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### May 3, 1973

Arkansas Baptist State Convention

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May 3, 1973

# Arkansas Baptist

NEWSMAGAZINE

## Royal Ambassador camps

*camping with a Christian purpose*



## One layman's opinion

# Good intentions and good delivery systems



Dr. Grant

In this column recently I wrote about an experience of self-pity. Because of bad weather I was forced to drive from Mena to Winrock Farm instead of flying, and had to eat a vending-machine lunch instead of a more sumptuous Sunday dinner.

Several readers were touched by my story, including Bro. James Walker, pastor of the First Church of Warren. He wrote that Arkansas

Baptists should make better provisions for their university president, and he put a cracker and a note of sympathy in an envelope and mailed it to me. By the time that cracker reached me via the U.S. Postal Service, it was the saddest looking cracker I had seen in many years. If you ever run short of cracker crumbs, have a friend send you some crackers through the U.S. mails.

I wrote Bro. Walker a letter of appreciation for his good intentions, but suggested in all kindness that it is not enough to have compassion for your fellowman. I told him one needs to give careful thought to the "delivery system" for his compassion. Pastor Walker then proceeded to write an editorial in *The Baptist Informer*, his weekly newspaper, on the need for "A Delivery System for Compassion." He pointed out that in the story of the good Samaritan, the priest and the Levite had pity but no delivery system. So often our compassion becomes nothing more than crumbs when we fail to give careful thought to a sustained action program of meeting genuine needs of people in practical realistic ways. Some of our well meaning acts of earlier years, such as Thanksgiving and Christmas baskets for the poor, may not in today's world effectively deliver our love and compassion for those in need. Helping to motivate and train people to hold jobs in dignity may be a much better delivery system for our love than Thanksgiving or Christmas baskets.

One thing that impresses me so much with the bus outreach ministry of so many of our churches is that it brings our church members into regular contact each week with those homes in the community that are most in need of the love and compassion of Christ and of those who bear His name.

In concluding his editorial on the need to place our compassion on wheels, Pastor Walker said, "I plan to work on the delivery system." I was very pleased to read this. In the interest of accuracy and full reporting, however, I must add that I have not yet received or observed any results from his new delivery system. — Daniel R. Grant, President, Ouachita Baptist University

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# Arkansas Baptist

NEWSMAGAZINE

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MAY 3, 1973

NO. 18

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## What will the convention bring?



Editor Sneed

been ordained into the ministry for 24 years now. So you see where this leaves us. But here goes anyway.

Before we look ahead it might be well for us to look back to last year's convention. Most of us felt that, although there was debate on several issues, that we showed a considerable degree of maturity. We probably exhibited more true respect for one another than we have in some other annual sessions.

A few dissenters have interpreted the actions on the *Broadman Commentary* to imply a movement to a more liberal point of view. It should be noted, however, that the activities of the past year have indicated no significant change in our conservative theological position. Our response to evangelism and missions denote a warm hearted people, following the leadership of the Holy Spirit.

Whispers have been overheard that some demand

The Southern Baptist Convention convenes in Portland only slightly more than a month from now. It is time for all of us who are fortune tellers to peer into the crystal ball. Someone has said that only fools and new comers make predictions concerning our convention. This editor can hardly qualify as a new comer to the denomination, having united with a Southern Baptist church 33 years ago and having

will be made for a so-called "conservative commentary." It is our opinion that the messengers would hear the motion with graciousness but that it would be overwhelmingly defeated. We believe that most people would see it as an effort to polarize or divide us. Most people will agree that this is the last thing we need.

Furthermore, if this attempt to obtain another commentary develops, it would come from the same person or persons who worked so ardently to get rid of the commentary our messengers endorsed by a great majority. Could it be that some are poor losers?

There have been surprisingly few issues raised during the past year. We believe that it is because most of our people have been busy reaching the lost for Christ. It was Dr. W. W. Barnes, during his last days at Southwestern Seminary, who said that Baptists are like a bunch of hound dogs. Pen them up with nothing to do and they will kill each other. Give them a rabbit to chase and they will work together. We believe that Southern Baptists have found their objective, seeking to win the lost to Christ.

What will this year's convention bring? Only God knows for sure at this point, but we believe that our democratic process can be trusted. It is likely that under the leadership of President Owen Cooper there will be a great period of refreshing, which will launch us into even greater activity for our Master.

## Staff evangelist

There are many misunderstandings about full-time evangelists. One of the most recent regards the "staff evangelist." He is one who is endorsed by his home church. He is free, as any other full-time evangelist, to make his schedule. He often has his retirement paid to the Annuity Board by his home church. In some instances he is paid a token amount to assist him when he is not engaged in a revival. We know of no instance in which the sponsoring church pays enough to provide a living for the evangelist and his family. They are reliant on their love offerings for their subsistence.

The scripture is clear that God called some to be evangelists. (Eph. 4:11). The abilities of some men equip them in a special way to assist congregations in reaching the lost.

The mature pastor continually examines his church's needs. Often, the full-time evangelist feels a definite place in the life of a congregation. Certainly, every New Testament body will desire to maintain continual efforts to reach the lost for Christ.

However, it should be remembered that when a church has a full-time evangelist there is a definite obligation to support him with both prayers and offerings. Every man whether an evangelist or not, needs to spend some time with his family. The evangelist must receive enough money when he is conducting revivals to support him when he is at home.

The term "staff evangelist" means that a man is endorsed by his home church, but those who employ his services must support him.

**I must say it!**

## Law and order—shades of Hammurabi



Dr. Ashcraft

We have come a long way since Hammurabi or have we? In the days of Hammurabi it was an eye for an eye and a tooth for a tooth. This was not one eye for one eye or one tooth for one tooth, but it was one eye or one tooth from every member in the family of the offending tribesman, including, of course, the one causing the trouble.

With the coming of the Law of Moses it was improved to the extent that it was only one eye for one eye and only one tooth for one tooth, but even this improvement did not restore the gouged out eye or bashed in tooth. While the Law of Moses was an improvement over the Code of Hammurabi it was never any better until Jesus brought the full answer to the matter of law and order. This he did by interpretation and refinement of the Law of Moses in the context of the Christian faith (Heb. 12:5-13). He illustrated it in living color and real life.

God's people are a people of law and order. They were the ones who started it all and will be the ones who finish it. All organized groups of people have laws for the common good, protection of the clan, and the hope of some sort of pleasant living for the majority. Malefactors and those infringing upon the right of others must be dealt with. The Christian faith has a better answer than, "Well, they broke the law and they gotta pay." The Christian notion of punishment is correction, rehabilitation, restitution, mending the destroyed property, paying the hospital bills, restoration of all damages as far as human efforts can go. Beyond this is the disposition, attitude or the permanent spirit of both the offender and the offended. There is little resemblance in the practice of secular law enforcement and that which is presented in the structure of the household of faith. There appear to be two major ideas in Hebrews 12:5-13. One is that God-like punishment is administered to the offender

so that he may be made partaker of the Holiness of God and the other is that there may be the end result of the "peaceable fruit of righteousness."

People who break the laws ought to pay, but what and to whom? There is no finer therapy for any offender than to be assigned as part of his debt to society the mending of the damage he has done to the one offended. A murderer can hardly restore life to the one whom he has murdered, but in many lesser crimes offenders can repair the damage. He should be required to do this and he should be allowed to do it for the sake of his own soul, as well as the one offended. The nature of his punishment beyond that point should offer room for a spiritual reversal of the tendency to crime. This is done when one has been made a partaker of the Holiness of God. His punishment is such that he will be led into a discipline which will result in a change of mind and behaviour. From this will come the peaceable fruit of righteousness which was God's idea in the first place for judge, jury, magistrate, offender and the offended.

A person lying in the dark ages had his tongue cut out. A thief had the robbing hands cut off. A debtor was cast in jail. The man whose tongue was gone could not communicate his apologies or efforts to make restitution. The robber could not work to repay his thievery because he was maimed for life. The debtor could never pay his debts because he could not work while in prison. When those of the household of faith begin acting in the interest of the notions of God with justice, the people of the world may wish to sit in on our sessions and learn the meaning, "I will have flexible mercies and not rigid adherence to an outmoted system which admits to no hope of holiness or righteous fruitage for the judge, jury, magistrate, offender and offended." Matthew 9:13

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

## Mississippi leader plans retirement

JACKSON, Miss. (BP) — W. Douglas Hudgins, executive secretary-treasurer for the Mississippi Baptist Convention Board for the past five years, will retire effective Nov. 13 of this year, it was announced here.

Hudgins announced his retirement in connection with a meeting of the convention board's executive committee here.

His retirement will be effective on the opening night session of the 1973 Mississippi Baptist Convention, at which time an "appropriate opportunity would be provided for the convention to honor Dr. Hudgins for his leadership," said Earl Kelly of Jackson, chairman of the executive committee.

The executive committee has been charged with the responsibility of nominating to the board for election a person as executive secretary-treasurer "when such vacancy occurs." Kelly asked Mississippi Baptists to observe the week of April 22-28 as a week of prayer for divine guidance of the committee's assignment.

Hudgins, a former vice president of the Southern Baptist Convention, became executive secretary of the convention in 1969 when he was pastor of First Baptist Church, Jackson, and chairman of the board's executive committee. He succeeded the late Chester L. Quarles, who died on a 1968 mission tour of South America.

The current president of the convention board, Robert L. Hamblin of Tupelo, Miss., praised Hudgins' leader-

ship, saying it has brought a spirit of unity to Mississippi Baptists.

Hudgins, 65, has been president of the Mississippi Baptist Convention, chairman of its board and executive committee, and active in every area of the convention's life. He currently is trustee president of the Southern Baptist Foreign Mission Board. He is a former chairman of the Southern Baptist Convention's Executive Committee.

He was pastor of the Jackson church for 23 years, and previously was pastor of First Church, Houston; Broadway Church, Ft. Worth; and Radnor Church, Nashville. He is a graduate of Carson-Newman College, Jefferson City, Tenn., and Southern Seminary, Louisville, and holds an honorary doctor of divinity degree from Mississippi College, Clinton, Miss.

**Recommends book**

I believe the readers of the Arkansas Baptist Newsmagazine will be interested to know that the book entitled "The First Church" by Dr. S. E. Anderson is back on the market and can be purchased through any local book store. It is being published presently by the Challenger Press, P.O. Box 5567 Little Rock, Ark. Formally the book was published by a printer in western Chicago.

This book is unique and should be studied by every Baptist pastor and lay leader in the state. Dr. Anderson has done a marvelous job in presenting the First Church. It is scriptural, Baptist, and new testament. The study of this book will do much to eradicate the idea from the minds of the modern day Baptist that there is a possibility of the ecuminical church coming into existence and Baptist becoming a part of it.

Dr. Anderson served on the faculty of the Northern Baptist Theological Seminary of Chicago from 1951 to 1963. He then served with the Judson college from 1963 to 1970. He is the author of 9 published books and was graduated from the Union Baptist University in Union Tennessee and from the Northern Baptist Seminary of Chicago. As he has pastored churches in several states including Southern states, he has a broad knowledge of the Baptist position in regards to the new testament church.

For students in Ouachita Baptist University and Southern Baptist College they can find 10 copies of this book in the libraries. These have been placed there for students to refer to as they give thought and study to their work in a new testament church. The book "The First Church" sells for \$1.25 and is a splendid investment and contribution to any pastor or lay mans library. Thank you for giving me an opportunity to commend this book to the readers of **Arkansas Baptist Newsmagazine**. —Amos Greer, Pastor, First Church, Pangburn

**Planning furlough**

May we send our thanks and appreciation to you and to all Arkansas Baptists for sending us the Arkansas Baptist Newsmagazine during the last three years. It has been a real joy to receive it and to be able to keep up with friends and churches in Arkansas.

It will be our privilege to return to Arkansas in July for our furlough. We look forward to sharing with our Arkansas friends and churches the story of the spread of the Gospel in Ivory Coast, West Africa.

Your editorial in the Jan. 4, 1973 Newsmagazine concerning missionaries on furlough was very aptly expressed. Let us emphasis that it is our hope to visit as many churches as possible during the year, but that a lack of offering or honorium will not determine whether we speak in a church or not. We are always glad to go and share the exciting story of missions.

We may be addressed c/o Mission Baptiste, B.P. 20812, Abidjan, Ivory Coast, or after June 15 c/o 1121 N. Maple, Harrison, Ark. 72601.

Yours, in Christ's Service,  
Edwin & Greta Pinkston

**Offer of lodging**

"The WMU of North Cheyenne Baptist Church extends an invitation to all travelers to the Southern Baptist Convention in Portland to spend a night at our church or in our homes. A light evening meal will be served as well as a Continental breakfast. Some sleeping bags and cots will be furnished by the church, but is is suggested that parties bring their own if possible. Please write to Mrs. Mary Purcella, WMU Director, Route 2, Box 460, Cheyenne, Wyoming 82001 indicating the date you plan to arrive and how many will be in your party."

**Revivals**

**Calvary, Paragould, March 18-22;** Larry Evans, evangelist, Jack Heath, song leader; one profession of faith, one by letter. Junior Vester is pastor.

**Freeman Heights, Berryville, April 16-22;** J. Harold Bryan, evangelist; 16 baptized. Keith Hamm is pastor.

**Hamburg, First, April 15-22;** Jesse Reed, evangelist, Walter Hill, song leader; 12 for baptism, two by statement. Klois Hargis is pastor.

**Central Church, Dyess, April 1-8;** Jesse Reed, evangelist, Gary Henson, music director; 35 by baptism, 15 other professions of faith, three by letter. Charles Sandusky is pastor.

**Prayer calendar  
for  
Superintendents  
of Missions**

Fred A. Garvin ..... May 16  
Delta Association  
Carl M. Overton ..... May 22  
Ashley County Association

**Tommy Thomason** will assume the position of minister of youth at First Church, Stamps, on May 14. He is currently youth director at Ridgecrest Church, Commerce, Tex. He also has served as youth director at First Church, Lewisville, Ark.

Thomason holds a B.A. degree from Ouachita University and the M.A. from East Texas State.

**Steve D. Lewis** of Little Rock, a freshman at Ouachita University, has been called as part-time minister of music and youth at Grace Church, North Little Rock, where Dennis Tyner is pastor.

Lewis is a member of Ouachita's Singing Men, and drummer for a BSU-sponsored group called J. C. P. & L. He is also known in Arkansas for his stewardship cartoons which have appeared in the *Arkansas Baptist Newsmagazine*.



Lewis



Hochstetler

**Greg Hochstetler** has joined the staff of First Church, Fayetteville, as minister of music and youth. He comes to the church from the position of associate director of Dayton Youth for Christ in Dayton, O. He holds a degree in music from Cedarville Baptist College, and has studied at the Cincinnati Conservatory of Music. He was ordained to the ministry in 1968.



Dr. Threet

**Kenneth A. Threet** has accepted the call to the pastorate of First Church, Mountain Home. He has served the past 11 years as pastor of First Church, Piggott. During his ministry there the church began televising services, plus

Sunday School and daily devotions. Other innovations include a bus ministry and summer recreation for the mentally retarded.

Dr. Threet's denominational service includes three terms as vice president of the state convention and a position on the Steering Committee for Arkansas Baptist Higher Education.

Dr. Threet is married to the former Ruth Taylor of Monette. They are the parents of four children.

## First, Alma experiences dramatic growth

First Church, Alma, has experienced significant growth in recent months. The year prior to the church's relocation, the average Sunday School attendance was 217 which had been normal for many years. The Sunday School is currently averaging 350 in attendance.

Paul Stockemer emphasizes "The church is responding to the leadership of the Lord in a remarkable way. We believe the church should be running 600 within two years."

Stockemer recalls that the contract for the new building was let three weeks after he moved on the church field. The new facility was constructed in record time. The contractor had projected the completion date as December, but the congregation actually moved into the building on July 30, 1972. The entire church plant was constructed for \$11 per square foot.

During the time the congregation was moving, they conducted a revival at the old location with approximately 75 conversions and about 55 additions through baptism.

Stockemer has the highest praise for the cooperation of his people. Many gifts have been made anonymously to the church. Among these have been a \$10,000 electric organ, \$10,800 worth of church furniture, and the entire carpeting for the church.

"Due to the moving of God's spirit in our midst, we have continually had revival," Stockemer says.

Recently, the church was led in a revival under the direction of Walter Ayers, staff evangelist of the Orchard

Hill Church, Garland, Tex., and Jerry Moore, evangelistic singer of Memphis, Tenn.

In addition to the revival services, the team spoke and sung in the high school on three occasions. One night was observed as "Athletes' Night," during the revival. Both head football coach, Wayne Thompson, and assistant coach, Jerry Lessley, of Alma High School, were in attendance with many of the football players on this evening.

Among the outstanding guests who attended during the endeavor were Coach Harold Horton of the Razorback football coaching staff and Evangelist Angel Martinez. Dr. Martinez is Ayers' father in the ministry, as he was called to preach 15 years ago in a revival where Martinez was the evangelist.

During the evangelistic effort 53 people made professions of faith, 37 were baptized into the fellowship of the church, six came by promise of letter from other churches, and one by statement.

A record crowd of 460 was in attendance on the closing day for Sunday School. There were 516 in the worship service.

The mission gifts as well as the church offering has increased. The Lottie Moon Mission Offering goal was \$3,500 — the actual receipts were \$4,100. The church offering has reached an all-time high of \$123,000.

Among the outreach methods being employed by the church includes youth church and the bus ministry. There are

approximately 130 in an average attendance in the youth church. This service should run 150 in the very near future. Originally, this service was begun because of the space. But the leadership feels that the teaching value is of far greater importance than the space. The youth church is conducted for children from kindergarten age through the sixth grade, during the adult Sunday School hour. The children then have Sunday School during the adult worship service.

Currently, the church is running six buses which cover Alma and the surrounding area. The bus coordinator is John Goff. Pastor Stockemer declares "The bus ministry has inspired us to be evangelistic in our own community."

Stockemer feels that the church should have 600 in average attendance. "This," he said, "would require some reorganization, but by use of the youth church and some other minor adjustments, this can be a realistic goal."

"Another key factor in the church's growth has been the work of Assistant Pastor Truett Thomas. He has been with the church seven years supporting three pastors in every way possible and holding the work together when the church was pastorless," Stockemer said.

Pastor Stockemer feels that any church which wishes to reach people must utilize the following principle: respect and release its pastor as leader, have strong leadership, major on informal and enthusiastic worship services, all church staff members must be highly skilled with good financial remuneration, a strong emphasis on the



Pastor Paul Stockemer conducts the services for the children.



Young people through sixth grade attend the children's church services each Sunday morning.

Bible as the Word of God, the music must be for the people, a church must have highly qualified Sunday School

teachers which are loyal to the three major services of the church, and the priority must be to reach people.



On the closing day of a recent revival the auditorium was packed after a record Sunday School attendance.

## Woman's viewpoint Back to Mountain View

By Iris O'Neal Bowen



Mrs. Bowen

I see by the papers that the arts and crafts shows are coming out of hibernation for the warm season — and I am glad. I am an arts and crafts bug, myself, although I am not greatly talented in that direction. However, I could browse all

day at one of them, settle for one two dollar item and go home happy.

About a year ago, my husband decided we would take in the Folk Festival at Mountain View. We wound our way upward that Saturday morning with lunch, umbrella and raincoat at hand.

For me, it was more than a look and listen at the festival, for I have lived in Stone County, tramped the woods up there, waded the branches, climbed the hills and even hunted for pearls a little farther south in White River.

I saw, as we drove along that some of the ladies still keep their washing machines on the front porch, as they used to do. Stone County is still stoney underfoot. People in Mountain View used to tell us the farmers up there didn't plow — they just turned the rocks

over and put the seed under them.

Nearing Marcella, on our way up, I saw the tall hill where, late one afternoon, many summers ago, I climbed with the "McGrew kids" up the rough terrain to the little church where their father, Rev. S. H. McGrew, was conducting a revival. When church was over we walked back down that hill, a twelve mile round trip.

At Mountain View I saw the old courthouse where I cast my maiden vote, and that night after the votes were in we all came back to the courthouse square to watch election results posted on a big blackboard. Someone manned the board and changed the numbers as results came in over the radio!

I wanted to just stay and stay and stay at Mountain View and the Folk Festival. I found a few people I knew, although most of the folks looked like anything but hill folks.

But Husband soon tired of the crowd, the rain and the noise and we left close after noon. I came home with my one item, plus a blue fruit jar I paid a dollar-fifty for.

If I go back this year, I am told, I will go with someone else. Husband doesn't take off from the store on Saturday if it's going to be harder work than working!

## Ouachita student wins scholarship

Johnnie L. Ware of Arkadelphia, a senior political science major at Ouachita Baptist University, has been named a recipient of a \$3,900 Mellon Scholarship to Syracuse University in Syracuse, N.Y. for the 1973-74 academic year.



Ware

The scholarship covers full tuition for the 40 credit hour master's degree program in public administration at Syracuse's Maxwell School of Citizenship and Public Affairs.

The Mellon Scholarships were established by Andrew Mellon, an American financier who was Secretary of the Treasury from 1921-32.

Ware, who will graduate from Ouachita this semester, plans to begin his study at Syracuse this summer.

In a letter informing him of the scholarship, Ware was praised for his "fine record" by Vincent Barone, coordinator of the Syracuse master of public administration program.

Ware is a 1966 graduate of Peake High School in Arkadelphia. At Ouachita, he is a member of the Alpha Chi national scholastic honor fraternity, is an Honors Program participant and was named to the latest edition of "Who's Who Among Students at American Universities and Colleges."

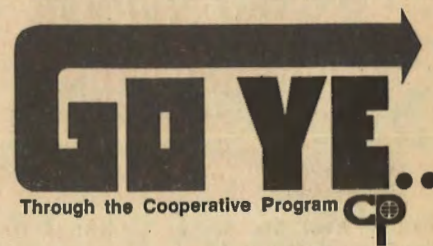
He is the son of Mr. and Mrs. J. A. Ware of Arkadelphia.

### Alumni luncheon

The Southern Baptist College Alumni will have a luncheon on Thursday, May 10, 1973 (Graduation Day) at 12:15 p.m. at the college cafeteria. All SBC alumni are invited to attend.

### Missionary address

The Ron Merrells, missionaries to Vietnam, have a new address. It is Baptist Mission, FPO, San Francisco, Calif. 96620.





## Doctrines of the faith

# Is Jesus the only way to God?

By Jimmy A. Millikin  
Southern Baptist College



Dr. Millikin

Is Jesus the only way to God? To put it another way, Is there only one way to be saved? This question is being asked more and more by this generation. There are three movements in contemporary religious life which make it exceedingly important that we know the answer.

First, there is the syncretistic tendency in religious life today. Syncretism is an attempt to unite all religions — Christian and non-Christian — into one universal religion. This is the stated goal of some leaders within the ecumenical movement. The idea is that one religion is as good as the other. All of them contain both good and bad elements. What is needed is to pick out the good in each one and form one good religion.

Another movement is called universalism. This is the belief that all people will eventually be saved. Naturally, according to this view, Jesus is not the only way to God. God is the Father of all of us. One hears this view expressed in the often stated doctrine of the "Fatherhood of God and the brotherhood of man."

A third factor in the religious scene is the missionary activity of the non-Christian religions. For the first time, at least in this part of the world, the non-Christian religions are actively seeking converts. Representatives of other religions are especially active on college campuses. This is causing many young people to be confronted anew with the question, Is Jesus really the only way to God? Perhaps he is only one of many ways?

### Jesus' claims

There can be no doubt about the claims of Jesus himself. Perhaps the clearest statement is found in John 14:6: "I am the way, and the truth, and the life; no one comes to the Father, but by me." This statement, especially the latter part, constitutes an unequivocal exclusive claim that there is no other way to God. Added to this is the statement that "neither knoweth any man the Father, save the Son and he to whomsoever the Son will reveal him" (Matt. 11:27,) and also the stern warning in I John 2:23: "Whosoever denieth the Son, the same hath not the Father."

The consistent teaching of these and other statements is quite clear. There is no other way that a person can come to a personal knowledge of, and fellowship with, God, but through Jesus Christ.

### Apostles' claims

The preaching of the apostles is as clear as the claims of Jesus on this issue. Peter, speaking to the Jews, said: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12.) Paul, speaking to the Gentiles, said: "through this man is preached unto you the forgiveness of sins: And by him all that believe are justified" (Acts 13:38, 39.)

It should be kept in mind that both the Jews and Gentiles were religious. The Gentiles had their gods, and the Jews believed in the God of the Old Testament. Yet this was not sufficient. There is salvation only in Jesus.

To say that Jesus is the only way to God seems to be so intolerant to this broad-minded age. Yet it is the historic Christian position. It is the teaching of Jesus and the apostles. To deny it is to be less than Christian. Indeed, any other answer is not a Christian answer.

## From the churches

Gary Smith, a member of **Park Place Church, Hot Springs**, has surrendered for full-time Christian service. He is a graduate of Arkansas Tech and has served as state president of the BSU. He plans to enter seminary this fall. Smith is married to the former Sandra Jackson of Hot Springs. They have one son.

**Second Church, Conway**, has honored their pastor, William West, with a reception in honor of his six-

teenth anniversary in that position. West came to the church April 10, 1957. During his pastorate church membership has nearly tripled, and a parsonage has been paid for. The church began a kindergarten program 13 years ago.

Sixty persons from nine churches were enrolled in the Lay Witnessing School held recently at **First Church, Judsonia**. Eleven of these qualified to teach this kind of school in the local churches.

## RA camp scholarship honors Robert Moore



Moore

A Royal Ambassador Camp Scholarship has been provided as a memorial to the late Robert S. Moore, layman and member of the Baptist Church in Arkansas City. Moore, known to his many friends as "high sheriff" died on March 12, from injuries received in an automobile accident March 10th.

Moore, who served as Sheriff of Desha County for 24 years, had been active in Brotherhood work for many years. He served as president of the State Brotherhood Convention for two terms. He had been active in the Brotherhood program of Delta Association and was an active member of Baptist Men's organization in his church.

Many statements and words could be said about Robert Moore. His Christian influence went well beyond his church activities. It was felt in the business world and in the world of politics.

Perhaps the best statement to characterize Robert Moore would be to say, "that at all times, in every situation he was an outstanding Christian gentleman."

The Royal Ambassador Camp Memorial Scholarship is provided for any week of camp in June 1973. It is provided for a boy in grades 4-11, from Delta Association. The boy receiving the scholarship will be selected by Mrs. Robert Moore and persons she may ask to assist her in making the choice.

Other friends of Sheriff Moore may desire to provide similar scholarships as a memorial to him, his interest in boys, and to his faithful service to the cause of Christ.

This is a wonderful way to honor the memory of a fine Christian gentleman who was interested in helping boys develop into dedicated Christian men. — C. H. Seaton, director

## Deaths

**Mrs. Vivian Peacock**, 62, Monticello, died April 22. She had been employed by the Arkansas Baptist Home for Children for nine years. She was a member of Second Church.

**C. E. Stephenson**, 78, died March 31. He was postmaster at Baker for 35 years and was a long-time electric cooperative official. He was a deacon at First Church, Marshall.

# Look ahead for income

By C. W. Caldwell

In planning for retirement one of the primary considerations should be finances. No retired person should be forced to lower his standard of living because of small income. Neither should it be necessary for him to take other employment in order to "make ends meet." Who can enjoy retirement if there is constant anxiety about money matters? The time to face up to the financial needs is 25 years before retirement.

The business man, whose main concern has been money making, usually makes ample preparation along this line, or he doesn't sever his relationship. Many of them along with politicians and others will have retirement payments of \$20,000-\$30,000 per year. In this article I'm not thinking of them but preachers and church related employees. What can they do to build up a good retirement income?

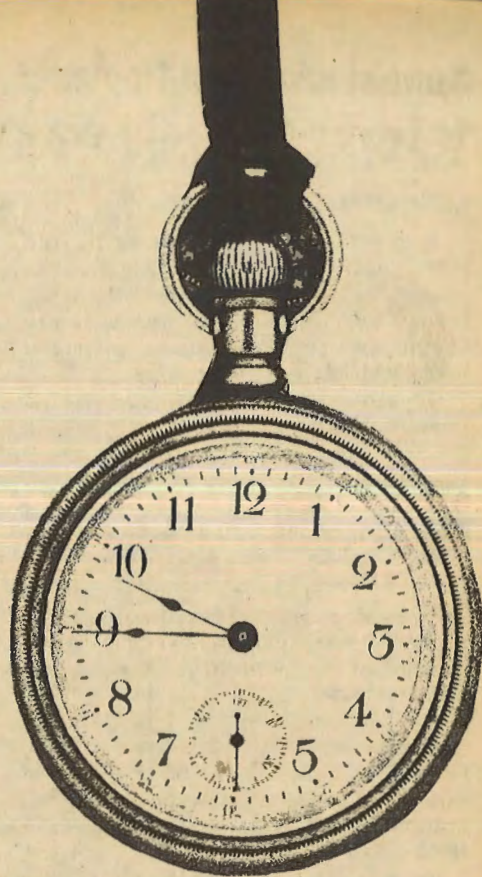
The two main sources are The Annuity Board of the Southern Baptist Convention with retirement plans for the many categories of church and denominational employees, and self-employed Social Security. Everyone qualified to participate should take advantage of these sources of income. If a church is not participating in the minister's retirement plan, the pastor

should call their attention to this fact and urge them to do so.

The Annuity Board has several plans by which the retirement amount can be increased. For instance, if the pastor and church agree that a certain amount of the salary (above the regular retirement dues) be held out and sent to the Annuity Board, it will be invested for him at 6 percent interest and held in reserve until his retirement. No income tax is paid on the amount until he begins to draw it back after retirement. This becomes a supplement to the regular retirement.

Now for a few other practical matters. There is need for protection before retirement. Social Security gives protection to wife and children in case of death of husband and father. But there is need of medical and hospital as well as life insurance. It is estimated that by 1980 one day in the hospital will cost \$175. See that your family is covered for emergencies prior to retirement.

Then too, set some financial goals of your own. One should have a nice modern home paid for or the equivalent in reserve by the time of retirement. If the church will agree, the pastor should buy his own home and thus build up an equity year by year. If the church provides the home, then the pastor



should buy some property as an investment. No money to invest? What about borrowing from the cash value of your insurance policy? It could make the down payment and perhaps "rent" would make the monthly payments. Then with increased value of property you can have the value of a nice home at retirement.

Don't say, "The Lord will take care of me" and do nothing. He will help care for you if you will seek his wisdom in some efforts of your own. But beware of salesmen who offer to let you in on the ground floor of a good deal. Play it safe. But determine that somehow you are going to accumulate a "nest egg" and not have to depend totally on the little retirement checks. It's better to live conservatively in younger life and comfortably in older life than to spend everything while active and have nothing extra when old.



East End Church, Pulaski Association, broke ground Easter Sunday for a \$160,000 auditorium and educational Building. Turning ground are (left to right) Mildred Winburg and Edith Carleton, charter members; Ricky Brackett, music; Nellie Hicks, charter member; Rachel Rice, youth; Lois McElveen, W.M.U.; Ella Ashley, charter member; Glenn Figley, church Training director; Ruth Hawley, Will Ashley, charter members; Jimmy Head, Sunday school director; Omer James, chairman of deacons and chairman of building committee; and Garland Brackett, pastor.



Dr. Caldwell

Dr. Caldwell is a retired secretary of evangelism for the Arkansas Baptist State Convention. This is the fifth in a series of articles written from experience.

### Americans give less, tax forms indicate

In recent years we have been told repeatedly that our income tax forms have been simplified. Some of us are convinced that if they become any more simple we won't be able to understand them at all.

Nevertheless, there have been some changes made, and I personally found one of the changes to be quite surprising.

In completing my own tax return for 1972, I found that there are only four lines provided for listing charitable contributions. In contrast to that, the 1971 form had 13 lines for the same purpose. This means that the space allocated for listing charitable contributions has been reduced by more than 69 percent.

The space provided for listing medical deductions has been increased from 12 lines to 14 lines. These two observations, when taken together, could lead one to several possible interpretations.

It could mean that people are getting sick more and going to church less (or maybe they are just sick of church). It could mean that the rising cost of medical and hospital care is causing people to reduce their charitable contributions in order to pay their medical expenses.

Such interpretations are obviously pure speculation. There is, however, another interpretation that is almost certain to have some basis in fact.

Internal Revenue Service attempts periodically to adapt the income tax form to the actual needs of the taxpayer. (The so-called "simplicity" of the forms may make that statement questionable, but at least that's what they claim.) Therefore, the logical conclusion is that the taxpayer simply needs fewer lines on which to list his charitable contributions.

For those of us who give most of our charitable contributions as tithes and offerings through one local church, four lines are quite adequate. However, the records do not indicate that most taxpayers are giving large sums of money to their local church or to any other church.

After beating all around the bush and engaging in all of the speculation, the simple truth is, in the writer's opinion, that the U.S. government is reflecting the current trend of most people to be less generous to their church and every other charitable organization.

If the church does its job well, then the time should come when more space will be offered on the tax forms for charitable contributions, and fewer lines

### Backyard Bible club for children

An exciting and worthwhile approach to mission Vacation Bible School is Backyard Bible Clubs.

WHAT IS IT?



Vernon

Christ, and aid in establishing a contact for continued witness and ministry to the child and his family.

WHO MAY WORK IN IT?

A Backyard Bible Club may be led by inexperienced workers as well as those who work with boys and girls. High school youth working with their church leaders are encouraged to conduct a number of these clubs each summer. College students serving as summer missionaries can lead effectively in Backyard Bible Clubs.

MATERIALS AVAILABLE

A Backyard Bible Club is designed for boys and girls in grades one through six. A club meets approximately one and one-half hours a day for five days. Such a club may sow the seed of the gospel, provide a basic approach for winning children to

Backyard Bible Club Scripture Cards are available for distribution to boys and girls who attend each club meeting. On one side, each card has a full-color picture illustrating one of the five Bible Stories. On the other side is a related memory verse plus a Bible-related activity which helps a child remember what he has heard and learned.

The teacher's book contains 20 full-color pictures. These pictures illustrate the Bible and present-day stories.

The book is called "Tell-a-Story" because of its practical format. Clear instructions for conducting all parts of each meeting are printed in large, easy-to-read type. Words and music for the suggested songs also are given in the manual. Song charts help the teacher guide club members in learning the suggested songs.

The Backyard Bible Club is spiral bound and contains 52 pages. The teacher's book focuses on the life of Jesus — his birth and boyhood, his acts of kindness, his teachings, his death and resurrection, and his commission to his followers.

All Backyard Bible Club Materials are now available in Baptist Book Stores. —Harold Vernon, Sunday School Dept.

### Between parson and pew

## Red, yellow, black, and white

By Velma Merritt



Mrs. Merritt

One of the most explosive issues in the modern Southern church is that of race. Racial barriers are being forced down by the government, but the government exerts no such force over the church. Her people must decide under God's laws

what is the correct answer to worshipping together according to race.

Perhaps these questions will help.

1. Do spiritual needs of individuals change according to the color of their skin?

2. How did the disciples act toward other races? How did Jesus act?

3. What is our Biblical command regarding telling the lost about Christ?

Is there a reference to a specific race in this command?

4. Were there times when more than one race worshipped together in the Scriptures?

5. Why do you want or not want someone of another race to worship with you? What is the Scriptural basis for your desire?

6. What are the references in the Scriptures toward persons of differing races being accepted or rejected as individuals? What was God's reaction to man's action?

7. Does the Holy Spirit teach anyone to think he is better than another? Does Satan?

Generally speaking we enjoy being around those of our own race. Occasions, however, sometimes demand that at times we look again, at our attitudes. The attitudes we have are those of our church. Are your attitudes right?

will be needed for medical (including mental and emotional) expenses. —Roy

F. Lewis, Secretary of Stewardship-Cooperative Program



Richard Jackson, pastor of North Phoenix Church, Phoenix, Ariz., was the principal speaker for this year's convention.



Approximately 2,000 older youth attended the Youth Convention at Robinson Auditorium.

## State youth meet in two conventions

Approximately 3,200 youth from all sections of Arkansas attended the State Youth Convention held at Robinson Auditorium and Second Church in Little Rock on Friday, April 20. Youth from the 8th grade and below attended the Second Church convention and youth from the 9th grade up attended the convention at Robinson Auditorium. Two identical conventions were conducted.

Special singing groups included Russ and Helen Cline, recording artists of Kansas City; Southern Baptist College

Choir; and the Immanuel Youth Choir.

The main speaker for the Convention was Richard Jackson, pastor of North Phoenix Church, Phoenix, Ariz. Two special features included a multi-media presentation by Jim Standifer of the Baptist Sunday School Board and a panel of college students, led by Jesse D. Cowling, who told of their experiences in a mission project in Baltimore.

The next Youth Convention will be held on Friday, April 12, 1974. —Ralph W. Davis



Russ and Helen Cline, recording artists from Kansas City, Mo., performed twice at each section of this year's Youth Convention.



Ralph W. Davis presents the first and second place winner in the Youth Bible Drill. First place winner was Paula Van Meter, Central Church, Magnolia. Second place winner was Carlos Cole, First Church, Omaha.



Participants in the Youth Speakers' Tournament were (left to right) Sherry Millwood, First Church, Nashville, Mary Mann, First Church, Van Buren, Raymond Higgins, Ebenezer Church, El Dorado, Don Miller, Calvary Church, Benton, and Aaron Cole, First Church, Omaha. First place winner was Sherry Millwood and second place winner was Raymond Higgins.



The Ouachita-Southern Advancement Campaign

The Arkansas Baptist Campaign for Ouachita Baptist University and Southern Baptist College

## Campaign, a catalyst

By Jim E. Tillman, Director

In Chemistry, a "substance or combination of substances which accelerates a chemical reaction" is a Catalyst. The Ouachita-Southern Advancement Campaign has become a Catalyst for Christian Higher Education in Arkansas. The Campaign is accelerating positive reactions on behalf of our Senior University and our Junior College.

This "acceleration" is being felt in the enrollment, in special gifts, and in the very image of Ouachita and Southern. This reaction will not stop within the boundaries of the State of Arkansas. The cause of Christian Higher Education throughout the Southern Baptist Convention will feel the effects of this Campaign.

A statement of the general Character of this Campaign was issued at the outset as being "designed to achieve maximum participation from all of the 1,200 churches in the state . . ." The goal set for the churches of Arkansas amounted to a total of four million dollars. The churches are continuing to enter the Campaign and are approaching the three million dollar mark of the four million dollar goal.

With the Campaign serving as a Catalyst, it has accelerated another \$1,677,016.55 in special gifts and pledges. This means with the \$4,000,000 goal to be reached from our churches and the additional reaction caused by the Campaign, we will see over five million dollars directed toward Christian Higher Education in Arkansas.

We can bring this idea of a Catalyst down to a personal level. You can become the Catalyst in your church that will accelerate a favorable reaction for your church to enter the Campaign. Let's reach and go beyond our goal . . . together!

## Youth convention —next year

In 1974 the State Youth Convention, sponsored by the Church Training Department, will meet on Friday, April 12. We will be able to accommodate 5,000 youth at the Robinson Auditorium. The younger youth will meet in the ground floor auditorium that will seat 2,500 people. The older youth will meet in the Music Hall (main floor) that will seat 2,700. The Camelot Inn next to the

# World Baptists number 33 million; "community" of 67 million estimated

WASHINGTON. (BP) — Baptists of the world now number almost 33 million, and the Baptist "communities" of the world are estimated to number almost 67 million, the Baptist World Alliance announced following a country by country survey by Carl W. Tiller, associate secretary and statistician of the organization.

The church membership figure is an

increase of nearly 1.4 million from last year's data. At that time the count was 31.4 million; the new figure is 32.8 million.

Church membership for Baptists is limited to persons who make their own affirmative request and commitment as Christian believers. Baptists' data is therefore not usually comparable to statistics for some other church bodies, though it roughly resembles "communicant member" data of others, Tillers pointed out.

The Alliance, therefore, has gathered information on the total Baptist community from a number of its member church bodies, and has projected it, continent by continent, to arrive at the 66.9 million total of its world community.

The larger figure includes children in Sunday schools who have not become church members; it also includes some adults who attend church regularly but are not members. This practice is especially noted in some third-world countries, where applicants for membership undergo a long probation period before being accepted, and in some Socialist countries, where the step of becoming a church member is likely to be fraught with political disabilities, Tiller said.

In North America, the Baptist community is estimated to be twice the size of the church membership; in Central America and the Caribbean it is figured at 6.39 times the membership; and in Asia it is limited to 1.77 times the membership, Tiller said.

The Baptists of the world represent one of the most far-flung non-governmental enterprises, Tiller observed. Though their global numbers are exceeded by Roman Catholics, Eastern Orthodox, and Lutherans, the Baptist distribution is in more countries and areas than either of the latter two churches. The BWA figures show Baptists in 105 nations and 23 dependencies.

Most Baptists are in the United States, with a total of 24 million. Second largest number is in India — almost 732,000.

In sequence of size, the other countries with large numbers of Baptists are: the Soviet Union with 535,000; Brazil with 400,800; Burma with 275,008; the United Kingdom with 261,108; and Zaire with 225,100.

There are 27,303,000 Baptists who are members of church bodies affiliated with the Baptist World Alliance and 5,501,398 Baptists outside the Baptist World Alliance.

## At Siloam Springs Assembly program planned for children



Miss Ratton

Siloam Springs Assembly provides a perfect setting for children to learn about God's love and care through His creation of a beautiful world.

During the four assemblies, children will go to the Children's Building each morning for learning experiences guided by qualified teachers.

Four well-equipped, air-conditioned rooms are provided for preschoolers and younger children who attend the assemblies with their parents.

Preschoolers, birth through three, will be guided in a study of the unit *Animal Friends*, written by Elizabeth Hutchens. Two rooms are provided for these younger and middle preschoolers; one for babies and toddlers, and one for children who were two and three years old before October 1, 1972.

Preschoolers who will be in kindergarten and grade 1 in September, 1973, will study *God's Care in Spring and Summer*, written by Maurice and Jane Ireland Williams.

Children who will be in grades 2 and 3 in September, 1973 will study *The Story the Bible Tells*, by Mrs. Carl Clark.

A fee of 50¢ is charged to cover the cost of refreshments. — Pat Ratton, Sunday School Dept.

Auditorium will be completed soon which will provide sufficient parking space for cars.

Featured speaker for the 1974 convention will be the well known humorist and entertainer, Grady Nutt, who has appeared as a frequent guest on the Mike Douglas show. Russ and Helen Cline will be with us again. More about the 1974 convention later. —Ralph W. Davis



New BSU officers are Alana Fletcher, secretary; Ron Wynne, vice president; and Karen Montgomery, president.



Rodger Murchison of Southern Seminary was speaker for the banquet.

## BSU leaders attend retreat, elect coed as president

Two hundred and twenty-five students attended Baptist Student Union's annual Leadership Training Conference, held for the first time in two decades at a college campus. The student meeting, usually held at a campsite, was held this year at Arkansas Tech in the new Witherspoon Hall.

Designed for new local Baptist Student Union officers on 21 campuses, Leadership Training Conference included two hour-long workshop periods.

New State Officers included the first woman president in two decades. Elected to the top office was Karen Montgomery of the University of Arkansas. Martha Lou Turner, now Mrs. John Stuckey of Conway, a student at

Arkansas Baptist Hospital was the last woman to serve as State BSU President (1954-55.) Ron Wynne of Arkansas State University was elected vice president, and Alana Fletcher of Henderson State College was elected secretary.

The Saturday night banquet was an exciting point of LTC. Arkansas' 30 Summer Missionaries, sent out by contributions of their own students, were announced and presented by BSU Board member, W. M. Freeze of Jonesboro, and the new state officers were presented by Dr. Jerry Muse of Piggott, also a BSU Board member.

The third "BSU Man of the Year" award in the history of the Student Department was presented to W. M. Freeze of Jonesboro.



W. M. Freeze (left) was presented the "BSU Man of the Year" award by Benny Clark.



Bill Lawson (left), featured speaker, chats with Bill and Linda Cates, who provided music.

# ROYAL AMBASSADOR CAMPS



Gilbert Nichols  
Missionary

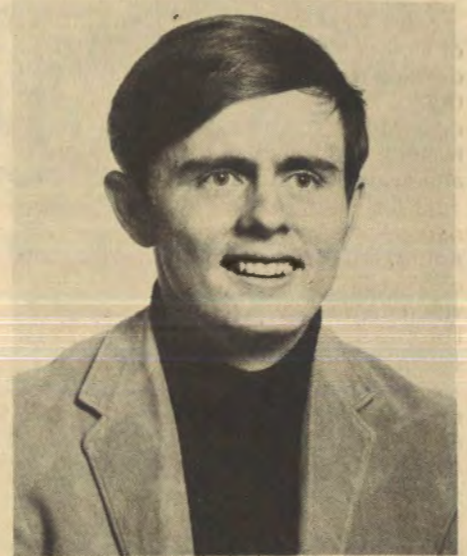
## 1973 Camp Dates

JUNE 4- 8  
 JUNE 11-15  
 JUNE 18-22  
 JUNE 25-29

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# Golden Gate trustees vote to set up Los Angeles center

MILL VALLEY, Calif. (BP) — Trustees of Golden Gate Seminary here voted to develop a new Los Angeles Center of the seminary as "a giant step toward developing a strategy of theological training combined with the missions and evangelism thrust in the West."

At the same time Golden Gate Seminary President Harold Graves announced receipt of an anonymous gift of \$35,000 as the start of a fund to develop the satellite seminary center in Los Angeles. A goal of \$150,000 has been set for the initial phase of fund raising.

In other major actions, the trustees reinstated the master of church music degree offered by the seminary, adopted a record budget, approved several faculty promotions, adopted a new statement of academic freedom and tenure, and heard a report from the seminary Student Council.

In announcing the \$35,000 gift for the new center in Los Angeles, Graves said the donor told him the satellite seminary would be a "giant step" toward developing a strategy of theological training combined with missions and evangelism.

It is another expression of Golden Gate's desire to meet the need for training leadership for western churches, Graves said. Additional funds for the Los Angeles Center will be solicited from interested donors by trustees and seminary officers, he added.

In other action, the trustees gave full endorsement to reinstating the master of church music degree, which had been temporarily suspended awaiting a new curriculum structure. The first candidates for the degree will be admitted next fall.

John P. Johnson, head of the Division of Church Music, said there had been a vast shortage of workers in western churches in recent years, and that the new degree would seek to meet that need. Johnson added that the seminary plans to work out cooperative degree plans with California State University at San Francisco and other Bay area schools.

The record budget of \$962,745 for 1973-74 represents an increase of \$47,000 over the previous year's budget. The budget includes a four percent

cost of living increase for faculty members.

In other actions, the trustees promoted Clayton K. Harrop to professor of New Testament, advanced J. Kenneth Eakins from assistant professor to associate professor of Old Testament and archaeology with tenure; and granted tenure to G. Paul Hamm, librarian.

## Child Care Help for young people is God-centered

For a child to face the future without undue anxiety and fear, someone has to be concerned about him and take responsibility for meeting his needs. Unfortunately not all children have parents who are able to fill this role. To give a young person purpose and direction for living a foundation on which to build in life is to give him something far greater than wealth or material benefits. Arkansas Baptists have been making this kind of investment in the lives of children for over 75 years.

Children in our care, living in the Children's Home, foster homes, or group home for boys in Jonesboro, are encouraged to seek and build for a better life. Our staff tries to help them see the advantages of preparing for tomorrow and the years of tomorrows ahead of them. We encourage them to build their hopes and plans on a foundation of Christian principles.

This is not always easy. Some of these children have been repeatedly disappointed by those closest to them. As a result they have lost their trust in people. Many with whom we work have lived a day to day existence with primary attention to the needs of today. The pressing needs and problems of today left little time for thoughts and planning for tomorrow.

Knowing how essential the quality of trust is to happiness and personal well being, our staff is constantly working to help our young people re-establish their faith in people and in themselves. Everyone needs to trust someone and to believe in his own worth as an individual. To make this trust complete and abundant, one needs to place their trust in God.

If we can give a young man or woman a foundation for life centered in God, not only are we giving them a trust that will pay dividends as long as they live, but we are honoring God and contributing to the good of all mankind. —Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.

# Gifts for Graduates!



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by Louis O. Caldwell. Guidelines for College Graduates. Deluxe binding. Actual tassel included. Sound advice and practical insights for the college graduate. **\$2.95**

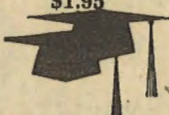
### Good Morning, Lord—Devotions for Teens

by Paul Martin. Workable solutions to teen-age problems by a pastor and counselor. **\$1.95**

### Good Morning, Lord—Devotions for College Students

by Louis O. Caldwell. The author meets them where they are and points them to God. **\$1.95**

At Your Baptist Book Store





# Foreign Board urges SBC to reinforce Vietnam missions

MOBILE, Ala. (BP) — The Southern Baptist Foreign Mission Board meeting here adopted a resolution calling on Southern Baptists to reinforce mission efforts in South Vietnam and to double the missionary force there in the near future.

The board also asked Southern Baptists "to saturate our missionaries, their Vietnamese Baptist coworkers and all other Christians with intense, consistent prayer," and "to provide resources to allow Southern Baptists to assist as concerned Christians in the rehabilitation of the Vietnamese people."

The action was urged, the resolution stated, because of "staggering" physical and spiritual needs in the country, and "limitless" opportunities brought about by the recent cease-fire.

It followed a report sent to the board on those needs and opportunities by Southern Baptist Missionary Lewis I. Myers Jr. His report was based on a meeting of the executive committee of the organization of Southern Baptist missionaries in Vietnam.

"Baptists could stand tall and cast a long shadow in Vietnam during the next five years if personnel and resources were immediately available," Myers said in the report.

"This may be the most critical five-year period in the history of Vietnam," Myers said. "Most Vietnamese people are thinking in terms of a moral rebuilding as well as a physical one — what an open door!"

"People are crying," Myers said, "for someone to assist in agricultural co-operatives, small fisheries and light industry — not just in terms of financial investment but principally in terms of training national personnel to work and manage these economic ventures."

He and other missionaries attending the executive-level meeting said they are "staggered by the challenge of the land, the open doors for spreading the kingdom," and "severe personnel limitations in trying to respond to the future."

Summer changes in personnel, with some leaving for furlough and others returning, will leave 17 "slots" for service and nine missionary families to fill them, he noted. This is with no projected expansion in current work.

Missionaries on the field are already carrying more than their share of the load, Myers said. They work as pastor-advisers to dozens of home churches who are without trained national leadership and give themselves to lay leadership training in addition to the normal load of direct evangelism.

Giving adequate coverage to established work or considering new projects are only part of the personnel problem. Contacts in several locations have already requested the help of a missionary, but personnel are not available to send, he added.

Not only are large geographical areas untouched, but large segments of the population also await a witness, Myers said. Both the military and student groups would be responsive, if there were missionaries to develop the work.

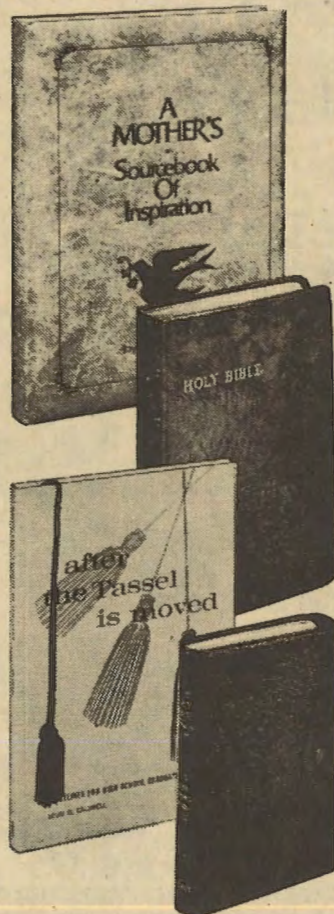
In a few months there will be a total of eight field evangelists in South Vietnam, but only six of these will have evangelism as their major responsibility. This means there will be approximately one evangelistic worker for every three million persons, Myers said.



"Then we all agree. We'll look for a pastor who has at least four years of college, three years of seminary, ten years' experience, dresses well, and likes to entertain. Then if he doesn't have more than four children, a salary of \$100 per week should be ample."

Copyrighted 1973 by Roy F. Lewis — Used by permission. This is one in a series of 12 cartoons published in a tract entitled 'The Support of the Ministry.' The tract is available from the Stewardship-Cooperative Program Department of the Arkansas Baptist State Convention.

*It's time  
to touch  
someone special  
with a  
special gift*



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# Supreme Court hears five parochiaid cases

WASHINGTON (BP) — A major battle in the war for and against public aid to parochial schools was fought before the U.S. Supreme Court here in a three and one-half hour legal debate involving five cases from two states.

At issue were questions involving state maintenance and upkeep for nonpublic schools, tax remissions to parents paying tuition in nonpublic schools, income tax deductions for

tuition paid to nonpublic schools, and direct payments to parents with children in nonpublic schools.

Three of the cases arose in court tests of a 1972 New York law and two of the cases came from contests over a 1972 Pennsylvania law.

The New York cases are PEARL v. Nyquist, Anderson v. PEARL, and Cherry v. PEARL. (PEARL is the N.Y. Committee on Public Education and

Religious Liberty, a broad coalition of civil liberty and church-related organizations.)

The Pennsylvania cases are Sloan v. Lemon and Crouter v. Lemon.

So important did the Supreme Court consider these cases that it allotted two hours to the New York cases and one and one-half hours to the Pennsylvania cases. In addition, the court heard the cases side-by-side and, contrary to its traditions, extended the time 30 minutes beyond the normal adjournment hour.

Some of the biggest names in church-state litigation in recent years faced each other during this lengthy Supreme Court hearing. For the states and arguing for public aid to nonpublic school were Mrs. Jean M. Coon, assistant solicitor general of New York, and Israel Packel, attorney general for Pennsylvania.

Facing each on opposite sides were two of the best known church-state attorneys in private practice. Leo Pfeffer, a New York attorney, represented PEARL. William B. Ball, a noted Catholic Philadelphia lawyer, took the side of the parochial schools.

Others in the cases were John F. Haggerty and Peter M. Chandler, New York private attorneys who took the side of the private schools. Pennsylvania private attorneys, Theodore R. Mann and Henry T. Reath, also participated.

At stake in these cases are not only New York and Pennsylvania laws to aid parochial school but also President Nixon's proposals for tax credits to aid the nation's private schools.

Pending before the House Committee on Ways and Means in the U.S. Congress are tax reform proposals granting tax credits to aid parochial schools. Similar proposals in many of the states await the decision of the Supreme Court which probably will come toward the end of June at the close of the current term of the court.

Not unrelated to the cases are the concerns of many throughout the nation who are establishing private schools in a revolt against public schools and in an effort to avoid desegregation orders of the courts. If a court-approved method of giving public aid to private schools can be established, it is anticipated that the private school movement will develop faster.

The New York law at issue provides:

1. Maintenance and upkeep of nonpublic schools in order to protect the health and safety of the students;
2. Tax remissions to parents with a gross taxable income of less than \$5,000 who paid tuition to nonpublic schools, and
3. "Balloon" deductions from New York adjusted gross incomes of up to \$1,000 per child enrolled in nonpublic schools.

## The Perfect Gift for Graduation...

### for Mother's Day and Father's Day

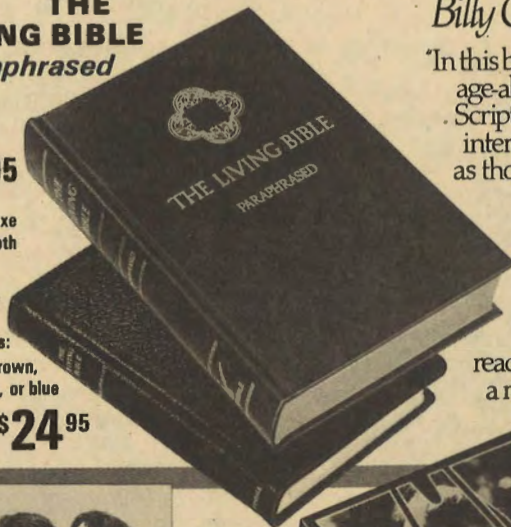
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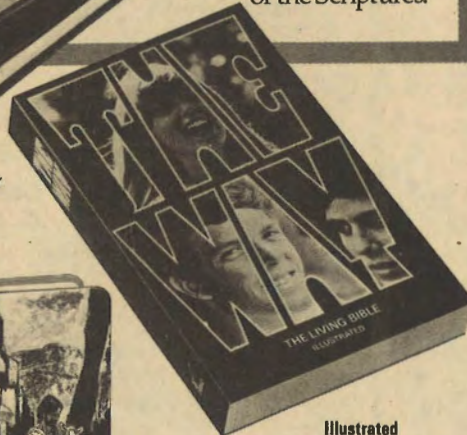


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# 'Dr. Naylor' appointed SBC medical missionary to India

By Larry Jerden

FT. WORTH (BP) — When "Dr. Naylor" reports to the Baptist hospital in Bangalore, India, as a medical missionary some time in 1974, it will not be the man known across the Southern Baptist Convention as president of Southwestern Baptist Theological Seminary here.

In fact, it will not be a man at all.

"Dr. Naylor" will be a pert, 5-foot-4, 29-year-old woman surgeon — the daughter of seminary president Robert P. Naylor.

It comes as no surprise to those who know her that Rebekah Naylor was appointed recently by the Southern Baptist Foreign Mission Board as a medical missionary to serve in India.

She felt the call to missions as a member of the Girl's Auxiliary at the age of 13, and decided several years ago on a mission career "after 18 months of prayer and commitment."

She said in an interview here that she can't remember when she decided to become a surgeon, but it was well before she even considered missions.

Her ultimate destination, after a semester at the seminary her father heads and a period of missionary orientation, will be the Foreign Mission Board's new 80-bed hospital in Bangalore, India — Baptists' only means of getting missionaries into the country.

She feels strongly that the hospital, and medical missions, offers a "prime opportunity" for a Christian witness in India. "Our primary purpose must be the communication of the gospel by whatever means we have available to us," she said.

Dr. Naylor has always been one to make the most of opportunity. Her excellence in academics has been noted from high school through medical school. She was first in her Ft. Worth high school class of 650 students; magna cum laude from Baylor University in Waco, Tex.; third in her class at Vanderbilt medical school, Nashville; and was named to Alpha Omicron Alpha, national honorary society of medicine that admits the top 10 percent of the national medical graduates.

On completion of her residency in surgery at Dallas' Parkland Hospital, she reflected on the challenges and opportunities of being something of a rarity in American medicine — a woman surgeon.

"I was lucky in medical school — there were six women in my class of 48," she recalled. Parkland Hospital, however, never before had a woman in the field of general surgery.

"That added a small amount of pressure, but people will always accept you if you are such a person as to be respected," she noted.

What was harder for her medical co-workers to accept than her sex, she said, was her Christianity.

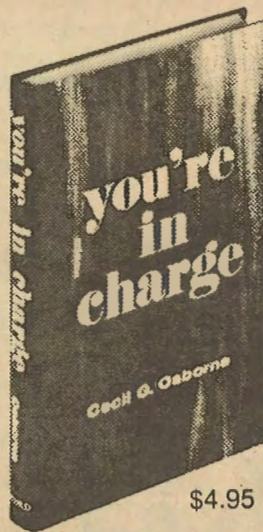
"Most of the people I dealt with at Parkland were non-Christians. They

were antagonistic if you are the type to quote scripture, but they were not disrespectful," she said.

"My missionary plans provided an opportunity to talk with them, because everyone talked about their plans, but they couldn't understand why I would make a long-term commitment to work in a foreign country under difficult conditions. They could understand a short-term project, but not the life-long commitment.

"But for me the call to India is a great opportunity. India is open for witness. We (MDs) have added responsibility

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since we are the only ones who can enter right now," she said.

When she touches down in India, it will be far from her first encounter with another culture. As daughter of a minister, she traveled extensively overseas.

In 1955 she accompanied her parents to the Baptist World Congress in London, and from there on to Europe and the Near East. Again in 1960, she went to a similar congress in Rio de Janeiro, visiting in missionary homes in South America. In 1967, she spent 10 weeks in a Baptist hospital in Thailand on a pharmaceutical company grant.

"I saw missions first hand, and that just reinforced all I had been taught in church organizations about our missionaries and the needs of the world," she said.

Dr. Naylor even sees some cultural preparation for missionary work in her residency at Parkland. For one thing, her role in teaching as a resident will prepare her for the teaching she hopes to eventually do in India. But beyond that, she said, she works 100-120 hours a week, and this was "great training" for missions.

"Also, the fact that Parkland is a city-

county hospital means we deal with indigent patients, most of them Negro or Latin. The cultural difference between them and the Anglo when we try to communicate can be almost as difficult as if we didn't speak the same language — this, too, is additional preparation."

Language school will probably follow seminary and orientation, even though English is the official language of India, because there are hundreds of dialects spoken in the populous nation.

Dr. Naylor gives credit to her home for whatever success she has received — a Christian home that moved location as her father changed pastorates, leading eventually to Travis Avenue Baptist Church in Ft. Worth and then to the presidency of the seminary here.

Her brothers, she said, set the example for her, since they are 10-12 years older than her. One is a scientist in Delaware and the other an attorney in Pecos.

And the "baby" is a surgeon. Does this surprise the seminary president? "No," said Robert P. Naylor, "We think our Rebekah is quite a girl."

## Bill Glass answers the Sport World Swingers in **DON'T BLAME THE GAME**

*A penetrating look at the new sport morality by former all-pro defensive end for the Cleveland Browns, Bill Glass.*

You know the type, "Broadway" Joe, Dave Meggyesy, Bernie Parrish, Jim Bouton — a handful of professional athletes whose escapades on and off the field have cast a shadow across the entire sport world. Yet Bill Glass says the "swingers" are really not representative of the majority of professional sport personalities.

In a frank, no-punches-pulled discussion, Glass and one of the nation's leading authorities on ethics, Professor William Pinson, examine the underlying factors of the permissive society that produced the current breed of sport world swingers. Then, with provocative insight he proposes an alternative . . . a positive lifestyle built on morality and social responsibility.

Chapter titles and subjects include "Win at any Cost," "Booze Makes it Better," "Trainers are Junkies," "Racism is Everywhere" and a lot more!

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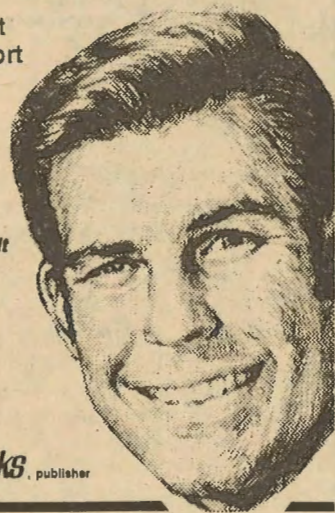
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## Baptist Book Stores consolidate film centers

NASHVILLE (BP) — Baptist Film Centers, currently located in 11 Baptist Book Stores, will consolidate their operation the first of May into five film centers located in Atlanta, Louisville, Jackson, Miss.; Charlotte, N.C.; and Arlington, Tex.

"These five locations were selected because they are in geographic areas easily accessible to the largest numbers of Baptist Film Center customers," said W. O. Thomason, director of the Southern Baptist Sunday School Board's Book Store Division.

"This consolidation decision is based on a 1971 survey which showed we can offer much better service this way," Thomason said.

Film rentals are expected to be processed as quick or quicker than before the consolidation, according to Thomason. The new centers will have sufficient films and equipment to handle the business this arrangement will bring them. A training seminar for film center operators and their managers will be offered to improve each center's service, he added.

"With this arrangement we will increase our film inventory while continuing to carry the same types of films," he continued. "We have reviewed our inventory and eliminated some of the least used materials while adding more popular selections."

## Southern Baptists top Bible Society support

NEW YORK (BP) — Southern Baptists gave \$233,752 to the support of the American Bible Society during 1972, an amount almost double that given by the next highest denomination, the Bible Society's annual report indicated here.

Southern Baptist contributions to the Bible Society for 1972 decreased, however, compared to 1971 gifts, by almost \$6,500, according to the report prepared by John D. Erickson, executive secretary for church relations of the American Bible Society.

With about 70 denominations reporting, 40 of the denominations decreased their support of the American Bible Society last year, according to Erickson. Overall income from churches increased by \$75,168 to a total of \$1.3 million for the year, the report indicated.

The \$233,752 given by Southern Baptists was the most from any one denomination. United Methodists and United Presbyterians were second and third in total gifts to the Bible Society, with more than \$111,000 each.

## Hazel Rodgers named to Texas Baptist staff

DALLAS (BP) — Hazel L. Rodgers, adult work consultant in the Sunday School department of the Baptist Sunday School Board in Nashville since 1957, has been named to fill a vacancy in the Texas Baptist Sunday School division here.

Miss Rodgers will replace Richard F. Sims as adult work consultant for the Baptist General Convention of Texas. Sims, a convention staffer since 1968, will become Texas Baptist Sunday School administration consultant.

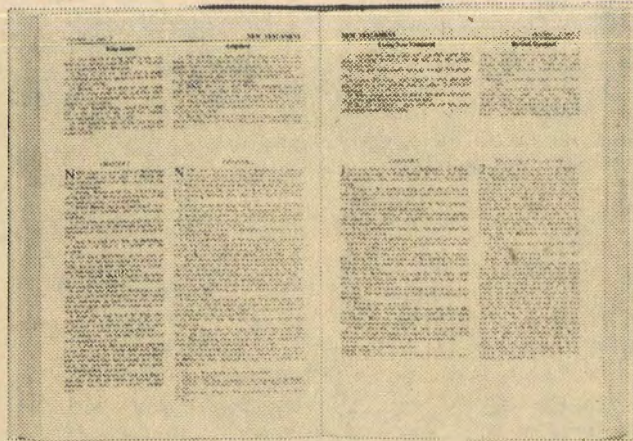
The Texas Baptist State Missions Commission also named Preston M. Denton, superintendent of missions for the Chicago Baptist Association, to fill the position of superintendent of missions for the Lakeland Baptist Association in the Milwaukee-Kenosha, Wis., area.

Texas Baptists play a supporting role in Southern Baptist work in Minnesota-Wisconsin.

Named to another post was Wayne McDill, pastor of Central Baptist Church in Hillsboro, Tex., as crusade evangelism associate in the Evangelism Division. He replaces James Hester who resigned last year to join an evangelistic association.

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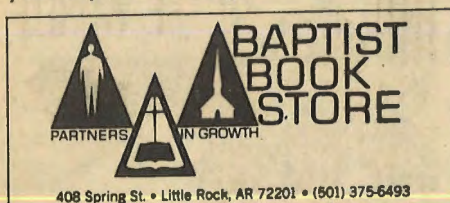
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# Christ makes men new

By Harold Elmore

Pastor, Park Place Church, Hot Springs



Elmore

Our lesson is the beginning of the last unit in the series, "Affirmations of our Faith." We have considered "Our Human Situation" as the result of our rebellion against the person and purpose of a loving God. We have seen "Christian Redemption"

as the steps God has taken to redeem us from sin. We now move to a study of the meaning of the new life we have in Christ.

### Entering the new life (John 1:9-13)

This new life begins with an experience called the new birth. In John 3:3 our Lord tells us this new birth comes from above and is the work of the Holy Spirit.

A reading of the lesson for April 1, John 1:1-8, will serve as a background for today's lesson. Jesus is the light come into the world to redeem men out of the darkness of their sin. v. 9 He points the way to God. Men who reject Him, (1:1-10) reject the only way of salvation.

### The way of life (John 1:12-13)

Those who recognize Jesus as the light come from God and receive Him as saviour to them God gives the power to become the sons of God. John emphasizes the spiritual nature of the new birth by stating that these did not receive their new birth by inheritance (by blood), by reformation (will of the flesh) or by the authority of a man or a church, (will of men). The spiritual nature of the new birth is emphasized by stating its source as being from God. They did not inherit their sonship by being descendants of Abraham. This new birth is not the results of their own good works, neither is it received as a gift from man or a group of men.

### Need of the new birth demonstrated (Eph. 2:1-3)

Paul is writing to a group of Christians. He is encouraging them to grow in their Christian life. He begins by reminding them of their former way of life. They did not need a theologian to tell them they were sinners. Their lives were a living demonstration of what sin does to a person. Because they were children of disobedience they were also deserving of the wrath (judgment) of God.

The new birth is the work of God in

our lives (vv. 4, 8-9) Grace and mercy prompted God to provide the means of salvation. By faith we recognize our need of forgiveness. By faith we repent of our sins. By faith we accept Jesus as God's means of forgiveness.

### Present assurance, future hope (Eph. 2:5, 8)

When we accept Jesus by faith, God by His Spirit works the miracle of the new birth in our life. Our assurance is found in the faithfulness of God to keep His promises. We have God's promise to save all who receive Jesus by faith. The Holy Spirit's quickening of our spirit is our own assurance of forgiveness.

It is God's purpose to "show the exceeding riches of His grace in His kindness toward us through Jesus Christ." v. 7 We receive many benefits of His grace now, forgiveness, sonship, resurrected life, but God has reserved all eternity to reveal to us and in us all that Grace has done for us. Our hope for future heavenly blessings is in the eternal purpose of God.

### New birth demonstrated (Eph. 2:9-10)

The new birth with all of its present blessings and future benefits is the gift of God. We do not deserve it neither can we earn it by our good works. However, we can not fulfill God's purpose in us without good works. A religion that does not change our lives, actions as well as attitudes, is not the kind of religion that comes from above. We are justified in the presence of God by faith but we are justified in the presence of men by the works that faith produces. While we are enjoying the goodness of God and looking for greater things to come, we are expected to serve. Being about the Father's business is one characteristic of the child of God.

### Living the new life (Col. 3:1-17)

The new birth is the entrance to a new life. In this passage Paul points out the things that do not belong in the Christian life. (3:5-9) He also names some things that belong in the life of the Christian. (3:12-14).

One must not give up because he has not reached maturity as a Christian. He must keep on crucifying the flesh

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### International

May 6, 1973

John 1:9-13;

Ephesians 2:1-10;

Colossians 3:1-17

and yielding to the Spirit. His testimony should be like that of a dear old Saint of God who said, "I know I am not what I ought to be, and by God's help I am not what I am going to be, but thank God I am not what I used to be."

### Points for emphasis

1. All men without Christ are lost.
2. Christ died for all men and wants all to be saved.
3. Salvation is received by faith.
4. A salvation experience changes a man's life.

## Service opportunities for Baptist men

### MEXICO MEDICAL MISSION PROJECTS

A San Antonio group has scheduled two projects in Mexico during the spring and summer. Physicians, dentists, nurses, para-medical persons can minister in a unique way. Write or call Jerry Virden, 10622 Mt. Ida, San Antonio, Texas 78213.

### CONSTRUCTION IN HONDURAS

The encampment on Lake Yojoa is planning new units. Four bricklayers, four carpenters, a plumber and an electrician are needed. Write Gene Grubbs, Box 6597, Richmond, VA 23230.

### CONSTRUCTION IN BRITISH WEST INDIES

Five blocklayers and two carpenters are needed to assist in constructing a church building on St. Kitts Island. Contact Gene Grubbs, Box 6597, Richmond, VA 23230.

The Cooperative Program ...

# YOUR PASSPORT TO THE WORLD



## God beyond us

By William Kennedy  
First Church, Star City



Kennedy

This lesson begins a four-lesson unit on God. The following lessons are entitled God Confronting Us, God Within Us, and God Is One.

On the space probes of the United States and Russia, several comments have been made about God. The Russian Cosmonaut proclaimed that he did not see God. An American Astronaut returned proclaiming that his experience in space had spiritual meaning and deepened his belief in God. How could one person look at the universe with its order and vastness and not realize God! Our conclusion would be that we find what we seek. We look at the Universe, and God's creation here on earth and realize God is beyond us in all realms. God is beyond us because there is no limit to God. There is a limit to mankind. God was here in the beginning. He is here in the present and He will continue to be here long after this world has ceased to exist.

Man reaches for God. We will never reach Him, but the glory of God is shown as God reaches down to man. He makes a portion of himself known to those who seek Him.

### A request to know God (Ex. 33:11-23)

In the scripture, Moses is seeking assurance from God for His guidance in leading the people. God gives this assurance. The Lord and Moses reach an understanding of God's will, but Moses wants more. In verse 18, Moses asks to see "thy glory." In other words, Moses wants God to reveal all of himself to him. God says NO. No man can look on God and live. But God arranges for Moses to see as much as possible. He is in the cleft of the rock as God passes.

This encounter meant much to Moses. Man without God's presence can have little confidence in the future. As we open ourself to God and know God, the more we want to know Him.

What a wonderful encounter! Imagine the goodness of God passing before a man. Not wrath, not judgement, but the goodness of God passing in review. The goodness of God shown in His love, forgiveness, compassion, mercy, grace, etc. Literally God showing Moses as much as Moses could com-

prehend.

The point that could be made for us is that God wants to be revealed to man. God is beyond us, but as said many times "draw nigh to God, and he will draw nigh unto you."

### The greatness of God (Isa. 40:12-26)

Isaiah chapters 40-66 are called the "book of comfort." These chapters reveal in a moving way the greatness and depths of God. Written to the people while in Babylonian captivity, Isaiah wrote showing God's qualities and the folly of idolatry. The people in their captive condition were skeptical about God. Isaiah describes in poetic beauty God and his greatness. After describing the foolishness of idolatry, his cry is lift up your eyes (v. 26). This great God takes care of all, especially his human creation.

### Doxology of praise (Rom. 11:33-36)

As Paul writes this letter to the Roman church, he stops the discourse. He has traced God's dealings with His people. Paul stops the letter to praise the Lord with this doxology. He sees in all that he has written God. In the character of God's judgements, he can see one supreme being over all. As said, "for of him, and through him, and to him, are all things."

Paul's doxology shows God as surpassing all our conceptions of wisdom and his ways. Therefore, mankind should not seek to counsel God. God is the end — the source, guide, and goal of all that is and will ever be.

A well taken note is that these four verses emphasize Greek thought in verses 33, 36, and the Hebrew idea of God in verses 34, 35. Paul says the whole world is to praise God from whom all blessings flow.

### Another doxology (I Tim. 6:16)

Again Paul writes and stops in praise of God. This time he is writing to Timothy. His letter is interrupted by describing God in additional ways. God is described as immortal, light, and invisible.

Immortality is God's alone. As a Christian, we have eternal life, but it is God alone who possesses absolute immortality. Our gift of eternal life is a free gift from God.

The doxology to Timothy continues with the attribute of brilliant light that no one can approach. A scientist said

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### Life and Work

May 6, 1973  
Exodus 33:18-23  
Romans 11:33-36  
Isaiah 40:12-26  
I Timothy 6:16

that he found that light in a series of tiny electronic impulses sent through space from the sun and stars. The more I think of it, the more I feel that those gleams of light from quiet stars which fell upon my eyes were really messages to the soul declaring the glory of God. God is described as invisible. John 1:18 says, "No man hath seen God at any time." We can not as finite comprehend the Infinite. To this greatness be honor and power forever.

### Conclusion

So through four brief scriptures of the Bible we are back to the beginning — God. Billy Graham once said the following about finding God. It is impossible to find God through the intellectual processes alone. If we try, we end being ridiculous and foolish. The Bible teaches that we must believe that He is! That is the beginning point.

The Bible says, "the heavens declare the glory of God." But they do not contain it. We see God in everything God has made, but we never can have the capacity for all of God.

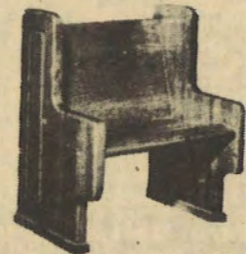
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## A smile or two

A little boy had been pawing over a stock of greeting cards for a long time when a clerk asked him, "Can I help you find what you're looking for, son?"

"You got anything in the line of blank report cards?" he asked wistfully.

\* \* \*

The McTavish family was just sitting down to lunch when they noticed friends coming up the walk.

"Oh, dear," said Mrs. McTavish. "I'll bet they haven't eaten yet."

"Quick," replied Mrs. McTavish. "Everybody out on the porch with toothpicks."

\* \* \*

Weatherman to radio announcer: "Better break it to 'em gently. Just say 'Partly cloudy with scattered showers followed by a hurricane.'"

\* \* \*

A Californian hired two men to wash the windows at his house.

They said the price would be \$5 for each first floor window and \$1 for each on the second floor.

When he asked why the discrepancy, one of them said, "'Cause it costs \$4 to dig a hole for the ladder.'"

\* \* \*

Look at the bright side of things. What if all the errors you made were put into the newspapers every day like that of a ball player?

\* \* \*

During a Russian snow storm, a farmer rode into town and tied his horse to what he thought was a hitching post. During the night, a sudden thaw melted the snow. The next morning he saw his horse hanging from a church steeple.

\* \* \*

Two newspaper editors had been feuding for years and one of them died. The other saw a chance for final revenge. He printed the obituary under Public Improvements.

\* \* \*

In every triumph, there is a lot of try.

## Attendance report

April 22, 1973

Church	Sunday School	Church Training	Ch. Adm.
Alexander, First	74	29	
Alicia	38	37	
Alma, First	404	98	
Alpena	80	19	
Banner, Mt. Zion	38	13	
Bella Vista	52		
Bentonville			
First	337		2
Mason Valley	102	32	
Berryville			
First	185	45	2
Freeman Heights	154	55	16
Rock Springs	107	43	1
Blytheville, Gosnell	223	89	
Booneville, First	279	249	6
Cabot, Mt. Carmel	226	56	3
Camden, First	491	60	4
Cherokee Misslon	119	40	
Conway, Second	368	88	
Crossett			
First	554	139	5
Magnolia	220	126	
Mt. Olive	401	195	
Des Arc, First	220	58	
El Dorado, Caledonia	52	25	
Forrest City			
First	824		4
Second	179	68	
Ft. Smith			
First	1205	245	6
Haven Heights	271	121	5
Temple	144	47	
Trinity	226	65	10
Gentry, First	193	80	9
Grandview	104	53	
Greenwood, First	281	55	1
Greens Ferry, Westside	94	48	
Hampton, First	127	40	3
Harrison			
Eagle Heights	277	71	
Woodland Heights	87	51	
Helena, First	317	77	1
Hope			
Calvary	220	68	
First	553	146	3
Hot Springs			
Grand Avenue	239	111	3
Leonard Street	119	75	1
Park Place	529	132	2
Piney	238	76	2
Vista Heights	101	64	6
Hughes, First	160	40	
Jacksonville			
First	411	58	
Marshall Road	298	91	4
Jonesboro			
Central	588	123	3
Nettleton	276	109	2
Lake Village, Parkway	100	32	
Lavaca, First	377	90	
Lincoln, First	231	73	
Little Rock			
Crystal Hill	200	83	
Geyer Springs	815	216	7
Life Line	683	95	3
Martindale	119	56	
Sunset Lane	223	71	1
Woodlawn	109	35	
Magnolia, Central	695	259	
Melbourne, Belview	167	51	2
Monticello, Second	264	92	1
North Little Rock			
Baring Cross	672	140	3
Calvary	560	151	11
Grace	83	33	2
Gravel Ridge	200	56	
Levy	479	108	3
Park Hill	768	125	3
Sylvan Hills	333	92	
Paragould			
Center Hill	187	90	4
East Side	236	92	
Paris, First	412	60	
Pine Bluff			
Centennial	209	67	
Dollarway	121	64	
East Side	219	208	
First	716	203	6
Green Meadows	55	17	
Second	171	63	
South Side	799	150	3
Prairie Grove, First	210	75	
Rogers, First	625		1
Rudd	47	7	4
Russellville			
First	589		1
Kelley Heights	52	23	
Second	232	84	4
Springdale			
Berry Street	135	46	
Caudle Avenue	151	37	1
Eldale	502	84	3
First	1295		3
Oak Grove	96	31	4
Van Buren, First	569	119	1
Mission	45		
Vandervoort, First	50	20	2
Vimy Ridge, Immanuel	78	36	2
Warren			
Immanuel	314	65	1
West Side	66	34	
West Helena			
Second	217	91	
West Helena Church	252	58	
W. Memphis, Vanderbilt Ave.	110	28	

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# Why use Southern Baptist literature?

By Lawson Hatfield  
Sunday School Department



Hatfield

From among many publishers of Sunday School lessons, why use Southern Baptist Sunday School lessons?

For as long as there have been publishing houses producing lesson materials, there have been some

special interest groups who prefer one publishing house over others. Some publishers enlist leaders in churches to promote and sell their literature. One principle stimulating factor for their agents may be the profit motive, that is, a commission paid them on sales. Some publishers tend to appeal to one group or another, one denomination or another. Some attempt to appeal to all groups and denominations.

Which lesson materials should a Southern Baptist Church use? My answer is, Southern Baptist literature and not without reason.

In my opinion a church should choose and use literature that best meets its specific needs. This means the literature must be sound in doctrine and apply the best educational principles. The literature must also support the church program of evangelism, missions and benevolence.

For Southern Baptist Churches no publishing house can claim to most nearly meet this criteria other than the Sunday School Board of the Southern Baptist Convention. The Nashville based board has been in the Sunday School literature production business for a long time and has developed experience and abilities that come only with time and under the control of a convention elected rotating board of trustees.

This means no man or exclusive group owns the board for private profit, nor does it have even one selling agent who makes a percentage profit on sales in his territory. The Board is a non-profit institution that sells literature for the whole Sunday School for less money than its competition. In addition, to this, the margin of revenue above operations is invested back into the Lord's work in two directions. First, part of the margin of money above operations is invested in the churches in field services by direct personal assistance, and in financial assistance in associational, state and national projects. There are also other services

including free church building consultation, development of Ridgecrest and Glorieta convention assembly centers, and direct offerings from the assemblies made to the Cooperative Program. The second investment is to invest one dollar in the expenses of the Southern Baptist Convention for every three dollars it spends in field services described above.

This means four things; The Sunday School Board (1) does not receive cooperative program money, (2) it makes its own way, (3) contributes back to the work in the churches, and (4) gives financial support to the world wide mission program. All this makes good sense to and is good business for Southern Baptist Churches.

This approach of the board is unique among all publishing houses including independent, private, denominational, interdenominational, and non-denominational publishers.

## Doctrine?

The doctrine content of publishers is naturally beamed to its prime customers. All Sunday School Board publications have as a guideline in doctrine "The Baptist Faith and Message," a statement adopted by the Southern Baptist Convention in 1963.

## Perfect?

As long as men, even redeemed men write their interpretations of Biblical passages, there will be some readers who will disagree with their positions. Some writers will make mistakes on paper, just as some speakers make mistakes from the pulpit. As for imperfections, it is unlikely the percent of human error will vary much from one publisher to another. There are no perfect interpreters this side of the first century. Even then, Peter had a hard time understanding Paul on some points.

## Educationally sound?

Some literature for children, but also for older persons, is considered good if it has projects that are quick and easy for the pupil to perform. This is not necessarily so. Just because a child can color with crayons between the lines of a picture in a quarterly does not mean he is learning Bible truths. Southern Baptist educational leaders believe education may be slower but surer than some quick and easy action. One weakness of easy to work class projects is this, it is easy for the teacher, easy for the pupil, but easy to miss the main lessons intended. Southern Baptist literature seeks to go beyond the easy projects and to involve pupils in more

meaningful learning projects. Our literature is judged to be sound in the application of religious educational principles.

## Southern Baptist?

Yes. Southern Baptist literature. Use it. It is the best there is in the world. We Southern Baptists own it. We Southern Baptists criticize it. We Southern Baptists improve it. We Southern Baptists love it.

Just because the name Baptist appears on a Baptist publication, it does not necessarily mean it is a Southern Baptist Sunday School lesson. The Nashville Board has, under God, developed principles of literature publication and principles of Sunday School and church growth that have blessed the world. Many are copying our expertise. We want to continue to improve our ministry and message.

Yes, there are many good reasons for Southern Baptists to use Southern Baptist materials published by the Baptist Sunday School Board, Nashville, Tennessee.

In summary, what literature should a Baptist Church, a Southern Baptist Church use? I recommend Southern Baptist Literature for the following reasons. Our literature is: (1) Sound in doctrine, (2) Sound in the application of educational principles, (3) Lower priced, (4) Supports editorially and financially the evangelistic, missionary and benevolence programs of the churches. — Lawson Hatfield, Sunday School Department

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