed in a half-dozen kinds of Who's Who volumes. It adds up to a life of distinguished service.

Among God's people, to aim high and fail is better by far than to aim low and succeed. Erwin McDonald did better than that. He aimed high and, against great odds, he succeeded.

But this is not an obituary. It is typical of him that he still has new horizons before him. It is fitting that Dr. McDonald became religion editor of the *Arkansas Democrat* on Jan. 1. Many years ago the first money he ever made from writing news stories came from the *Democrat*. No daily newspaper in the country has a man on its religion desk who is better equipped for his job. His great host of friends across the entire Southern Baptist Convention wish him well as he moves once again into a new career.

Woman's viewpoint

A little love does wonders

By Iris O'Neal Bowen



Mrs. Bowen

One afternoon lately I sneaked out a couple of hours and visited the Arkansas Book Fair down at the North Little Rock Armory. Posters made by children from all over Arkansas lined the walls and book displays were in abundance. Our own Baptist Book Store had a booth there and was doing a thriving business.

Mostly, though, there were children and they were filled with awe at the huge crowds, the many posters and especially, as I was, to meet a "real, live author!"

This real live author was William Wondriska, who has several children's books to his credit, and who, upon taking the microphone, soon had all of us in the palm of his hand.

Mr. Wondriska, a very talented young man, illustrated one of his stories as he told it to the children. He began by sketching a huge lion on a large sheet of paper, then he drew a small mouse on the ground as he told the story:

The lion said: "I hate you, Mouse, because you are so small!"

Then the mouse made his way to a new sheet of paper, where he met a giraffe. Of course he was mad, so he said, "I hate you, Giraffe, because you are so tall!"

Naturally, the giraffe caught the spirit, found himself someone to hate, and it wasn't long until all the animals were hating and angry. The snake was too quiet, the lion was too loud, and not one animal could find something nice to say about another.

But about then, a pretty white dove found her way onto Mr. Wondriska's paper and settled down on the giraffe's head.

"I like you, Giraffe, because you are tall. Sometimes it is good to be tall."

—And she went to the mouse, assuring him that she liked him, and sometimes it paid off to be small.

—And she assured the snake that there were times when it was good to be quiet.

Soon, to everyone's surprise, all the animals were happy again, and nobody was angry with anybody else.

Of course, there was a fine moral, unspoken there, for the children, and for me, and for all of us.



CHRISTIAN LIFE COMMISSION, SBC

- Education Commissioner Sidney Marland Jr. said recently school busing may be a useful tool to "stop the continuing suppression of those who don't have white skin." He said 40 percent of the nation's school children traditionally have been bused to date so the idea of transportation as part of the educational process isn't new. "We have to find in our own value system what schools are all about and to find how busing fits in," Marland told the National Press Club. He personally thinks that busing is "right, proper—and is going to be a long time coming." He said society must intervene to

see that the evil of race hatred is not perpetuated among the young; "We must say, 'Enough of this hatred.'" The intervention may take the form of busing in some cases, but he declared this should be a local decision, not one by the courts, and other decisions must deal with the quality of education at the end of the bus lines. "Schools are the only capacity we have to bring us together," Marland said. He said jointing urban and suburban schools into a metropolitan school district may be a valid solution to end racial isolation.

(*Nashville Tennessean*, Dec. 16, 1971)

- Sen. Margaret Chase Smith of Maine, who favors a homemade cream cheese and olive sandwich for her own midday meal, has cast a sharp eye upon the luncheon habits of top bureaucrats and found them fiscally irresponsible. Recently, she made public a General Accounting Office study of costs

in the executive dining rooms of selected Federal agencies, and the results suggested that some government VIP's might be enjoying haute cuisine at hamburger prices. At the Department of Transportation, for example, the average meal costs the taxpayers \$16.06, but the executive diner is charged a mere \$1.51. The Treasury Department's cost-price ratio, \$14.31—\$2.45, is almost as exorbitant, and Justice comes in third at \$7.10—\$1.66.

(*Newsweek*, Dec. 20, 1971)

- Because the airlines need every possible cent of profit during their current cash squeeze, and because the two-drink limit on domestic flights was hard to enforce, that prohibition has been quietly dropped. Now an air traveler can order as many drinks as he wants, within reason. On each \$1.50 drink of roughly 1½ oz., the lines make about \$1 in profit. (*Time magazine*, Nov. 29, 1971)

Convention president is evangelism speaker



Dr. South

Rheubin L. South, newly elected president of the Arkansas Baptist State Convention and pastor of Park Hill Church, North Little Rock, will speak during the Evangelism Conference. The conference begins Monday afternoon, Jan. 24, and will close at noon Wednesday, Jan. 26, at First Church, Pine Bluff. Dr. South is co-chairman of the Ouachita-Southern College Campaign.

Since Dr. South came to Park Hill Church in 1952 there have been 913 additions in the church for baptism. His church has been in the top 25 churches in baptisms in Arkansas for six years. He has averaged baptising 51 members per year for the last 10 years. He is evangelistic to the core. He will bring the closing message Tuesday afternoon, Jan. 25.

Please pray for the conference. Everyone is invited.—Jesse S. Reed

Ouachita receives \$2,500 Esso grant

Ouachita University recently received a \$2,500 grant from the Esso Education Foundation.

Ouachita is one of 137 private colleges and universities to receive Presidential Contingency Grants from the foundation. The president of each institution is asked to use the funds for unbudgeted items or activities that he believes will further his institution's educational objectives.

The grant, part of an allotment of \$375,000, is an unrestricted fund "to be used in an innovative way."

The Esso Education Foundation was established in 1955 to aid higher education in the United States. It is supported by Standard Oil Company (New Jersey) and a number of its domestic affiliates.

About people

The Southern Baptist Christian Life Commission, Nashville, Tenn., presented its distinguished service award to **Henlee H. Barnette**, professor of Christian ethics at Southern Seminary, Louisville, during a dinner in his honor at the commission's annual meeting.

Barnette was presented a plaque citing him for outstanding service to the denomination as "an inspiring teacher, a gifted and competent theologian, a compassionate gadfly, a distinguished writer, and a courageous prophet of God."

Deaths

Dudley P. Culp, 60, Ft. Smith, died Dec. 27. He was a member of First Church.

Mrs. Lula Ann Dunn, 70, Little Rock, died Dec. 10. She was a member of Baptist Tabernacle.

Elisha A. Dunn, 75, Little Rock, died Dec. 11. He was a member of Baptist Tabernacle.

Mrs. Jessie G. Cook, 82, Little Rock, died Dec. 27. She was a member of Second Church.

Mrs. Sarah Harris, 84, Pine Bluff, died Dec. 27. She was a member of First Church.

Mrs. Fannie Lou Burke Walters, 76, Little Rock, died Dec. 27. She was a member of Baptist Tabernacle.

Sam Robinson, 80, Conway, died Dec. 24. He was a member of Friendship Church.

Hurshil Maddox, 51, North Little Rock, died Dec. 29. He was a member of Central Church.

Loy C. Knight, 72, Little Rock, died Dec. 19. He was a member of Life Line Church, where he was church treasurer, a member of the board of deacons and a member of the board of trustees. He was the husband of Lanelta Knight, an employee at the Baptist Building.

Wesley Cox, 69, Hamburg, died Dec. 25. He was a member of First Church.

Miss Martha Jane Smith, 86, Arkadelphia, died Dec. 23. She was a member of First Church.

Stewardship also means good pay for workers



Lewis

Stewardship involves not only the raising of money through tithes and offerings, but also the saving of money through wise planning and efficient use of resources.

It is poor stewardship for a church to invest money in a pastor's salary and

then have a rapid turnover of pastoral leaders because of inadequate compensation. Any employee, whether pastor or layman, in church work or secular work, must have a period of time in which to familiarize himself with the job, the community, the people, and his duties. A church with a continuous parade of new faces in the pulpit may provide a continuous orientation program for preachers, but it will rarely, if ever, enjoy the full benefit of a pastor's leadership ability.

In Florida, a committee composed entirely of laymen spent months studying the facts about pastors' salaries in the state. In their report the committee said, "There is one monetary subject that is a taboo in most churches: the pastor's salary! Somehow, most members would rather ignore the subject, or, if raised, hope it will be disposed of quickly and painlessly. That's the way it has been for 150 years. As a result, we are in trouble — deep, serious trouble. And we have adopted a most un-Christian attitude towards the men and women who serve us so well."

Not only is it theologically correct, but it is also good stewardship for a church to pay its pastor a salary adequate to care for his needs and those of his family.—Roy F. Lewis, Secretary of Stewardship-Cooperative Program

Ft. Smith First approves \$70,000 goal

First Church, Ft. Smith, under the able leadership of Pastor William L. Bennett, has accepted their full goal of \$70,000 for the Ouachita-Southern Advancement Campaign. The church is actively engaged in exceeding their \$14,000 goal for the Lottie Moon Christmas Offering. They are also engaged in finishing out their very ambitious church budget for 1971.

This great church, like many other such churches, is near a great state school of Arkansas and is acquainted with the cost of higher education. Many of their church leaders are definitely involved in the life of the universities and are expected to respond to the needs of the state-supported schools.

It is to the very fine credit of churches so located to do so very well for our church-related schools. This shows the added devotion which will put the Ouachita-Southern Advancement Campaign over.

The churches of the Arkadelphia, Fayetteville, Jonesboro, Monticello, Magnolia, Little Rock and Beebe areas will be featured in turn for their loyalty and devotion to Christian higher education in the midst of many pressing needs of the schools in their own town.—Charles H. Ashcraft

Available for pastorate

E. L. Whitaker, formerly of Little Rock and now of Rt. 1, Porter, Tex., reports that his son, Dennis R. Whitaker, 29, a graduate of the University of Texas and of Southwestern Seminary, is available for a pastorate in Arkansas. Chaplain Whitaker is married. Young Whitaker, who served for three years as a pastor in pioneer fields in Kansas and Illinois and has had experience in the Army Chaplaincy, may be reached at 1330 Maple Drive, Round Lake, Ill. 60073.



Church Training Department Preview '72

Growth / idea clinics planned

Church Training Growth and/or Idea Clinics are planned in thirty-two associations in 1972. The Growth Clinics are one-night meetings planned specifically for the pastor, Church Training director, and one other person from each church. This meeting is to be led by the District Representative and in most cases will be a supper meeting.

The Idea Clinics will involve conferences for all Church Training leaders from each church in the association. Conferences will be provided for leaders of preschoolers, children, youth, adults and for general officers. The Idea Clinics will provide materials and ideas for growth and improvement in Church Training for each participating church.

The Growth Clinics and Idea Clinics are scheduled as follows:

Association	Growth Clinic	Idea Clinic
Ark. Valley	1-27-72	4-18-72
Ashley	2-14-72	5-16-72
Bartholomew	2-7-72	5-15-72
Benton	2-10-72	5-4-72
Black River		5-2-72
Boone-Newton	1-17-72	10-23-72
Buckner		5-4-72
Caddo River	2-15-72	3-6-72
Calvary	2-7-72	4-10-72
Caroline	2-8-72	5-1-72
Carroll Co.	1-18-72	9-7-72
Centennial	2-22-72	4-20-72
Central	2-15-72	10-19-72
Concord	3-20,21-72	6-19,20-72
Dard.-Russ.	2-1-72	10-5-72
Delta	3-20-72	4-17-72
Greene Co.	2-3-72	4-20-72
Harmony	2-15-72	8-8-72
Hope	2-8-72	9-5-72
Independence		9-7-72
Liberty		5-2-72
Little Red River	3-20-72	9-18-72
Little River	2-7-72	4-18-72
Mississippi	2-7-72	5-1-72
Mount Zion	2-1-72	9-5-72-9-7-72
North Pulaski	1-17-72	10-23-72
Pulaski	2-10-72	4-17-72
Red River		5-18-72
Rocky Bayou		9-5-72
Tri-County	2-7-72	5-15-72
Trinity	1-20-72	4-13-72
Wash.-Madison	2-3-72	10-2-72

State youth convention

PLACE: Convention Auditorium, Hot Springs.
This auditorium will seat over 4,000.
Adequate parking space will be available for all cars and buses.

DATE: March 31, 10:00 a.m. — 7:45 p.m.

THEME: "Here Is My Life"

SPEAKER: William M. Pinson, Southwestern Baptist Theological Seminary, Ft. Worth, Tex.

RAP SESSIONS: Three Rap Sessions for 50 selected 10th, 11th, and 12th graders in each session will be held from 9:00 until 9:45 a.m. for those within a radius of 75 miles of Hot Springs. Three other Rap Sessions will be held during the noon hour with lunch served to those who attend.

OTHER FEATURES:

1. Ouachita Singers will present "Here Is My Life" and other contemporary music.
2. Two Razorbacks, Jon Richardson and Jim Hodge, will give their Christian testimony.
3. Youth of Second Baptist Church, Little Rock, will present a drama in the evening session.
4. Youth of First Church Hot Springs and First Church Searcy will present a dramatic theme interpretation.
5. Speaker's Tournament and Bible Drill Tournament.

Church vocations conference

A Church Vocations Conference will be held Friday night and Saturday, April 28-29 at Immanuel Baptist Church, Little Rock. Youth who are considering God's leadership in a church vocation will receive information and guidance through drama, conferences, and messages.

State workshop

The annual State Church Training Workshop will be held in Little Rock on October 26. Conferences will be provided for all Church Training leaders in addition to other specialized conferences that will be planned.

Church engagements

The Church Training Department Secretary and Associate will assist 20 churches in one-night conferences for Church Training leaders. These conferences will involve the Church Training council in a planning and evaluation session designed to upgrade their Church Training program.

Church administration workshops

Six Area-Wide Church Administration Workshops are planned by the Church Training Department in 1972. The workshops are planned for four sessions, two afternoon sessions and two evening sessions. The locations and dates for these workshops are as follows: Fort Smith, February 21-22; El Dorado, October 2-3; North Little Rock, October 16-17; Blytheville, October 23-24; and Springdale, October 30-31.

District tournaments

Eight District Tournaments will be conducted in March for the Exploring Bible Drill, Youth Bible Drill, and Youth Speaker's Tournament. See your Baptist Diary for the dates and places of these tournaments. The time for the meeting is 7:15 p.m.

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

CP the Cooperative Program and ...

The Executive Committee

By Porter W. Routh,
Executive Secretary

Have you ever asked "What happens to Cooperative Program money?" Here is one answer. It is one of a series of testimonies from SBC agency directors regarding the Cooperative Program support of their area of ministry.

Southern Baptists gave \$27,925,302 through the Cooperative Program for the programs of SBC agencies designed to bring men to God through Jesus Christ during 1970.

The Executive Committee of the Convention, made up of 64 pastors and laymen from all parts of the United States, have the responsibility of evaluating the contributions of the agencies toward meeting the Convention objective and recommending the allocation of Cooperative Program resources to use toward this end.

Southern Baptists also provide *Baptist Press* and the *Baptist Program* through the Executive Committee. Responsibilities for planning the details of the actual convention sessions are also assigned to the Executive Committee. These sessions are made possible because of the Cooperative Program.

Perhaps the most significant relationship for the Executive Committee in the promotion of the Cooperative Program is the relationship with the state conventions. The state secretaries, editors, and stewardship secretaries attend the regular meetings of the Executive Committee and hear first hand the needs of the various agencies. In a very real sense, they represent the agencies and the Southern Baptist Convention in their own states. This practical interworking of SBC polity has made the beating heart of world mission concern a reality in every state.

About people

Robert M. Duck, acting director of public relations for the Alabama Baptist Convention Executive Board, was named administrative assistant in public relations for the convention board during its December meeting in Montgomery.

Amish religious liberty case argued before Supreme Court

By W. Barry Garrett

WASHINGTON (BP)—A three-way issue involving educational rights and religious liberty will be decided by the U.S. Supreme Court early in 1972.

At stake are the questions:

1. Do Amish parents have a right based on the free exercise of religion to withdraw their children from public school education after the eighth grade in conflict with the compulsory school attendance laws?

2. Does the state have such a compelling interest in the education of children that this overrides the free exercise of religion by Amish parents who take their children out of school beyond the eighth grade?

3. Do Amish children have educational rights for a full education through high school in spite of the religious views of their parents?

Such a case was argued before the U.S. Supreme Court on Dec. 8.

On Oct. 23, 1968, the school district administrator of New Glarus District No. 1, Green County, Wisc., filed criminal complaints against the parents of Freda Yoder, Barbara Miller and Vernon Yutzy, two of whom are members of the Old Order Amish and the other a member of the Conservative Amish Mennonite Church.

The charges were that the parents had failed to cause their children to attend school (public or private) contrary to the

requirements of the Wisconsin compulsory school attendance law.

The lower courts in Wisconsin convicted the parents, but the state Supreme Court reversed the decision on Jan. 8, 1971. The state high court ruled that Wisconsin had not shown such compelling interest in the education of the Amish as to deny the religious liberty of the parents. The State of Wisconsin appealed the case to the U.S. Supreme Court.

In the meantime the National Committee for Amish Religious Freedom was organized. William B. Ball, noted church-state attorney and a long-time advocate of state aid to parochial schools in Pennsylvania, was employed to defend the Amish parents.

The State of Wisconsin was represented before the Supreme Court by Assistant Attorney General John W. Calhoun.

Before the case was heard, five national religious organizations filed amicus briefs with the Supreme Court in behalf of the Amish. They were the General Conference of Seventh Day Adventists, Synagogue Council of America and the American Jewish Congress, National Jewish Commission of Law and Public Affairs, the National Council of Churches and the Mennonite Central Committee.

First Church, Houston, sets new record for baptisms

HOUSTON (BP)—First Church here baptized 1,669 persons last year, apparently a new all-time record for a Southern Baptist church during a single year (October-September).

Pastor John Bisagno, who came to the downtown church here in 1970 from First Southern Baptist Church of Del City, Okla., said that 950 of the baptisms resulted through a SPIRENO (Spiritual Revolution Now) campaign conducted by the church last spring.

The tree-month-long campaign was led by evangelist Richard Hogue, who spoke in Houston high schools and junior high schools, inviting young people to evangelistic meetings at the

church. Total professions of faith during the revival exceeded 4,000, Bisagno said.

Besides those baptized by First Baptist, other churches reported baptizing at least 600 who came to Christ during the SPIRENO rally, the pastor reported.

Bisagno also attributed the continuing revival in the church with spurring members to raise the church's annual budget from \$290,000 last year to \$656,000 this year.

He said the previous recorded high mark for baptisms by a Southern Baptist church in a year was about 1,100 by Highland Park Baptist Church, Chattanooga, Tenn., a congregation no longer affiliated with the SBC.



Committed
to world missions

Pakistan opportunity: story of continuing uncertainties

By Johnni Johnson

The Southern Baptist missionaries still in East Pakistan are no strangers to uncertainties. In September 1965, some of them were evacuated to the Philippines for three months as a result of Indian-Pakistani hostilities. The following year, in the wake of India-Pakistan incidents over Kashmir, border districts were closed and the movements of foreigners, including missionaries, subjected to strict government regulations.

Two of the locations where Southern Baptist missionaries have worked during most of their years in the country are border cities: Feni and Comilla.

Despite the uncertainties all along, and the devastating effects of last fall's cyclone and this year's civil war, South-

ern Baptist missionaries in East Pakistan have continued to respond to opportunities around them.

The opportunity in East Pakistan came when Australian Baptists, 80 years on the Indian subcontinent, decided to put their major emphasis on work with hill people in the north. They asked if Southern Baptists would like to become involved in work they had underway in the Faridpur district and the Comilla subdistrict. That was 1956.

In September 1957, Mr. and Mrs. Troy C. Bennett deplained in Dacca, the capital city. Two months later they were joined by the W. Trueman Moores, (Arkansas natives) and two years later

by the James F. McKinleys. Others followed until early 1971, before the evacuation of three families, 10 Southern Baptist missionary couples were in the country. They were working in the Christian Industrial Center at Faridpur, in welfare and health centers in the Dacca area, and in a reading library/correspondence study program in and around the town of Feni, a stronghold of orthodox Islam. At times some of the missionaries have lived in Comilla, a border town and the scene of Indian-Pakistani gunfire in early December 1971.

Without political involvements themselves, missionaries live and work in the context of whatever turmoil is shaping events at any time.

East Pakistan is the successor to a once prosperous, fertile—and Hindu—Bengal which, since the 13th century, has suffered much. After Hiroshima (1946), with the British withdrawing, there were plebecites in the Punjab, Bengal and other heavily Muslim areas of the Indian subcontinent. Most voted to be part of India. However, eastern Punjab and western Bengal voted for India while western Punjab and eastern Bengal chose Pakistan. Then in 1947, when the British left, India became an independent nation and Pakistan was formed.

Once described as "a special crisis on a crisis subcontinent," East Pakistan is a crowded delta country with a population estimated variously between 72 and 78 million. Only slightly larger than the state of Arkansas (with 2 million people), East Pakistan has a population density twice that of Japan. Dacca is the capital. Faridpur, 60 miles away, is reached only by train and river steamer—a trip of at least 21 hours normally. Just recently, missionary Thomas Thurman, hoping to travel from Dacca to Faridpur, estimated it would take him 3½ days.

East Pakistan, part of the modern Islamic nation of Pakistan, has a Muslim majority (estimated at 85 percent), a Hindu minority and some others, including Christians. In 1968 the number of Baptists in the country was estimated to be 21,000. Seven self-supporting churches, with a membership around 300, constitute the group Southern Baptist missionaries work most closely with.



Missionary Carl F. Ryther studies the Bible with students at the Christian Industrial Center at Faridpur.

ARKANSAS BAPTIST EV

January 24-26, 1972

THEME: "LIVING THE SPIRIT OF CHRIST"

Monday Afternoon, January 24

"Hope For The Church"

- 1:45 Song and Praise Ural Clayton
- 2:00 "The Mission of the Church" S. M. Lockridge
- 2:30 Welcome John H. McClanahan
- Announcements
- 2:40 Congregational Singing
- 2:45 Bible Study - "The Authority - Christ The Head" Paul Meigs
- 3:15 Music Men of Arkansas
- 3:25 Sharing Time - "Witnessing to People of Other Faiths"
M. Thomas Starkes
- 3:40 Special Music
- 3:45 "The People of God" Charles H. Ashcraft



Rheubin L. South



S. M. Lockridge

Monday Night

"Hope in Youth"

- 6:45 Song and Praise Ural Clayton
- 7:00 Bible Study - "Evangelism and Prayer" Paul Meigs
- 7:30 Sharing Time - "One Way Pins" T. B. Nolan
- 7:40 Arkansas Baptist College Choir Hazel Hynson, Director
- 8:00 "Youth Our Vital Hope" Fred T. Guy



John H. McClanahan

Tuesday Morning, January 25

"Hope For The World"

- 9:30 Song and Praise Ural Clayton
- 9:45 Bible Study - "The Recovery of Hope" Paul Meigs
- 10:15 Congregational Singing
- 10:20 Sharing Time - "Bus Evangelism" Garland Morrison
- 10:30 "People-Centered Evangelism" John Havlik
- 11:00 Announcements
- 11:10 Music Men of Arkansas
- 11:20 "Hope in Christ" S. M. Lockridge



Ural Clayton



Arliss Dickerson



Billy Hammonds



Hazel Hynson



Norman Webb

EVANGELISM CONFERENCE

First Baptist Church, Pine Bluff

517 Cherry — Dr. John McClanahan, Pastor

EXPECTANCY AND CREATIVITY"



Paul A. Meigs

Tuesday Afternoon

"Hope In The Gospel"

- 2:00 Song and Praise Ural Clayton
- 2:15 Bible Study — "The Resurrection" Paul Meigs
- 2:45 Congregational Singing
- 2:50 Sharing Time — "Sunday School Growth" Billy Hammonds
- 3:00 Music Men of Arkansas
- 3:10 "The Hope of His Coming" or message of own choice Rheubin South



Charles H. Ashcraft

Tuesday Night

"Hope In Creative Methods"

- 6:45 Song and Praise Ural Clayton
- 7:00 Bible Study — "Lay Evangelism" Paul Meigs
- 7:30 Music Men of Arkansas
- 7:40 "Freedom and Creativity" John Havlik
- 8:15 Congregational Singing
- 8:20 Sharing Time — "Everyday Witnessing" Richard Proctor
- 8:35 Special Music
- 8:40 Message S. M. Lockridge



John F. Havlik

Wednesday Morning, January 26

"Hope Through Personal Witnessing"

- 9:30 Song and Praise Ural Clayton
 - 9:45 Bible Study — "The Holy Spirit and Witnessing" Paul Meigs
 - 10:15 Congregational Singing
 - 10:20 Sharing Time — "Witnessing to Students" Arliss Dickerson
 - 10:35 Special Music
 - 10:40 Message — "One-by-One" or "Won by One" S. M. Lockridge
- Altar Call



Tommy Starkes



Richard Proctor



Garland Morrison



T. B. Nolan



Jesse Reed

The second chance

Jonah 3:1-10

(Message delivered by Charles H. Ashcraft, executive secretary, to the closing session of the Arkansas Baptist State convention, November 18, 1971.)

It has been a long time since God dispatched Jonah on his preaching mission down to Nineveh. Many things have changed since that ancient day but some things have remained remarkably the same. The resoluteness of Almighty God has not changed. Across the long centuries God's determined stance has not diminished. The needs of the human heart have not changed. The deep longing of the soul still cries out to God. Human needs have not changed. The concept of human instrumentality remains the same. God continually and continuously uses people for his high purposes. This concept has not changed. The basic message of repentance has not changed. God commands all men everywhere and in all ages to repent. God's mode of operation has not changed. There is no second line of defense. There are no back-up prophets. God does not send his prophets on good will missions. His prophets are no public relations men. God operates on the premise of an "on the scene" missionary, not a mimeograph machine in Joppa.

Jonah labored with some difficult struggles in his far removed day. He had a problem with geography. His world circumscribed a 60-mile radius. He had a problem with direction and navigation. Nineveh and Tarshish were opposite directions. This was the first foreign mission assignment God ever made. He had a problem with prejudice (Ninevites would one day over-run his own land and he knew it.) He had a problem of a scale of values. The gourd vine was worth more than 120,000 souls, and his pride worth more than the gourd vine. He really didn't care for people. He struggled with the problem of forgiveness, while God could forgive the Ninevites, he never did. He groped with the problem of insecurity and wished more than once to forfeit his prime place of leadership by suicide, which he was too cowardly to initiate, and God would not accommodate him. Earlier he asked to be thrown overboard when he was fully able to jump under his own power. He was an insecure man. He could not rejoice over the salvation of a sinner whom he personally had brought to repentance. The elder brother had this problem with the Prodigal. He could not rejoice over the salvation of his sinner brother. The record shows he did nothing to contribute to his brother's salvation. Jonah really never granted full salvation to the Ninevites in his soul—he never did. His set of problems may not be too far removed

from ours but I should like to set in order the matters every man of God who wants to retain a place on God's team will have to encounter with some degree of mastery and satisfaction. None of these may be deleted, misplaced, ignored, or evaded. They are current, unavoidable, inescapable and no one can extricate himself from them. Our day places a focus on leadership no other one has, a leader cannot hide.

To hold a place on God's team we must operate our lives in the clearly defined area of our spiritual gifts and specialities. Some have said that 80% of all that goes on in a church could be done by a well-mannered, well-dressed, well-behaved, nicely-trained unbeliever. If this is so our function should be located in the upper 20% and I should say at the very top of that 20% bracket. We must be content to live out our days in that area even though the glamour of less exacting pursuits beckons often at our door. Everyone cannot choose opening the temple doors as his major assignment in life, some must live close to the flame.

We must see better, must see further, must see more in the background, see more in the foreground and see even the invisible with sharper focus than those with common eyes. We must see the hand of God in human history at every turn in the road. There must be no blind spots on our horizon, nor dark areas in our vision. Our name will not remain long on the locker door if we cannot deal with the blind spots in the current theology of our day. Some of us have remarkable enlightenment on so many truths yet there are some dark spots which cast a shadow on all the bright theology of our more illumined moments. Peter had this blind spot which would have excluded the Gentiles from grace and full salvation. We are prepared to grant condescension but hardly full salvation with all its rights and privileges to all for whom Christ died. With blind spots in our vision we may not remain forever on God's first team. There is indeed no place for any of us who will not allow the grace of God to touch the dark areas of our life and vision.

To avoid the awesome threat of being castaways, placed on the shelf, or consigned to outer darkness we must be able to define the Christian ministry as it touches upon, relates to, and becomes one with the redemptive, atonement-related, Christ directed pursuits of the historic witness. We will have to be able

to draw the fine line which separates welfare considerations, purely social services, and governmental responsibilities to citizens and the inner, deep, lasting, soul-satisfying ministries of the historic church. One must be smart enough to distinguish between matters which the government has been hired and ordained to do and those which only the church can do and is charged of God to so do. Jesus never allowed the healing of a human body or the feeding of hungry mouths to obscure the prime job description God put upon him to seek and to save the lost. Many who have crossed this very fine, thin line and have made careers of it have been placed on the shelf forever. History has it that they quit the ministry but God's record says they were placed on the bench for good.

Church programs cannot be determined by dialogues with Satan, public opinion, chiding of the secular press, or those who would destroy the spiritual genius of the historic church. Those who play to the grandstands and fish for compliments in shallow water have their reward already. Church programs do not originate with the Chamber of Commerce, O.E.O., or the daily newspaper. Meeting human physical needs is voted and endorsed in the Bible but closer study will see that they must be properly related to the atonement else the praise of men shall be their total reward.

Incidentally, if one wishes an acceptable theology for our day he should begin at the atonement of Christ, not with the creation story. Some previously great people have been sidetracked over passing fads of a small day and have missed the thrill of great long-range designs of an everlasting God. Only that which relates properly to the atonement will endure.

In our time of shifting sand, floating scales of values, and innate distrust we must find some point of confidence and trust, giving only a little, if any, to public opinion, dialogue with non-participants, or pressures from little minds. We will find these firm foundations and will share them with our insecure friends who have lost all attachment to reality.

It is hard to launch a land invasion from a drifting barge. It is difficult to knock a home run with a broom handle standing in quicksand up to one's waist. It is most distressing to convince someone else on things unavowedly uncertain to the convincer. It is terrible to tolerate the thought there is no thing

and no one whom we can trust.

We must come to terms with our own matters and arrive somehow to trust, accept, improve, refine and embrace our own doctrines, our own family, our own churches, our own people, our own leaders, our own Baptist Building, our own seminaries, our own boards, our own agencies, our own budget, our own programs, and our own procedures to reform them if they need it, but reject them, never.

We will continue to experience more difficulty if we elect to hear from armchair generals, row boat admirals, secular prophets, non-attending board members, and un-retained consultants. It is impossible to launch an ambitious program on an insecure platform.

Shall we enter an era of building confidence among our brethren with *The Baptist Faith and Message* as our firm ground, hands together with God. We must have confidence in something, else we can succeed little in the building of it. Regardless of all the lessons of the dark ages, the threat of inquisition, bookburning, witchhunting, dogmas and credal considerations, we will have to come to some guidelines and understanding on our corporate faith and put it on the line and by self-imposed discipline, not waiting for the censure of our brethren.

To keep top billing with God a way must be found to tell the true story of our wonderful fellowship to a hungry, needy, anxious world whom we can, by the grace of God, help. The early church had this problem to the extent they were accused of incest and cannibalism. An uninformed, earthly, mundane, vicious, demonic, secular news media sent the Christians to the lion's pit and burning stake, all because the true story was never told. We must find a way to get the exciting drama of God's march across the generations and centuries and in good old Arkansas to the people. God does not seek the advice of the Philistines and he appoints no Canaanites to the Executive Board. He maintains no dialogue with traitors, nor does his Congressional Medal go to unbelievers. He hires no failures.

To maintain flying status and retain prime leadership we must excel at the point of extreme human crisis which determines the difference between glorious total victory and the stupidity of senseless failure. We must do well at this point or we can't play on God's team.

There are many aspects to this matter of leadership but all is dependent or predicated on the proper behaviour, commitment and tenacity at the strategic point which marks the determination or decisive moments of the action. This often may involve only a few people.

A decisive, strategic point seems always to arrive in all worthy projects.

Sports, military, political and social reform all have this strategic point. Many leaders are excellent in the preparatory planning and cursory phase of an action. Others are of great value in framing the philosophy, theology and feasibility of the project. But there is one aspect in all actions which the moment which divides total victory and a lesser achievement occurs. It is the difference exactly between a full unquestioned knockout and a split decision. (A real champion cannot live with split decisions even though the decision is in his favor.) Usually there is only one person who can determine that moment and this is the decisive round which turns the tide to total victory. God has been involved in many projects.

There have always been those whom the centuries bother to remember and whom history will record but they are only the ones who do well, excel, achieve, and overcome in the clinches and on the ropes. Only those who will get off the floor to win yet can be placed in this category. The success of the whole venture revolves around the few who will never let God down at the exact moment when no one else is around to take over. There have been less than 25 major decisive military battles recorded in the whole of human history. We can win most of the battles and yet lose the war if we lose the decisive battle. Within the structure of that decisive battle there is the determining moment, we must excel here at this point else the decisive battle is lost. This may involve a very few and perhaps one person. We must do well in this phase of our campaign as no one else will be delegated to do it. The great ones did well at this point.

This feather-edged, pin-point moment of exalted dedication should reflect itself in the last ounce of thrust which will cause us to "pray through" in the great crisis of our lives. It will come to bright victory over the budget plans of the church. It comes to its finest hour when pastors decide to ride out the storm instead of fleeing like the previous ones. It reflects its bright victory in our evangelism efforts. It will put Christian higher education ahead 25 years.

It was the day on which the apostle Peter walked on the water that Christ chose him to preach the sermon at Pentecost. It was the day when David chose five smooth stones, one for Goliath and the remaining four for the four giant brothers of Goliath that God chose him as King of Israel. It was on the basis of the minority report of Joshua and Caleb that God chose Joshua as his chief.

It was on the top of Mount Carmel when Elijah stood alone before all the hosts of evil that God decided he would stand by Jesus on the Mount of Transfiguration. It was fourteen

centuries after Moses was reprimanded when God allowed him to stand also by Jesus in his transfiguration hour.

There is a fine hour for every Baptist and it can come in our day.

Allow us, please, to give the slide presentation of the Ouachita Baptist University-Southern Baptist College Advancement Campaign in your church. Don't fail at this point—else something dies deep within us and such shall never be resurrected again.

Foreign mission briefs

SALZBURG, AUSTRIA—Forty persons are enrolled in the Salzburg Baptist Bible School which opened last October. Missionary director Bill Wagner is assisted by Austrian and German pastors on the faculty. Four young Austrians live at the school and help with audio-visuals, the Bible correspondence course, and with weekend revivals in Austrian and German churches. Sunday morning worship services at the school attract from 10 to 40 English-speaking people, most of whom are students living in the Salzburg area.

Missionary journeyman Jerry Jones directs the Salzburg Baptist Youth Center, and "a very effective work is carried on by the Austrian young people in the program of the youth center," report missionary associates Allison and Sue Banks. Mr. and Mrs. Banks, formerly stationed in Israel, were transferred to Austria and arrived in Salzburg in September. They also report that Salzburg Baptist Church plans to dedicate its new building Feb. 6.

SARDINAL, Costa Rica—In a combined service here Dec. 8, the first Baptist congregation in the province of Guanacaste organized as a church, and David Guevara was ordained as the first Baptist pastor in the province. The service climaxed years of intensive missionary efforts, according to Southern Baptist missionary L. Laverne Gregory. The monthly meeting of the executive board of the Baptist Convention of Costa Rica was transferred to Sardinal for the historic service.

TOKYO—A strategy study committee of the Japan Baptist Mission (organization of Southern Baptist missionaries) has adopted a detailed study of long-range planning procedures presented to the committee by W. L. Howse, retired Baptist Sunday School Board executive. Howse is on a special assignment of the SBC Foreign Mission Board as consultant to several missions in Asia for their long-range planning and strategy. The strategy study committee was created at the request of the Foreign Mission Board as part of the board's overall "strategy for the '70's."

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ARB 10

A conspiracy of concern

By Jack U. Harwell

MEMPHIS (BP)—The newest Southern Baptist Convention agency head is committed to creating a new conspiracy among Southern Baptist laymen. Glendon McCullough, executive secretary of the SBC Brotherhood Commission here, calls it "a conspiracy of concern."

McCullough, a native of Georgia, will push that conspiracy with everything at his disposal in his new job of leading the laymen's involvement organization of the SBC. "I don't have a lot of pre-conceived ideas about where Baptist men's work will go under new leadership," McCullough said in an interview just before he left his position in Atlanta as personnel director for the SBC Home Mission Board to assume the Memphis post.

McCullough is spending the first few weeks on the job here with Brotherhood Commission staff members, state Brotherhood secretaries, mission board executives, editors and everyone else who has ideas about improving Baptist men's work.

McCullough, however, has some strong ideas about ways to more effectively involve laymen in the life of the church; but he is open to listen to the views of others before jelling new commission policies.

One of his strongest views is that "Southern Baptist men desperately need to form a conspiracy of concern—a concern that takes us beyond the jolly fellowship, the polite corps of church-door greeters and the ushering franchise.

Witness in daily life

"We need to quit calling our Baptist laymen back to the churches to prop them up as institutions," he continued enthusiastically. "We must learn to be glad that they are out in the workaday world, where they have their greatest expertise. And we must learn how to undergird them for the greatest possible witness out there where they live and work."

McCullough, a graduate of Brewton-Parker College, Baylor University, and Southern Seminary, added that his most urgent feeling at present "is to convey to Southern Baptists everywhere that exciting things are going on in the world of Christianity and that we can get laymen excited about being involved in them." He cited the lay witness movement as an example of the "exciting things" that are happening.

"Renewal is breaking in on us in a million flashes of spiritual lightning," he said. "Now, as in the early church, the laymen are the 'lightning rods' for the reception of such unleashed

power."

Digging even deeper into the significance of the renewal movement, McCullough said in an interview published in *Home Missions Magazine* that church renewal through the laity is an area which commends itself to the Brotherhood Commission for leadership.

He observed that the number of lay people who have had strong feelings for church renewal and who have gone outside the denomination to give it expression underscores the need for such a ministry by the commission. "If we can provide an environment for this type of renewal within the churches, I believe we will have just as tremendous a response as other denominations have had, as well as the interdenominational organizations, he said.

A lot depends upon understanding the theological base for the roles of the pastor and the laity, he continued. "The pastor does have more theological training, but that doesn't mean laymen can't carry out projects even he could not carry out. They can complement each other."

Saying Baptists have tended to make the pastor a business manager or executive, taking him out of the prophetic role, McCullough emphasized that it might be more precise to see the role of the pastor as equipping the laity for their unique role in the world.

"The laity are already in the world, and we must equip them for their role there as witnessing, professing Christians," McCullough said. "We must strengthen their concept of ministry when they are apart from the fellowship, for this is where they spend most of their time and where their witness is most needed.

"In reverse," he continued, "we strip the pastor of his equipping ministry by expecting him to enter the world and function as a layman, but because he is paid clergy, his witness is not half as effective as that of his laity. The effect is that we neutralize the ministry of both."

"The Brotherhood Commission needs to help lead Southern Baptists to understand these unique roles pastors and laymen can play in renewal, and to get away from an institutional approach. This is not the decade of institutionalized organizations," he declared. "If we are just going to have eating meetings and plan a few one-shot projects and put a lot of names on Brotherhood rolls so we can make a good annual report, I am not interested. And I don't think our Baptist men are interested.

Laymen need to be partners

"Laymen need to be full partners in the mainstream of the church's life," he stated. "They can cut new highways in the jungles of modern society. We need to excite their concern and mobilize their unique skills and God-breathed gifts in life-changing ways.

McCullough, who spent 10 years as Georgia Baptists' first Royal Ambassador secretary and six years as pastor and associate pastor of Georgia churches, gave several specific examples:

"Baptists have got to redefine witness as a venture of faith into the full spectrum of man's need," he said. "And the Brotherhood Commission ought to lead out in the campaign."

He also cited church bus ministries as an example of an avenue of witness and outreach through which laymen can serve in "the full spectrum of man's need," as well as first person witnessing efforts.

"I am talking about a renewal that changes the style and pace of daily life into a celebration of Christian freedom," he added. This kind of renewal could bring about a revolution in the churches that springs from a nationwide conspiracy of concern."

It could revitalize Brotherhood work, as well as Royal Ambassador programs, and influence the whole church. "While men in general carry the leadership role in the churches, the Royal Ambassadors have lacked leadership because the men were not sold on this concept of involvement," McCullough said of the Brotherhood's assignment to direct work with boys in the Royal Ambassador program.

"As far as providing leadership for youth organizations, undergirding mission programs financially and participating in mission action, there remains a desperate need for men to be involved," he said. "I don't know whether they really haven't been able to see this, or whether we haven't communicated the concepts, but there is a breakdown somewhere," he lamented.

But McCullough is committed to trying to correct the breakdown, even if it takes leading a nation-wide conspiracy of concern among Baptist laymen.



SECOND CHANCE

By Alan Cliburn



Dale frowned and lowered his hand. The teacher had chosen another boy to carry the records back to the office. She always seemed to choose someone else. He thought about the past three weeks. Every time he had raised his hand to do something, she would look right at him and then call another name.

"Why doesn't Miss Carter ever pick me?" Dale asked Tommy at recess.

"Pick you!" Tommy exclaimed. "That's a laugh."

Dale didn't think it was funny. He didn't like to be left out of things. He still wasn't very happy when he arrived home. Four times Miss Carter had needed jobs done in the classroom. Four times she had picked someone else, even though Dale's hand was stretched as high as he could put it.

"Miss Carter doesn't like me," Dale told his mother.

"Why, Dale," Mrs. Blake smiled, "I'm sure she does."

"She never lets me run errands or do special things," Dale complained.

His mother didn't answer. She was busy at the stove. "I need some groceries from the market," she said.

"I'll go," Dale volunteered.

Mrs. Blake looked at Dale but shook her head. "I'd better send Karen."

Dale almost wanted to cry. His mother never let him do anything for her, either. She was like Miss Carter. He hadn't gone to the store or taken mail to the post office for almost a month. Karen had done everything.

Sadly, Dale walked to the park. Maybe he could play baseball with the boys

from his class. He found the boys standing around, looking impatient.

"What's wrong?" asked Dale.

"This is our championship game," Eddie told him, "but Ted forgot to tell his mother he was going to play. He's our pitcher, and we're trying to find someone to tell his mother he'll be late."

"I know where Ted lives," said Dale. "I'll tell his mother."

Although the boys looked at Dale, they seemed not to hear him.

Ted shrugged. "Sorry! I'd like to play, but Mother will be angry if she doesn't know where I am."

"I'll tell her," Dale repeated.

"Hey, look," said Eddie. "There's Shorty Peters. We'll send him."

Everyone cheered and started getting ready for the game—everyone except Dale, that is. He felt worse than ever. Shorty Peters was only in the first grade, and he had been chosen instead of Dale.

As he walked home again, Dale became angry. He was tired of not being chosen.

What's wrong with me? he wondered. Why won't people let me do anything?

When he arrived home, Dale went right to the kitchen. "Mother, he said, "why did you send Karen to the store instead of me?"

"Don't you know?" asked Mrs. Blake. "Really? When I send you on an errand, you never do quite as you have been told," she explained. "Sometimes you buy the wrong thing, spend the change on candy, or forget to come home right away."

Dale didn't say anything. He was starting to remember.

"I wish I could send you to the store and other places," his mother continued. "Karen is too small to carry large things. But I must be able to depend on my messenger."

Dale thought for a moment. "May I have another chance?"

"All right," said Mrs. Blake. "I need some eggs from Mrs. Stevens. Would you like to go?"

"I surely would," Dale exclaimed. He went straight over to the neighbor's house and brought the eggs right back.

"Thank you," his mother said. "If you think about it, you may discover the reason your teacher hasn't been choosing you to help at school."

Dale remembered the time he forgot to check the lids on the paste jars. All the paste had dried up. He remembered the time he was carrying some phonograph records to the office. He had put them on the floor while he stopped to get a drink and talk to a friend. Someone had stepped on them and had broken every record.

"I'll ask Miss Carter for another chance, too," Dale decided.

Of course, the teacher was happy to give him a second chance. She was even happier when Dale did everything he had said he would do.

"From now on," she smiled "you'll be known as Dependable Dale."

(Sunday School Board Syndicate, all rights reserved)

Statistical projections

NASHVILLE (BP)—Statistical projections based on an early profile analysis indicate that membership in Southern Baptist Convention churches will be 11,870,619, Southern Baptist leaders were told here. If the unofficial projections are correct, church membership would have increased by 240,739 over the 1970 total church membership. Probable increases also were projected in number of baptisms, ongoing church music enrollment, ongoing Brotherhood enrollment and mission expenditures.

The secretary of the research services department for the Southern Baptist Sunday School Board, Martin B. Bradley, urged some caution in the accuracy of the projections, saying "the churches involved in this estimate are not completely representative of all Southern Baptist churches. Some church size categories and state conventions are over-represented due in part to the sequence of associational meetings"

Final figures on the statistical report of Southern Baptist growth patterns for 1971 will be available in February, 1972.

The estimate disclosed a possible increase in baptisms of 43,821 from the 1970 total. The increase revealed 412,684 total baptisms in 1971 compared to 368,863 baptisms in 1970.

Ken Chafin, director of the Division of Evangelism, Southern Baptist Home Mission Board, attributed the increase in baptisms to two factors: (1) a fresh moving of the spirit of God in America creating openness to the gospel; and (2) a major thrust at the grass roots level in training laymen to witness.

Mission expenditures totaled \$160,107,021 in the 1971 projection, nearly \$9.2 million more than the adjusted 1970 figure of \$150,916,223. The 1970 total was adjusted to include local mission expenditures which were included for the first time in the 1971 total for mission expenditures.

Ongoing Brotherhood enrollment increased 7.39 percent, according to the estimated projection. The Brotherhood figure of 453,752 represented a 31,225 increase over the 1970 total of 422,527. The increase in Brotherhood enrollment is believed to be largely a shift of boys six to nine years of age from "Sunbeams" to Brotherhood "Crusaders" as a result of

the new grouping and grading plan. The "Sunbeam" program previously was sponsored by the Woman's Missionary Union.

"We have received encouraging reports on growth, but we are waiting for the full report in order to see how much of our growth resulted from the addition of Crusaders," said Glendon McCullough, executive secretary of the Brotherhood Commission.

Ongoing church music enrollment continued upward with an estimated total enrollment of 1,093,280, an increase of 69,705. The increase was 6.81 percent over the 1970 adjusted total.

Since the 1971 figure for church music enrollment excludes handbell ringers, vocal ensembles and instrumental ensembles enrollment which were part of the 1970 total, the percent change was calculated on an adjusted 1970 total.

Ongoing Woman's Missionary Union enrollment estimates project a decrease of 4.89 percent. The loss of 58,671 has been attributed to the change resulting from the new grouping and grading plan. The 1970 figure was 1,199,813, as compared to the projected 1971 figure of 1,141,142.

"WMU leaders were aware that the reports on the first year under the new grouping and grading plan would reflect the loss of six-to nine-year-old boys and girls," said Miss Alma Hunt, executive secretary, Woman's Missionary Union. Good reports from state conventions give us encouragement as we continue our task. The increase in mission expenditures would probably be a more accurate key to our work," she added.

Decreases were reported for ongoing Training Union and Sunday School

enrollments.

Sunday School enrollment was projected as 7,132,973 in 1971, a decrease of 137,410 from the adjusted 1970 total. The 1971 figure for Sunday School enrollment excludes fellowship Bible class enrollment, which was included in the 1970 totals.

Ongoing Training Union enrollment decreased 116,981, according to the projected estimate. Ongoing Training Union enrollment was 2,111,236 in 1971, according to the projection, compared to a total of 2,228,217 in 1970. The 1970 and 1971 figures for Training Union exclude those for new member orientation, church leader training and member training projects. Totals for these three phases will be developed along with other final statistics.

"While the enrollment projections show a downward trend in Sunday School and Training Union, I see numerous indications that this is temporary," said Allen B. Comish, director, Church Services and Materials Division, Southern Baptist Sunday School Board.

"Reports from the convention indicate that in the past six months many churches have shown marked growth. This will continue and will spread to other churches," Comish commented.

Total receipts were projected to increase 9.57 percent, up \$85.3 million over the 1970 total figure. Projected estimate of total receipts was \$977,644,809 during 1971, as compared with a total of \$892,255,918 in 1970.

The preliminary statistical projections were released here during sessions of state program secretaries meetings at the Southern Baptist Sunday School Board.

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Our compassionate Christ

By Vester E. Wolber
Ouachita University

International

Jan. 9, 1972
Luke 5:27-32; 7:11-23;
36-50; 10:25-37

Compassion is a sympathetic feeling of the hurts of another and a desire to alleviate his pain. It is a normal expression of the highest quality of love, it being the human counterpart of God's love toward sinful and suffering humanity. In this lesson we study two examples of Jesus' compassion and some of his teachings on the subject.

Levi's banquet (Lk. 5:27-32)

Levi's conversion and dinner party are reported also in Matthew and Mark. From the three accounts it is seen that he was the son of Alphaeus, he came to be known as Matthew, and that he was a tax-collector on duty when Jesus issued the challenge to follow him. Luke suggests that he made a resolute decision: "he forsook all and rose up and followed him."

The resoluteness of his decision is also seen in his imaginative planning to bring together his new master and his old associates. The new Matthew may not have been aware of any deep significance in his decision to make use of a social function in introducing Jesus to his acquaintances, but his dinner rated news coverage by three of the four reporters whose writings have been preserved.

1. Jesus ate with and had fellowship with these friends of his new convert. All three accounts follow the thought patterns of the day in referring to publicans and sinners in the same breath. Sinners, in Jewish society, were those who had left off all pretense of being religious: they did not attend synagogue worship and they did not visit Jerusalem for any of the religious festivals.

The tax-collectors were probably driven to seek fellowship with the sinners and to identify with them because of public disapproval of their occupation as tax-gatherers for Rome. But Jesus looked upon them as fellow human beings, well within the range of those to whom he came to minister, and he enjoyed a good meal with them.

2. Pharisees and scribes criticized Jesus for breaking with the traditions of "polite" society. They were shocked and horrified that one such as he would stoop to such a level. They seemed to be unaware that he had already stooped all the way out of heaven to have fellowship with all men, and that while they were refusing his proffer of divine fellowship the religious outcasts relished the opportunity.

3. Jesus said that physicians minister to sick people, not those who are well. In

this answer he stressed the one point which he and the Pharisees held in common—that the publicans and sinners were sick people. Their sickness was expressed in their withdrawal from all participation in public and private worship.

Since the religious element is deeply imbedded in human nature, it follows that a denial of any normal expression of religion is abnormal and a deterrent to mental and religious health. Their sickness was also expressed in their readiness to withdraw from society.

In stating his readiness to mingle with and minister to those units of society which needed him most, Jesus really included all men in the same class. All men are needy human beings, morally and spiritually sick.

The brief records which we have of the occasion leave an open-ended question: did the Pharisees and scribes come away from the encounter recognizing their illness, their unrighteousness and the need for repentance?

The text does not answer that question, but a good guess would be that Jesus had injected a strong shot of truth into their religious bloodstream and was content to allow time for that first medication to have its effect on them before administering another.

Another ingredient in that original medication was his parting statement that he had not come to call the righteous but sinners to repentance. The potency of that statement can best be seen as related to his work in the community just before the banquet. He had forgiven a man for his sins; and, as evidence that he had divine authority to do so, had healed his body (5:17-26).

An important item is that after Jesus' pronouncement of forgiveness, and prior to the healing miracle, the Pharisees had argued that only God could forgive sin. His successful healing of the man forced upon them the unwelcome conclusion that Jesus was a divine agent.

Therefore, the Pharisees left the banquet with the uneasy feeling that Jesus as a divine agent was by-passing the righteous and calling sinners to repentance and salvation. It was enough

to make a man want to identify with the sinners—a necessary step for any person who would come to God.

The disrupted funeral (7:11-17)

Luke has left the only record which we have of Jesus' visit to Nain and the delightful events there. As he entered the village, he met a funeral procession. Immediately his eyes sought out the bereaved and found a widow following the corpse of her only son, accompanied by a large crowd of concerned neighbors. It was out of compassion for the widowed mother that Jesus did what only he could do.

1. First, he reduced her sorrow. "Do not weep," he said. Since Nain was only thirty miles south and west of Capernaum where he had taught and performed many healing miracles, it seems quite likely that the mother and her friends recognized him. In hearing his comforting words, she probably lost some of her sorrow and fear of death, and perhaps began to entertain hope.

2. Next, Jesus placed his hand on the casket, an action which halted the pallbearers, probably generating more expectancy.

3. Finally, He addressed the corpse and commanded it to get up. The text says that the dead man sat up and started talking. It is too bad somebody was not on hand with a tape recorder and a camera. It would be interesting to hear what he said, and to see what the pallbearers did. I hope they did not drop him and bust his casket.

It seems strange that Luke does not report on anything else that Jesus said; probably because he didn't say anything more. There's not much need for another speech when you can replace a dead son with a live one—the same one—and return him to his mother.

Jesus performed just enough miracles to indicate that the universe is not a closed continuum with God shut out, but not enough to indicate that natural law does not operate.

His healing and resuscitation miracles were natural expressions of his compassion for suffering human beings. He raised a few out of death so as to indicate that when time has run its course he will empty all the tombs of the earth.

The followers of Jesus are not able to undo the death experience as he did, but we can feel the same compassion which called forth his miraculous powers to relieve human sorrow.

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Except you repent

By C. W. Brockwell Jr.

Minister of Education, Calvary Church, NLR

"A Christian who was in a great deal of trouble was recounting to another Christian the various efforts he had made to find deliverance, and concluded by saying, 'But it has all been in vain, and there is literally nothing left for me to do now but to trust the Lord.'

'Alas!' exclaimed his friend in a tone of the deepest distress, as though no greater risk were possible.—'alas! has it come to that?' " (From Hannah Smith's book, *The Christian's Secret of a Happy Life*).

Repentance is stepping out of yourself into Christ. Repentance sounds like thunder and lightening to the stubborn and proud but to the trusting it is like a cool front which sweeps away pollution and grayness to let in the crisp, warming sunshine of God's love.

Repentance is admitting you cannot attain salvation but you are willing to obtain it from Christ. Salvation cannot be earned or attained. It can only be asked for and received. Repentance clears the way so you can receive Christ.

Unless you repent— you will lose your place

Witnessing should never be confined to knocking on doors. If it is, you will miss your best opportunities. Such an opportunity came to Jesus when someone spread the bad news of the Galilean massacre. Obviously, people were shocked that Pilate would do such a thing. But not so obvious were their real thoughts: those Galileans must have sinned more than the other Galileans or the calamity would never have taken place. Jesus contradicted their logic and warned that unless they repented, they would soon perish.

The point Jesus made was that everyone must repent of his sin, and not just those upon whom calamity falls. When life goes well, we think little of our sins and may let them accumulate to a dangerous level. Jesus warned that a lack of production (caused by wrongdoing) could cause you to lose your place in his kingdom's work. Not your place in his kingdom, mind you, but a place in his kingdom's work.

For instance, a man had a fig tree which never produced any fruit. The owner decided to cut it down but the gardener interceded, gaining another year's grace period. God granted Israel her last period of grace through his Son, Jesus. Jerusalem refused to repent and was destroyed in 70 A.D. Who knows but whether right now Jesus is pleading for one more period of grace for you. Or perhaps your grace period is

about to end. An irreversible eternity is so close. Have you repented today?

Unless you repent— your values will be confused

Every church has its own set of "no, no's." Some say no musical instruments in church, some say no eating in church, some say no guitars, some say no women officers, some say no this or that. The synagogue leader said healing was forbidden on the Sabbath. "There are six days on which work ought to be done, so come on those days and be cured, and not on the Sabbath day" (AMPLIFIED BIBLE). Jesus responded with a searing rebuke. They were wrong in interpreting the Mosaic Law (Exodus 20:9,10) as a hindrance to helping people. "After all," Jesus would say today, "if your car had a flat tire or needed gas, you would not wait until Monday to get it taken care of, would you? This woman has been sick for 18 years and her health is more important to God than the observance of a day without compassion."

Helping people is serving God! Unless you repent, you will keep placing value on ritual when it belongs on people. If you care anything about God, you will demonstrate it in your care for his children, "one of the least of these."

Unless you repent— you will miss heaven

One day Jesus passed through towns and villages on his way to Jerusalem. It was the last time many would see him or hear him teach. If they had known, they would have listened carefully to every word. Some would have asked him the heavy questions about life. Instead, someone wanted to know whether very many would be saved. Jesus replied that the important thing was how many could be saved.

There is a time and there are times when you can enter the kingdom of Heaven and there are times when you cannot. When God's Spirit convinces you that you are a sinner and need help, you can go in. Otherwise, the door is closed. The danger is in postponing a decision until a later time. It could be fatal.

At the last day many will say to Jesus, "I met you on the streets in such and such town or I attended your church in such and such city." If so, you were there by the grace of God and if you

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Life and Work

Jan. 9, 1972

Luke 13:1-35

rejected his grace when he wanted to come into your life then you cannot force yourself into the kingdom at your convenience.

What regret! What remorse! What utter despair there will be when members of a Christian nation or a Christian family are told they cannot enter Heaven! Unless you repent and place your trust in Jesus Christ, that is exactly what will happen.

O America, America, you who welcome prophets and listen to those sent to help you! How close you come to accepting Jesus Christ only to turn away at the last moment. How much you rely upon education and environment and overlook repentance! How I would love to put my arms around you but you are too busy.

See how empty you are? Your resources are dwindling and your people are at each other's throats. You struggle through crisis after crisis and you will never get out.

Unless you repent.

Feb. 6 designated as BWA Sunday

WASHINGTON—Feb. 6 has been designated Baptist World Alliance Sunday. International fellowship, sermons on Christian brotherhood, and special meditation and prayers for Baptists in all parts of the world are suggested to churches as means for special observance of the day.

V. Carney Hargroves, president of the Alliance, said that the day—observed annually on the first Sunday in February in an estimated 75,000 congregations around the globe—also will take recognition of the launching of a World Mission of Reconciliation Through Jesus Christ.

The reconciliation mission, stressing both evangelism (reconciliation of man with God) and brotherhood ministries (reconciliation of man with man), will reach its climax in 1973-75. It was initiated at the Baptist World Congress in Tokyo in 1970 and will culminate at the Baptist World Congress in Stockholm in 1975.

The Baptist World Alliance is the worldwide fellowship of Baptist believers and encompasses in its membership 91 Baptist conventions and unions in 75 countries, reporting a total of more than 27 million baptized believers.

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"Say, Dad, when will I be old enough to do anything I want?"
 "Never," replied the truthful Dad.

The druggist was preparing to close up for the night when a patron came limping into the store.

"Give me some tonic," the cripple wearily demanded.

"What's the matter, Henry?" the druggist asked.

"Oh, it's that spring cleaning again," Henry rejoined.

"Oh, ho," chortled the druggist, "so your wife roped you into that again!"

"Nope," replied Henry. "It wasn't that. I came home tonight and sat down where the sofa was yesterday."

The unseamly

A smile or two

Many who call themselves dreamers are just sleepers.

It looks as though the taxpayer will be the first of America's natural resources to be completely exhausted.

A farmer was finishing his planting Sunday morning as the pastor of the local church rode by. "Brother," the minister lectured him, "don't you know that the Creator made the world in six days and rested on the seventh?"

"Yes," said the farmer as he looked uneasily at the rain clouds in the sky. "I know all about that. But He got done and I didn't!"

Some people who cast their bread upon the waters expect it to return to them toasted and buttered.

Housewife (to salesman at door): "I am not in the market for a vacuum cleaner, but try the people in the next house. We borrow theirs, and it is in terrible condition."

Attendance report

Dec. 19, 1971

Church	Sunday School	Training Union	Ch. Adns.
Alexander, First Berryville	44	28	
First	164	49	2
Freeman Heights	129	129	67
Rock Springs	108	108	71
Booneville			
First	275	200	
Glendale	69	42	
Cabot, Mt. Carmel	182	103	
Camden, First	428	76	
Charleston, North Side	85	61	
Cherokee Village	107	38	
Concord, Mt. Zion	41	16	
Crossett			
First	518	115	
Mt. Olive	271	151	
Dumas, First	239	72	
El Dorado, Caledonia	37	39	
Farmington, First	103	103	3
Forrest City, First	614	164	
Ft. Smith, Haven Heights	251	149	
Gentry, First	155	95	
Grandview	84		
Greenwood, First	335	165	1
Harrison, Eagle Heights	241	93	
Hampton			
First	164	94	
Northvale	108	52	2
Hope, First	452	167	2
Hot Springs			
Lakeshore Heights	87	49	
Lakeside	174	98	3
Jacksonville			
First	378	62	
Marshall Road	332	109	1
Jonesboro, Nettleton	237	115	3
Lake City, Bethabara	135	132	16
Lake Village, Parkway	67	45	
Lavaca, First	266	137	
Lincoln, First	172	61	3
Little Rock			
Crystal Hill	153	66	
Geyer Springs	714	293	
Life Line	606	185	
Luxora, First	60		
Marked Tree, First	151	33	
Melbourne			
Belview	135		
First	116	83	
Horseshoe Bend Mission	30		2
Monticello, North Side	108	57	2
North Little Rock			
Baring Cross	551	175	1
Calvary	358	148	2
Gravel Ridge	194	129	
Park Hill	746	153	
Sixteenth Street	71		
Paris, First	381	70	
Pine Bluff			
East Side	184	119	1
First	708		
Green Meadows	81		
Second	142	64	
Russellville, Second	192	92	
St. Charles	82	50	
Springdale			
Berry Street	140	73	
Elmdale	401	141	
First	716	225	1
Oak Grove	83	39	
Van Buren			
First	429	224	
Mission	70		
Vandervoort, First	34	27	
Warren, Immanuel	278	110	
West Memphis			
Calvary	228	95	1
Vanderbilt Avenue	103	79	

Attendance report

December 26, 1971

Church	Sunday School	Training Union	Ch. Adns.
Alicia	60	65	
Berryville			
First	127	42	
Freeman Heights	93	41	
Rock Springs	111	75	
Booneville, First	174	157	
Crossett, Mt. Olive	193	105	
El Dorado, Caledonia	33	19	
Forrest City, First	406	153	
Ft. Smith			
First	928	345	6
Haven Heights	189	124	1
Gentry, First	115	60	
Grandview	75		
Greenwood, First	247	106	
Harrison			
Eagle Heights	202	70	
Northvale	119	84	
Hope, First	369	92	
Hot Springs, Lakeshore Heights	85	37	
Jacksonville, Marshall Road	253	94	
Jonesboro, Nettleton	201	87	1
Lake Village, Parkway	54	35	
Lavaca, First	241	115	
Little Rock			
Crystal Hill	101	51	
Geyer Springs	449	159	8
Nalls Memorial	84	48	3
Marked Tree, First	121	38	
Melbourne			
Belview	99	57	
First	117	61	
Horseshoe Bend Mission	10		
Monticello, Northside	82	33	1
North Little Rock			
Baring Cross	412	97	
Gravel Ridge	156	97	
Levy	287	30	
Park Hill	409	67	
Paragould, East Side	193	88	5
Paris, First	295		
Pine Bluff			
East Side	113	76	2
First	440		3
Green Meadows	40		
Russellville, Second	114	62	
Springdale			
Berry Street	90	48	
First	502		
Oak Grove	72	39	
Van Buren, First	371	137	
Mission	44		
Vandervoort, First	33	16	
Warren, Immanuel	202	84	1
West Memphis, Vanderbilt Ave.	103	26	



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Teen-ager pointing to crumpled fender on the family car: "Great news, Dad! You haven't been pouring those insurance payments down the drain."

After the mad rush of getting the older children off to school, hubby off to work, and dressing the younger ones for play, a harried mother rested her aching head on the cool kitchen table. At this point, she felt her four-year-old's hand on her shoulder. "What's the matter, Mommy?" he asked sympathetically. "Don't you have anything to do?"

Poll shows prayer amendment is now opposed 2 to 1

WASHINGTON, D. C. (C/SNS) — An amendment to the U. S. Constitution to authorize government sponsored prayer in public schools is opposed 59.9 percent to 32.9 percent according to a new poll conducted after the U. S. House of Representatives defeated such a proposal on Nov. 8. The poll was conducted by Americans United Surveys under a grant from the Americans United Research Foundation.

The poll was conducted by mail in early December with participants selected at random from telephone directories in the Maryland and Virginia suburbs of Washington, D. C. Of the 1,993 questionnaires delivered an above average 30.6 percent were returned.

Of the respondents, 22.2 percent listed their religious preference as Catholic, 62.2 percent as Protestant, 4.8 percent as Jewish, and 10.8 percent as "other". The religious preferences were very close to the national percentages.

No significant differences were found between Maryland and Virginia residents, or between Protestants and Catholics.

Two questions were used in the sur-

vey. In answer to the first, "Should children have the right to pray voluntarily in school?", 89.8 percent of the respondents said "yes"; 9.7 percent said "no". To the more significant question, "Since the Supreme Court has upheld the right of voluntary prayer, while prohibiting only government sponsored worship activities, should the Constitution be changed to authorize government sponsored prayer in public schools?", 59.9 percent replied "no", 32.9 percent "yes", and 7.2 percent "don't know".

Americans United Surveys research director Edd Doerr said the poll "shows clearly that while the vast majority of Americans believe in the right to voluntary prayer in schools, they are strongly opposed to government sponsored prayer or to amending the Constitution to allow government sponsored prayer. Considerable confusion surrounds this issue, however, and our churches, schools, and the media should do a better job of interpreting what rights the courts have upheld and what practices the courts have found to conflict with individual rights."

Top 1971 church-state stories

WASHINGTON, D. C. (C/SNS)—The Supreme Court's rulings against tax aid for parochial schools ("parochiaid") and the defeat in Congress of a "government prayer" amendment to the Constitution were rated the two top church-state news stories of 1971 by Americans United for Separation of Church and State. The 10 top church-state stories of the year listed by Americans United are:

1. The Supreme Court's June 28 rulings striking down state aid to parochial schools in the *Lemon* and *DiCenso* cases.

2. The defeat of the "government prayer" amendment in Congress on Nov. 8.

3. Escalating sectarian strife and terrorism in Northern Ireland.

4. President Nixon's Aug. 17 pledge to work for government aid to church schools.

5. Campaigns to weaken church-state separation provisions in state constitutions in California, Montana, and South Carolina.

6. Renewed demands by the Roman Catholic bishops for tax aid for parochial schools.

7. Maryland citizens successfully petition a parochiaid law to referendum in 1972.

8. Connecticut seeks to recover tax funds unconstitutionally given to parochial schools.

9. Church commercial business property tax exemption challenge heard by Supreme Court in November in *Diffenderfer v. Central Baptist Church*.

10. Amish exemption from compulsory education laws heard by Supreme Court on Dec. 2.

Asks prayer, fasting while Nixon in China

PORTLAND, Ore. (EP)—The President of the United States must go to China with the knowledge that thousands of Christians are on their knees asking God to give courage and strength of character in approaching the Chinese leadership.

So stated Jack L. Willcuts, pastor of Reedwood Friends Church here. He urged Americans to write to the President assuring him of their prayers and to set an entire day for fasting and praying.

The pastor called for a "groundswell of concern" ahead of the proposed summit meeting, asking Christians to gather in churches, homes or elsewhere to pray for Mr. Nixon's Peking trip.

Presbytery warns against 'division'

CHARLOTTE, N.C. (EP)—A resolution urging Southern Presbyterians to "disassociate themselves from all efforts at division and schism" in the denomination was adopted here by the Mecklenburg Presbytery of the North Carolina Synod.

The resolution was directed at a coalition of conservative groups reportedly opposing union of the Presbyterian Church, U.S. (Southern) and the United Presbyterian Church. It said certain groups apparently have "reached a consensus to accept apparent inevitability of division in the Presbyterian Church, U.S." and urged all to work through regular denominational procedures for change.

Co-sponsored by ministers and ruling elders, the resolution held that such groups as Concerned Presbyterians and leaders of the *Presbyterian Journal*, an independent church newspaper, "have embraced the purpose of leading as many churches out of our denomination as they possibly can" when and if union is approved.

The resolution called on all Presbyterians to "disassociate themselves from all efforts at division and schism." It appealed to all "field directors" and "pleaders-for-a-divisive cause" to follow Presbyterian procedure of working through the various church "courts" or ruling bodies. All church sessions were asked to "pray and work for peace, unity and purity of the Church."

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