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Arkansas Baptist Newsmagazine

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### December 3, 1970

Arkansas Baptist State Convention

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**Arkansas Baptist**

*newsmagazine*

December 3, 1970

Personally speaking

## A natural blessing

Thank you, Lord, for making the *Diospyros virginiana*—persimmon to you, Clabe:

This is a streak of gratitude I never expected to have, back when I was a teenager digging up persimmon sprouts by their roots, on our Pope county farm. But with the passing of the decades, and freedom from wielding a grubbing hoe as a more or less every week-end assignment, I have mellowed. Sometimes we are so "turned off" by unpleasant aspects of a product that we are blinded to its good qualities. Right, Dr. C. Gordon Bayless? Right!

Contrary to a notion some people hold, persimmons can get ripe before they are exposed to a killing frost. Thanks to the generosity of a Little Rock friend who has some persimmon trees, Mrs. Mc and I have our kitchen cabinet tops full now of the fruit, all of it ripe before frost. Of course, frost does seem to hasten the ripening process. And, maybe, heighten the exquisite flavor.

The persimmon, along with the 'possums that fattened on them, and occasional "Hoover hogs" (rabbits), helped to keep body and soul together for a lot of us Arkansawyers, back during the Great Depression. Many of you will remember one of Brooks Hays' stories that I have told here before. Brooks tells about one of his Pope county neighbors who broke an arm, one morning during the Depression, while eating breakfast—he fell out of a persimmon tree:

Mrs. John A. Parker tells about some boys who visited her persimmon orchard, in west Little Rock, early in the fall, just as the abundant persimmon crop was turning red. Apparently, the boys did not know much about persimmons and sampled some of them in their half-ripe state. At any rate, they abandoned the premises rather precipitately.

Several weeks later, when many of the persimmons were ripe, the boys were passing that way again, but not stopping. Mrs. Parker hollered and asked them if they would not like some persimmons. "No, thanks, Mam!" they replied. And their faces contorted with smirks only a recollection of biting into a half-ripe 'possum apple could precipitate.

With the greater wisdom that has come to me since I left the farm, I am ready to say that in spite of the arduous task of keeping persimmon sprouts cleared from any dirt you are trying to cultivate, the Lord really "knew what he was doing" when he made the persimmon tree!

*Erwin L. McDonald*

## IN THIS ISSUE:

A TREMENDOUS enlargement in Sunday School enrollment is the accomplishment of Diaz Church. In a story on page 6, the Sunday School director tells how it was done.

\* \* \*

ANOTHER success story in evangelism is told on page 7. Read about the record number of baptisms at Van Buren, First Church.

\* \* \*

THE PASTOR of a Little Rock church speaks to seminary students about the way Southern Baptists approach those of other races. Read about Dale Cowling's message on page 8.

\* \* \*

A REPORT on the program at the Pastor's Conference, which met in connection with the state convention, is given on page 11.

\* \* \*

THE COVER story is on page 14.

\* \* \*

STATE BSU members will meet this weekend in Hot Springs. See page 15 for details about the annual convention.

\* \* \*

A ROUND-UP of what happened at other state meetings begins on the back page.

## Arkansas Baptist newsmagazine

December 3, 1970  
Volume 69, Number 48

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Abbreviations used in crediting news items: BP Baptist Press; CB Church Bulletin; DP Daily Press; EP Evangelical Press; LC Local Correspondent; AB Associational Bulletin; EBPS European Baptist Press Service.

# The church building spree

After a 20-year building spree during which they invested \$17 billion in new buildings, the churches of the nation are tapering off in building construction. This is the report of the United Press International, in a release carried recently by the daily press.

Large sums are still being expended for church construction, but there has been a 20 per cent drop from the peak of \$1.2 billion spent in 1966, the article continues, quoting U. S. government figures. Commerce Department officials were quoted as predicting this year's outlay would drop below \$900 million. If this happens, this would be the lowest annual expenditure for church building in more than a decade.

Considering the steady increase in building costs in recent years, states the UPI feature, the decrease in church construction actually has been more precipitate than the decline in annual expenditures would indicate. Because of higher costs, \$900 million this year will actually buy less building space than \$600 million would buy five years ago.

Another damper on church building, reports UPI, is the high interest rate and "tight money." Instead of paying 5½ to 6 per cent interest, churches now borrowing money to build feel lucky if they can borrow for 8½ per cent. And where the selling of bonds is a part of the funding, all-out campaigns are often necessary to dispose of the issues.

One factor in the slowing down of church construction doubtless is that the nation is now well equipped with church facilities. Still another factor is a continuing new emphasis on an expanded church ministry. Church leaders are waking up to the fact that if the church is going to be the church, it can never buy enough ground and build enough houses to contain its total ministry. To do so would be to canopy the world. So, more and more, the local church is spreading out into its community. (See reports in this issue on two such Arkansas churches—Second, Little Rock, and First, Van Buren.)

Another good portent for the church in the changing and challenging future is a trend toward making greater use of church plants. A survey just completed by Joan Thatcher, of the American Baptist Seminary in the West, reveals that half of the churches of the nation still use their buildings only a few hours a week, for the traditional services on Sundays and on Wednesday nights. But Miss Thatcher found that 10 per cent of the church-

es now "have fully accepted the posture of servanthood," discovering "what it means to be both the gathered congregation within the church and the dispersed congregation in the community where they act as leaven in the world." A third of the churches, she said, have progressed to all-week programming designed to meet "genuine needs" in the church communities.

One good aspect of the church getting out to where the people are is that the handicap of overplush church buildings is being surmounted. People who are forced by economics to live in frugal surroundings feel out of place in churches built by the well-to-do for the well-to-do. In the past, these prospects have been left to the poorer congregations which, not able financially to move to the beautiful suburbs and erect stately structures—or for other reasons—remained in the poorer communities and put up modest church houses.

Church buildings are as important as ever, but they must always be a part of the means pointing to the greater end—reaching people for Christ and helping all of us who profess to be disciples of Christ to live like it. Now that so many of us have the buildings we need, let us make the best possible use of them.



*Clabe Hawkins sez:*

Th' golden rule that th' Lord give us takes fer granted that we air Christians to start with. We need t' be concerned fust of all with th' last part—"as you would have them do unt' you." Helpin' a feller t' rob a bank so's he will help you rob one will allus be out of boun's.

Th' "enemies" mentioned in th' 23rd Psalm—"Thou preparest a table before me in the presence of mine enemies"—is not supposed t' include yore feller Christians. But if it does, you air supposed t' love them (Mt. 5:44).

Th' rail test of a feller's orthodoxy is what it does to his speerit. As long as it makes him more Christlike in his dealin's with folks that sees it a leetle diff'runt, it's sound.



*I must say it!*

## Big happiness for you

Big happiness is made up of smaller parts. If we can come up with the smaller parts big happiness is in the bag. Dr. Joe Music, distinguished professor of the Chair of Religion, Salt Lake City, and pastor of the University Church there, says, "Any man who is happy at home, on the job, and in his church has an unbeatable situation going for him. The absence of any of these three factors spells unhappiness." One should be pleased, satisfied, and proud of his marriage, children, home and his responsibility as the head of his house. One should be happy with his job, his boss, his fellow workers, and his pay. One should be happy over his experience of salvation, baptism, church choice, place of service, pastor, fellow-Christians, stewardship and his testimony.



DR. ASHCRAFT

The absence of any of the sixteen mentioned parts could spoil one's hope of big happiness.

## The people speak

### From new veep

Dear Arkansas Baptists: I appreciate the confidence you have shown in electing me to serve as First Vice-President of the Arkansas Baptist State Convention. It will be a joy and privilege to work with President Bonham and Vice-President D. C. McAtee especially since our year began with such unity and harmony expressed in our convention while meeting in Little Rock. An old cliché is relevant: "Our future is bright." It has a glaring brilliance under the leadership of God through such men as Charles Ashcraft, our Executive Secretary, and Tal D. Bonham, our President. These have led us in putting evangelism in the heart of our programs. I am grateful to serve as a denominational officer in such an hour. —Anton C. Uth, Pastor First Baptist Church, Searcy, Ark. 72143



MR. UTH

ten years. This is the second or third time I have written a letter to the Editor. My purpose this time is to express my appreciation to the program committee of both the Arkansas Baptist Pastor's Conference and Arkansas Baptist State Convention for the fine programs they planned for us at our sessions. They were exactly what we need in this crisis. I praise God for each and every message which spoke to our hearts.—K. Alvin Pitt, Pastor, Baring Cross Baptist Church, North Little Rock, Ark.

### Gives A & M recital

Mrs. Glenda Black, an Arkansas A & M senior music major from Pine Bluff, recently presented a voice recital in partial fulfillment of the requirements for the bachelor of arts degree with major in music education.

Mrs. Black will do her student teaching during the spring semester and will graduate in May.

She is the wife of Darrell Black, pastor of Greenlee Church, Pine Bluff, and the daughter of Rev. and Mrs. Jesse Holcomb. Her father is pastor of Grand Avenue Church, Hot Springs.

Any missing part can be supplied if we are disposed to work at it. Where is the focal point of your unhappiness? Is it in the home, on the job, or down at the church?

A genuine love for your pastor will spill over into the home and place you work. Often this is a step to that unbeatable situation. The man who loves his family with a worthy affection often has much going for him on the job and at church. The one who can be superbly adjusted to his employment often finds it a similar experience at home and in church. Good things go together. Good things gravitate to each other. Big happiness is just around the corner for the one who is willing to supply the necessary parts.

If we are short on the parts, here is good news: "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19). If that is not enough, here is more: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (Ja. 1:5).

Here's to you for big happiness.

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

### 'Pilgrim Fathers' Sunday TV feature

"The Pilgrim Fathers," a half-hour Thanksgiving documentary re-living the Pilgrims' 11-year sojourn in Holland before sailing to America, will be telecast on the American Broadcasting Company's "Directions" program Sunday, Dec. 6, at 12 noon, Central Standard Time.

Scenes from this year's celebration in Leiden, the Netherlands, of the 350th anniversary of the Pilgrims' landing at Plymouth Rock set the stage for the full-color documentary.

From the celebration, the program turns back the pages of history, tracing the course of the Puritan movement in England and Holland. It follows the English Separatists in their trek to Amsterdam, where they associated themselves with established congregations sharing their religious beliefs. Then it moves with the Puritans to the beautiful city of Leiden, from which they later sailed for America.

The program is a production of the Southern Baptist Radio-Television Commission in cooperation with ABC-TV.

### Lauds program

I've been in the great state of Arkansas

**William Hutchins finishes seminary**

Native Arkansan William Clifford Hutchins is graduating from Southwestern Seminary, Ft. Worth, Tex., Dec.



MR. HUTCHINS

18, and writes that he is interested in the possibility of coming back to his home state to serve as pastor. Mr. Hutchins attended Southwest Baptist College, Bolivar, Mo., and Ouachita University, receiving the B.A. degree from the latter in May, 1966. He will be receiving the M. Div.

degree from Southwestern. He served as pastor of the Guion Church here in Arkansas from October 1964 to June 1967, and was pastor of LaRue (Tex.) Church, February 1968 to July 1969. His current address is 4021 Sandage, Ft. Worth, Tex. 76110, where his telephone is 921-0394.

Mrs. Hutchins is the former Joyce Reeves of Shirley. She has the B.S.E. degree from Ouachita and the M.R.E. degree from Southwestern Seminary. They have an 18-months-old son, Tony Lane Hutchins.

**Robert Shirey to Black Rock**

Robert L. (Bob) Shirey, 21, has been called as youth director of Black Rock Church, Black River Association. Mr.



MR. SHIREY

Shirey is the son of Mr. and Mrs. Floyd Shirey, Hayti, Mo. He graduated from Hayti High School, and was a member of Calvary Church, Hayti. Mr. Shirey is a sophomore at Southern Baptist College, Walnut Ridge. He will be working with the youth of the church and directing the

youth and children's choirs. Charles Abernathy, pastor, said.

**Neve to Enterprise**

Vic Neve has accepted the call of Enterprise Church as pastor. Before coming to Enterprise, Mr. Neve was pastor at Memorial Baptist Church, Hackett, for three years. During this time there were 33 additions to the church, 18 by baptism. Mr. Neve served churches in the Fayetteville and Harrison areas prior to going to Hackett. Mrs. Neve is the former Norma Jean Moreton, Ft. Smith, and has been active in WMU activities in the pastorates they have served. The Neves have three children, Vickie, 11; Ronald Gene 9; and Phillis Susan, 6.



MR. NEVE

been active in WMU activities in the pastorates they have served. The Neves have three children, Vickie, 11; Ronald Gene 9; and Phillis Susan, 6.



*The newly remodeled building*

**First Church, Fouke, sets dedication for Dec. 6**

First Church, Fouke will dedicate its newly remodeled church buildings Dec. 6 with morning and afternoon services; W. B. Carraway, pastor, has announced. Lunch will be served at noon.

Jesse S. Reed, secretary of evangelism for the Arkansas Baptist State Convention, will be the speaker for the morning worship service, beginning at 10:45. Lory Hildreth, pastor of Texarkana's First Church, and Leo Hughes, pastor of Trinity Church, Texarkana, and newly elected superintendent of missions for Hope Association, will be the main speakers for the afternoon dedicatory service, beginning at 1:30.

The remodeling program, by Ously Construction Company, Texarkana, includes bricking all buildings, new roofs for all buildings, new colored glass windows throughout, colonial pillars for two

porches, steeple on the auditorium, outdoor carpet on the porches, two sidewalks,, inside paneling throughout, new light fixtures, painting, nursery cabinets and beds, air conditioning and central heat where it was not already installed, floor tile or carpet throughout the buildings, electric water cooler, formica-top tables with folding legs and a double, plate-glass door for the auditorium.

J. D. Larey, Paul Puckett, Clarence Cooper and Elton Sprayberry of the Fouke church made up the Building committee.

Pastor Carraway has been pastor of the church since September of '69. He was formerly pastor of Trinity Church, Port Arthur, Tex.

The building renovation represents an expenditure of \$24,500.

# From 40 or 50 in Sunday School to 365 enrolled is Diaz record

By B. L. BALCH  
Sunday School Director, Diaz Church

*(Digest of a talk given Nov. 23 at Evangelism Workshop, Camp Paron)*

My friend Russell Duffer started me off right on Sunday School work. We were having 40 to 50, and, sometimes, as many as 70 in Sunday School when Brother Duffer came to our church and taught the book **Building a Standard Sunday School**.

I began reading all of the books I could get on the Sunday School and teaching our teachers. In two years we were having 240 in Sunday School. This was more than we had space for and we lost some of them before we could build.

Sunday School will never take the place of the preaching-worship service. Neither will the preaching-worship service ever take the place of Sunday School.

A lot of people, including some pastors, get more concerned over keeping the attendance percentages high in Sunday School classes than reaching people for Christ. There are only three ways people can get off our Sunday School rolls at Diaz: by dying, moving away, or joining some other church.

Sunday School, when functioning properly, is evangelism. Why is it some churches rate high on evangelism and others rank low? You will always find that churches with active and efficient Sunday Schools are churches that are reaching lost people for the Lord.

**Enrollment is 365—  
population 350!**

The total population of our town is 350, but the total of our Sunday School enrollment is 365. Last year our Sunday School enrolled 160 new members.

It is surprising how many churches require people to attend Sunday School three different Sundays before enrolling them, I think this is a sin.

A Sunday School properly functioning assures that personal work, including visitation, is being done. And this is evangelism. No one has any greater opportunity to win people to Christ than faithful, dedicated, visiting Sunday School teachers.

I like the new Sunday School literature that is just coming into use. I even like the new record system better than the old 6-point system. I especially like the place on the record for each one to write the names of the lost people he is visiting and trying to win. This is evangelism.

I like the new organization plan. In our Sunday School we have 120 people

enrolled in our Adult department. And our workers for this department include eight teachers, eight outreach leaders, and 24 group leaders.

Our weekly teachers' meeting is always a great hour. We have from 80 to 85% of our teachers present at a typical teachers' meeting. I have found that informed and prepared teachers will endure and will not be easily discouraged.

## Visitation essential

Nothing takes the place of visitation in reaching people through the Sunday School. This is handled by giving assignments on Wednesday nights to small groups. Thursday night is visitation night for us. The visitors make their assigned visits and report back to the outreach leaders. And we always see people accepting Christ, in the Sunday services.



MR. BALCH

It is important to remember the basic laws of growth. This involves making a survey of the church community every year. We must find the people. We must provide room for them. We must provide teachers. We must train the teachers. Always we must visit.

## Continuous evangelism

Any church that will do these things will have a continuous evangelism, not just for one or two weeks a year.

We are planning a six-weeks emphasis next spring on the "One for One" new member campaign. This will come right ahead of our annual spring revival. With this kind of advance preparation, there are always a surprising number of people saved in the revival.

The Sunday School can be used during the revivals to conduct group prayer meetings. It can also be used in stewardship campaigns. It is so vital to the total evangelism program that it should be included in the church and associational budgets, with adequate funds to conduct clinics and bring in qualified speakers, etc.

When we put first things first, we will always see people being saved.

## Ouachita plans Bible study Dec. 8

The third annual Bible Study Workshop will be held Dec. 8 at Ouachita University for ministers and others interested in preparing for the January Church Bible Study Preview.

The workshop will begin at 9 a.m. in Berry Bible Building and will be directed by Ben Elrod, vice president for development at Ouachita, and Carl Goodson, vice president of academic affairs.

A preview study of the Epistle of John will be the workshop topic, with Dr. Elrod discussing the preaching values and Dr. Goodson explaining the background and exegetical materials.

Media materials for the January Bible Study Preview will be distributed at the workshop by Cecil Sutley, professor of religion at OU.

There will be no charge for the workshop.

## Gary L. Clark is ordained minister

Gary L. Clark was ordained to the ministry at Ouachita Church, Carey Association, Nov. 15. The ordaining council was composed of five pastors and seven deacons.

Jim Davis, pastor of First Church, Sparkman, served as moderator and interrogator.

Henry Ward, a member of the Ouachita Church, presented Mr. Clark a Bible, on behalf of the church. Pastor E. L. Ward, Thornton, gave the charge to the church and to the candidate.

W. R. Rogers, pastor of First Church, Bearden, led the ordination prayer and Robert Stagg, of the Ouachita University faculty, preached the sermon. The benediction was by Hugh Cantrell, Arkadelphia.

## Berryman speaks

James Berryman, professor of religion and philosophy at Ouachita University, will be a speaker at the Mississippi State Baptist Student Convention, Dec. 4-6, at William Carey College, Hattiesburg, Miss.

Dr. Berryman's topic will be: "Improve Higher Education—by riot, peaceful revolution, or joint effort?"

## Multiple ministry

# First, Van Buren, baptizes 136 in year of varied emphases

Notes written in his own hand are regarded by Pastor Bruce Cushman of First Church, Van Buren, as a vital part of his continuing witness to people of his church community.

Pastor Cushman makes it a point to write notes to all the new patients admitted to the Crawford County Memorial



MR. CUSHMAN

Hospital, Van Buren. With each note he customarily encloses a tract with a religious message. Then he follows the letters with visits to the people in the hospital. Through this approach he has won many to accept Christ.

Pastor Cushman and his church brought 136 new members into Van Buren First by baptism during the past year.

On the invitation of Jesse Reed, secretary of evangelism, Arkansas Baptist State Convention, Mr. Cushman spoke at the Evangelism Worship last week at Camp Paron, his assigned topic begin: "How Our Church Baptized 136."

The strong and continuing program of evangelism of the Van Buren church is seen in the multiplied ministries of the church.

Afternoons are devoted to visiting newcomers, prospects, and writing birthday letters, again in longhand, to members of church families. Every member of the families, including those not Christian, are included. To the lost there is frequently an expression such as, "I am praying that you may soon have a Christian birthday."

The church has two revivals each year. Last year 20 lost people were won in one of the meetings and 10 in the other.

Members of the church conduct a jail ministry. Last year more than 20 teenage boys were saved through this contact.

The church has a follow-up ministry of rehabilitation, helping law violators to become useful citizens.

The church has a coffeehouse ministry, reported in a recent issue of the *Arkansas Baptist Newsmagazine*.

Something that proved effective during the past summer was four Sunday night services held outdoors, in a downtown parking lot. Each of these services attracted between 600 and 700 persons, more than doubling the usual Sunday night crowds.

The church has two missions and conducts Bible schools and revivals at these centers.

Unlike many churches that continue to have their evangelistic services on Sunday nights, Van Buren First has its evangelistic service Sunday morning, when it has its largest attendance.

The church now has a kindergarten with a staff of four teachers and an enrollment of 72 children and is planning to open a day-care center soon.

Through a Woman's Missionary Union service center, the church has a ministry to needy families.

The church also has a very active youth department.

## Ouachita Director of Women honored

Mrs. Neno Flaig, director of women students at Ouachita University, has been selected for inclusion in the 1971 edition of "Who's Who of American Women," a book compiled by the editors of "Who's Who In America." Mrs. Flaig joined the OBU teaching staff in 1959. She is a member of the Arkansas Association of Women, Deans and Counselors; the National Association of Women, Deans and Counselors; Arkansas Personnel and Guidance Association; and is a former secretary of the Arkansas College Personnel and Guidance Association.



MRS. FLAIG

She received a B. S. E. degree in English from Ouachita in 1943 and a M. S. E. in English and Speech from Henderson State College in 1961. She and her husband, Ed, have twin daughters who are seniors at OBU—Gay and Gail—and another daughter, Linda Susanne, a junior at Arkadelphia High School.



Kathy Beadle, a senior at Hall High in Little Rock, was crowned Tiger Day Queen Nov. 14 at Ouachita University. Runners-up in the queen contest included Susan Copping of Arkadelphia, Ruth Ann Fielder of Searcy, Kay Moore of Little Rock, and Debbie Williams of Little Rock.

## About people

Jerry W. Schaeffer assumed the duties of associate editor of Pioneer materials in the Royal Ambassador department of the Brotherhood Commission Oct. 26, after being discharged from two years of active Army duty, including 12 months in Vietnam.

Schaeffer is a former resident of North Little Rock, where he was a member of Grace Church. Upon high school graduation in 1964, he attended Arkansas State University, Jonesboro, and was active in BSU work while attending Philadelphia Church, Jonesboro. He received the B. S. in journalism from Arkansas State in 1968.

Schaeffer's past experience includes: sports writer and sports editor of the Jonesboro Sun; sports writer for the Alexandria (Va.) Gazette; five months of military service on editorial staff of *The Hallmark*, the monthly magazine of the U. S. Army Security Agency.

Previous Royal Ambassador experience includes six years as a member and one as a counselor at Grace Church (NLR) and two years as a counselor at Philadelphia Church (Jonesboro).

Mrs. Schaeffer is the former Patricia Barber of Jonesboro.



# Cowling says Bible belt churches build "most segregated unit"

FT. WORTH (BP)—The pastor of an integrated Southern Baptist church in Arkansas charged here that most churches in the Bible Belt have inadvertently built the most narrowly segregated units of society in America.



DR. COWLING

"Southern Baptist have rewritten John 3: 16 by defining its 'whosoever' to mean 'anyone who is white, middle class, and a potential tither,'" said Dale Cowling, pastor of Second Church in Little Rock, Ark. Cowling made the statement in a chapel address to the faculty and students at Southwestern Seminary here. He characterized the typical Southern Baptist approach to those of other races this way: "When we get a strong, well-financed, well-organized church, we may 'reach down' into a deprived area of the city and support a ministry for 'those people' and smugly assume that we are fulfilling Christ's commission." "What we have done, in effect, is to establish a miniature church for people who are segregated racially, socially, economically, educationally, and culturally," Cowling continued.

He outlined what his own inner-city church was trying to do in reaching all races and economic groups, describing an emphasis on establishing preaching points and social ministries in various parts of the city with weekday and Sunday morning activities. On Sunday evenings, however, the people from all these areas worship together in the downtown church.

## Little Rock Second Church told to stop giving free medicine

The state Board of Pharmacy has ordered the Second Church of Little Rock to stop dispensing prescription drugs at its free medical clinic at College Station.

"What this means," said Dale Cowling, pastor of Second Church, "is that no poor person can be given medicine—he has to have a prescription, go to the drug store and buy it . . . They seem to think that you can't give a poor man any medicine."

That's not the case, said L. D. Horn, secretary of the Pharmacy Board. "Drugs can only be dispensed by licensed pharmacists in licensed institutions."

The Board, which is comprised of five pharmacists, notified Dr. Cowling to stop the practice.

The Church has operated the clinic at its mission, Second Church at McKay, on East Thirty-second Street for about a month. The clinic is staffed by 55 volunteers—doctors, nurses and technicians—two nights a week, Tuesdays and Thursdays, Dr. Cowling said.

The clinic will continue to operate. "We'll have to give them a prescription and they'll have to go to a drug store and buy it," Cowling said.

He said he had asked to appear before the Pharmacy Board at its meeting Dec.

6 at the Wallace Building. "At that time, I will ask them to tell me how we can dispense drugs to poor people," Dr. Cowling said. "I know there must be some misunderstanding because in America we can help poor people. I am very hopeful that the Board of Pharmacy may clarify the regulation so that we may dispense medicine through a doctor to people who can't afford to buy it."

A doctor can dispense drugs if they belong to him, Horn said, but the drugs in question belonged to the Church, which has no legal authority to own or dispense drugs that are regulated by the state and federal governments. The Church had planned to have a pharmacist dispense the drugs but a pharmacist can work only in a licensed institution, Horn said.

Horn said there was no provision in the law for exceptions, even if it were for a church group. The public health must have safeguards, he said.

"With all this publicity on poverty and all that, I guess people are trying to do good," Horn said, "but we are limited legally on what we can and cannot do. We don't have discretionary powers because it looks like a good cause. We are established to protect public health. It makes no difference whether a person lives in poverty or in the [Pulaski] Heights."

"We minister to people where they are," he affirmed, "but we come together for worship in a New Testament fellowship of believers who are rich and poor, black and white, educated and uneducated, lovely and unlovely."

Second Church, he continued, sponsors tutoring programs for students failing in school, literacy classes for adults, groups in sewing, family nutrition, family planning and birth control information, medical self-help, crafts, music and recreation.

A clinic staffed by doctors, nurses, technicians, and pharmacists provides routine medical care for the poor, and two clinics offer free dental care. The church also operates a Christian counseling center including a psychologist, a psychiatrist and trained counselors on the staff, and a nursery school and kindergarten for children of working mothers.

He said one of the most exciting aspects of what the church is doing is the involvement of laymen, including more than 100 professional people who are using their professional skills and training to help people, "all in the name of Christ."

Breaking out of the mold of the Bible Belt tradition has not been accomplished without suffering, the pastor added. During the racial crisis in Little Rock in 1957, more than 200 members left because of the church's stand for racial justice, he said.

He added that the word "whosoever" that Jesus used in the familiar John 3:16 passage includes everybody. As to what his church is doing in downtown Little Rock, "We want what we do to reflect his inclusiveness," Cowling said.

## Broadman Bible Commentaries 3, 10

NASHVILLE—The Broadman Bible Commentary, volumes 3 and 10, are now available in Baptist and general book stores across the nation.

Included in the volumes are the text of the Revised Standard Version of the Bible, outlines of each Bible book and a paragraph-by-paragraph interpretation and exposition developed within that framework. There is also introductory material for each Bible book dealing with questions of purpose, date, authorship and setting.

The contents and authors of volume 3 are 1-2 Samuel, Ben F. Philbeck Jr.; 1-2 Kings, M. Pierce Matheny Jr. and Roy L. Honeycutt Jr.; 1-2 Chronicles, Clyde T. Francisco; and Ezra-Nehemiah, Emmett Willard Hamrick.

Volume 10 includes Acts, T. C. Smith; Romans, Dale Moody; and 1 Corinthians, Raymond Bryan Brown.

Release dates for subsequent volumes are April, 1971—volume 4 (Esther-Psalms) and volume 11 (2 Corinthians-Philemon); October, 1971—volume 5 (Proverbs-Isaiah) and volume 6 (Jeremiah-Daniel); and April, 1972—volume 7 (Hosea-Malachi) and volume 12 (Hebrews-Revelation, general articles).

Clifton J. Allen is general editor of the Commentary. Broadman Press is the general books publishing arm of the Southern Baptist Convention.



*DEACON Edward E. Kirchoff, Pastor Charles Sandusky, and Deacon Louis Phillips in front of remodeled building.*

## Gillett Baptists dedicate church

First Church, Gillett, held a dedication service Sunday, Nov. 22. Former pastor M. W. Thompson had the dedication message for Sunday morning worship and Paul Burris, Stuttgart, another former pastor, conducted the evening worship service.

Deacons Edward E. Kirchoff and Louis Phillips participated in morning service, with bible reading and prayer.

Pastor Charles Sandusky preached at the afternoon service, after a fellowship dinner for the congregation.

Special music was by Mrs. Paul Burris and Sarah and Patricia Wallace, Pam Sandusky and Hazel Kirchoff.

## Deaths

### Robert C. Rogers

Robert C. Rogers, 90, retired Baptist minister, died at Paragould, Nov. 15. Mr. Rogers was a son of the late J. T. Rogers



MR. ROGERS

and a brother of the late J. S. Rogers, former executive secretary of the Arkansas Baptist State Convention and author of *The History of The Arkansas Baptist Convention*. Mr. Rogers attended Ouachita College (not Ouachita University) and Moody Bible Institute, Chicago. He pastored 26 churches in north and northeast Arkansas and was active in a number of mission fields. He preached numerous revivals in Arkansas, Missouri, and Kentucky and helped to organize the Boone-Newton Association.

Survivors include his wife, Virginia, Tillar, and a son, James Thomas McCone, Monahans, Tex.

### James G. McCone

James Gill McCone, 90, died recently at his home in Tillar.

A deacon, Mr. McCone had been a member of First Church, Tillar, since 1918, and was still active and faithful, even attending the morning worship service on the Sunday of his death.

Survivors include his wife, Virginia, Tillar, and a son, James Thomas McCone, Monahans, Tex.

### Peter L. Hargis

Peter L. Hargis, 46, a member of First Church, DeQueen, died Nov. 9 in the DeQueen General Hospital after a long illness. Mr. Hargis was a deacon in First Church and had served as chairman of deacons and as Sunday School superintendent for three years. He was employed by the postal service as assistant postmaster of DeQueen.



## Woman's viewpoint

By IRIS O'NEAL BOWEN

## Meanwhile, back at the polls—

Recently I went back again, carrying my sandwich and cheese crisps, to give another day of service to society by working at the polls.

Come each election, we have a different voting place and I think when the powers-that-be send us there they should tell us why we are moving again. That way we could at least try to mollify the seekers-to-vote with a good reason why—if there is one.

This time we gathered in the large front hall of a near-by school. We got there soon after seven and started unlocking the voting booths, step after tedious step, according to enclosed instructions. Even then, one of them jammed on the first vote and the sun was addressing the western horizon before someone got out to fix it.

As soon as the booths were in place, we found we were obstructing the doors to the auditorium, and, naturally, there was a big pep rally about to break forth. So we led our behemoths to the other end of the hall, and soon our early voters were signing the big black book, yielding their names to the clerks and exercising their rights as citizens behind the curtains.

The noises from the pep rally were ardently strewn about and although it did not bother, it seemed to go forever. Finally the door was opened and pupils poured in all directions. It must have been a very successful pep rally. The poor kids could hardly drag their feet.

"They look like they are tired already," I commented to a passing teacher.

"I hope so!" he answered me, fervently.

Some time after noon a pretty little casualty in her diminutive pep skirt and blouse limped by, aided by a teacher, disappeared into the office, then hobbled out again and sat in a chair by the door, waiting for her mother. She was brave and smiled at every one as she explained, "I fell off the stage!"

Soon another small pep-clubber ran up and hugged her, talked a minute and left, sobbing audibly.

"She must have been the one who caused her to fall off the stage," we guessed.

"No," the teacher told us, "she just got cheer leader!"

"No wonder she is crying," I thought. "Not all of us can fall off the stage!"

Suggestions and comments are welcomed. Mrs. Bowen may be addressed at 4115 Ridgeroad, North Little Rock, Ark. 72116.

# Variety and quality linked in music at state convention

By URAL CLAYTON  
Secretary, Church Music Department

What a fantastic week! The positive spirit of Christian love and unity; the powerful sermons of challenge, inspiration, and edification; the encouraging denominational and institutional reports; and the Christ-centered music presented by a multitude of talented people—all of this combined to make last week's annual session of the Arkansas Baptist State Convention one of the greatest.

I am deeply grateful to all of those who so obviously gave their best effort in preparation and presentation of the music for the convention.

The Music Men of Arkansas did a beautiful job of singing for the opening session of the convention, Nov. 17. To sing so well with only 1½ hours of rehearsal certainly speaks to their musicianship. (The Men will also sing for the Evangelistic Conference, in January.)

The Youth Choir and the South Side Singers from South Side Church, Pine Bluff, under the direction of Richard Smith, furnished the music for Wednesday evening's session. Without a doubt, this is one of the finest youth choirs in Arkansas.

The combined choirs from Ouachita

University, Southern Baptist College, and the B S U Choir from A. M. & N. College, sang for the noon "To God and Country" service on the steps of the State Capitol. They did an absolutely beautiful job despite the adverse weather conditions and a few mechanical problems.

I was especially grateful to the B S U Choir from A. M. & N. for their contribution. They not only learned their music, they memorized it. We were all quite impressed with them.

The Ouachita Singers, under the direction of Charles Wright, and the Southern Baptist College Choir, conducted by Jack Ballard, each presented a 10-minute concert for the Thursday afternoon session. The quality of their singing reminds us of how fortunate Arkansas Baptists are to have two schools with such fine music departments.

Thursday evening, even with the severe weather alert, we had approximately three hundred in the massed choir at Barton Coliseum, and did a most commendable job.

## Soloists

Throughout the convention, we enjoyed a fabulous array of soloists. They were: Wayne Bailey, minister of music, Im-

manuel, Little Rock; Donna Jo Connelly, Miss Arkansas, Hope; Bob Hatzfeld, minister of music, Pulaski Heights Church, Little Rock; Larry Masters, minister of music, Baring Cross, North Little Rock; Jack Price, music coordinator for Bob Harrington, from Texas; John Richardson, minister of music, First Church, West Memphis; and Carbon Sims, minister of music and youth, Immanuel, Pine Bluff.

## Vocal duets and ensembles

Two thrilling duets were sung during the convention. One was by Mr. and Mrs. Jim Hart. Mr. Hart is minister of music and education at First Church, Hope. The other was sung by Mrs. Norman Coad and Mrs. Norman Hynes, both of Immanuel, Little Rock.

The ladies ensemble from Park Hill Church, North Little Rock, was enthusiastically received. Thier minister of music, Jim Raymick, conducted the group.

## Instrumental groups

The Youth Handbell Choir from Second Church, Little Rock, under the direction of Archie McMillan, minister of music, played a lovely program on Wednesday morning.

The fine Brass Ensemble from Ouachita University, under the direction of Jim Smith, played the pre-session music on Thursday morning. They were excellent.

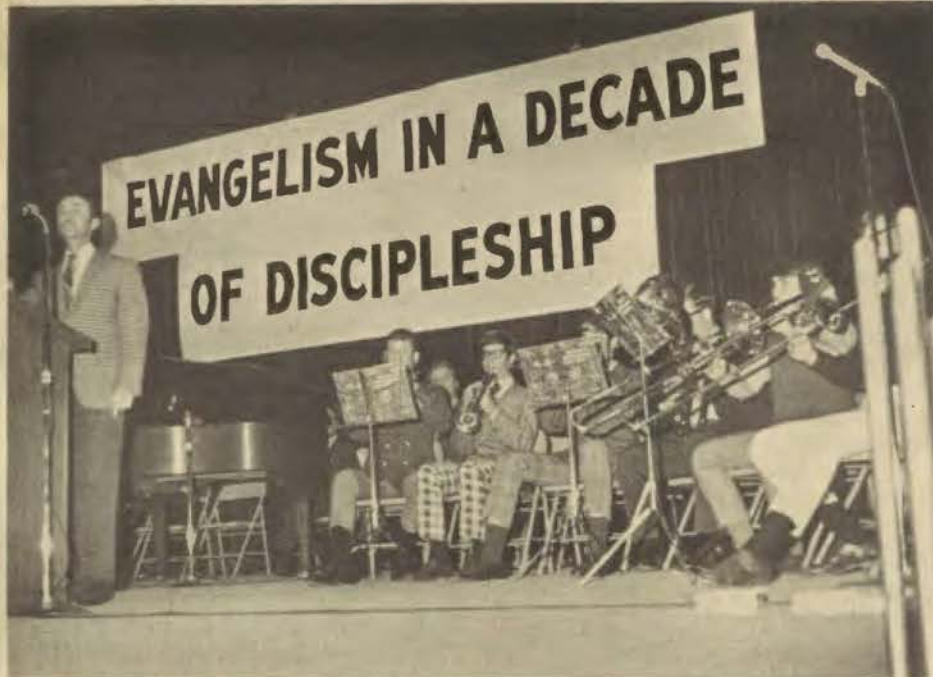
Robert Fletcher, music director at Tyler Street Church, Little Rock, and band director at Central High, furnished a Brass Ensemble for the Thursday evening session at Barton Coliseum. They added an exciting and colorful dimension to the congregational singing.

## Instrumentalists

The accompanists for the week were outstanding in their attitude and ability. Miss Betty Marshall, Second Church, Little Rock, was our organist for the entire convention. The pianists who played were: Pat Higgs, Southern Baptist College; Mrs. Norman Hynes, Immanuel, Little Rock; Cannon Lamont, South Side, Pine Bluff; and Mrs. Harold Wilson, music office secretary at Baptist Building.

## Carey Ass'n officers

New officers of Carey Association are: Jim R. Davis, pastor of First Church, Sparkman, moderator; Cline Ellis, pastor of First Church, Fordyce, vice moderator; H. E. Trussell, a member of First Church, Fordyce, clerk-treasurer; Jackie Haye, pastor of Calvary Church, East Camden, Sunday School director; Vick Wheeler, member of Prosperity Church, Training Union director; Dale Freeman, member of the Thornton Church, Brotherhood director; and John Robbins, pastor of First Church, Hampton, evangelism chairman.



URAL CLAYTON directs congregational singing accompanied by the Ouachita Brass Ensemble.

# Program of Pastors' Conference sets tone for convention

BY THE EDITOR

In the judgment of many, the program of the Arkansas Baptist Pastors' Conference, held in connection with the annual



DR. BENNETT

sessions of the Arkansas Baptist State Convention this year, was one of the best ever. No doubt the great spiritual impact of the two sessions of this conference, held just ahead of the opening of the convention, provided ideal preparation for the convention sessions themselves. Space does not permit full coverage of the messages of the conference. Presented here are some "quotable quotes."

**W. O. Vaught Jr.**, pastor of Immanuel Church, Little Rock, and president of the Executive Board of the Arkansas Baptist State Convention:

"In my judgment, we now have the finest spirit of unit among Arkansas Baptists we have had in a quarter of a century."

Speaking on the topic, "What to Do When the Brook Dries Up," Dr. Vaught urged that preachers do expository preaching. "The greatest error of the American pulpit is topical preaching," he said.

In an expository sermon from I Kings 19, dealing with highlights of the life of the Prophet Elijah, Dr. Vaught applied the truths of the Scripture text to current times.

"God never means for his preachers to whine and pout and stop believing the promises of God," he said. "And God does not expect us preachers to pet all of those in the congregation who are whining and pouting."

"The people are starving to hear something out of the word of God," Dr. Vaught said, as he urged pastors to make a place for prayer and Bible study.

"You are not whipped until you are whipped in your own spirit," said Dr. Vaught. "And all the resources of God's kingdom are available to us. We cannot afford to let self pity rob us of our finest hours."

"You cannot know the will of God unless you know the word of God. The will

of God is in his word, and now, in the Bible, we have the perfect word of God."

David Railey, missionary to Taiwan and Hong Kong, and currently pastor of West Memorial Church, Houston:

From his experiences on the mission fields in the Orient, Missionary Railey reported that Chinese Christians on the mainland, although dominated by a Communist regime for more than 20 years, are still carrying on, even under great persecution.

The Christians are not permitted to have formal services in public places on Sundays, but they meet in small groups and at various secret places every night, he said. Under the law, the meetings cannot be in the same places and the groups cannot be the same from meeting to meeting.

The Communist law is evaded by "convenors" named to let Christians know where meetings are being held. Usually such leaders are discovered by the Communists in a few days or weeks and are taken prisoners. But there are always other Christians eager to be named for this dangerous post, he said.

Mr. Railey said that he was greatly impressed with a revival that is breaking out in this country among young people. He told of recent fruitful Christian witnessing by young Christians in the Houston area.

Tom Skinner, former Negro gang leader in Harlem, N. Y., now a Baptist evangelist:

"We've got to do something about the Indians. Don't misunderstand me, I like Indians. In fact, some of my best friends are Indians. But we can't allow the Indians to move into our neighborhoods. If I permit the Indian to pitch his tepee next to my house, the next thing he will be wanting to marry my sister."

"The early Christians turned the world upside down. I wonder why we modern Christians are not turning the world upside down. We read that the early Christians were filled with the Holy Spirit. Maybe turning the world upside down has something to do with the Holy Spirit."

From a study of the early Christians, as reported in Acts 4, Mr. Skinner pointed out several evidences of being filled with the Holy Spirit:

1. People are able to see Jesus living his life in the one Spirit-filled.

2. The Christian Holy Spirit-filled is oblivious to public opinion. He does not care what people say, for he has his orders from God.

3. Spirit-filled Christians have a relationship with each other that is "thicker than that of blood brothers and sisters."

4. The Spirit-filled Christian spends much time praising God.

5. The Spirit-filled Christian speaks the word of God with boldness.

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In the election of officers, William Bennett, pastor of First Church, Ft. Smith, was named president; W. W. Dishongh, pastor of First Church, Beebe, was named vice president; and Coy Sample, pastor of First Church, Morrilton, was elected secretary.

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James Draper, pastor, First Southern Church, DelCity, Okla.:

"A great tragedy of our day is that we Americans have become a nation of spectators. We are all arm-chair quarterbacks. We can sit and listen to the finest preaching and then go back and be the same as before."

"Fasting is not refraining from eating—it is God taking the appetite away. It is quitting the role of spectator and becoming a participant. It is recognizing that Jesus Christ is Lord. Whatever the circumstance, even in time of personal failure, Christ is Lord. Even in death, Christ is Lord. There can be no real preaching apart from Christ being Lord in the preacher's life."

## Baptists invited to child conference

NASHVILLE—Three employes of the Southern Baptist Sunday School Board have been invited by President Nixon to attend the White House Conference on Children, Dec. 13-18.

They are Mrs. Ada Rutledge, consultant in preschool work; Eugene Chamberlain, research and program design specialist; and Robert Fulbright, supervisor, preschool and children's section, Sunday School department.

Mrs. Rutledge will serve on the program during the forum dealing with the subject "Emergence of Identity: The First Six Years."

The conference, held once every ten years, has as its goal "to enhance and cherish the individuality and identity of each child through the recognition and encouragement of his or her own development, regardless of environmental conditions or circumstances of birth."

# Where are you, Andrew?

Sermon by Rheubin L. South  
Pastor, Park Hill Baptist Church, North Little Rock

*TEXT—"He first found his brother, Simon, and said to him, 'We have found the Messiah'. . . He brought him to Jesus." vv. 40, 41*

I want to ask a question this morning and make an analysis of one we usually neglect. The question is, "Where are you, Andrew? Where are you?"

Most of us with any sort of a background in church know something about the disciples of our Lord. We know Simon. We know that he was a stormy petrel; that he was a man of great strength and great weakness. We know that he was also the leader of the early church. He stood and preached at Pentecost. Our Catholic friends say they build their church upon this one man.

Then there is James, the organizer. It seems that even back then the churches could not correctly relate. They could not understand one another and had misinterpretations. So they asked James to sit at the head of the council, as recorded in Acts 15, and James solved the problem. He said, "Now, we will not add to what God has already done. When God said, 'In Christ', that's all." A great leader, a great organizer, a martyr, no doubt.

We know John. The Scripture says our Lord loved John, it seems, in a special way. He wrote the Gospel of John, the Epistles of John, and the beautiful last book of all, Revelation.

But how many of us know about Andrew? Poor Andrew. In order to be very sure that everyone knew who was being spoken about, they had to say Andrew, Simon Peter's brother. That's the way he was known. The burden that comes to me is that we have these Andrews all about us now. We see them in any one of several contexts.

Age-wise, where is Andrew? I don't know. Andrew might be somewhere between 30 and 55 years of age. He is the one who doesn't quite understand the youngest group nor the oldest group, and neither one of them understands him. Whereas the young people are talking about the Age of Aquarius, evidently he is talking about the age of Polaris. He wants everything polarized.

Money-wise, again it's not too important. He may be middle income. He's living in upper middle income. Really, his tastes are lower middle income. He doesn't have enough money to pay the high tuition for his kids in college, and he makes too much for them to be eligible for scholarships.

Where is his place of labor? Once again, this is not too important. He may be in management, but probably not at

the top. He may be at labor, but he is not in the great position of leadership. The board of directors is not going to get together and give him a Cadillac, and there are going to be no special programs outlined in Washington for him. He is the middle man. Poor old Andrew.

What about his politics? Well, he shakes the pollsters. They run out and take samplings, and many times they are right. But I thing recently they found out that Andrew wasn't exactly where they thought he was—out there in the middle. He's worried about many things. He doesn't know why we got into South Vietnam or Cambodia, but he doesn't want the flag to come home in shame. He doesn't know!

Socially, where is he? Or politically? Well, he's in the middle. I choose this word, knowing it's despised, but the extreme Rightists say he is a "nigger lover," and the extreme left says he is an unfeeling clod because he feels as though it takes time to work things out. The idea that somebody in Washington says to bus the black kids up here and the white kids down there—when the black kids don't want to come up here, and the white kids don't want to go down there—doesn't impress him very much.

But, there are more than the middle-aged Andrews. There are young Andrews, maybe the middle child of the family. The oldest one gets the prerogatives. The youngest one gets the attention, and Andrew might be in the middle. He's the young person who is not making straight A's (when his folks wish he would), but he's not making the F's, either. He's just in the middle. Andrew, where are you?

In the church, where is Andrew? Many times he has taken for granted until the Forward Program of Church Finance, or until it comes time to call the roll for nominating committee or some assignment. He's not a dedicated Christian, in the fullest sense of the word, but he's not a dedicated sinner either. He's not murdering, looting, burning. I guess you say, religiously, he lives in Squaresville. He has faith enough to pray once in a while, but he doesn't have enough to say it's going to work out all right.

Well, Andrew, where are you? I'll tell you where he is. He is bearing the brunt of the church, the state, and the world. He's out there. He's not understood, and he may not understand. They may know about Simon, and they may know about John, but they don't know about Andrew, Simon Peter's brother.

Without him, there would be no churches. There would be no classes taught,

There could be no choirs run. There would be no real burdens carried, because, my friend, I personally am convinced he is the backbone of what we are doing. He is so little known, he is only mentioned—so far as I can tell, comparing one against the other—about four times in the Bible. I want to say these four things about him.

First of all, when he has one truth and finds a better truth, he will leave the first truth and go to the second truth.

No one said that John the Baptist was anything but good and a prophet, and this was one of John the Baptist's disciples. But here came Jesus, and when Jesus came by, John the Baptist said, "Behold, this man is the very Lamb of God; the one about whom we have been speaking." There was no hesitation on Andrew's part. He turned around and followed him.

It's an interesting thing to me, those of you who play with language, to note that this is one of the times in which our Lord used two absolute commands. It doesn't show here in the English, but Jesus actually said, "See! Follow me!" And Andrew, bless your heart, you want to do what the Lord says to do. This just being a pretty good fellow, paying your taxes, being a pretty good man in the community—that's the good way, but that's not the best way. You're going to have to leave this, and firmly attach yourself to the only answer that this divided, corrupted, misinterpreted, misled world is going to understand. You're going to find an identity with Jesus Christ. You're not perfect. No! The rest of the people around you are not perfect. No! And if you have a tendency to look and say, "There's a hypocrite and here's a hypocrite. . . ." you're right, Andrew. Don't worry about it. You won't be around long because they may be sitting on the platform, they may be singing, they may be giving testimony. Whatever they may be doing, Andrew, when you see the best way, you'd better leave the better way and go to the best way.

G. M. Wright has illustrated how, anatomically, it is our extremities that cause the trouble. "The head makes the inflammatory speeches—the arms throw rocks, burn buildings, carry police clubs—the feet run away from involvement. It's the middle with the heart and lungs that provides the life and backbone. Of course, the middle also gets the ulcers. That figures!" So now, when you see something, leave that which might have been good and go to that which is best.

Secondly, when you find a man searching for truth, you're not going to

leave him standing without a witness. We do, you know. But Andrew doesn't. Andrew, down deep in his heart—maybe he didn't even think of it, he might have been so pure—but whatever it was, Andrew went to the strong willed, powerful brother, and said to him, "Come one, now. We have found the Messiah." Go get that one. He's been searching. You can tell it. Maybe he doesn't say so, but you can see it in his eyes, you can hear it in his conversation, you can know it as he talks, you can understand it in his motions. My friends, Andrew is willing to say to this hungry, close one, "We have found the Messiah, Jesus."

Allow me to say something about this. We are having difficulty in some ways in our church approach, and especially our evangelistic approach. Maybe we haven't looked at how the Bible says to do it. I believe this man, Andrew, is the one who tells us how. One man talking to one man. And, Andrew, I believe this is what you are doing. You are teaching a class, and there is a youngster in there who is not a Christian. You are working with a choir, and there is a child there who doesn't know Christ. One at a time, you're going to tell him about the Saviour.

If this is to be accomplished and this generation is to know revival, it is my firm conviction it will be this way and no other way. Interestingly enough, do you know how the statistics change, Andrew? When you go out here and visit—and you do, (you don't get any credit for it, but you go visit) and you bring a person in and enroll him in Sunday School, and it's added up over here—his chances of being won as a Christian change from 1 in 256 in this state, to 1 in 3. Andrew, where are you? Andrew, you are carrying the burden. Andrew, you are out there doing the job.

You're giving, too. It may hurt when you give. You give that tenth, knowing that's what the Bible says, and you believe it, and practice it, and you wish it could be a lot more. You're carrying on from Sunday to Sunday, and week to week, and month to month, and year to year. Nobody is putting your name on anything, but you're carrying the burden, Andrew, because you have seen the truth and you accept it veritably as the word of God, for that's what it is. Where are you, Andrew?

I think Andrew is the kind of fellow that once a need arises, he is there trying to do something about it. One of the most dramatic scenes ever recorded anywhere in God's Book, as far as I am concerned, is that time when five thousand people, away from the village, away from the city, are seated here on a plain, and there they have been listening to our Lord speak. We don't know what hunger is, but they did, and if they had had all the money in the world, there wouldn't have been enough food in that little village to take care of the need.

Now this is conjecture, but I can't help but feel that James the organizer was

running around, and he probably had a head count; and Simon was running up and down and wondering just where in the world they could get a group of people to go to Jerusalem to get enough food for these people; and John was there praying; and Andrew was out in the crowd counting the fishes and the loaves. This is the third time he comes up.

While the rest of them are doing whatever they are doing, Andrew is out there, and he comes up and says, "Lord, there is a little fellow here. He has five barley loaves and two small fishes." But, Andrew, in keeping with your background, you say, and I would have said, "But, Lord, what are these among so many people?"

But now then, let's give Andrew what is coming to him. He was out there doing something about it, and my friends, under God, if everything holy and sacred, and everything that we cherish is going to be maintained, it is going to be done this way. You may not come out with all the power in the world. You may not be able to preach like Paul, or sing like the man here last week, but you can be Andrew, doing what you can do. My friends, if Andrew doesn't become concerned from the pew, realizing that he is carrying the load of it all, we are through! I believe it with all my heart!

I'm going to say something here. Those of you who have been here a long time may understand, others may not. I can remember every major building program this church has ever faced. I remember the first one. It's that little wing that runs out toward D Street out there. One of the finest, kindest Andrews I know walked into that building with me and said, "What are you gonna put in here, hay?" And you know, the first time I walked out there to preach, I thought he might have been right.

I want to say something else about that same loveable Andrew. When he walked into this auditorium, and he looked up yonder and down there, he said, "Preacher, there's not that many people in this city!" But do you know that I know that Andrew? Deep down in his heart, he hoped he was wrong, but he was afraid he was right! And he was filled with doubt. He wouldn't be John or James, or Simon. At best, he would be doubting Thomas, or Andrew. But nonetheless, he is doing what he can do with what he has, expressing his fears, and continuing to come.

Now that's the difference between Andrew and Judas. Judas looked in on it and he didn't think he could make it any more, so he sold out. He found just as much silver as they would offer him and said, "I'll take it." But here among us, with us, around us, there must be, there will be those burden carriers, those backbone people, those cornerstones, those bricks, that build together, the kingdom of God. Where are you, Andrew? Where are you?

When others are afraid of the crowd,

and there is some embarrassment on the part of some people, Andrew steps out. Here is the situation. Evidently, it is a large crowd. They have been listening to our Lord teach and some have come a long way—but they are pagan. Their language is different. The pigment of their skin may not have been the same, and these Greeks looked in and saw one kindly face, I think. Andrew goes up there, and I can't help but feel that they said to him, "Now then, we've come a long way. We'd like to see your Messiah. We'd like to talk to him." And so, Andrew—not Simon, not John, not James—Andrew, goes through the crowd. He gets close to the Lord and says to him, "Lord, there are some people out here, and they have come a long way to see you, and I'm sure they would appreciate it if you would just say a word to them."

So He parts the crowd, and brings the Greeks up there, and when the Lord saw these, there came one of the greatest splashes of statement that ever came from the lips of our Lord. He said, "I see them coming from the North and the South, and East and the West, and sitting down with Abraham, Jacob, and Isaac in the kingdom of God."

The majority of us act just about like we did last night about the end of the first quarter. (Some of you know, maybe the rest of you were busy somewhere else.) You know what they were saying about that quarterback—how they booed him when Ferguson was taken out. It was all his fault! And when he came back in there and hit his stride again, wham! Who was the hero of the hour? Now, this is a pretty poor analogy, but there were too many of you there to miss it.

People treat God this way. When everything is going fine, we smile. We're right in with the kingdom of God. He's doing what's right. We're worth it all. We deserve it. But the minute something goes wrong, we say, "God, why did you do this to me?" Yes, we do! But not our good friend, Andrew. He's going to bring them in and allow them to hear the teaching.

What was the teaching? Our Lord said more than just letting all these people come. He gave them the eternal principle of the kingdom of God. And what was that? He said, "Except the full grown grain of wheat fall into the ground and die, and cast its husk away, there will never be any fruit."

We don't like this because we don't understand it. But what he was saying was this. If you are going to bless, you might have to bleed a little. We're not bleeding at all. Some of us can't even find the Lord's house on the Lord's Day or on the Lord's Sunday night. We've just got to rest, because some of these other organizations need us. And we're going to cut back on this giving. Oh, no, not Andrew! Not Andrew at all! Bring them in, whoever they are, give them opportunity. Give them the teaching. Then, you've discharged your job. It's to God's

(Continued on page 14)

# Where are you, Andrew?

(From page 13)

Holy Spirit to work out the fruition and the fruit.

One other thing about Andrew. Where is he now? What is he doing? I think he teaches us something. People are saying every once in a while, "We ought to hear more about the Judgment." They don't want to hear more about the judgment. They want to hear more about their kind of judgment. But nonetheless, this man teaches about Judgment by his very nature. It is that in that day when we have the undivided attention of the Creator of the Universe, the One who put us where we are, the One who gives us everything we have—there are going to be two crowds of people. One group will say in consternation, "Oh, Lord, we preached, we did the work, we did these things. You don't mean, 'Depart from me!'" He will say, "Depart from me, I never knew you."

There is another crowd to whom he will say, "Enter thou into the joy of thy Lord." "Oh, Lord, you don't mean us. What have we done?" And he will say to them, "When I was hungry you fed me. When I was thirsty you gave me to drink. When I was in prison you came to me. When I stood in need you helped me. Enter thou into the joy of thy Lord." And I think, Andrew, you are in this latter group.

Now some of us heard Billy Graham this last week. I'll never forget the first time I met this man. It was in Ft. Worth, Tex. He wasn't nearly as well

known then as he is now, but because of an assignment in an association, I was present when local reporters came to interview him—religious as well as secular. One of these men asked him, "Well, now, in light of the fact that you preached on the Judgement the other night and crowds are filling this huge place, no doubt, when you come into the Kingdom of God you'll have a big palace, or a big throne, or whatever you thing you are going to have."

And this is one of the first times I knew I liked him. He said, "Friend, you don't understand the Judgement. Those people probably have never had their names in print. Some mother over here, who has trained her children without help of a father, or with no father; or maybe it is some little preacher out in the country, with no seminary and little background, but he has preached the best he has known and never really had enough; or some Christian somewhere who just laid there and suffered." He said, "No, don't you look for the big place for Billy Graham. You don't even know the names of the people who will be there."

I don't either. So that's the reason I'm saying these are the Andrews with their fears and their doubts, and their complexities, but they keep on coming, and if they ever quit, we are through! They are the ones who are going to hear it said, "Well done, thou good and faithful servant. Enter thou into the joy of thy Lord."

## Church Efficiency Conference scheduled at Southern College

The Church Efficiency Conference, annual event on the campus of Southern Baptist College, Walnut Ridge, will be Dec. 7-9, beginning at noon, Monday, and ending with the chapel service on Wednesday.

In addition to college personnel, Arkansas pastors on the program include: W. O. Vaught Jr., Immanuel Church, Little Rock, Clifford Palmer, First Church, Springdale; Roy Hilton, Immanuel Church, El Dorado; and Russell J. Clearman, Gaines Street Church, Little Rock.

Other features will be messages by Roy Fish, of the faculty of Southwestern Seminary, Ft. Worth, Tex., and special music under the direction of Dick Bradford, of Texas.

Rooms with bath will be furnished those who wish to bring towels and bedding and remain throughout the meeting. Further information may be obtained by contacting Evangelist Billy Walker, Conference Director, Southern Baptist College.



DR. VAUGHT



MR. PALMER



MR. HILTON



MR. CLEARMAN



MR. FISH

## The cover



### Lottie Moon exhibit featured in Louisville

LOTTIE MOON MEMENTOES—Hugo H. Culpepper (right), professor of Christian missions at Southern Seminary, Louisville, Ky., looks over a 150-year-old Bible in the seminary's Lottie Moon Room with Rodger Murchison, an Arkansan who is studying at the seminary.

Murchison is a third-year student from the Coy Church, Coy.

The Lottie Moon Room, which contains many of the famous Baptist missionary's personal belongings, features a life-size picture of Miss Moon and her Chinese friends (background).

This Christmas marks the 70th anniversary of the founding of Southern Seminary's department of missions, oldest in the United States. Dr. Culpepper, himself a native Arkansan, occupies the endowed W. O. Carver Chair of Christian Missions and World Religions, which honors the first professor to teach in the department.

### Preacher added to motel staff

VAN NUYS, Calif. (EP)—Despair, anger, fear, personal problems and spiritual needs are not items we leave at home; they are packed right along on vacations and business trips.

For that reason, the Holiday Inn here has added a clergyman to its staff to serve all guests who need spiritual help.

Edward J. Kriz, of First Church, Van Nuys, will provide counselling or referral service to a priest or rabbi of one's own faith. In this increasingly mobile society, "we just make it easier for people to reach out for help," he said.

## BSUers in annual meet this weekend in Hot Springs

Five hundred Baptist college students are expected at Hot Springs this weekend for the annual Baptist Student Convention, to be held at First Church. Principal speaker will be Bill Hendricks, professor at Southwestern Seminary, Ft. Worth, Tex. Two former Arkansas college students will address the convention. Charles Petty, of the Christian Life Commission of the Baptist General Convention of Texas, Dallas, will speak Saturday morning. Larry Taylor, formerly of Little Rock and a graduate of Ouachita University, will speak at the Saturday evening service. Taylor is pastor of Northwest Baptist Church in Ardmore, Okla., and is completing his doctorate at Southwestern Seminary.



MR. HENDRICKS

Other speakers include Jerry Buckner, Nashville, Tenn.; Charles Ashcraft, executive secretary, Arkansas Baptist State Convention; Sarah Spain, of the Foreign Mission Board, Richmond, Va.;

and Jasper McPhail and John Corbitt, both of Little Rock.

Seminar leaders include Brock Watson, pastor of Lake Village Church; Mrs. Charles Ashcraft, Little Rock; Bob Shurden, John Brown University; and Gerald Cound, Hendrix College.

Ural Clayton, secretary of the Church Music department, Arkansas Baptist State Convention, will direct the convention music. Campus singing groups include "The Cornerstones," Southern State College; the "New Light Singers," State College of Arkansas; the "Second Touch Singers," Arkansas State University; and the "New Mind Singers," Ouachita University.

Bob Fraser, state BSU President and a student at State College at Arkansas, will preside at the sessions.

He will be assisted by Mike Weaver, Arkansas State University, state vice-president.

Theme for the meetings will be "A Time for Openness."

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ZONDERVAN



## Your state convention at work

### Stewardship

# Priorities for church budgets

These are the days when our churches are either working on their budgets or they are in the process of promoting and subscribing them. This always brings into focus what is most important and what will be given priority.

We need to remember the mission of the church—why Christ established the church and planted it on the earth. We must at all times see that the church puts first things first. The church must be missionary—it must never falter here or we fail in our mission. Most of our churches are striving to be faithful in mission giving. Many are growing in this grace also. Some of our churches are permitting selfish interests to take priority over the command of Christ that we go into the whole world with the gospel.

We must see that our giving to world missions is in right proportion to our needs at home. Prayerful consideration for God's leadership must be given to this all important matter. We rejoice that this year so many of our churches are breaking old patterns and are adopting a plan whereby they increase their giving on a percentage basis according to the total receipts of budget.

One of the Devil's greatest victories is when he can get our churches to looking at their gifts to missions and cause the people to say that this is too much or cut out or reduce Cooperative Program (World Mission) giving because a fly gets

in the ointment of Christ's redemptive program. As long as we are in the world, things will always not be as we all like them but that is no excuse for our failure to do our best in being faithful to the end.

There are many reasons why we should be giving more now for World Missions through the Cooperative Program than ever before:

1. The Lord has poured out his blessings on us and we have more money to give than ever before.

2. We are under direct command from our God to take his gospel to all the world.

3. The people of the world were never in more dire need in every area of life of the message of salvation and its leavening influence in their lives than now.

4. The urgency of the hour demands action and action now, on the part of every Christian, and church. Unless there is a turning back to God on the part of the people and we do more than what we are doing to turn the spiritual tide; it appears to me that our days are numbered and we must stand before God and answer for our stewardship.

May the blood of the lost not be on our hands because we failed in our day of opportunity.—T. K. Rucker, Annuity—Stewardship Secretary



## Missions

# Sanatorium chaplaincy seen as a fruitful mission ministry

Arkansas Baptists for many years have had a growing concern for a total spiritual ministry to all people. This has been reflected in our mission outreach to institutionalized persons, begun in 1946.

On Sept. 3 of that year the Executive Board adopted the following resolution: "That the Executive Board instruct the State Missions committee to employ a chaplain for the State Sanatorium at Booneville."

On Oct. 4 at the meeting of the State Missions committee a "motion carried electing Brother Joe Fred Luck as chaplain of Booneville Sanatorium . . . beginning Nov. 15, 1946, or as soon thereafter as he can make his arrangement . . ." He served the institution, ministering to patients and employees, until 1948.

In July 1948, Charles Finch assumed the chaplaincy post, succeeding Chaplain Luck. He served with distinction for 12 years.

Boyd Baker took the chaplaincy helm at the Sanatorium in 1960, and after 5 years of effective ministry retired to make his home in Booneville.

In 1965 the present chaplain, W. H. Heard, became the fourth Arkansas Baptist minister to serve the institution. Recently a visitor to the Sanatorium saw Chaplain Heard at work and observed that "he is truly God's man for this ministry because he is obviously so well-suited for this type of work." Chaplain Heard continues to serve in the compassionate tradition that led Arkansas Baptists to begin institutional ministries.

A typical month's work for Chaplain Heard will include approximately 16 Sunday and week-day religious services in various wards, 45 interviews and consultations with patients and families, 15 counseling sessions, five group occupational therapy activities, and 700 other routine visits with patients and employees. During the past nine months he had led 15 persons to accept Christ as Saviour.

Chaplain Heard is often consulted by physicians and medical staff, thus acting as a trusted member of the "healing team."

Outside the Sanatorium he supplies pulpits, speaks to churches and associational WMU's and Brotherhoods, and civic clubs.

Every patient in the sanatorium receives a personal gift on his birthday, at Thanksgiving, and at Christmas, from the chaplain. This is possible through gifts from individuals and groups in various communities, and the personal assistance of numerous volunteers.

Chaplain Heard writes: "Word came

of the death of a patient. This man had been with us before and had made a profession of faith at that time. When I saw the family this was the first thing of which they spoke. This truly makes it worthwhile.

"A young mother who was an alcoholic made a profession of faith and has now gone home with the desire to build a Christian home and be the right kind of mother and wife."

He spoke of a recent funeral. "The funeral which I held was for a man who made a profession of faith last fall. His family did not claim his body, and I stood with funeral home people to read Scripture, pray, and place a lone spray on his grave. But I had the satisfaction of knowing that he had come to know Jesus Christ in his heart."

All chaplaincy ministries seek to serve Arkansas Baptists through the Cooperative Program.—R. H. Dorris, Director of Chaplaincy Ministries

## Sees victory in church-state issue

WASHINGTON, D. C.—Smashing referendum victories in both Michigan and Nebraska clearly indicate that American taxpayers have no intention of saddling themselves with the costs of church schools. Nor do they intend to espouse programs of state aid to church institutions which would undermine the separation of church and state.

Michigan citizens have voted decisively in favor of an anti-parochial amendment which will bar any state aid to parochial schools whether given directly or indirectly. It will also have the effect of striking down a law recently passed by a small majority of the legislature granting an initial \$22 million to parochial schools, with much more to come.

Nebraska citizens buried under an avalanche of votes a proposal which would have enabled the legislature to provide up to one-third of the budgets of the parochial schools of that state.

Glenn L. Archer, executive director of Americans United for Separation of Church and State, commented on the results: "The people do not favor government aid to churches or their schools. That has been demonstrated repeatedly in the past and it has now been demonstrated again.

"We hope the politicians will get the message and stop tampering with our constitutional protection against taxes for religion. The people do not want such taxes. They will continue to repudiate them and they will also repudiate those who try to impose them."

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ZONDERVAN



# Illinois Baptists authorize study church salary scale

ROCKFORD, Ill. (BP)—The Illinois Baptist State Association, in what is believed to be the first such action in the Southern Baptist Convention, authorized a committee to study church vocation salaries, and to report back with a suggested pay scale for ministers and other church workers in the state.

Proponents for the study were quick to point out, however, that each church, in keeping with Baptist emphasis on local autonomy, would decide what to do with the study results, which would not be binding.

The committee was asked to base their suggested salary scale on such factors as longevity, education, experience, size of church, extent of responsi-

bility, etc. The results would be distributed to all churches as information.

For the past year, an existing committee has been studying church salaries, but the convention voted to expand their assignment to include drafting a suggested salary scale.

In other actions, the convention adopted a 1971 budget of \$1,246,017, authorized a year's study of the association's Baptist Student Union program, and adopted resolutions on federal aid to church-owned schools, pornography, and reaffirming the Baptist Faith and Message Statement concerning the inspiration of the scriptures as adopted by the Southern Baptist Convention in 1925 and 1963.

The latter resolution was presented from the floor by James O. Mathenia, Peoria, Ill., rather than from the resolutions committee, and was adopted without discussion.

The resolution decried "social activists in the National Council of Churches and other denominations" in addition to reaffirming the Baptist Faith and Message statement that the Bible "has God for its author, salvation for its end, and truth without any mixture of error for its matter."

Another resolution commended President Richard M. Nixon for rejecting the findings of the President's Commission on Obscenity and Pornography, and opposed the publication and distribution of pornographic literature.

Convention messengers also commended state legislators who "took any stand against government aid to private and parochial schools" in Illinois.

Earlier this year, Southern Baptists in Illinois sponsored two "pilgrimages" to the state capitol to attend legislative hearings and voice opposition to bills that later were buried in committee by the General Assembly. Some state observers credited the Baptist opposition with killing the bills for this session of the legislature.

The association encouraged churches and individuals to join Public Education and Religious Liberty, a national organization with an Illinois chapter which is fighting public tax fund allocation to religious educational institutions.

Another resolution called attention to a survey conducted earlier this year by the Illinois Baptist and its editor, Robert J. Hastings, on the extent of press freedom and access to information in state and Southern Baptist organizations. The resolution called for widespread distribution of information and encouraged "openness" in all SBC and state Baptist conventions.

Elected president of the convention was Dale Clemens, pastor of Meadow Heights Church, Collinsville, Ill. He succeeds Charles L. Chaney, First Church, Palatine, who declined re-nomination for a second term.

The convention voted to study the total program of its ministry to college students, including the question of whether to sell the Baptist student center at Southern Illinois University, Carbondale, Ill. Last year, the convention voted to sell the student center at the University of Illinois, Champaign, and in September, the director of the student center at Carbondale recommended that his center be sold.

Next year, the convention will meet at Springfield, and will feature the dedication of the association's new office building there. Last year, the association voted to move its headquarters from Carbondale to Springfield.

## Still a bargain!

For the second time in 14 years, your Baptist paper finds it necessary to increase its subscription rates. This comes as a result of spiralling costs.

Paper stock has gone up!

Postage costs have gone up!

Printing costs have gone up!

The only other alternative would have been to cut the size of the paper, perhaps dropping to 16 pages per week. The Operating Committee was unanimous in the opinion that the size of the paper should be kept at a minimum of 24 pages, as the paper continues its vital ministry of informing and inspiring Baptists of Arkansas.

The new rates, effective Jan. 1, 1971, will be:

Church budget, 18 cents per subscriber per month, or \$2.16 per year, still less than 5 cents per copy!

Club rate, \$2.52 per subscriber per year.

Individual subscriptions, \$3 per year or \$8 for three years.

For mailing to foreign countries, \$5 per year.

## Arkansas Baptist Newsmagazine

525 West Capitol Ave.  
Little Rock, Arkansas 72201



For the second time in history, a conscientious objector has received the nation's highest honor. The family of the late Cpl. Thomas W. Bennett of Morgantown, West Virginia, received this Medal of Honor from President Nixon. The Army medic was one of 21 servicemen, all killed in Vietnam, posthumously honored. Cpl. Bennett, a Baptist, was killed in early February, 1969. He had arrived in South Vietnam a month before. The citation said the medic exposed himself to enemy fire without regard for his own life in ministering to wounded comrades. . . . In a letter written shortly before his death, Cpl. Bennett said: "I believe in America. I believe that our process of government can respond to people's needs if each will assume his own responsibility. . . . I will continue to serve within the limits of my personal conscience until I feel there is no longer any hope." (Liberty, September/October, 1970)

In the executive suites and board rooms of 50 of the nation's largest corporations, there are 3,182 senior officers and directors. Only three of them are black men. The 50 corporations are the pillars of American capitalism. They include the 23 largest industrial corporations, the 6 largest commercial banks, the 6 largest life insurance companies, the 5 largest retailing companies, the 6 largest transportation companies, and the 4 largest utilities. Answers to the survey indicated that there were no blacks among the 2,522 executives, and only three blacks among the 660 others named as directors. While the number of women in these categories was not tabulated, a casual perusal of the listings indicates that their representation is also minuscule. (By John Egerton, Race Relations Reporter, October 1, 1970)

### Positive assurance

Though Satan hurls  
the dart of fear,  
I must press my ear  
to the heart of God,  
listening constantly . . .  
keeping count . . .  
Of each comforting beat  
throbbing with love,  
assuring me of life . . .  
eternal!

—Nancy Hall Dutton

## State conventions

(From page 24)

and still be able to count the gifts as Cooperative Program contributions rather than designated gifts.

In another controversy involving policies at Baptist schools, Tennessee Baptists requested Carson-Newman College in Jefferson City, Tenn., to rescind their policy permitting dancing on the campus. The censure of Carson-Newman came as a substitute for a compromise submitted by the Executive Board, suggesting that a committee study the "social needs" at Carson-Newman and report back next year.

Meanwhile, the Florida Baptist Convention completely reversed its last year's disapproval of Stetson University, overwhelmingly adopting a committee recommendation that it continue its current relationship with Stetson. Last year, the convention defeated by only five votes a motion to cut Stetson's \$300,000 allocation from the budget.

In Texas, messengers to the state convention calmly voted to release Baylor University College of Dentistry in Dallas to its own board of trustees, primarily because of the expense in operating the school and convention restrictions against government aid. The Texas convention also asked a committee to look into ways to help the University of Corpus Christi return \$500,000 it borrowed from the Small Business Administration to help rebuild after Hurricane Celia.

Two state conventions voted to divest themselves of hospitals. In Arizona, a year-long controversy apparently was ended with a vote to "release" ownership of three hospitals to their boards of trustees, provided the boards pay the convention \$500,000 in "settlement" of legal and court actions to decide ownership of the hospitals.

And in Louisiana, for the second straight year, the messengers voted to release one of its hospitals—Baptist Hospital in Alexandria—so that the hospital could accept federal aid.

Only one state—California—adopted specific policies regarding federal aid to its institutions. Adopting a committee study on the policy, the convention ruled out government grants and low-interest loans, but approved "long-term government loans at a going interest rate" and grants and loans to individual students.

Several state conventions strongly opposed the "tuition voucher" concept on the public and parochial elementary school level. Missouri, Illinois, Michigan, Louisiana, Texas and Colorado Baptists adopted resolutions opposing aid to parochial schools in their states.

The neighboring states of Virginia and North Carolina adopted resolutions giving opposite views regarding prayer in public schools, and so-called "prayer

amendments" to the constitution. Most Southern Baptist state conventions have repeatedly opposed such amendments, as Virginia Baptists did this year; but North Carolina barely adopted a resolution criticizing the U. S. Supreme Court for its ruling against prayer in public schools.

A half-dozen or more conventions adopted resolutions critical of President Richard M. Nixon for appointing a personal representative to the Vatican, but District of Columbia Baptists tabled such a resolution after one messenger said it was poorly worded and contradicted itself.

Almost a dozen conventions, however, told the President they appreciated his stand in rejecting the report of the President's Commission on Obscenity and Pornography. Arkansas Baptists called the report "irresponsible, misleading and in tragic error."

In four different states, concern was expressed over strained relationships between pastors and churches, how to get pastor-less churches and church-less pastors together, and the problems of inadequate salaries for church staff people.

Both Georgia and South Carolina Baptists voted to create an office in the state convention headquarters to provide information for churches seeking pastors, and pastors seeking churches. Both stressed the office would have no power or authority; but only would provide information.

Virginia Baptists asked their General Board to study the problem of "pastorates forcibly terminated" and report with recommendations next year; and Illinois Baptists asked a committee to suggest a pay scale for ministers and other church workers—carefully pointing out that the pay scale would not be binding on any church.

Two state conventions—Texas and North Carolina—discussed the possibility of holding a joint session with Negro Baptists in the state. Texas definitely voted to hold such a joint convention and North Carolina asked its General Board to take later action on a similar proposal.

A few conventions featured speakers who called for an end to "racism in our land," and Michigan, Texas and Virginia Baptists adopted strongly-worded statements on race relations; District of Columbia Baptists took in four new black churches; and, for the first time, a Negro Baptist woman presided over the sessions of Northwest Baptist Convention which elected her vice president last year.

Generally, the state conventions were quiet, harmonious, and void of controversy. Some observed it was a welcome change from previous sessions.

# Old patterns for buildings

By THELMA C. CARTER

More and more new buildings are being patterned after the strange shapes and forms of creatures found in the natural world. All around, we see the dome-shaped, con-shaped, circular buildings of steel and concrete rising like giant tortoise shells and conch shells.

At first glance, these buildings look like giant creatures washed upon land from the seas.

Some of these structures are called by names of sea creatures. On one of the warm islands of the Caribbean, among the beautiful parrots, parakeets, and other natural wonders, is a building called the Conch Building.

Some of the dome-shaped buildings are built close to the ground with their bleached, curved roofs sloping to the earth.

# Long-lasting scrapbook

By GRACE V. SCHILLINGER

Maybe a group in your neighborhood would like to work together to make some scrapbooks for the children's ward at the hospital. They also are nice for Christmas or birthday gifts for your younger brothers and sisters. Another idea would be to give them to a nursery.

You will need some fairly large pieces of heavy materials, such as denim, Indianhead cotton, sailcloth, or chambray. Some can be plain colors, some printed. Each page may be a different color. The backs of the legs of old jeans or cotton slacks can be used if you don't have new material.

Cut ten pages to whatever size you choose. Use pinking shears, which will furnish the edges so that they won't ravel. Sew the pages together on one long side.

Use the Sewing machine with a long stitch. Make the seam about three-fourths inch from the back edge.

If the child you're making this book for is under three years old, select and cut out colored pictures of objects he knows and sees often—dogs, cats, houses, cars, trucks, trees, Mother, Daddy. Cut out the particular object in each picture so that the child learns to know it by its shape. Paste the pictures in the book, one on each page.

This book can be used over and over for new pictures. Merely soak the entire book in a solution of warm water and laundry detergent and peel off the old pictures. Dry the book, iron the pages, and begin all over again.

(Sunday School Board Syndicate, all rights reserved)

Elevators go to underground rooms.

The curved roofs of the buildings not only reflect the direct rays of the sun. They also shed rain and allow cool breezes under the roofs in much the same manner the dome-shaped coverings of the tortoises, turtle, and conch protect these creatures.

Man has borrowed nature's patterns for his own use since the beginning of time. The Bible reminds us that God has given us this way of learning: "Speak to the earth, and it shall teach thee" (Job 12:8).

Many ancient buildings remaining today were built with dome-shaped roofs and with cone-shaped turrets and buttresses. Kings and rich noblemen vied with each other in building beautiful palaces, homes, and public buildings. Many of these beautiful buildings housed their gardens and baths under dome-shaped roofs and arched doorways.

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## Are you ready?

If your heart is filled with thinking

Of gifts that you may get,  
You aren't really ready  
For Christmas—not just yet.

If your heart is filled with thinking

How much your friends love you,  
You aren't really ready,  
And that will never do.

For Christmas is remembering  
The love you feel for all,  
And it is giving out that love  
According to Christ's call.

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## The bookshelf

**For Christ and Country**, by Lambert C. Mims, Revell, 1969, \$3.50

Author Mims, a Southern Baptist layman, has the distinction of being the youngest man ever elected mayor of Mobile, Ala. Here he tells his story, as a political novice who believed that people can tell whether you are sincere or a phony. He shares the convictions by which he lives.

**O Church Awake**, by Robert A. Simmons, Christopher, 1969, \$3.95

This is an appeal for church leaders "to wake up" their members "and reveal to them, in God's Spirit, what the Christian Church is, its purpose and mission—to charge their membership with being woefully non-committal to the task of the church."

**The Office of Apostle in the Early Church**, by Walter Schmithals, translated by John Ed Steely, Abingdon, 1969, \$6.50

Dr. Schmithals begins by investigating the nature of the apostolic office according to Paul. He concludes that the primitive Christian concept of the apostle was an appropriation of the missionary office of Jewish or Jewish-Christian Gnosticism. In conclusion, he discusses how such an apostolate became limited to the twelve apostles and Paul. (Dr. Steely, a native Arkansan, is a member of the faculty of Southeastern Baptist Seminary, Wake Forrest, N. C.)

**Sam Houston with the Cherokees, 1829-1833**, by Jack Gregory and Renard Strickland, University of Texas Press, 1967, \$6

Proof of Houston's marriage to the Cherokee Diana Rogers is offered. The rumors and speculation over Houston's Indian wives and children are examined. The popular tale that during these years Houston "lay in the gutter of life" is refuted. This study includes a complete chronology of Houston's activities with the Cherokees.

**Atomic Diplomacy: Hiroshima and Potsdam**, by Gar Alperovitz, Simon and Schuster, \$7.50

In this detailed, authoritative and highly controversial account of the American decision to use the atomic bomb on Japan, the author questions the assumption that the dropping of the bomb was a military necessity. The available evidence suggests, he says, that the use of the bomb was intimately involved in an attempt to strengthen America's negotiating position vis a vis the Soviet Union.

# FOREIGN MISSIONS RUMOR #32

"with so much  
to do here, we can't  
send missionaries  
overseas"



### FACT:

I guess we hear this one most of all. About *our* problems here at home: student unrest, urban blight. Less interest in religion, sagging church attendance.

All this adds up (to some) to the conclusion that we shouldn't send missionaries anymore.

That we simply just don't have the heart, people, or money.

All of which causes us to say that some are missing the point behind world missions. It's not icing-on-the-cake. Something we do during "good" times. A sunshine ministry.

Missions is basic to the nature of the church. In fact, it's really what church is all about: to tell people about Christ. That's why we have church and why we have world missions.

To be personal, if there had *never* been any "foreign" missions *you* wouldn't have heard about Christ.

missions  
world a  
christian  
imperative



foreign mission board / sbc / richmond

International

December 6, 1970

Isaiah 1: 16-17;  
Matthew 5: 21-44;  
I John 3: 11-18, 23-24

## Concern for others

BY VESTER E. WOLBER, TH.D.  
Religion Department, Ouachita University

When asked to spell out God's most definitive commandment, Jesus set out two such obligations—love God with your whole being, and love the people that you know as though they were a part of your being. This lesson concentrates on that second obligation—to show loving concern for other people.

As the human population grows and forces people to live closer to one another physically, it becomes imperative that we acquaint ourselves with the problems and needs of our neighbor, develop concern for him as a person, and find sensible means to help him in his quest for the good life. Genuine love might be thought of as that acquaintance with another and concern for him which gives rise to sensible efforts to help him.

### Background passages (Isa. 1: 16-17; Matt. 5: 21-44)

1. In his opening message to Israel, the prophet Isaiah challenged them (1) to clean up their lives morally, (2) set out on a program of containing negative evil while promoting positive good, and (3) equated that positive good as a program of justice and mercy. Isaiah tried to establish in Judah a program of social concern.

2. In his Sermon on the Mount, Jesus stressed that one must restrain his violent emotions and calm the angry thoughts which give rise to violent acts (21); contain his lustful drives lest he look upon a woman (or vice versa) as a sex toy (27-30); and (3) that he must not retaliate in kind to the wrongdoer, but must love those who mistreat him. In his teaching on love, and especially by his exemplification of all that he taught about love, Jesus set in operation the only force that has ever been able to purge society of its evil and establish in it the way of peace and joy.

### Love, the primary law (I John 3: 11)

1. The first law for Christians is to love one another. He may have had refer-

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ence to Jesus' condensation of the decalogue as set out above; but it seems more likely that he had in mind what he had recorded in the Fourth Gospel from the lips of Jesus: "A new commandment I give to you, that you also love one another. By this all men will know that you are my disciples, if you have love one for another" (John 13: 34-35. See also I John).

2. Hatred is a normal emotion in an abnormal society. For that reason, John says, we are not to be surprised at the unreasonable hatred of the unredeemed world. Cain hated and killed his brother whose righteous life condemned his wickedness.

It has been pointed out that the opposite of love is indifference. John pretty well equated lack of love as hatred; and hatred is evidence of death, whereas love is evidence of life.

3. Love is defined by example. Love is that quality in Jesus which prompted him to lay down his life for us; it is that quality which sometimes makes us willing to lay down our lives for the brethren.

4. Love leads one to share with the needy. Modern society affords many opportunities for showing loving concern for people who could use a bit of help. By sharing our love and our goods we show that we care. When thus we express love we show that our love is not academic but genuine.

5. John said, finally, that we are commanded to believe on Christ and love one another. Those who keep this commandment, i.e., those who trust Christ and love the brethren, abide in Christ, and he abides in them. Another way of putting it is to say that the Spirit abides in us and we are conscious of his presence. Paul said that the Spirit bears witness with our spirit that we are children of God (Rom. 8: 16).

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ZONDERVAN



## In personal beliefs

By C. W. BROCKWELL, JR  
Minister of Education  
Calvary Church, NLR

A 14-year-old boy tucked an article of clothing under his shirt and headed for the front door of a large department store. Fortunately, for him, he was caught and confronted with what he had done. When asked why he stole the article, he replied: "I had never done it before and just wanted to see if I could get away with it." Some of his friends had stolen and he wanted to be like them. With friends like these, who needs enemies? If your associates get you into trouble, beware!

Can you imagine this happening in church? Would one church member lead another to doubt his faith, deny his Lord, or dismiss his vision? It did in Colosse and it may happen in your church.

### The stars or The Bright and Morning Star

The sign of the zodiac is fast challenging the sign of the cross. Many consult the astrologer's word for the day instead of the biblical revelation of God's word. Now subtle this substitution arises! Beginning with the weather projection and the sports prediction, we eagerly seek out the astrologer's premonition. And therein is our fallacy. We not only consider ourselves buffeted by the weather, but soon succumb to massive psychology. In other words, we get spoiled. We want instant religion to go with our instant breakfast so we can be on our way.

Watch out, Paul warns. You do not need these pious pretenders to dictate your life. "You need nothing but Christ to overcome any power in the universe; for in him is nothing less than the fullness of God; and he is the head of every power and authority, for he created them" (Barclay).

### The sign or the person beyond the sign

Some Israelites were satisfied just to be circumcised. Once the ritual was performed, they did not worry about weather they were good men, or bad men. Some people are likewise satisfied just to be baptized. They seldom even think about what it means.

Look into it, Paul cautions. Consider what baptism really teaches.

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1. It teaches dependence on Christ. Without his sacrifice, baptism would be a meaningless ritual. It would point to nothing and be a futile exercise. But because Christ immersed himself in the will of God even unto death, we are immersed in water to announce our total dependence upon him.

2. It teaches faith in God. By faith we submit to baptism. We believe God has done something in our life and we seek a way to announce it. Baptism translates that inward faith into outward testimony and thereby strengthens the initial faith. In baptism we exercise the faith we have in God by declaring that we personally believe Jesus Christ was raised from the dead. Then we just keep on living like he did.

3. It teaches the power of Christ. In baptism, we admit our failure and Christ's success. We cannot overcome sin so we turn to Christ and he simply forgives us of our sin. Just like that! But how can he? Paul said it is because Christ erased all the charges against us with his own blood on the cross. The nails that held Jesus on the cross also held our sins for he took them upon himself for us. That is how Jesus can cancel them all. We paid for them all. What power!

He furthermore made a fool out of the evil forces that controlled man. Satan is now his captive and will one day be banished into the lake of fire, never to be seen again.

### The world or the world to come

The test always follows the experience. Remember the story of Jesus' baptism? God assured him of his love and approval but Jesus still went into the wilderness to be tested. If, said Paul, your baptism really does testify that you have risen to a new life in Christ, then your life will prove it.

Life and Work

December 6, 1970

Colossians 2: 8-15; 3: 1-4

How few realize this. Our life shows so little of the difference Christ makes. We still "fly off the handle" at our brother. We still break the law when no policeman is looking. We still act defensively about people of another race. We still turn out poor work for our employer. If our life is tuned to God, it cannot tune out our fellowman. People ought to see Christ written all over our actions.

The important thing about a Christian is that he measures everything today by how it will affect eternity. He does that which will please Christ should he return and catch him in the very act.

This life is only a dress rehearsal for the big event in heaven. Our worship of God is both limited and inhibited now. Then it will be complete for we shall be complete. Christ will have made us into his likeness.

How far along are you? According to your beliefs, so shall you be.

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### Attendance Report

November 22, 1970

Church	Sunday School	Training Union	Ch. Adns.
Banner, Mt. Zion	25		
Berryville			
First	135	40	1
Rock Springs	94	74	
Blytheville, Calvary	191	78	
Booneville, First	279	219	
Camden, First	426	97	
Charleston, North Side	78	44	2
Cherokee Village Mission	88	29	
Crossett			
First	519	105	1
Mt. Olive	273	151	
Dumas, First	233	46	
El Dorado			
Caledonia	41	20	
Ebenezer	170	68	
Liberty	48	41	
Farmington, First	104	47	
Forrest City, First	487	160	5
Ft. Smith			
Enterprise	46	37	1
First	1,171	310	1
Haven Heights	243	130	1
Gentry, First	189	100	7
Glenwood, First	138	70	2
Greenwood, First	278	100	
Hampton, First	125	35	2
Harrison, Eagle Heights	214	59	
Helena, First	227	90	1
Hot Springs, Lakeshore Heights	149	65	5
Jacksonville			
Bayou Meto	138	83	1
First	384	80	2
Marshall Road	344	130	
Jonesboro			
Central	499	164	4
Nettleton	306	133	1
Lake Hamilton	123	45	
Little Rock			
Crystal Hill	127	59	
Geyer Springs	694	295	1
Life Line	653	234	11
Luxora, First	76	22	
Magnolia, Central	629	315	2
Monticello, Second	204	64	
North Little Rock			
Baring Cross	557	167	2
Forty-seventh St.	188	62	
Gravel Ridge	160	83	
Highway	161	76	
Levy	954	137	2
Park Hill	798		11
Sixteenth St.	50	36	1
Sylvan Hills	244	73	
Paragould, East Side	284	114	
Paris, First	327	91	2
Pine Bluff			
Centennial	221	87	5
East Side	187	67	
First	735	134	
Green Meadows	54	35	
Springdale			
Berry St.	114	48	
Elmdale	388	125	2
Mission	32		
First	525	268	6
Van Buren, First	409	186	1
Jesse Turner Mission	24		
Chapel	52		
Vandervoort, First	64	16	
Walnut Ridge, First	292	96	
Chapel	25	18	
Warren			
Immanuel	258	91	
Westside	95	51	
West Memphis			
Calvary	237	101	4
Second	64	68	3

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# Southern Baptist datelines

## Peace, harmony reign at state conventions; contrast with SBC

A spirit of peace, harmony, and an unusual lack of controversy characterized the general tone of the 30 Baptist state conventions meeting for annual session during a four-week period in late October and November.

Over and over, editors of Baptist state papers and Baptist Press correspondents described their convention meetings as "one of the best conventions ever—there was no controversy," as they filed news reports through Baptist Press.

Some contrasted the harmonious, peaceful spirit of most state conventions with the way numerous state Baptist paper editors characterized the spirit of the Southern Baptist Convention meeting last June in Denver, which some describe as "bitter, hostile, vitriolic, and unforgiving."

Whether the spirit of the state conventions, however, is an indication that the denomination has turned the corner on doctrinal polarization and differences is too early to tell. Much will depend on what happens at the national convention in St. Louis, next June.

In contrast to previous years when federal aid to education has been a dominant theme in the state meetings, the conventions this year were surprisingly void of controversial issues, with a few exceptions.

The issue which seemed to crop up most frequently seemed to be the question of "alien immersion," the financial crunch some states are feeling, resolutions on pornography, drug abuse and alcohol, the traditional Baptist concern for separation of church and state, and support, or lack of it, for Baptist colleges and hospitals.

In four states, the controversial question of whether to seat messengers from churches which practice "alien immersion" or "open communion" came up, but was resolved only in California, and not clearly resolved there.

California Baptists rejected two constitutional amendments submitted last year which would have stricken current limitations against seating convention messengers from churches that practice alien immersion and open communion.

The convention left the matter unresolved, however, when it adopted a report of a committee to define these two terms, but questioned what the committee meant when it said alien immersion is "baptism administered by any church other than

churches of like faith and order." It rejected a proposal for a committee to define the phrase "churches of like faith and order."

In sessions described as "remarkably harmonious," the Arkansas Convention, plagued in recent years by a controversy stirred when four churches were ousted because of their doctrinal practices, continued its committee study of resolving the doctrinal differences, and adopted the 1963 Southern Baptist Convention's "Statement of Baptist Faith and Message" as a doctrinal basis for its study.

In South Carolina, two constitutional amendments were introduced for vote and discussion next year which would seek to prohibit churches that accept members baptized by some other means than immersion from being represented at the state convention. The motion was obviously aimed at First Church, Greenwood, D. C., which only one month earlier was narrowly ousted by the Abbeville Association because of its alien immersion policies.

And in Alabama, where there is no known Southern Baptist church that practices alien immersion, a committee was asked to study the issue and report later.

About a dozen conventions took actions indicating that they were feeling the financial crunch that comes with big yearly budget increases without equal increases in giving. Eight conventions increased their budgets only slightly. Two approved budget decreases, and two adopted the same budgets they had last year in order to catch up.

The New Mexico convention did not adopt a budget, but asked its State Mission Board to draft a budget in January after the convention approved what some called a "drastic reorganization" that includes elimination of about half-dozen staff members.

In making the reorganization recommendation, a study committee pointed out that during the past 10 years the convention's budgets have exceeded income by \$458,634, and that so far during 1970, the New Mexico convention is about \$30,000 short of its budget.

Two conventions—Kansas and District of Columbia—approved budget decreases. Kansas is in the midst of a campaign to solve the financial insolvency of its Church Loan Association, and there was a spirit of optimism despite the \$12,000 budget cut which is rather complicated, and some consider an increase rather than decrease. The \$71,000 decrease in the District of Columbia budget was

By JIM NEWTON  
For the Baptist Press

prompted when the convention fell about \$91,000 short of its 1970 goal.

Tennessee and Virginia Baptists voted to keep their total budgets for 1971 at the same level as 1970 budgets, and Maryland Baptists increased their budget by \$22,000 even though they anticipated deficit financing in 1971. Michigan also raised its goal by about \$70,000, although the churches are giving about \$35,000 less than the budget this year, mostly because of the auto strikes there.

Despite the financial crunch, there was apparently no spirit of pessimism in the conventions, but rather a realistic tightening of belts, many of the state correspondents indicated.

Two state conventions, Louisiana and Mississippi, increased slightly the percentage of their budgets going to Southern Baptist Convention world mission causes, and Virginia Baptists defeated by a slim, seven-vote margin a committee recommendation to cut two per cent from the portion they previously had been allocating to SBC world mission causes. The narrow Virginia vote kept the allocation at 38 per cent to SBC causes.

Virginia Baptists also adopted a compromise motion instead of an effort to eliminate the budget's \$247,500 allocation to the University of Richmond because of the Baptist school's policy allowing drinking on campus. The compromise will allow churches that do not like the university's policy to stipulate that their funds will not go to the school.

(Continued on page 18)

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