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December 24, 1970

Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

December 24, 1970

Happiness in 1971

The universal good wish of "Happy new year:" extended at this season is a bit elliptical. For what is really meant is, "May you be happy across the new year just beginning!" Happiness is not so much a matter of time and place as a state of mind and emotions.

Schopenhauer, who had a knack for "bringing old truths to remembrance," comments in his essay on "Personality, or What a Man Is":

"What a man is, and so what he has in his own person, is always the chief thing to consider; for his individuality accompanies him always and everywhere, and gives its color to all his experiences. In every kind of enjoyment, for instance, the pleasure depends principally upon the man himself. Every one admits this in regard to physical, and how much truer it is of intellectual, pleasure.

"When we use that English expression, 'to enjoy one's self,' we are employing a very striking and appropriate phrase; for observe—one says, not 'he enjoys Paris,' but 'he enjoys himself in Paris.' To a man possessed of an ill-conditioned individuality, all pleasure is like delicate wine in a mouth made bitter with gall. Therefore, in the blessings as well as in the ills of life, less depends upon what befalls us than upon the way in which it is met, that is, upon the kind and degree of our general susceptibility. What a man is and has in himself,—in a word personality, with all it entails, is the only immediate and direct factor in his happiness and welfare. All else is mediate and indirect, and its influence can be neutralized and frustrated; but the influence of personality never."

There are a lot of people inclined to be unhappy. Give somebody like this a beautiful diamond and soon that one will be grumbling inside: "Why couldn't it have been bigger?" Or, "Why did it have to be in this mounting?"

Many a husband married to an adorable helpmeet a lot closer to being perfect than he is misses a lot of marital bliss because he overlooks his own shortcomings and picks out and magnifies his wife's foibles.

So, as we face a new year, unless a lot of us have had real changes of heart, we will be no happier in 1971 than we were in 1970, 1969, and on and on as far back as we have been.

In religion, this all-important change of the

personality for better is called conversion. Paul is a shining example. After his conversion he had perennial happiness. "For me to live is Christ," he said, and, "I have learned to be content, whatever the circumstances may be. I know now how to live when things are difficult and I know how to live when things are prosperous" (Phil. 4:11-12, Phillips). In this context, "Happy new year!"

Erwin L. McDonald

IN THIS ISSUE:

RALPH DOUGLAS, business manager for the ABSC Executive Committee for the past 14 months, retires after 16 years at the Baptist Building. His story, featured on this week's cover, is found on pages 6 and 7.

* * *

THE CHRISTIAN Life Commission is urged to play a prophetic role in the SBC. A Baptist Press release on page 13 reports how Secretary Foy Valentine sees the role of the Commission.

* * *

THE ANNUAL index, listing people and events in the news this year, begins on page 14.

* * *

SUNDAY SCHOOL lessons for Dec. 27 and for Jan. 3 are included in this issue. They begin on page 19.

Arkansas Baptist newsmagazine

December 24, 1970
Volume 69, Number 51

Editor, ERWIN L. McDONALD, Litt. D.
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Opinions expressed in editorials and signed articles are those of the writer. Member of Southern Baptist Press Association, Associated Church Press, Evangelical Press Association.

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

Retiring editor heads Florida State Convention

Baptists of Florida have recently bestowed their highest elective office upon W. G. Stracener, who retires at the end of this month as editor of *Florida Baptist Witness*.

This comes as deserved recognition for Dr. Stracener, who for the past 22 years has edited the Florida Baptist paper with distinction and who before that was a successful and honored pastor in Florida.

Commented Dr. Stracener, upon his election to the presidency of the Florida Baptist State Convention at the convention's recent annual meeting:

"I am humbled by your confidence and well nigh overcome with gratitude by your bestowal upon me of the highest office you can give, and especially since it comes upon the verge of my retirement, when I had thought I was about to conclude my official service to our beloved Convention. . . . I pledge the best within me to helping Florida Baptists in every way I can with the basic business to which God has called us—the exciting, challenging business of "Reaching People" for Christ.

Christians witnessing

One thing that has sometimes proved puzzling to non-Christians has been the intense rivalry among the various churches and denominations as representatives of the different denominations have tried to give their witness. Denominationalism has sometimes been so flaunted as to give lost people the impression that something more is required for becoming a Christian than repenting of sin and accepting Christ as Savior. "You must also join *my* church and accept *my* [or our] views of the Scriptures," has sometimes been a part of the witness, whether so stated or merely implied.

With all that the New Testament has to say about believers in Christ being members of the family of God—brothers and sisters in Christ—the unbrotherly attitudes professing Christians have sometimes exhibited toward those of other denominations or churches has been an obstacle in winning the lost to Christ's fold.

For this and other reasons, a newly planned interdenominational evangelistic thrust scheduled for our continent of North America for the year

of 1973 is most encouraging. Called "Key '73," the movement includes leaders from 30 denominations, including Southern Baptists. More important is the aim of Key '73: "To confront every person in North America more fully and more forcefully with the gospel of Jesus Christ." (A related news item is carried elsewhere in this issue.)

'30' for 1970

As we come to this, the last issue of the *Arkansas Baptist Newsmagazine* for the year of 1970, let me as editor express deep appreciation to Baptists of Arkansas, and to God, for the privilege of helping to produce and distribute these 50 issues of the paper. The year's production has totaled 1,200 pages, about the same number of photographs, and approximately 360,000 words of reading materials of great variety.

The week-to-week objective is to keep the readers informed on what Baptists and others are doing to win people to Christ and to help Christians to grow more like Christ in character and ministry. Since we Baptists accept the Bible as God's divine revelation, the *Newsmagazine*, the official organ of the Arkansas Baptist State Convention, attempts consistently to encourage the prayerful and regular study of the Scriptures by every one.

A special feature in this last issue of the year is the end-of-the-year index. Whether or not one has filed the paper throughout the year, this is an issue that should be kept for future reference.

Let me again urge the readers to consider the advisability of preserving the paper throughout the coming year with a view to having it bound in permanent form for future use. The cost of binding a year's total issue is just a few dollars.

The growing number of Arkansas churches putting the paper in their budgets to go to all members is encouraging. Now, with the new three-year program of the Convention to increase Cooperative Program giving and provide more substantial support for our two colleges—Ouachita University and Southern Baptist College—it is more essential than ever that Baptists of the state take and read their Baptist state paper.

Sound off, Reverend

In the center of every highway on which two-way traffic is conducted is a white center line. This center line divides traffic coming and going.



DR. ASHCRAFT

Weather, wear, and general deterioration cause this white line to fade. This makes necessary frequent and regularly scheduled repainting. In the realm of morals there is a clear center line designating right and wrong. Often this line becomes faded in the thinking of the masses and must be restenciled. When the white line on the highway becomes obscure, the rate of accidents increases and fatalities occur. So it is in the realm of morals and human

behaviour. The demarcation line must be visible, legible and noticeable. Who is to do this?

Doctors insist on the right of diagnosis, and prescribing of treatment of those physically ill. There are some other functions in life which are best left to the men of the legal profession. Policemen have a very definitely defined sphere of action. Scientists are not often questioned when they operate in the field of their special training and experience.

But who is supreme in moral and spiritual matters? The man of God, who else? It is hardly the business of the legislature, President, Supreme Court, welfare department or the press. Right and

wrong, moral codes, scales of value, principles of human behaviour, and conscience remain the function of the clergy re-enforced by the church.

These men possess the high calling of God. They are adept in the matters of divine revelation. They are personally and directly accountable to God. They are the sovereign agents of the Holy Spirit. They are the spiritual leaders of the churches. They are the undershepherds of God. They are the overseers of God's investment on earth. They are closest to God, with no human intermediary. God tells them things he does not always tell others. He tells them to tell others. He lays on them the duty to keep the lines clear, visible, legible and noticeable.

Preachers should stay out of politics, keep their mouths shut on economic matters, refrain from judgment on public figures, stay away from the city council meetings, and agree with the establishment. Who said so? The authority and responsibility of the high calling of God in Christ has been around a long time and appears to be God's pleasure in handling the delicate thing of morals. This line cuts through every facet of human life. There is no realm, sphere, field or area in which morals are not involved. Sound off, Reverend, the world really needs to know right from wrong. You can find no higher endorsement than God.

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

The people speak

Missionary housing

I am writing for the Quitman Church. We have had a Missionary Couple, from Costa Rica, home on furlough living in our church parsonage. Since the pastor does not live on the field, the house is being offered to any couple coming home on furlough after June 1, 1971, rent free.

We thought the families of missionaries or friends might see the announcement in *Arkansas Baptist Newsmagazine*, and pass the word along to missionaries of their acquaintance.

The Doyles have been such an inspiration to all of us individually and to our church in particular that we would like to have the fellowship of other such couples, or families. They will be going back to Costa Rica in March.

The house will be furnished, and the

only exence involved would be the utilities.

For further information please contact me.—L. E. Barrett, Pastor, Quitman Baptist Church, Rt. #1, Rose Bud, Ark. 72137

Thanks to Dr. South

The sermon—"Where are you, Andrew?" by Dr. Rheubin L. South, published in the Dec. 3 issue of the *Arkansas Baptist Newsmagazine*—is one of the best I have read in this decade.

Dr. South stripped the issue of all the frills and got right down to the meat of the subject, revealing that which truly holds the bones together. May God continue to bless the proclamation of truth in such a forthright manner as he has done through this minister of his. Thank you, Dr. Smith, for an inspiring and revealing message from God's

holy Word about God's forgotten man.—J. W. Whitley, Pastor, Centennial Church, Pine Bluff





BUILDING COMMITTEE members were (Left to right) James House, James Loane, Jerry Holcomb, J. E. Neal Jr., Pastor Don Ferguson, Earl Bruce (Chairman), and John Rimmer.

No paper next week

As is the custom of the *Arkansas Baptist Newsmagazine*, there will be no paper next week.

Included in this issue are the Sunday School lessons for Dec. 27 and Jan. 3.

Our next issue will be dated Jan. 7.

Revivals

Mulberry, First, Nov. 22-29; Billy Walker, evangelist, "Red" Johnson, singer; six professions of faith. Wendell Morse is pastor.

Lake Hamilton, Nov. 29-Dec. 6; Jack Parchman, evangelist, Lonnie Lynch, music director; four for baptism, one by letter, rededications. Darrell Stone is pastor.

First, Luxora, Nov. 30-Dec. 6; Ben J. Rowell, evangelist, Carroll Evans, music director; two professions of faith and three rededications. Bill Ward is pastor.

Northvale, Harrison, Nov. 29-Dec. 6; Pastor Charles R. Stanford, evangelist; three professions of faith, three by letter, 24 rededications.

Missionary notes

Miss Ruth Vanderburg, Southern Baptist missionary who has completed leave in the States, returned Dec. 3 to Indonesia (address: Box 1, Kediri, Indonesia). A native of Little Rock, Miss Vanderburg was appointed by the Foreign Mission Board in 1956.

West Memphis dedicates building

Second Church, West Memphis, dedicated its \$91,000 church plant and grounds recently. The church was formerly located on South Eleventh Street and is now at 975 East Barton.

Russell Clearman, pastor of Gaines Street Church, Little Rock, preached the

dedicatory sermon. Other ministers, of Tri-County Association, participated.

Don Ferguson, who has served as pastor of Second Church for the past thirteen months, reports that in the last 10 weeks the church has received 29 new members, 14 by baptism.

One man's family

Former Arkansas Baptists use hospitality for witnessing

Former Arkansans Ralph and Nancy Mashburn, now living in St. Paul, Minn., found an interesting way during the Christmas season to get better acquainted with their neighbors and to witness for Christ.

Recently moved to 1396 West Belmont Lane, in St. Paul, where Mr. Mashburn is with the U. S. Soil Conservation Service as a civil engineer, the Mashburns got out a letter to the families in their community.

In behalf of their family, which includes Drew, 11; David, 10; and Mary Lillian, 7, the Mashburns wrote:

"You may be among those who welcomed us and helped to make our first

summer and fall in Roseville very enjoyable.

"We believe that Christmas is the time of year to give special honor to our Lord and Savior, Jesus Christ; a season of "goodwill toward men"; a time when race, religion and denominational lines can be crossed and the whole world acknowledge His birth as a great event in history. It seems that each passing year increases the need the world has for the message of Christ."

The letter invited the neighbors to come to the Mashburn home on the night of Dec. 14 "for a time to get acquainted and to discuss the reality of Jesus in today's world." It stated that



CONCERN
COOPERATIVE
PROGRAM '70

"the setting will be informal (come as you are) and conversation will be comfortably made around the coffee table as we share with you the reason Christmas has such a special meaning to us."

The note concluded: "Please feel welcome to come no matter what your beliefs or feelings are. We are looking forward to meeting and talking with each of you."

Mr. Mashburn is a foster son of Mr. and Mrs. Charles E. Holt, of Caney Creek Church, Caroline Association, here in Arkansas. He and his family are members of the Roseville Church, St. Paul, the only Southern Baptist church in that area.—ELM

Ralph Douglas retires after 16 years in Baptist Building

By THE EDITOR

The official retirement as of Dec. 31 of Ralph Lee Douglas from the staff of the Executive Board of the Arkansas Baptist State Convention will ring down the curtain on one of the most interesting chapters of Arkansas Baptist history.

Dr. Douglas came to the Executive Board staff in 1954, from a highly successful pastorate at First Church, Helena. As associate executive secretary of the board, he served for 15 years, in the administrations of two executive secretaries—Ben L. Bridges and S. A. Witlow—as director of stewardship and promotion. For the past 14 months, in the administration of Executive Secretary Charles H. Ashcraft, he has served as business manager on the Executive Board staff.

As a member of a special stewardship committee, Dr. Douglas worked with Merrill D. Moore, Robert Hastings and other leaders of the Stewardship Commission of the Southern Baptist Convention in originating and promoting the use of the historic Forward Program of Church Finance. Through the use of the Forward Program and other stewardship emphases, in Arkansas, Dr. Douglas saw the total annual gifts of the churches of the Arkansas Baptist State Convention increase a phenomenal 151%.

His first year as stewardship director, 1955, the gifts of the churches of the State Convention totaled \$9,224,378. Of this amount \$1,217,726 was channeled through the Cooperative Program for world missions. By 1968, his last full year as stewardship man for the State Convention, Dr. Douglas saw the total gifts of the churches reach \$23,111,680, with \$2,450,011 of this amount being distributed to mission causes through the Cooperative Program.

Dr. Douglas' one regret is that with the remarkable increase in local church budgets there has been an overall decrease in the proportionate amounts given by the Arkansas churches through the Cooperative Program. By 1968, by which time the church budgets had more than doubled, the giving to world missions through the Cooperative Program had actually dropped to 10.6% of the total. (Last year the percentage given through the Cooperative Program declined another four-tenths of one per cent, to 10.2%.)

Dr. Douglas is a native of Springfield, Conway County, here in Arkansas. He was born April 7, 1908, the middle

of three children of Robert Lee Douglas and Martha Antha Walker Douglas. His father served for more than half a century as a Baptist minister, working in small towns and rural areas.

Dr. Douglas attended high school at Casa and Morrilton and graduated from Wewoka, Okla., high school. He attended College of the Ozarks for a year and a half, transferring to Ouachita University, from which he received the A. B. degree, in 1933.

He served as a deacon and businessman before entering the ministry. He was graduated from Southern Seminary, Louisville, Ky., with the Th.M degree, and later served for a total of ten years as a member of the Southern Seminary board of trustees. His pastorates before coming to the Executive Board included First Church, Gould, First Church, Luxora, and First Church, Dumas.

A former first vice president of the Arkansas Baptist State Convention, Dr. Douglas was a member of the Executive Board of the convention for eight years, serving for five years on the Administrative committee of the board.

He has preached in 112 revivals, in which there were 2,006 recorded conversions, and has conducted 204 stewardship revivals and clinics. In his pastorate at First Church, Helena, he saw the Sunday School enrollment increase from 372 to 950 and the church membership increase from 349 to 1,234.

Mrs. Douglas, the former Miss Blanche Riley, is a daughter of the late Mr. and Mrs. Hunter P. Riley of Little Rock and Pine Bluff. She became a Christian as a girl and grew up in First Church, Little Rock.

In tribute to his wife, Dr. Douglas has said of Mrs. Douglas:

"No preacher can do his best work unless he has a helpmate that understands the call of God on a man's life. Mrs. Douglas not only encouraged and prayed for me, she has helped every step of the way."

In local churches, Mrs. Douglas has been active in the Woman's Missionary Union, Sunday School and Training Union. She served six years as a member of the board of trustees of Ouachita University and has been a leader in

the Arkansas WMU. She led in organizing the Arkansas Baptist Ministers' Wives, the first such state organization in the Southern Baptist Convention, and served the Wives as their first president.

Mrs. Douglas has been widely recognized as a writer and director of pageants. For six years she wrote the programs for the Day of Prayer for Community Missions for the WMU. She also wrote installation services for the Sunday School and the WMU. For several years she was conference leader at Ridgecrest and Glorieta on "Community Missions" and "Careers." In this connection she wrote and directed hour-long dramatic presentations of stewardship and community missions. She attended a national WMU board meeting as special representative, on the invitation of the national WMU president.

Mrs. Douglas' pageants included one celebrating the centennial anniversary of First Church, Helena; "History of Young People's Work," for the 1949 WMU Convention in Little Rock; two for Arkansas Baptist State Convention annual sessions, "Sent Forth," in 1949, and "Anniversary of the Cooperative Program," 1955; "Golden Anniversary of Arkansas Baptist Assembly," at Siloam Springs, 1958; and "Fiftieth Anniversary of Royal Service Magazine," for Arkansas WMU Convention.

The Douglases, who now make their home in Pine Bluff, at the Riley home place, have a son, Hunter Riley Douglas, Little Rock, and a daughter, Rosalee (Mrs. Joe Dempsey Jr.) Pine Bluff. And, alst but not least, they have two grandsons: Joseph Payton (Joey) Dempsey III, 7, and Ralph Douglas Dempsey, 3.

Leaving Baptist Building three years ahead of compulsory retirement age, Dr. Douglas, with Mrs. Douglas, plans a continuing career of church work and business. An outstanding athlete in his high school and college days, when he starred in football, track, baseball, and basketball, Dr. Douglas expects to have more time for hunting and fishing and living in the out-of-doors. But he looks forward to continuing his preaching ministry and will be available for supply and interim pastorates, for revival meetings, etc.

Dr. Douglas will continue to serve on the executive committee of the board of directors of Frontier-Tower Insurance Co., Jefferson City, Mo., which he helped to found and which now has \$150,000,000 of insurance policies in force.

The Douglases will probably spend more time than they have been able to do in recent years at their Triple D Ranch, near Redfield, half way between Little Rock and Pine Bluff. They will also lend a hand in the operation of their family business in Pine Bluff—Riley Butane Gas Co.—and with the running of their 500-acre farm near Parkdale, in Ashley County.

Bruce Murphy called to El Dorado Second

Bruce Murphy has resigned as pastor of First Church, Stephens, to become pas-

tor of Second Church, El Dorado. Mr. Murphy is a native of El Dorado. Former pastorates include Ebenezer Church, in Liberty Association, and First Church, Huttig. Mr. Murphy is a graduate of El Dorado High School, Ouachita University, and Southwestern Seminary, Ft. Worth, Tex. Mrs. Murphy is the former June McMahan. They have five children: Bruce, 18; Fred, 16; Tim, 15; Todd, 8; and Tammy, 6.

MR. MURPHY

Foundation earnings show increase

NASHVILLE (BP)—The executive secretary-treasurer of the Southern Baptist Foundation told the agency's board of directors here that the foundation had earned a record average rate of return on investments last year, despite fluctuations and deterioration in the market.

Kendall Berry, executive secretary-treasurer of the foundation, said in his annual report to the directors that though the past year was not the most productive or satisfying in the agency's history, "taking it as a whole and relatively speaking, we should be content with its outcome."

During the past year, the total trust corpus administered by the foundation for Southern Baptist causes decreased to \$11,020,708, a drop of \$122,076 from last year's total of \$10,898,632.

Berry said that the main reason for the decrease in total trust corpus was because of market deterioration, and because two SBC agencies, the Stewardship and Brotherhood Commissions, withdrew their reserves.

Berry pointed out that the foundation had \$96,610 more earnings in 1970 than during 1969. Earnings for 1970 totalled \$691,339 compared to \$594,729 last year.



RETIREMENT FORETASTE: On a day off recently from his duties as business manager in Baptist Building, Ralph Douglas, with Mrs. Douglas, enjoyed some of the leisure activities they hope to have on a more or less regular basis beginning with Dr. Douglas' official retirement, Dec. 31.

Column left, top to bottom:

1. They try out their water version of a "bicycle built for two," this pontoon, two-wheeler paddle boat, on their fishing lake at Triple D Ranch;

2. Mrs. D. inspects the silver service (at their home in Pine Bluff) given to them by First Church, Helena, when Dr. D. resigned the pastorate of the church, in 1954;

3. Refreshment time, by the light of a No. 2 "hayburner" lamp, at DDD.

Right, top to bottom:

1. The D's exhibit a Civil War model made to scale, at their Pine Bluff home;

2. The D's go for a ride in their 19th century surry, at their ranch. Note Dr. D's frock-tailed coat and derby.—Photos by ELM



Evangelism

Chafin will speak at January conference

Kenneth L. Chafin, director of the Division of Evangelism for the Southern Baptist Home Mission Board, Atlanta, Ga., will be a featured speaker at the Evangelism Conference Jan. 25, 26. The Conference will begin at 1:45 p.m., Monday at Life Line Church, Little Rock and close Tuesday night. Rev. Bill Philiber is pastor of the host church. Before his election as Director of Evangelism in 1969, Dr. Chafin served for four years as head of the Billy Graham Chair of Evangelism at Southern Seminary, Louisville, Ky. Prior to this he directed the Department of Evangelism at Southwestern Seminary, where he earned his B.D. and Th.D. degrees.



DR. CHAFIN

Dr. Chafin is author of *Help! I'm a Layman*, "Seminary Extension Course on Evangelism," and several series on evangelism in adult Training Union quarterlies.

Dr. Chafin is a popular speaker at youth meetings, assemblies, conferences and conventions all over the Southern Baptist Convention.—Jesse S. Reed, Secretary of Evangelism

Dr. Chafin is a popular speaker at youth meetings, assemblies, conferences and conventions all over the Southern Baptist Convention.—Jesse S. Reed, Secretary of Evangelism

Missions

First gift for small churches

The W. D. Kirklands of Plumerville are the first large contributors to the Small Church Revolving Loan Fund. Their response came after reading the recent article about the fund in the *News magazine*.

The Kirklands' interest in the fund dates back to the administration of C. W. Caldwell, former missions secretary. Dr. Caldwell sensed the need and conceived the idea of a \$100,000 revolving loan fund over 10 years ago. Mr. Kirkland was one of a number who indicated a desire to participate at that time in the amount of \$1,000.

Dr. Caldwell has agreed to be chairman of the large gift section of the \$100,000 campaign, according to William "Doc" Puryear, general chairman. He brings a wealth of knowledge and concern for Arkansas' smaller churches, the field of his labor for so many years.

"We are grateful for his willingness to help," said Mr. Puryear. "We expect a fine response to the campaign from all sections of the state."—J. T. Elliff



Freeman Heights Church, Berryville, observed its 12th anniversary Nov. 22 with the burning of church notes totaling \$39,866 which had been paid off in a 10-year period. Participating, left to right: Everett Pharis, chairman of deacons; Lloyd C. Gibson and Oscar Baker, trustees when the notes were signed; and Pastor Keith Hamm. Lawson Hatfield, secretary of the Sunday School department of the Arkansas Baptist State Convention, was the speaker for the occasion.

IN THE SPIRIT
GIVE...
OF CHRIST!



Mr. Pruett, Mr. Waldrup, Mr. Sims at Board meeting.

Foundation Board elects officers

The Arkansas Baptist Foundation Board elected officers at an organizational meeting Dec. 10.

The new president is Arlen Waldrup, trust officer of the First National Bank, El Dorado. Vice president is Wilford R. Pruett, Union Bank, Benton. Carbon Sims, music and youth director at Immanuel Church, Pine Bluff, was re-elected secretary.

New members of the board are W. J. Walker, Little Rock attorney, and Charles Fager Jr., Hot Springs. Mr. Fager is an officer of the Arkansas Bank and Trust Company and has been named chairman of the Foundation investment committee.



C. W. Caldwell (left) large gift chairman for Missions Dept. Revolving Loan Fund, receives first \$1,000 contribution from the W. D. Kirklands of Plumerville.



CHRISTIAN LIFE COMMISSION, SBC

Working mothers are posing stringent demands for employers to provide day-care centers. Unions are also involved. It's not surprising, then, that a joint company-union center is now in operation and thriving. It has been built by the health and welfare fund of the Clothing Workers Union and can accommodate up to 240 children from ages 2 to 6. Headed by a staff of 24 persons, the center opens at 6:40 a.m. and closes at 5:30 p.m. Look for day-care centers to be one of the fast-growing industries in the Seventies. (From Personnel Management Week, published by the Executive's Council, Long Beach, California 90802)

Of the 13 million poor who live in metropolitan areas, two-thirds are white and one-third is black, Puerto Rican, chicano, Oriental or American Indian. Fully 25 percent of the poor live in families headed by fully employed males who do not earn enough to rise above poverty. A job at the current Federal minimum wage of \$1.60 an hour, for instance, brings in \$225 a year less than enough for basic subsistence. In fact, these poor families account for double the number of poor families whose male heads work only sporadically or are unemployed. Low wages are responsible for twice as much poverty as unemployment. Hardest hit are the 5.4 million children who account for 42.2 percent of the urban poor. For one thing, researchers are now convinced that the undernourishment that exists in 63 percent of poor families is a direct cause of brain damage. For another, growing up in chaotic families, poor children get little of the tactile or mental stimulation necessary for creating the curiosity that makes for success in school. (From "Poverty: A Losing War," Newsweek, Nov. 23, 1970)

CAR NIGHT RIDE TRIP DANGEROUS. Night travel by automobile is three times more dangerous than day travel in spite of the reduced traffic flow, the Street and Highway Safety Lighting Bureau warns. Figures from the National Safety Council show a fatality rate of 6.3 per 100,000,000 vehicle miles after dark compared to 2.3 during daylight. (The Charlotte News, Nov. 23, 1970)

WHITES USE MORE OPIATES, STUDY SAYS. The use of opiate drugs—including heroin—appears to be increasing more rapidly among white activist college stu-

Philanthropist thanks Dallas Baptist College with \$375,000

DALLAS (BP)—O. L. Nelms, a Dallas multi-millionaire, always remembers to say "thank you."

His most recent "thank you" is a \$375,000 gift to Dallas Baptist College, the largest non-capital gift to the college in its 73-year history in Decatur, Tex., and Dallas.

The homespun tycoon is renown across Texas for his ubiquitous billboard signs dotting the landscapes. The signs: "Thanks to all of you for helping O. L. Nelms make another million dollars."

Nelms disclosed the donation to the Baptist school during an unusual social event in the cafeteria of the Baylor University Medical Center, another Baptist institution here. He invited about 200 of his friends to celebrate his successful operation to remove a malignancy from his liver and to congratulate the Baylor hospital team for saving his life.

The colorful millionaire has long been known for his eccentric ways of thanking people. For several years, he has sent cash gifts to high school seniors who wrote him personal letters. Several of his philanthropies were hushed up, and went unsung. But Nelms admitted here, "I've never thanked anyone for praying for me, and now I'm a believer."

dents than among their Negro activist counterparts, a group of psychiatric researchers has been told. The annual meeting of the Eastern Psychiatric Research Association also heard recently a detailed report on what appears to be increasing widespread abuse of non-narcotic pain-killer called Darvon. The report criticized what it termed over-prescription of this drug by physicians. (By Richard Severo, New York Times News Service, Nov. 12, 1970)

AMA REAFFIRMS NEW POSITION ON ABORTION. The American Medical Association (AMA) closed its second convention of the year recently by reaffirming its new and liberal attitude toward doctor-performed abortions. This policy, in effect, applies to abortion only the ethical restrictions which govern any other medical procedure, making abortion a private matter between the woman and her physician. But it ordered the AMA to seek disciplinary action against doctors in states where abortions are legal, particularly New York state, who solicit patients from doctors in states where abortions are illegal. Under longstanding medical ethics, the solicitation of patients for any medical service is prohibited. (By Delos Smith, The Nashville Tennessean, Dec. 3, 1970)

Nelms admitted that his close brush with death was a factor in his decision to invite his friends for the gigantic recuperation party and also the gift to Dallas Baptist College.

The actual value of the gift may eventually be higher than \$375,000, since it hinges on the sale value of 125 acres of land south of Dallas. F. O. Wilemon, long-time business partner and personal friend, joined Nelms in giving the land.

"This man likes for people to be happy," Wilemon said. "That's why we are here tonight. He is rejoicing and wants us to rejoice with him."

Charles P. Pitts, Dallas Baptist College president, said the gift helped pave the way for accreditation of the college, a decision which was announced only one week earlier by the Southern Association of Colleges and Schools in Atlanta.

Pitts indicated that the large operating fund windfall was "an answer to prayer and will allow the college to continue its dreams for an outstanding innovative audiovisual education program."

Key '73 plans continental revival

Theodore Raedeke, evangelism secretary for the Lutheran Church, Missouri Synod, has been named executive director of Key '73, an inter-denominational coalition of churches and religious groups including Southern Baptists.

Raedeke will coordinate the activities preceding a major evangelistic thrust in 1973 by the participating Key '73 denominations and other organizations.

Following his election, at a Key '73 meeting in St. Louis, Raedeke said that the joint evangelistic thrust is late. "We feel that a coordinated, concerted focus on evangelism is long overdue. A climate for evangelism has been established, because people are becoming more and more concerned. They realize something should, and must be done," he said.

Kenneth L. Chafin, director of the division of evangelism for the Southern Baptist Home-Mission Board, is a member of the 15-man committee.

The association has set as its main objective "to confront every person in North America more fully and more forcefully with the gospel of Jesus Christ." It also hopes to develop new resources for effective evangelism for consideration, adoption, or rejection by participating churches. Denominations will be able to tap the evangelistic "supermarket" for ideas to employ in their thrust, but each local church or group may choose to reject whatever they desire," Raedeke said.

Baptists warned to prepare for rising 'Brown Power' tide

By ORVILLE SCOTT

DALLAS (BP)—Texas Baptist leaders, concerned over reports of the possibility of violence in the state's Chicano movement, heard Mexican-American pastors and laymen warn at a special meeting here that potential for violence already exists in parts of the state. The meeting coincided with the showing of a television special on the Chicano movement in Texas. A Baptist, Jerry Taff of WFAA-TV, Dallas, produced and narrated the film.

Charles McLaughlin, secretary of the State Missions Commission of the Baptist General Convention of Texas arranged the meeting. He told the group that some militant phases of the "brown power" movement are accelerating rapidly and demand the understanding of church leaders everywhere.

"The television film and the discussion that followed contributed much to better understanding and initiated a decided effort toward improved communications," McLaughlin said. He said he expected more meetings of a similar nature.

Chicano power is being felt in other states with large Mexican-American populations.

The Mexican-American population of Texas is reported to be from 2 to 3 million, about one-fourth of those in the United States. The largest concentrations of Latin Americans in Texas are in the Rio Grande Valley and the San Antonio, Corpus Christi and El Paso areas; however, most major cities have a significant number of Mexican-American citizens.

Both pastors and laymen agreed that Mexican-Americans in Texas have been oppressed, sociologically and economically,

State leaders ask emphasis on Church Missions Committee

ATLANTA (BP)—Baptist state mission leaders here urged churches to emphasize the missions committee for leadership in ministry to the nation's spiritually and physically destitute.

The action came in a resolution adopted by mission officials from most of the states of the nation, here for week-long conferences with the Southern Baptist Home Mission Board.

Stating that the church is an "indispensable unit for carrying out Christ's missions in the world," and that churches must be prodded into maximum effectiveness in mission outreach, the directors recommended:

That Baptist convention, state and associational leaders promote the establishing of church missions committees;

for 135 years. Most said there seems to be immediate danger of violence in parts of the state. Newsman Taff told the group, "I put the Chicanos on TV because you ought to know they're there, and you ought to understand them."

A Dallas Baptist layman, Raul Trevino, said that the film correctly pictured the Mexican-American struggle for equality.

"If we do not accept what is happening, there is going to be a revolution," said Trevino, an administrative intern for the Dallas Independent School District and a member of the Mexican-American Task Force of Dallas.

Rudy Hernandez, second vice president of the Texas Baptist convention, differed with some of the speakers concerning the scope of the "brown power" movement. Citing what he called the "silent majority," Hernandez said he believes the militant or revolutionary elements constitute a small minority of Mexican-Americans.

Hernandez, who said he grew up in San Antonio "in a very poor home," served for 15 years in the Texas Baptist evangelism division before becoming pastor of First Mexican Baptist Church, Corpus Christi.

"I think the terms Gringo and Chicano should have been left alone," said Hernandez.

"We do have problems," he said, "but I don't believe that getting involved in political action groups is the way to overcome it. I am trying to point out to my people one solid group. Solidarity is to lead them to a saving knowledge of Jesus Christ."

That churches select missions committees immediately;

That every church commission the chairman of its missions committee to attend a leadership readiness conference for immediate training;

That every church missions committee make studies, recommend plans and administer work assigned to it in cooperation with church program organizations, the association, and other appropriate groups.

According to Loyd Corder, head of the board's Division of Associational Services, the role of the missions committee is to "become aware of mission needs that are the responsibility of the church and work through the church council to see that some church organization meets as many as possible of the priority needs."

'Journeyman' hurt in swim accident

DALLAS (BP)—Southern Baptist missionary journeyman Larry V. Hughes, 24, Tulsa, Okla., has been hospitalized at Baylor University Medical Center here after being seriously injured in a swimming accident in Malawi, Africa.

Hughes was accompanied on the flight from Malawi by two doctors from Blantyre, Malawi, one of the country's two surgeons and an anesthetist.

In spite of a severe shortage of doctors, Malawi's president, Hastings Banda, granted special permission for the two physicians to leave the country.

Hughes sustained a spinal dislocation and skull lacerations after diving into shallow water during an outing with other young people in Mlanje, Malawi. He was taken to a hospital in Blantyre, where a surgeon found a dislocation in the area of the third and fourth vertebrae.

Hughes' neck was straightened and he was put in traction. At that time he had no motor control from the shoulders down but did retain sensation in his feet.

His condition remained critical at the time of his arrival in the states, but there was slight improvement, and feeling was gradually returning to the lower portion of his body. Three vertebrae are cracked but the spinal cord was not severed, physicians reported.

1st Church, Dallas over-subscribes budget

DALLAS (BP)—Members of First Church, Dallas, have oversubscribed a record \$2.6 million 1971 local church budget by more than \$38,000. The budget is reportedly the largest local church budget in the Southern Baptist Convention. The church has more than 15,000 members, and is the largest in the denomination.

Members of the church have given in excess of \$1 million since 1954, and passed the \$2 million mark in 1968.

W. A. Criswell, pastor of the church and immediate past president of the Southern Baptist Convention, indicated that \$1,032,744 of the church's 1971 giving program will be directed to mission efforts at home and around the world.

Another \$1.29 million is earmarked for local causes, while \$325,000 will be applied to building expansion.



CONCERN
COOPERATIVE
PROGRAM '70

Committees named for 1971 SBC meet

ST. LOUIS (BP)—Eleven different committees, coordinated by Wallace E. Jones as general chairman, have been appointed to handle local arrangements for the Southern Baptist Convention when it meets here, June 1-4.

Jones said that all of the committees were already hard at work seeking to make preparations for the convention. Listed as chairmen in charge of all the 11 committees coordinated by Jones were the following:

Information: O. A. Winscott, a retired pastor who for many years was minister of Rock Hill Church here;

Ushers: E. E. Scott, St. Louis businessman in the field of radio and electronics, who is also president of the association's Baptist men's organization;

First Aid: Robert Guy, administrator of Missouri Baptist Hospital here;

Housing: C. D. Butler, pastor of Hanley Hills Church, St. Louis;

Decorations: J. Edwin Hewlett, pastor of Southwest Church, St. Louis;

Dinners: Virgil Vaughn, vice president for development of Missouri Baptist College, with campuses in St. Louis and Hannibal-LaGrange, Mo.

Nursery: Earl Pounds, pastor, Butler Hill Church, St. Louis.

Registration: Wilbur Thorlakson, pastor of Florissant Valley Church;

Transportation: Bob Whitehead, pastor of West Page Church;

Post Office: James E. Johnson, retired postal worker and Baptist layman;

Publicity: Woodrow Moore, director of public relations for Missouri Baptist Children's Home, Bridgeton, Mo.

In addition to serving as chairman of the committee in charge of arranging for dinner and luncheon meetings during the convention, Mr. Vaughn is vice chairman of the steering committee headed by Jones.

Homer DeLozier, executive secretary of the St. Louis Baptist Mission Board, is assisting each of the committees and the general chairman.

SBC missionary in 76 countries

As of Dec. 1, the Foreign Mission Board of the Southern Baptist Convention extended its outreach into a total of 76 countries, with the transfer of a couple to Mozambique, Portuguese East Africa. Mr. and Mrs. C. Ernest Harvey, who have been missionaries in Brazil since

Sees laymen leading in current church change

FORT WORTH (BP)—Observing that "we are seeing a revolution in the church today," a Kansas City Baptist pastor predicted here that the church would emerge with a great spiritual awakening that will make the laymen the main thrust of christianity.

Olan Runnels, pastor of Swope Park Church, Kansas City, and president of the alumni association of Southwestern Seminary here, made the statements in a chapel address during the seminary's board of trustees meeting.

"The world is going to see the greatest spiritual awakening since Pentecost; there are signs of it all around," Runnels told the seminary audience.

"The answer to our spiritual need," he continued, "is not going back to something in the good old days, but rather going ahead to something better."

Runnels pointed out characteristics of the emerging church and told how it had already affected his own local congregation. The emerging church, he observed, is making yesterday's byproduct—the layman—today's main thrust. He added that laymen in his church in Kansas City are more active than ever before.

"In the beginning the church itself was the center; in later days, the Bible became the center; and for the past few decades the preacher has been the center," he said. "Now it is time for the layman to be the center of authority."

About people

Roy F. Sutton is the new executive secretary-treasurer of the Arizona Southern Baptist Convention. Sutton, who has been acting executive secretary since the resignation of Charles L. McKay in September, previously had been director of the convention's missions division. McKay resigned to become pastor of First Southern Church, Scottsdale, Ariz.

During the past 24 years, Sutton has been an area missionary for the Catalina Association, Tucson; pastor of Arizona and Colorado churches; associate executive secretary; and twice interim executive secretary of the convention.

1961, will be Southern Baptists' first "fraternal representatives" in Mozambique. They will reside in Lourenco Marques, the capital.

Now in Florida on furlough, the Harveys are expected to go to Mozambique early next spring, depending on availability of visas and the dates for entering their two children in school in that country.

"The commercial world has learned this," he observed. "Some of the best advertising is the commercial message, which has the average man-in-the-street saying, 'I tried this product and it really works.' We need men and women—outside the pulpit—saying, 'I have tried Jesus Christ.'"

Runnels said that the emerging church would also be characterized by mobility. "We need to take God outside the walls of the church.

"But we must also take advantage of a new strategy," he proposed. "We must abandon the old frontal assault and begin a program of infiltration, going into offices, stores, factories, telling people on the job with us about Jesus Christ."

Christmas 'airdrop' is Texas project

WEATHERFORD, Tex. (BP)—Christmas may come by air this year to people in a number of isolated Mexican and Texas communities along the Rio Grande River. Instead of a sleigh pulled by reindeer, however, Santa will be flying an airplane, along with other volunteer pilots.

Behind the "Spirit of Christmas" airdrop are Southern Baptists from more than 80 churches in eight Texas counties. Men in pickup trucks will carry the gifts—food, clothing and medical supplies, plus Christmas stocking with candy, toys and fruit—to airstrips near the Mexican border.

From there, "Wings for Christ" and other pilots will fly the goods to remote villages which are inaccessible or difficult to reach by normal land traffic," said Cal Hollis, Weatherford, Tex., one of two Southern Airways employees coordinating the aerial Christmas drop. The other is Marvin Harvey, Mineral Wells, Tex.

Plans call for spreading Christmas cheer to towns and communities along an 800-mile stretch of the Rio Grande River from El Paso to Laredo, Tex., Hollis said.

The number of people helped will depend largely on how many places are available," said Hollis. "Every day, more churches are volunteering to provide supplies."

With the other gifts will go copies of **Good News for Modern Man** and Spanish-language tracts.

Some dentists in Ft. Worth are furnishing dental and oral hygiene kits. The list of people contributing to the Christmas airdrop is numerous, said Elmin Howell, Dallas, coordinator for Texas Baptists' Rio Grande River ministry.

Two sentenced for selling 'fraudulent' church bonds

HOUSTON (BP)—Within a four-day period, a Baptist evangelist here and a church bond salesman were sentenced to imprisonment for separate, unconnected sales of church bonds which state and federal securities officials had charged were fraudulent.

Paul M. Carlin, 36, president of the Paul Carlin Evangelistic Association here, was sentenced to six years imprisonment by U. S. District Judge Allen B. Hannay for using false and fraudulent statements to sell church bonds.

Carlin, who identified himself as a Southern Baptist evangelist, pleaded guilty to the charges, which accused him of falsely stating the bonds were to be used to finance construction of Southern Baptist offices in Houston, while the funds actually were used to finance his business costs.

Clyde L. Rabun, a church bond firm and building contractor from Houston, was sentenced by Judge Carl C. Anderson on two separate charges of selling securities without being licensed as a securities dealer or salesman under provisions of the Texas Securities Act.

Rabun received a 10-year sentence in the penitentiary for selling securities of the Sun Valley Baptist Temple of El Paso, Tex., and drew a fine of \$1,000 for selling securities of Temple Baptist Church of Houston, without being licensed. Neither church is affiliated with the Southern Baptist Convention.

Judge Anderson probated the jail sentence for Rabun on the condition that he would pay \$21,466 in restitution to the investor, but there was no immediate indication that Rabun had paid the fine instead of accepting the jail sentence.

Rabun had previously been indicted by the New Orleans grand jury along with five others on 13 counts of conspiracy, fraud in the sale of securities, and mail fraud involved in the case of Mid-City Baptist Church of New Orleans.

Rabun was listed in that indictment as the president of Southland Church Contractors, Inc., and Southland Building and Lumber Co., which had reportedly been awarded a contract for construction of a high-rise apartment financed by Mid-City bonds, but which was never built.

Churches, others seek to help 12-year-old get kidney machine

RICHMOND, Calif (BP)—A Baptist church here is leading a drive to obtain 800,000 Betty Crocker coupons to obtain a kidney machine for a 12-year-old member of the church, Eben (Buddy) Giese, whose kidneys were destroyed four years ago by nephritis.

The Balboa Park Church here was almost immediately joined in the campaign by the Cub Scouts, the Camp Fire Girls and the St. Jerome's Catholic Church, which contributed 10,000 coupons they had been saving for a new set of silverware.

In two weeks' time, the number of coupons the church had received doubled from 60,000 to 150,000 and the pastor, Jan D. Thomas, reported that "the mail is coming in at a fantastic rate."

Meanwhile, the 12-year-old boy makes three trips each week to the San Francisco General Hospital for a five to seven-hour appointment with a kidney machine to clean his blood.

A kidney transplant of one of his mother's kidneys worked for about three years before the boy's body rejected it.

According to a report in the Oakland (Calif.) Tribune, Buddy's mother and

father carefully record "every morsel he places into his mouth plus a half ounce of water a day," so that physicians can keep exact taps on what may go wrong with his system at any time.

"Two tubes are permanently inserted in his left arm for instant hookup to the kidney machine, and he can't be too active or complications may set it. Buddy carries special clamps for his arteries in case some mishap dislodges one of the tubes and his life's blood starts to ebb away."

In response to interest in efforts to obtain a kidney machine for the boy, the mayor of the city of Hayward, Calif., nearby proclaimed Dec. 15 as "Buddy Giese Day."

Thomas, the pastor of the Balboa Park church, said that Buddy and the Giese family have been active in the church for several years, serving on committee and other church responsibilities. Mrs. Giese has been principal of the church's Vacation Bible School for two years.

Thomas asked individuals interested in helping Buddy to send coupons to the church at 5711 Jefferson Ave., Richmond, Calif. 94804.

In the Carlin case, Judge Hannay gave the former evangelist time to spend with his family before reporting on Dec. 28 to finish the two consecutive three-year prison sentences (six years total).

The indictment against Carlin charged that investors in his bond sales lost nearly \$300,000 that the bonds were sold while Carlin knew that his association was operating at a loss; that he claimed official affiliation with the Southern Baptist Convention when he had none; that he falsely stated that "there has never been a known defaulted church bond; and that all proceeds from the bond sale were to be used for building construction when portions of the proceeds were used to pay operating expenses and debts of the association.

Deaths

Dave Cheavens

BRYAN, Tex. (BP)—Dave Cheavens, chairman of the department of journalism at Baylor University, Waco, Tex., and a noted newsman, died here Dec. 6 while attending a meeting of the Southwest Journalism Conference.

Cheavens, a Baptist layman, joined the Baylor University faculty in 1961 after 20 years as chief of the Associated Press Capitol Bureau in Austin, Tex.

The son of Southern Baptist missionaries to Mexico who later worked in the Baptist Spanish Publishing House in El Paso, Tex., Cheavens got his start in Christian journalism at the El Paso publishing house which his father, John S. Cheavens, directed at one time.

His long, distinguished career includes periods as a foreign correspondent in Buenos Aires and Rio de Janeiro, and newspaper jobs on the New York **Morning Telegraph** and several daily newspapers in Texas. He also worked for a brief period for the **Baptist Standard**, weekly Texas Baptist newspaper, while completing a degree from Baylor University.

During his tenure at Baylor, Cheavens was instrumental in setting up a sequence of courses in religious journalism and developing a broad-based degree program in journalism.

He helped organize the Texas Baptist public relations advisory committee, on which he served, and he received the committee's award for "outstanding contributions to Christianity through journalism" in 1965 after he rotated off the committee.

Virgil A. Clanton

Virgil A. Clanton, 81, Monticello died recently. He was a retired school teacher and a Baptist minister.

He was a member of First Church, Monticello. Survivors include his wife, Mrs. Malissa Measel Clanton; a son, Howell W. Clanton, Harrell; a daughter, Mrs. Clydine C. Jones, Monticello; and a sister, Mrs. Marie Rader, Decatur, Ill.

Christian Life Commission urged to play prophetic role in SBC

NASHVILLE (BP)—The executive secretary of the Southern Baptist Christian Life Commission told the elected commission members here that their agency has been ordained and called to be prophetic ministers "brought to the kingdom for such a time as this."

Foy D. Valentine, head of the agency for the past ten years, gave the major address for the commission's annual meeting. It was the first time in ten years he had been the featured speaker for the commission, which normally invites some outside expert to address the group.

Valentine said that he viewed the commission's role in the denomination as providing prophetic leadership that seeks to help Southern Baptists to effect social change for God's glory and man's good.

"Our ordainment is not to polarize," he added. "God it seems to me, always attends to that. The Bible knows a lot about polarization: sheep and goats, wheat and chaff, wise and foolish, saved and damned, good and evil, heaven and hell, life and death. Polarization is at the heart of reality."

Adding that many Southern Baptists are angry at the Christian Life Commission for agitating for social change, Valentine observed that such individuals "believe there is not place in the church for social concern. They want the Bible preached in the truncated form to which they have become accustomed in the culture religion of our established church. They would abolish the commission and obliterate its emphasis from the convention's life.

"Our task," he continued, "is to convince our alienated brethren who seek to turn the church away from the great issues of our time that if, indeed, we did turn away, the world would be impoverished and the church's whole life and work would be invalidated. For if God's people cannot confront the issues that affect the lives of mankind with the reconciling gospel of Christ in such a way as to convince unbelievers, then evangelism is empty and missions is a mockery.

"... Our task is to help Southern Baptists to understand that sin is both personal and social, and that we cannot be true to God and wink at the great social sins of ecological rape, militarism, white racism, poverty in the midst of plenty, crime, consumer exploitation by business, inflation, unemployment and the like."

Stating that the commission's agenda is engagement to bring about change, Valentine cited three "theological pre-suppositions for effecting social change:

things need changing, Christians are obligated to change them, and God's people can do it.

He listed as goals of social change: righteousness, justice, freedom, peace and the good life. He suggested three methods to accomplish these goals: (1) regeneration-transformation (salvation); (2) penetration-permeation (involvement); and (3) organization (corporate action).

"Without repentance, a stuttering, stumbling, stalling church would remain forever powerless to cast out the devils of racism, war, poverty, exploitation, injustice, pollution, over-population and all the other evils that dog the feet of mankind," he said.

The early Christians used the method of penetrating society and permeating it with a spirit of self-giving love, demonstrating to the world a better moral life, Valentine said.

About people

Steve Wall, a former free-lance photographer who covered stories last year in 21 countries, has been named assistant editor of the Baptist Men's Journal, a publication of the Southern Baptist Brotherhood Commission, Memphis.

Wall, 24, is a former staff member of the Chattanooga News-Free Press, and the Chattanooga Times, and former high school English teacher in Chattanooga, Tenn.

Last year, he entered the field of photo-journalism and writing, and travelled more than 100,000 miles, covering stories in England, Germany, Italy, Lebanon, Turkey, India, Thailand, Vietnam, Hong Kong, Japan, the Philippines, Australia, El Salvador, Costa Rica, Panama, Brazil, Uruguay, Chile, Peru, Ecuador, and Mexico.

He has covered assignments for the SBC Home Mission Board, Foreign Mission Board and Sunday School Board, and was the official photographer for the Baptist World Alliance's 12th Congress in Tokyo last July. He is a native of North Carolina and graduate of Temple College, Chattanooga, Tenn.

ALL ABOUT ARKANSAS

JAMES BLACK, A BLACKSMITH OF WASHINGTON, ARKANSAS WAS THE MAKER OF THE ORIGINAL BOWIE KNIFE

A RECONSTRUCTION OF BLACK'S ORIGINAL SHOP IS OPEN TO THE PUBLIC



THIS OLD BUILDING IN ARKANSAS CITY

IS A MUSEUM HOUSING A COLLECTION OF MEMENTOS OF ARKANSAS CITY AND DESHA COUNTY. IT WAS ORIGINALLY A BANK, AND WAS THE OFFICE OF ACTING GOVERNOR X.O. PINDALL (1907-09).



BLANCHARD CAVERNS

IN STONE COUNTY IS CURRENTLY BEING DEVELOPED BY THE NATIONAL FORESTRY SERVICE, AND WILL SOON BECOME ONE OF MID-AMERICA'S LEADING TOURIST ATTRACTIONS



FOR MORE INFORMATION ABOUT ARKANSAS, WRITE ARKANSAS STATE PARKS/RECREATION & TRAVEL COMMISSION—STATE CAPITOL, LITTLE ROCK 72201 12/70

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For all 1970 issues of the ARKANSAS BAPTIST NEWSMAGAZINE. Refer to it when you are needing facts, figures and inspiration for your own enlightenment or the enlightenment of others on what we Baptists are doing and endeavoring to do. We suggest that if you are not already keeping a permanent file of the paper that you start doing so with this issue. We plan to give you a complete index in the closing issue of each year's papers.

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 Boehning, Steve, licensed to preach—2-26 p8; takes Geyer Springs post—6-18 p5
 Bonham, Dr. Tal, cited by Jaycees—3-26 p11
 Bowen, Bill, to Levy Church NLR—6-18 p5
 Bowen, Mrs. Iris O'Neal, to write for ABN—3-5 p8
 Boyette, Enon, retires as Carey Ass'n missionary—11-5 p5
 Bratton, Clayborn, to Earle—8-20 p6
 Braughton, Mr. and Mrs. Thurmon, report on work in Malaysia—9-10 p9
 Bray, Tom, resigns El Dorado post—9-10 p8
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 Brown, Jack, fights addiction—3-19 p5
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 Buechley, Mr. and Mrs. Edward, observe anniversary—7-23 p9
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 Bullington, Bill, speaks at colleges—2-26 p8
 Bumpers, Dale, statement as candidate for nomination for governor—9-3 p8
 Burial, agrees with column on (L)—3-26 p5
 Burns, Mrs. J. A., dies—12-10 p7
 Butler, Mrs. Lottie, dies—4-9 p5
 Byrd, Mrs. Douglas, dies—4-30 p8
 Byrne, Mr. and Mrs. Gerry, adopt Koreans—2-26 p6

C

Cagle, Gordon, gets Ph. D.—3-5 p6
 Caldwell, Maurice, addresses evangelism conference—2-5 p9
 Candidates, for SBC presidency (L)—4-30 p5
 Cantrell, Hugh, has new post with ABSC—9-3 p8; honored at OBU—9-24 p5
 Carey Ass'n, officers elected—12-3 p10
 Carrier, Mike, to Nettleton—3-19 p9
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 Castleberry, O. E., to Trinity, Malvern—9-10 p8
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 Cheatham, Jeff, to Wyoming—2-12 p6; gets Navy promotion—11-5 p10
 Chesser, Zane, commissioned chaplain—10-29 p5
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 Christian Life Commission, as necessary agency (GE)—5-7 p3; about report (L)—9-3 p5
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 Clark, Gary, is ordained—13-2 p6
 Clark, Mrs. Minnie, dies—2-5 p4
 Cluck, Darrell, ordained—4-2 p8
 Clayton, Ural, heads church music—5-28 p10
 Cochran, Eddie, retires from Children's Home staff—10-22 p5
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 Conway, Second, breaks ground for new building—11-19 p5
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 Cope, Bubba, named to NALA second team—7-23 p6
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 Cossey, J. I., resigns at Harrisburg First—10-29 p6; congratulations to (L)—12-10 p4
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 Covington, Robin, to get degree from Southwestern Seminary—12-10 p5
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D

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 Dixon, B. Aldon, new OU dean of students—7-23 p5
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 Ford, Gerald, to DeQueen—4-2 p6
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Graham, Homer, dies—7-30 p11
Graham, Jeanne, writes from mission field—7-30 p9
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H
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Hall, Mrs. Ruby, dies—4-9 p5
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Hamm, Janet, to Geyer Springs post—7-16 p5
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K
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Man who aided journeyman influenced to seek Christ

By ORVILLE SCOTT

DALLAS (BP)—Circumstances in the case of a critically-injured missionary journeyman brought to Baylor Hospital here from Africa have contributed to a young technician's committing his life to Christ as Savior.

The hospital chaplain sees the incident as just one of a chain of miracles that have occurred since Larry Hughes of Tulsa, Okla., fractured three vertebrae and dislocated his spinal column in a swimming accident in Malawi, Nov. 21.

To the new Christian, Jim Howard, "It's just miraculous that he (Hughes) even made it."

It did not seem possible to Howard, an inhalation therapist, that anyone as critically injured as the missionary journeyman could survive a 50-mile trip by Land Rover, a 38-hour flight, an eight-hour layover in London, while dodging fog on two sides of the Atlantic.

Howard's personal commitment began the night the missionary journeyman finally arrived in the Baylor University Medical Center's intensive care unit, fighting for his life with the help of two Dutch doctors and a young missionary journeyman nurse.

Earlier that night, Howard had dated a Baptist girl who explained to him "how the Lord runs her life."

"As I left her house and started home, I felt a compulsion to return to the hospital. It was as if something were pushing me. After all, I was off duty," Howard recalled. As he entered the hospital, two attendants met Howard and told him he was needed to operate the volume respirator.

Howard was inspired by the attitudes of the journeyman struggling for life and the missionary nurse, Mrs. Vicki Hickey, who had been brought into the case from Sanyanti Baptist Hospital, Rhodesia.

"All through the things they were doing to save his life, despite the pain, he always seemed to smile," Howard said. "The nurse was calm and happy and knew what she was doing."

The inhalation therapist was impressed to learn that the Hickeys had left what he considered "big money" as medical personnel in Illinois to serve in Africa for a fraction of their original salaries.

"All the time I was wondering, 'How did I get here?'" Howard said.

Afterward, Howard said his spiritual condition weighted on his mind so much

that he decided to talk with Mark Baker, one of the hospital's chaplains. Baker listened as Howard explained that he could not recall any experiences he had had with Christ. Then the chaplain asked, "Have you asked God into your life?"

Howard did ask Christ into his life, and he said, "It seemed someone had taken a 5,000-pound weight off my shoulders. I felt great, and I still do."

Howard said that "right now I'm a very immature Christian, but I have decided to get my degree as an inhalation therapist. Then I want to go overseas with a church group and broaden my potential as a Christian."

Ironically, the paths of Hughes and Howard would never have crossed if the crew of the jet plane had not been forced to change their flight plans. They were carrying the injured missionary to Baptist Memorial Hospital in Houston, but word came that a fog was covering the Texas Gulf Coast. They landed at Dallas instead, where Hughes entered Baylor hospital.

To Mrs. Paul Hughes, keeping a vigil near her stricken son, the decision by Howard was answered prayer. "It's been my prayer that someone would come to know the Lord Jesus Christ through this," she said.

Sex education kit available soon

NASHVILLE (BP)—The Southern Baptist Christian Life Commission, in its annual meeting here, commended its staff and the SBC Sunday School Board for producing a sex education resource packet just off the press, and elected a Knoxville, Tenn., pastor as its chairman.

The commission named Charles A. Trentham, pastor of First Church, Knoxville, Tenn., as chairman; Lloyd Crawford, president of Sterling Industries, Denver, as vice chairman; and Posey Belcher, pastor of First Church, Barnwell, S. C., as secretary.

The sex education kit, entitled, "Christian Sex Education: A Resource Packet," was produced jointly by the commission staff and the family ministry program in the church training department of the Southern Baptist Sunday School Board here.

The packet will be available to Southern Baptist churches through Baptist Book Stores, for \$2.50 after Jan. 1, 1971.



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Webster's Seventh New Collegiate Dictionary, G. C. Merriam Co., 1970

With knowledge accumulating faster than ever before and with many new words coming into use, it is necessary for dictionaries to be revised, rewritten and improved upon from time to time. This latest edition of the Collegiate Dictionary series, started by Merriam-Webster in 1898, is "an entirely new book—newly edited and typeset."

Incorporating the best of the time-tested features of its predecessors, this new dictionary also carries many new terms and meanings, many older terms and meanings of increasing importance or frequency, many abbreviations, and many proper names, to bring it up to date. It includes only a limited selection of slang, dialect, and obsolete terms and meanings. It draws on the vast resources of the Third New International Dictionary, which contains 450,000 vocabulary entries. Also included are many special subjects, with the greater emphasis being on the technical and scientific vocabulary.

* * *

The Layman's Parallel New Testament, Zondervan, 1970, \$7.95

This volume compares, in four parallel columns, four popular translations of the New Testament: The King James Version, The Amplified New Testament, The Living New Testament, and The Revised Standard Version. Here is an ideal study treasure for the Bible student.

* * *

Toward a Reconstruction of Religion, by Eugene Fontinell, Doubleday, 1970, \$5.95

This is a challenging book by the chairman of the Department of Philosophy at Queens College, New York City, a Catholic who believes that traditional doctrines and categories have become increasingly more irrelevant to the developing structure of human life and that, as a result, institutional religion is now in a state of collapse. He proposes a radical reconstruction, through adapting those traditional concepts which retain their validity to a new framework for Christian thought.

* * *

All the Animals of the Bible Lands, by G. S. Cansdale, Zondervan, 1970, \$6.95

Mr. Cansdale has catalogued 3,000 mentions of animals in the Scriptures. He categorizes animals of the Bible Lands in four classes: domestic stock; animals that are a danger to human life, stock, crops, etc. (i.e., lion, wolf, flea, clothes-moth, etc.); wild animals (swallow, sparrow, etc.); and unclean animals.

Tears for the Messiah

By THELMA C. CARTER

When the great musical composition, *The Messiah*, is sung at Christmas time, people usually stand during the singing of the "Hallelujah Chorus." The custom of standing during this part of the oratorio was started by King George II of England. He was so inspired by the great music and story of the Messiah that he rose to his feet and remained standing until the performance was ended.

The people, seeing their king standing, stood with him. Since that time people have continued to stand in tribute to the beauty and story of *The Messiah*.

Do you know that this great oratorio was written in a little more than three weeks?

George Frederick Handel, the composer, was born in East Germany in 1685. Although his father wished his son would become a lawyer, the boy longed to become a musician.

George Frederick loved organ music, the oboe, and bass instruments. A friend, knowing of his love for music, helped him get a clavichord. This is a keyboard instrument, very much like a

piano. The boy hid the instrument in the attic of his home. There he practiced secretly whenever he could.

At eleven years of age, Handel composed his first musical selection. Musicians of the king's court, upon hearing the boy play, were thrilled with his music. Good fortune stayed only a short time with Handel. As he grew older, he became sick, crippled, and blind. He was without money and had few friends.

When a musician friend sent him a group of texts from the Bible, Handel began his composition of *The Messiah*. Friends told of finding Handel sobbing as he wrote his music to the beautiful Bible story of Jesus.

"Comfort ye, comfort ye my people, saith your God. And the glory of the Lord shall be revealed" (Isaiah 40:1,5). "Alleluia: for the Lord God omnipotent reigneth. King of kings, and Lord of lords" (Revelation 19:6, 16). "And he shall reign for ever and ever" (Revelation 11:15).

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We bring ourselves

By MARY ALICE HOLDEN

They opened their gifts to the Christ child,
These Wise Men who followed his star,
That they might learn more of this Saviour
And carry his message afar.

And we bring ourselves as an offering
That we may learn more of his will
And go on each errand of mercy
Where there is a need to fulfil.

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All of life for Christ

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

International

Dec. 27, 1970

Philippians 3: 1-21

When Paul moved out into the Gentile world, propagating his new religion, he found that although it is quite difficult to find entrance into the minds of men for new truth, it is often more difficult to get old prejudices out. One of the most troublesome problems which he faced was brought on by Jews who stood on or near the dividing line between Judaism and Christianity.

These Judaizers insisted that the new religion after Christ must be tailored to fit inside the legalistic system of the old order. A sizeable colony of Jews were located in all the major centers which Paul visited, and those who embraced the new faith were under constant pressure from the Jewish community to renounce or revise their faith.

Background context (Phil. 3: 1-6)

Paul hauled out some of his harshest words to describe these legalists, calling them dogs who mutilate the flesh. Before coming to Rome he had written that the real Jew is made such by spiritual conversion rather than by physical circumcision (Rom. 3: 25-29). Now he writes from Rome to say that those who worship God in spirit make up the true circumcision—those who glory in their relationship with Christ rather than with the Jewish race.

Saul had many things going for him before he became a Christian convert, and probably considered himself a V.I.P.—from God's elite corps. A Benjamite Jew by birth, reared in strict conformity with religious laws and trained as a Pharisee, he attained the highest degree of legalistic righteousness and was propelled on a course of religious zeal which found expression in the persecution of those who defected from Judaism to Christianity.

A new center (3: 7-10)

Paul grew to maturity as soon after his new birth as any person you will ever read about, the reason being that he immediately organized all his assets around a new center which he labeled "the surpassing worth of knowing Christ." His knowledge of Christ was not academic but experiential.

1. The Intolerance of the Christian experience. The Christ-experience with Paul was like turning the mind wrong

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side out. His new faith did not come to terms with his old faith, but was immediately intolerant of it and drove it out of his thinking. There are a few ideas which are utterly repugnant to the Christian mind—ideas and concepts which cannot be tolerated.

The Christian movement has always been hampered by a peculiar brand of broad-mindedness that takes in everything and gives up nothing. The result is that such people have their heads chuck full of conflicting thoughts about as organized as a bowl of spaghetti. It is hampered fully as much by closed-minded piety that drains the brain until it is "swept and garnished" and takes in nothing. It is a difficult undertaking to organize one's life around an intellectual vacuum; but some seem to bring it off.

2. Paul's trash heap. When Christ became the new center for Paul's life the apostle found that the things which had made up his old center had lost all value. He did not merely discount them as shop-worn articles; he junked them and carried them to his religious trash pile.

3. The Christian want-list. The Christian is ever seeking to become that which he is not, to gain assets which he does not have. The apostle had found the righteousness which had its origin in God and came to him through faith in Christ. He knew Christ, but wanted to know him better; he had some spiritual power of the resurrected Christ, but wanted more; he had shared in the meaningful suffering of Christ, but wanted to share in it more. He had made some progress in becoming like Christ, but wanted to make more—much more.

A new ambition (3: 11-14)

The ultimate goal, according to this text, is to "attain the resurrection from the dead." But Paul did not have in mind—not in the center of his mind—his future bodily resurrection; it was a present spiritual resurrection that he wanted to experience. He wanted the power of the resurrected Christ which was working in the world to operate in his own life. In regeneration, the old nature is put to death and a new nature is begotten (Rom. 6: 1-7; Col. 2: 11-13), but the Christian must ever be in the process of putting

to death the old nature in order that the new nature may be renewed (Col. 3: 5-10).

With Paul, we must discipline ourselves as we reach for the stars and say with him:

1. I have not arrived but I am on the way (v. 12).

2. I do not own the prize, but Christ owns me.

3. I lose interest in the past as I strain toward the future. The spiritual power of our resurrected Christ cannot be purchased in the bargain basement; but it is worth whatever price we have to pay.

About people

Sam Prestige, associate in the music department of the Baptist General Convention of Texas, has been elected church music secretary for the convention, and **Billy D. Malesovas**, Dallas, has been named the convention's controller and assistant treasurer.

In other action at a meeting of the convention's Executive Board, **Charles B. Baker**, a missionary to Korea, was elected associate in the convention's Division of Student Work, and **Bob G. Fuston**, minister of education and administration at First Church, Arlington, Tex., was named associate in the state Sunday School department.

Jon F. Meek Jr., pastor of Calvary Church in Matawan, N. J., was elected as director of the Division of Missions for the Baptist Convention of New York by the new convention's Executive Board. He will assume his new duties Jan. 1, at about the same time that **Leobardo Estrada**, former director of language missions for Baptist work in metropolitan New York, moves from New York City to Syracuse.

Estrada, former preacher on the Spanish Baptist Hour (La Hora Bautista) and former vice president of the Southern Baptist Convention, was elected earlier this year as director of language missions for the Baptist Convention of New York.

Jesus' use of parables

By VESTER E. WOLBER, Th.D.
RELIGION DEPARTMENT
QUACHITA BAPTIST UNIVERSITY

International

Jan. 3, 1971

Isaiah 6: 9-10
Matt. 13: 1-30, 34-43

For the next 15 weeks our studies will zoom in on some of the parables which Jesus used in his teaching. In the first lesson, we seek to understand the nature of parables, Jesus' purpose in using them, and an interpretation of one of them.

A parable is a story which was composed to give concrete expression to an idea. It is a capsule so designed and constructed as to contain and convey a great truth. Jesus told parables instead of stating truth because a picture leaves a deeper impression than an abstraction. But the essential difference between an illustration and a parable is that the former is borrowed to clarify a truth while the parable is created for the purpose of giving exact expression to a truth.

Capable interpreters have taught us to look for one central truth in each parable. They have found that the parables of Jesus have been drawn from the daily life of Palestine, and therefore they must be studied against the setting from which they were lifted. A great German scholar, Joachim Jeremias, in *The Parables of Jesus*, discovered also that Jesus employed them as weapons of warfare in situations of conflict with those who opposed him. They reprovved, rebuked, and challenged men—and called for a response.

Why Jesus used parables (13:10-17)

After the Lord had spoken the first parable to the multitudes, his disciples came to him in a more private setting (see Mark 4:10) and inquired of his purpose in using parables as he spoke to the masses.

1. He said that his disciples had insight into the inner meanings of the kingdom of God which the masses of non-Christians did not have (v. 11). "This is why I speak to them in parables," he said; because they see but don't really see, they hear but don't really hear—they don't understand. Therefore, the parable was employed as a lead rein to guide them toward the entrance into the kingdom. These stories excited their interest, stimulated their thinking, and lodged in their memories to be recalled again.

2. Jesus went on to insist that some degree of spiritual insight is essential if one is to grasp spiritual truth. One who has a grasp of kingdom truth can gain more, but one who does not have it is in a losing enterprise. At this point the

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Master came close to saying what he had said to Nicodemus (Jn. 3) about the necessity for a birth from above. This insight "has been given" to the disciples.

Mr. Jeremias says that it is not general revelations pertaining to future development of the kingdom—that are withheld from the masses—but a particular revelation which enables one to recognize its present eruption. He understands this insight to come to one in the experience of grace.

The Isaiah passage (Isa. 6: 9-10; Matt. 13:14-17)

1. God told Isaiah to proclaim his word to his people to the end that they were to hear and not understand, see and not perceive—that they were not to understand with their hearts, and repent unto salvation. The passage implies that their spiritual density was brought on by the impact of God's word.

2. The harshness of the statement may be softened a bit, however, by these considerations: (1) God is in sovereign control of all events—a fact which caused Paul to rejoice (Rom. 9:18ff); (2) it is God's will for one to be free to resist his word; and (3) the word of God, when resisted, does harden the heart.

3. As employed by Matthew, the passage is used only as an expression of the general perversity of the human heart which cannot of itself receive and understand the gospel message. A man has to have help if he is to receive the word and turn to God—much help, divine help. The passage makes it quite clear that the initiative of salvation is with God.

Even so, the gospel of Christ is not an agent to keep men from God, but a means through which the receptive heart can find and know God.

Congratulations (13:16-17)

Jesus offers congratulations to his disciples who have eyes and are beginning to see, have ears, and are beginning to hear. They have a distinct advantage over the prophets who went before them—men who longed to have insight into

the deeper realities of God but did not. The passage reminds us of what Jesus said on another day about John the Baptist—that of all men who had lived, not one was greater than the Baptist; but the man who was least in the kingdom of God was greater (Matt. 11-11). What he means is that the apprentice in the new order has access to greater insights into the inner realities of God than the greatest saints of the old order.

Fulfillment (Matt. 13:34-35)

Matthew states editorially that Jesus spoke in parables in fulfillment of a passage from Asaph (Ps. 78:2). The psalmist equates the parable with "dark sayings." Matthew gives a free translation in converting the "dark sayings" into "what has been hidden since the foundation of the world."

The parables of Jesus give us some of Jesus' most penetrating insights into the kingdom of God.

About people

Ione Gray, international writer and editor for the Southern Baptist Foreign Mission Board, will become interim director of the European Baptist Press Service for 18 months, beginning in June 1971. She will be stationed in Ruschlikon, a suburb of Zurich, Switzerland.

Theo Sommerkamp, former assistant director of Baptist Press, news service of the Southern Baptist Convention, has directed European Baptist Press Service for the past five years. Sommerkamp, a missionary associate appointed by the SBC Foreign Mission Board, plans to return to the United States in the summer, 1971.

Miss Gray has been with the SBC Foreign Mission Board for 20 years. First she served as associate editor of the FMB monthly magazine and as press representative. Then for 10 years, she was director of press relations. She has been international writer and editor for the past 15 months.

A native of Arkansas, Miss Gray was assistant editor of the *Arkansas Baptist Newsmagazine* in Little Rock, and editorial assistant of publications for the Executive Committee of the Southern Baptist Convention, Nashville, Tenn., before going to Richmond.

A witness for Christ

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

Life and Work

December 27, 1970

John 1:19-23, 29-36

We came out of nowhere but people soon recognized that he had been somewhere. He spoke like no man had spoken for 400 years. Something or someone had filled him with strange words which caused many to be drawn to him. They overlooked his rough physical appearance and clung to his prophetic words. They could not comprehend what he was saying but they recognized the authority behind what he said. Multitudes submitted to his baptism of repentance.

Some of the Jews in Jerusalem who felt they had a franchise on religion sent out a committee to investigate. Thanks to them, we now know who John really was.

A lone witness for Christ

Jesus Christ was virtually unknown for 30 years. Certainly many saw him as an extraordinary person, but who dared to proclaim him as the Christ? All of the ecclesiastical scholars either overlooked him or waited to see what would become of him. Then John stepped out and stood alone as a witness for Christ. It was a bold statement for an uneducated man to make and the Pharisees moved out of the shadows to challenge his credentials.

"Is this a publicity stunt you have cooked up to promote yourself?" they asked in essence. They suspected he might run for some office though they had no idea what it might be.

John stood fast, though alone. "This is the end of the road for me," he said. "My job is to get things ready. When he comes I will be through."

Like a falling star in the night, John flashed across the hearts of men and was gone. But in his path followed the true light of the world. One man is always enough, when he proclaims the Christ.

A true witness for Christ

Many of the Jews felt the nation Israel occupied so much of God's time

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that they completely lost sight of God's purpose for the nation! Consequently, Jesus got lost in the shuffle because he did not fit in with the overall purpose of Israel. They easily read back into the books of Moses and the prophets the glory that was to be Israel's, Jesus or no Jesus.

John took his Bible out into the wilderness so he could get unshackled from what people were saying and do some searching for himself. When he came out he was obviously full of Isaiah.

"Prepare ye the way of the Lord, make straight in the desert a highway for our God" (Isa. 40:3).

They accepted that explanation but raised another question. "Well," they said, "if you are not the Christ or one of the prophets, then why are you baptizing people?"

John's answer was most revealing. "I am only baptizing with water but this is only a picture of the real thing that will take place by one who now stands among you. He is so great that I am not worthy to loosen his shoes."

John quickly silenced the Pharisees by turning the spotlight from himself to Jesus. Is that not what every true witness should do?

A loyal witness for Christ

John's testimony is given in verses 29-34. This is really the only account we have of John's thinking prior to the baptism of Jesus. No doubt God revealed these things to him in the wilderness. John believed and announced the Christ as he was led. Only one test remained—the test of loyalty.

There must have been several men who became disciples of John. Such a man would easily command a following. He was daring, outspoken, unconventional. Indeed, he told it like it was supposed to be, not just like it was. He did not come to condemn but to blaze a trail for one greater than himself. Many can find fault but few can relate facts.

One day when two of John's disciples were standing near him, he pointed out Jesus. They left John to follow the "Lamb of God," and John knew it was the beginning of the end of his mission. The more he preached Jesus, the more they left John. He literally preached himself out of a job. John was a loyal witness for Christ.

Conclusion

1970 is just about spent. Never will we pass this way again. It is too late to consider what kind of witnesses we have been this year, except to repent and commit ourselves to being more effective witnesses in 1971.

John's witness should help us get started.

About people

Archie Mayo, minister of education for First Baptist Church, Avondale Estates, Ga., has been elected secretary of chaplaincy ministries for the Georgia Baptist Convention.

Mayo's work will include a county prison camp ministry formerly led by an associate in evangelism department for the convention, said Searcy S. Garrison, executive secretary for the convention. He will also seek to develop chaplaincy services in industries, hotels, resorts, and hospitals, Garrison added.

A native of Illinois, Mayo is a graduate of Southern Illinois University, Carbondale, and Southwestern Baptist Theological Seminary. He served churches in Texas City, Tex., and Atlanta, before joining the Avondale Estates church.

Getting to know Christ

By L. H. COLEMAN TH. D.
PASTOR, IMMANUEL CHURCH
PINE BLUFF

Life and Work

January 3, 1971

John 1:37-51

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

Today's lesson is the third in a series of 17 lessons from John's gospel. John gave a marvelous witness of Jesus, majoring on the nature and mission of our Lord. Today's lesson is the first of five in Unit II, which deals with "Jesus and Others."

Andrew brought Simon Peter to Jesus (Jn. 1:40-42)

Had the early disciples not brought men to Jesus Christianity would have died. Missionary outreach always has been the trademark of the Christian religion. After a person finds Christ as personal Savior, he is to bear a good witness of Christ to others. The more we share the more we have of Christ.

Verse 40 relates that Andrew became a disciple of Christ. The word used to describe his conversion is the word "followed." Simple as it is, a person's first step toward becoming a soul-winner is to have an experience of faith, the new-birth experience. In my opinion a great per cent of church members today have not experienced salvation. In an average Baptist church on an average Sunday about half are present for one of the services. A regenerated person should bear fruit which would evidence conversion, one fruit being "the assembling of ourselves together" (Heb. 10:25). Andrew followed Christ. This is the beginning point of today's study.

Apparently the first endeavor of Andrew in his newly experienced faith was bearing witness to his brother Simon. The word "findeth" in verse 41 indicates intense searching. He searched for and found his brother. A very good evidence of our own salvation is that we seek the salvation of our friends. Perhaps the hardest person to try to win to Jesus is a member of one's family. Please note the testimony or witness of Andrew. He said, "We have found the Messiah." The word Messiah means "the anointed One." Messiah is Hebrew and Christ is Greek; therefore, the words Messiah and Christ are one and the same word. Jesus was the anointed of God, God's Anointed King. Another point to ponder is the fact that the Jews for centuries had anticipated the coming of the promised Messiah. Andrew declared that the Messiah had come in the person of Jesus.

Upon Simon's conversion, his name was changed to Cephas, meaning a rock or stone. Christ saw great potential in Simon. He could see what Simon could become. He would become like a rock. Jesus not only sees what a man is; he also sees what a man may become. Peter later became an apostle and spokesman for the twelve. Also, he preached the great sermon on the day of Pentecost in Acts 2.

Nathanael Won to Faith in Christ (Jn. 1:43-49)

Jesus constantly was seeking the lost. He sought and won Philip to faith in himself. A common expression used to describe conversion, as already noted, is the word follow. Christians are followers of Christ.

Follow, I will follow thee, my Lord,
Follow every passing day,
My tomorrows are all known to Thee,
Thou wilt lead me all the way.
—Howard L. Brown

Philip followed the example of Andrew and became a soul-winner. Philip, who actually was an outstanding Christian, won Nathanael to faith in Christ. Seemingly, Philip had more difficulty in winning Nathanael than did Andrew in winning Simon Peter. Philip gave the same basic testimony as Andrew. Philip pictured Jesus as the promised Messiah, the fulfillment of the law and the prophets. Jesus was the climax of all that the Old Testament writers anticipated. There seems to be excitement and enthusiasm in Philip's witness: "We have found him!"

Then the conversation proceeded. Nathanael was inquisitive. Nathanael wanted to know if any good thing could come out of Nazareth. He was skeptical. Nazareth was a quite undistinguished place. Nathanael hailed from Cana, a rival city with

Nazareth. Philip did not argue but said positively, "Come and see" (v. 46).

Philip confronted Nathanael and demanded, "See for yourself if what I say is true."

Next, Jesus engaged in conversation with Nathanael. In verse 47, Jesus' remark or greeting to Nathanael could be viewed only as a compliment. This was a tribute to a devout Israelite. Perhaps Nathanael thought of Psalms 32:2: "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." Nathanael was perplexed. He wondered how Jesus could know anything about him since they only had become acquainted.

In verse 48, Jesus revealed that he knew quite a great deal about Nathanael. After all, Jesus had seen him under a fig-tree. In all probability, Nathanael had been in deep thought about eternal matters while under a fig tree. Nathanael surmised that Jesus not only looked toward the fig tree but had looked into his thought pattern as well. Nathanael needed no further convincing proof that Jesus was the promised Messiah and so he exclaimed, "Rabbi, thou art the Son of God; thou art the King of Israel" (v. 49). What a confession of one's faith! The expression, "King of Israel," is used for the very first time in the gospel of John. The supernatural knowledge of Jesus figured significantly in Nathanael's response of faith.

Please note that Nathanael is the same person who is identified later as Bartholomew. (See Mt. 10:3; Mk. 3:18). Bartholomew is a second name and means "son of Tholmai or Ptolemy."

Conclusion

In this lesson, Andrew and Philip are actively engaged in witnessing. How long has it been since we witnessed in a positive way for Christ? Being a soul-winner means confronting people with the claims of the gospel. The devil must laugh when a Christian declares, "The way I win souls is living a daily, consistent Christian life. My life is my testimony." This statement is good as far as it goes; it simply does not go far enough. We need to speak up and speak out for Christ to others. We need to live a godly life. Also, we need to speak to others about Jesus.

"Baptists Who Know, Care"

Church members will support Baptist work in Arkansas and around the world if they are informed of the needs by reading the ARKANSAS BAPTIST NEWS-MAGAZINE.

"What does your boy plan to do when he graduates from college?"

"If the letters I get from him are any indication, he is headed for a career as a professional fund raiser."

THE UNSEAMLY A smile or two

From Shelby Friedman's "Humor on Parade," *Quote* magazine:

"I just got a loan from an ambidextrous loan shark—he will take either your right or your left arm as collateral!"

Busy pediatrician: Has more patients than he can shake a peppermint stick at.

Farmer Jones' chickens escaped the coop. Now he is trying to re-coop his losses.

"Mother, I'm the best-looking boy in my class."

"Why, Tommy, who told you that?"

"Nobody Mother, I saw all the rest of them."—Good Reading

A church and a night club were located just two blocks apart. The night club featured a trained parrot that told saucy jokes to the customers. The parrot lived in the attic of the night club.

One Saturday night the night club burned and the parrot flew to roost in a high-ceilinged church.

On Sunday morning the parrot was awakened by a crowd of people coming into the auditorium. Looking down at the pastor in the pulpit, the bird remarked: "H'mmm, got a new master of ceremonies."

Then he looked at the choir and commented: "H'mmm, got some new chorus girls."

Then he turned his head and surveyed the crowd occupying the pews. "But it's largely the same old crowd," he concluded.—Sourcebook of Humor

Professor: "Why don't you answer me?"

Student: "I did, Professor. I shook my head."

Professor: "But you don't expect me to hear it rattle way up here, do you?"—Voice

Instant: The length of time it takes a supermarket cash register to reach \$10.—

Attendance Report

December 13, 1970

Church	Sunday School	Training Ch. Union	Ch. Addns.
Alicia	63		58
Banner, Mt. Zion	34		
Berryville			
First	138	32	
Freeman Heights	133	53	
Rock Springs	89	65	
Blytheville, Calvary	239	186	
Booneville, First	279	220	1
Camden, First	443	891	
Charleston, North Side	82	42	2
Cherokee Village	81	36	
Crossett			
First	536	158	
Mt. Olive	247	124	
El Dorado			
Caledonia	48	32	
Ebenezer	148	56	
Temple	26	28	
Farmington, First	104	50	
Forrest City, First	494	158	4
Ft. Smith			
Grand Avenue	681	256	3
First	1,262	329	8
Haven Heights	240	141	3
Gentry, First	171	117	6
Glenwood, First	136	80	
Greenwood	290	100	
Hampton, First	122	40	1
Hardy, First	32	39	
Harrison, Eagle Heights	198	57	
Helena, First	262	94	
Hope, First	433	103	
Hot Springs, Lakeshore Heights	123	44	
Jacksonville			
First	384	118	1
Marshall Road	341	157	9
Jonesboro			
Central	483	162	
Nettleton	260	141	
Lake Hamilton	126	50	2
Little Rock			
Crystal Hill	158	92	
Geyer Springs	690	307	
Life Line	609	221	5
South Highland	375	157	3
Luxora, First	75	25	
Magnolia, Central	644	276	
Marked Tree			
First	160	53	
Neiswander	88	42	
Melbourne, First	160	64	5
Monticello			
Northside	117	75	
Second	242	91	
North Little Rock			
Baring Cross	604	185	4
Southside Chapel	42	30	
Calvary	375	154	1
Central	244	65	1
Highway	156	68	2
Park Hill	865		3
Sixteenth St.	61	44	
Sylvan Hills	276	100	1
Paragould, East Side	299	146	3
Paris, First	322	98	
Pine Bluff			
Centennial	220	95	
East Side	183	85	
First	771	148	3
Green Meadows	67	46	
South Side	656	176	5
Oppelo	21	18	
Tucker	18	8	
Sherwood, First	239	121	1
Springdale			
Berry St.	133	64	2
Elmdale	394	145	
Mission	22		
First	536	260	1
Strong, First	166	66	1
Van Buren, First	420	229	9
Jesse Turner Mission	32		
Chapel	46		
Vandervoort, First	54	15	
Warren			
Emmanuel	245	102	
Westside	78	55	
West Memphis, Second	82	85	

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TITHE! TO ENLARGE
THE CIRCLE OF LIGHT

PRIME TIME FOR THE GOOD NEWS

Rarely has the evangel enjoyed such wide exposure on the media as in the past few weeks. Readers of newspapers and magazines and viewers of TV by the millions have been reminded that the promise of life abundantly and eternally still is in Jesus Christ.

On Mike Douglas' "Today" show, Oral Roberts and Pat Boone casually chatted about their commitment to the Saviour.

"I can't heal anybody," Evangelist Roberts emphasized. "Only God can heal. I can come to you with the Gospel of

Christ. I can point (people) to Christ. . . God has to intervene if any help is given."

At midnight on the Dick Cavett Show, Kathryn Kuhlman of Pittsburgh was interviewed by guest hostess Candy Bergen. The film star told Miss Kuhlman that she had several times tried without success to get into the Los Angeles Shrine Auditorium to hear the evangelist. In reply to Miss Bergen's earnest seeking after spiritual matters, Kathryn Kuhlman clearly and simply outlined the plan of redemption. To viewers, it was almost like eavesdropping on a private conversation. It seemed that the hostess forgot the

cameras entirely and was seeking for herself a personal encounter with God through Christ.

On the Jim Nabors variety show, Dale Evans Rogers came on singing with the chorus, "When the Roll Is Called Up Yonder."

And for three nights, the splendor of the Billy Graham Crusade in Louisiana belonged to the TV viewers in homes across the nation.

Esquire Magazine for December published another article by British critic Malcom Muggeridge titled, "The Decade of the Great Liberal Death Wish." In it he clearly stated his belief in Christ as man's only hope.

At the most recent convention of the Evangelical Press Association, President Sherwood E. Wirt appealed to the journalists to seize the opportunities of the media. "There is no limit to the outreach, influence or effectiveness of the Christian journalist who is prepared to train himself and to make himself available as a servant of God's Word," Dr. Wirt said.

The media are indeed ours, and the more so as a spiritually starved nation of individuals turns aside on the broad road to hear the Truth.—Norman B. Rohrer, Director, Evangelical Press News Service

Round-robin religion

'Luck' chain letters may spell trouble

The mail is sprinkled these days with chain letters which contain a prayer and a promise of good luck.

All the recipient has to do is add his name to the list, cross off the top name and then re-type the letter 20 times and send it to the 20 people on the list.

Ironically, the Scripture verse at the top will probably be one in the sentiment of Proverbs 3:5,6, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him and he shall direct thy paths."

If he goes as the letter indicates, the correspondent is promised a stroke of good fortune within four days. If he does not mail out his letters within four days after receiving it the "spell" is allegedly broken and the golden promise of a happy stroke of luck no longer is in effect.

Some letters warn of people who failed to mail the letter and thus were victims of assorted troubles. One chain breaker is said even to have lost his life.

This kind of superstition is not only anti-Bible, it is also illegal under Federal post office regulations.

If such a letter comes to you, mail it back to the sender at once with a counter reminder from Scripture: "Thou art wearied in the multitude of thy counsels . . . The astrologers, the stargazers, the monthly prognosticators. . . shall be as stubble" (Isaiah 47:13,14)—Norman B. Rohrer, Director, Evangelical Press Association

TV documentary set for Jan. 10

"The Prado," a one-hour color documentary filmed in the 150-year old Spanish museum in Madrid, will be telecast by NBC Sunday, Jan. 10, beginning at 3 p.m. Central Standard Time.

Aline Saarinen, NBC art critic, will narrate the documentary.

The theme of the telecast will be "the artist views God's creation."

Produced in association with the Southern Baptist Radio and Television Commission, "The Prado" will be the first in a series of 13 productions marking a new religious programming policy adopted by NBC for 1971.

Swedish Baptist heads ecumenical council

STOCKHOLM, Sweden (BP)—A professor at Bethel Seminary, sponsored by the Baptist Union of Sweden, has been appointed general secretary of the Swedish Ecumenical Council.

The professor, Nils Sundholm, has been teaching modern languages at the seminary located in Bromma, a suburb of Stockholm. He will assume the three-year office effective Jan. 1, 1971.

He will be responsible for coordinating the council's efforts at forming a faith and order committee; founding local ecumenical councils throughout Sweden; and preparing for a nationwide church meeting in Gothenburg, Sweden, in August of 1972 for all Christians in Sweden, according to a report in European Baptist Press Service.

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