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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

JANUARY 15, 1970

Personally speaking



Correct diagnosis

When Duke K. McCall was a little boy, his teachers taught him to "sit erect." He learned that lesson so well, and continues to sit so straight up, that some have said of him, "Duke is the only fellow we ever saw who could strut sitting down."

Dr. McCall, for many years president of Southern Seminary, Louisville, really "struts his stuff" in our lead editorial this week. Be sure to read what this preacher-teacher-denominational leader has to say about us Baptists loving ourselves to death.

I must confess that I am still licking the wounds inflicted on my own personality by the McCall editorial. It may be my misery craving company that causes me to recommend the item for your own consideration. But I am convinced that Dr. McCall is not only giving us the proper diagnosis but that he is prescribing the only cure for what ails us—as individuals, as churches, as agencies and institutions.

Too many of us are like the little boy whose mother was teaching him the Golden Rule. He said, "But, Mother, if I do unto others as I would have them do unto me, what will the others do?"

Or we are like Peter when the Lord had told him three times, "Feed my sheep." We point to somebody else and ask, "Lord, and what shall this man do?"

Do we need to recall again what Jesus said to Peter? Here it is: "If I will that he tarry till I come, what is that to thee? follow thou me" (Jn. 21:22).

Spiritual blessings, including God's love, cannot be hoarded. They must be used, not abused. And Mark 8:35 is true of churches and other institutions as of individuals: "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it."

The pastor whose church wanted to meet the payments on the building debt by cutting down on its world mission giving through the Cooperative Program was wise in holding out against this action.

Lord, help us to be so compassionate in our genuine concern for others that we shall be able to sidestep our self-centeredness.

Erwin L. McDonald

IN THIS ISSUE:

SEMINARY PRESIDENT, Duke K. McCall, calls on Baptists to quit worrying about themselves to the point of neglecting the world. Read what the Southern Seminary head has to say in a guest editorial on page 3.

JANUARY is "Will-Making Month" throughout the Southern Baptist Convention. This week's cover shows Arkansas Executive Secretary, Dr. Charles H. Ashcraft, and Mrs. Ashcraft as they council with Ed. F. McDonald Jr. on revising their wills. The cover story is on page 6.

WITH SNOW still lingering in some parts of the state, readers will be interested in Harriet Hall's thoughts on being snowbound, found in *Feminine Intuition* on page 6.

THREE BAPTIST BUILDING employees mark 25 years of service with the Arkansas Baptist State Convention, for a total of more than 75 years. See page 8 for people and positions.

"HIS LAND," the newest Billy Graham film, will be shown in a state-wide preview next week in Little Rock. Details are on page 10.

Arkansas Baptist

newsmagazine

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January 15, 1970

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

Guest editorial

'Nobody cares'

The theme song of Americans today is what used to be a silly little rhyme chanted by children:

"Everybody hates me,
Nobody loves me;

Going out into the garden and eat worms."

Young people turn to dope because they feel nobody cares about "me." Adults turn to alcohol to escape boredom and loneliness. Ministers drink the dregs of despair because nobody cares.

Somebody needs to tell this sick society that a long time ago Jesus said, "Thou shalt love thy neighbor as thyself." The question is not, Am I popular? The cure is not a multitude of friends to pat me on the back.

Yet that is precisely what so many young people seem to think is the need. That is exactly what many adults require. The result of this sinful selfishness is more sickness. Hell is created here and now. A lake of fiery brimstone would be preferable to the agony of these people damned by the devil's most fiendish device.

The Christian cure for this sickness is not to get love but to give it. The issue is not who cares for me but, rather, whom do I care for?

The standard Jesus used for loving one's neighbor was to be the way a healthy human being feels about himself. This is no proposal to surmount a martyr's suffering. Of course you and your welfare are important but use that as a yardstick for your caring about the welfare of others.

There never will be enough counselors in a suburban community, on a seminary campus, or in the center of a city to salve the ulcerated egos of self-centered people. The Biblical message is, "God so loved the world"—not himself. The transformed Christian reveals that he is a child of God by turning his face toward others.

But what happens to individuals happens to churches, to state convention, to Christian agencies.

The Foreign Mission Board can get sick by worrying only about itself.

Self-centeredness is the seed of disintegration for a seminary. Seminary faculty members are badly undercompensated for their service but we could easily tear the enterprise apart by worrying about ourselves.

Baptist colleges have tended to say, let all the world go to bits but give us enough.

State conventions are shriveling on the vine because of preoccupation with their own programs.

And it all starts in churches where the members love themselves more than they love anything beyond their comfortable congregation. Churches have taken their own temperature and worried about their own welfare until they are hypochondriacs. As soon as churches quit worrying about whether they are going to live or die and put a lost world in the center of their concern, our Christian enterprise will begin to get well.

We will wake up one day and find that young people have rediscovered that adults are human beings. Adults will be surprised at the joy of investing themselves in these wonderful young people. Our Baptist organizations and agencies will find that each is not only essential to the other but is doing an excellent job which guarantees the success of the whole effort of the people of God.

The great "I Am" created *the other*—even the universe, including you and me—because the essence of the infinite God is love.—Duke K. McCall, President, Southern Seminary, Louisville, Ky., in *Baptist Message*, Louisiana

MODERN (PER)VERSION OF THE SCRIPTURES

(Not the way it is found in the Scriptures, but the way it is often read or practiced by professing Christians)

Moreover if thy brother shall trespass against thee, do not mention it to him, but, instead, tell it to his immediate superior, with a suggestion that the man be fired. You will thus not gain a brother but you may succeed in destroying someone you do not like (Mt. 18:15).

So shall my heavenly Father forgive you, even if ye from your hearts forgive not every one his brother their trespasses (Mt. 18:35).

Clabe Hawkins sez:

A lot of folks that's talkin' about how bad th' 1960s was is expectin' th' 1970s to be a heap better. Only trouble with that reasonin' is that a new decade ain't likely to be much better than th' people livin' in it. And so fur, th' last thing anybody seems to be plannin' fer th' 1970s is to be less cantankerous an' more neighborly than they was in th' 1960s.

Contamination is one of th' key words these days. We air gettin' to be more an' more consarned over contamination of th' air, land, an' sea, an' less an' less consarned over contamination of th' human race.

Sees Baptists at the controls

BY DR. CHARLES H. ASHCRAFT
Executive Secretary
Arkansas Baptist State Convention

Baptists are a front-seat people. They are not wired for rear seats and will not be out of reach of the controls. They are oriented for first place and have no speciality for lesser ratings. They are rigged and tuned for prime leadership and have no talent for trailing. They maintain a heavy offensive team and have not invested in a defensive crew. There is no middle ground in their struggle with which they can be reconciled. Life to them is unbearable, untenable and unendurable at any point less than total victory.



DR. ASHCRAFT

They cannot adjust, adapt, or live with subservience. Being the leaders of the pack they can no longer tolerate the misery of mediocrity.

Since they are not trained for delaying tactics or defensive measures and are not committed to meaningless existence they must stay out front or perish.

The casualty rate in the ranks of prime leadership has caused many to take time off from their fast duties to serve as pallbearers. This is a terrible waste of time because Jesus suggested that the dead should bury the dead or at least make prior arrangements for

such a ritual. Proud leaders of other days who did not glance at the scoreboard are now the late proud leaders who were last seen in a horizontal stance.

Southern Baptists possess no inboard immunity against a future time when the role of pallbearer and respectful mourner may be changed to that of a horizontal ceremony in which they are the chief subject matter. In the coming months I will be discussing what it takes to hold first place and maintain prime leadership as a denomination. Such titles as these will appear in the series—the role of our seminaries in denominational primacy, who determines the extent of academic freedom, theological terms and definitions, proper sequence of Biblical doctrines, who owns our Baptist schools, re-stenciling moral boundaries, how religious is the religious press, where does renewal begin, can we discipline ourselves, we are killing the wrong people, my answer to race dilemmas, who decides on heresy, the resurrection of Baptist distinctives, accrediting agencies, can the truth divide us, why doesn't Ashcraft take a better picture, and other deeply relevant issues. The series will be concluded one man's opinion—but I must say it. I can hardly wait to read what I am going to write in our fine Arkansas Baptist Newsmagazine. It is a good publication.

I must say it!

The people speak

'Vietnam atrocities'

I don't know who wrote the article, "The Atrocities in Vietnam," but I would like to add a few other angles to consider.

Consider, please, the angle of Viet Cong and NVA massacres. No word was mentioned about the brutalities instigated by the Communist, enemies of freedom. My Lai's incident is minute compared to the thousands massacred in Hue during Tet of 1968. We don't know who did what at My Lai, but we do know the VC and NVA buried people alive at Hue.

Did the Press give Hue proportionate coverage? Do you people back in the world know that by one's and two's the VC, so far this year have massacred over 6,000 RVN Villagers.

Why doesn't the American public get angry and conscientious stricken about that? Could it be because one or two dying at a time isn't sensational, so the Press ignores it. After all, what is 6,000 people murdered by the VC? Nothing compared to the alleged 109 at My Lai!

Consider also, that if we make a mistake we step up efforts to end the war just because war is brutal. Communists are more brutal than war. Unprotected or left in the hands of partially trained RVN Forces, the VC and NVA would make all previous massacres seem like child's play. Christians, Catholics and Protestants, American and RVN sympathizers would be destroyed.

Lastly, please consider getting more upset over the VC than military incon-

Billy Graham to address congress

WASHINGTON, D. C.—Evangelist Billy Graham and Miss Angie Brooks, president of the United Nations and a Baptist leader of Liberia, are among the speakers scheduled to address the 12th Baptist World Congress in Tokyo, July 12-18.

More than 60 church leaders from 30 countries have agreed to take part in the congress, according to Mrs. R. L. Mathis, Waco, Tex., program committee chairman.

Other speakers included Ernest F. Payne, retired general secretary of the Baptist Union of Great Britain and Ireland and currently one of the six presidents of the World Council of Churches; and Lien Chow, a theological professor and pastor in the Republic of China (Taiwan).

Claude Rhea, professor of music at Samford University in Birmingham, Ala., will direct music for the congress.

J. P. Allen, Ft. Worth, Tex., will direct six Bible study sessions, each led by a representative of a different continent. Edwin Tuller, general secretary of the American Convention, will direct five symposiums on world problems.

Mrs. Mathis made her report to the Baptist World Alliance Administrative Committee. Other reports indicated that an attendance of 8,000 was expected for the congress, which will be held at Tokyo's sports palace, the Budokan. (ABNS)

sistencies. The military is not perfect, but our men are over here being wounded and dying to help a nation keep its freedom and have peace. The VC skin alive downed pilots, put the heads of our men on poles and stick their... in their mouths. Think what that does to their buddies who find them.

Our men are over here freeing people, not intentionally brutalizing or dehumanizing them. Send your author over here and I'll show him, until his head spins, the good our servicemen do over here.

I doubt if you will print this, but you have my convictions. I hope these considerations will give you a bigger picture of the atrocities in Viet Nam. —Archie V. Lawrence, LT, CHC, USNR, Office of the Chaplain, 1st Marine Aircraft Wing, FPO San Francisco 96602

Arkansas Native Bruce Price honored

As a special feature of ceremonies honoring Dr. and Mrs. Bruce H. Price upon Dr. Price's retiring from the pastorate, on Jan. 4, First Church, Newport News, Va., which he had served as pastor for 22 years, issued an enlarged edition of its weekly newspaper, *First Baptist News*. The paper carried highlights of the Price pastorate and greetings from his friends from many



DR. PRICE

different states.

During Dr. Price's pastorate, the church received 2005 new members, 1001 by baptism. Total gifts to all causes for the period were \$2,906,453.65, of which \$971,536.37 was for missions.

The value of the church property increased from \$340,000, in 1948, to \$771,600, and the annual church budget increased from \$62,891.47, in 1948, to \$163,512, in 1969.

Dr. and Mrs. Clyde V. Hickerson, Richmond, Va., were present for the Sunday morning service on "Price Day." Dr. Hickerson was pastor of First Church, Russellville, Ark., at the time Dr. Price joined the church.

A native of Scottsville, Pope County, Arkansas, Dr. Price grew up in Russellville. He received the A.B. degree from Ouachita University and the Th.B. and Th.M. eddegrees from Southern Seminary, Louisville. He has two honorary degrees—the D.D. degree from Ouachita University and the LL.D. degree from Atlanta Law School.

Former pastorates include Beech Street Church, Texarkana.

Dr. Price is a former vice president of the Southern Baptist Convention, a former president of the Southern Baptist Pastors' Conference, and a former vice president of the Arkansas Baptist State Convention.

Mrs. Price is the former Miss Eva Rankin of Pine Bluff. The Prices have a son, Madison R. Price, D. D. S., Newport News, Va.; and a daughter, Mrs. Joseph C. Cox Jr., Richmond, Va.

Dr. and Mrs. Price have built a new home in Newport News, where they will continue to live. Their mailing address is P.O. Box 475, Newport News, Va., 23607.



OZONE CHURCH, north of Clarksville, broke ground for their new church plant recently. The 2,400 sq. feet will provide space for an auditorium, baptistry, class rooms, kitchen, and fellowship hall. Participating were (left to right) George Williams, pastor; Elbert Smith, Armil Curran, Virgil Melson, and Emerson Wine, deacons.

North Pulaski R.A.s to hold conclave

The North Pulaski Royal Ambassador Association has set Saturday, Jan. 24, as the date for their first annual R.A. Conclave at Park Hill Church.

Jay Chance, director of Royal Ambassadors, Brotherhood Commission, Southern Baptist Convention, will be the featured speaker.

The opening ceremony and presentation of flags will be held at 9 a.m., with Ozzie Berryhill, Association R.A. leader, presiding.

The morning session will include a testimony and weightlifting demonstration by Bennie Hindmon, pastor of Central Church, North Little Rock. Entertainment will be provided by the New Life Singers from Baring Cross Church, North Little Rock.

The afternoon session will be divided into two parts. The R.A.s will be led through a camping session by Bill Liveley, elementary director of Second Church, Little Rock, and John Hamilton, Highway Church, will present a film, "Missions in Japan."

Counselors, leaders and Brotherhood men will meet with Mr. Chance in an education and training session pertaining to the new program for 1970. The conclave will adjourn at 3 p.m.

A special invitation is extended to all R.A.s and Counselors over the state to attend the conclave. There will be a registration fee of 75 cents per person. A hot dog lunch will be served at noon.

For additional information or early registration, contact Mr. Berryhill, at FR5-6609; Henry Boerner, Association R.A. secretary, at SK3-4385; or write the North Pulaski R.A. Association, P. O. Box 462, North Little Rock, Ark. 72115.

"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**.



Dr. and Mrs. Ashcraft with Ed McDonald.

'Make your will'

Executive Secretary Charles H. Ashcraft of the Arkansas Baptist State Convention, with Mrs. Ashcraft, are among those who have recently sought the counsel of the Baptist Foundation office in revising their wills.

The Ashcrafts moved to Little Rock last summer, upon Dr. Ashcraft's election to his present position.

"We believe that Baptists should tithe while they live and tithe when they die," said Dr. Ashcraft.

Ed F. McDonald Jr., secretary of the Foundation, expressed appreciation for the Ashcraft example and expressed the hope that many Arkansas Baptists who have not already included Baptist causes in their wills will do so.

Dr. Ashcraft has volunteered to speak on will making, during the month of January, which is "Will Making Month," or at any time during the year, McDonald said.

"Make Your Will Month" is observed each January throughout the Southern Baptist Convention.

Secretary McDonald is open for speaking engagements in churches and announces that he is already booked through March.



Feminine intuition

by Harriet Hall

Snow on the mountains

Snowbound in the Ozarks—and what a lovely way to spend a quiet day or two, knowing that most scheduled meetings can be postponed, and the world will go on anyway.

Of course we do not enjoy hearing of broken bones from falls, or bumped fenders, or cars in the ditches. But when the world slows its pace it is a pause that refreshes if we will let it. There is time to think, to plan, to read, and to evaluate life.

As I write today we have had about ten days of snow-covered landscape. There is a beautiful white blanket over all the frozen hillside. Usually one of the prettiest things in our back yard is the interesting pattern formed by the snow-edged rock wall that is about a foot high around the old well. Today it is completely covered. The snow-laden pine trees look like a Christmas card picture. . . only prettier, because no photograph can quite capture the full enchantment of such a scene.

As I have watched the snow and ice pile up during these days I have seen some of the limbs of trees bend and break. It reminds me that some folks let the weight of cares or pressures weigh so heavily upon them that they become victims of ulcers, heart attacks, or breakdowns. I wonder if we might learn a lesson from these snowbound days. Surely God does not intend that we should load ourselves unnecessarily with compulsions, pressures, or frustrations until we bend or break.

We need to take time for rest, meditation, spiritual inventory, and prayerful waiting on God. In Mark 1:35 we learn a significant thing about the pattern of the life of Jesus: "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." If our Master needed time to be alone with the Father, how much more we also need to follow his example.

In Grace Noll Crowell's poem, "The Day" she speaks of looking forward to each day. The closing verse is her optimistic testimony:

No day has ever failed me quite—
Before the grayest day is done,
I come upon some misty bloom
Or a late line of crimson sun.
Each night I pause, remembering
Some gay, adventurous, lovely thing.

Comments, suggestions, or questions, may be addressed to Mrs. Andrew Hall, Mt. Sequoyah Drive, Fayetteville, Ark.

From the churches

Youth Council members for 1970 have been elected at First Church, Pine Bluff. They are Lynn Brooks, Ronnie Schneider, Karen Johnson, Barbara Hazelip, David McClanahan, Doug Tharp, Sue Russell, Neil Breeden, Pam Ray, Sandy Sanders, Gina Woodfield, and Larry Alexander.

Eleven new deacons were ordained by First Church, DeQueen, recently. They are: Ed Banks, Bob Barrett, Jim Blackmon, Wallace Bunyard, Gene Davis, Gerald Davis, Herman Jackson, Warren Norwood, Marvin Rumbo, Dennis Smiley, and Bill Watson. Joe C. Denton is the pastor.

Morgan ordained

W. R. (Bill) Morgan was ordained to the ministry Dec. 28, by Eudora Church. The ordination sermon was



MR. MORGAN

preached by the pastor, L. C. Hoff, and the charge was delivered by Noel Barlow, superintendent of missions for Delta Association. The ordination prayer was offered by W. T. Rankin, chairman of deacons of Eudora Church. Mr. Morgan has been called as pastor of First Church, Ben Lomond. He is a junior at Ouachita University.

Dan Blake called by Arkadelphia 1st

Dan Blake, formerly director of development at Louisiana Baptist Children's Home in Monroe, assumed the



MR. BLAKE

pastorate of the First Church, Arkadelphia, on Jan. 2. The pulpit committee which recommended his election to the church is made up of Bill Vining, chairman; Nelson Tipton, Kenneth Sandifer, Sherwin Williams, Mrs. Don Dawley, Mrs. Jack King, Mrs. John Russ, and James Caldwell. Mrs. Lamar Watkins served on the committee before moving from Arkadelphia.

The church had been without a full-time pastor since Sam Reeves retired from the position last spring. S. A. Whitlow, the recently retired executive secretary of the Arkansas Baptist Convention, served the church as interim pastor during the summer and Vester Wolber, chairman of the Division of Religion and Philosophy at Ouachita University, has served as interim pastor since the summer.

Mr. Blake is a native of Jonesboro, La. and is a graduate of Louisiana Tech, from which he received a B. A. degree in 1959. Prior to his study at Louisiana Tech he attended Louisiana College for two years. He has also attended New Orleans Seminary and is completing work for a M. A. degree in history from Northwestern State College in Natchitoches, La.

The young minister has held pastorates at Jena First Church, the Goldanna Church, Simsboro First Church, all in Louisiana, and First Church, Centreville, Miss.

He served two years as moderator of the LaSalle Association and four years as a member of the board of trustees of The Baptist Message, the Louisiana Baptist State denominational newsmagazine. He also served as chairman of the board of the Children's Home before joining its staff.

Blake is married to the former Mary Lou Reed of Goldanna, La., and is the father of two daughters, Jill, 10, and Julie, 4.

ORGANIZED
TO SERVE
COOPERATIVE PROGRAM



Mr. and Mrs. J. O. Miles

Celebrate golden anniversary

Mr. and Mrs. J. O. Miles of Route 4, Paragould, celebrated their golden wedding anniversary with an open house at their home Dec. 28. The couple are life-long residents of the Paragould area. She is the former Lillian Willcockson of Walcott.

During the past 42 years Mr. Miles has pastored 17 Baptist churches—

Stanford, Beech Grove, Clark's Chapel, Childress Chapel, Robbs Chapel, Center Hill, Lafe, Brown's Chapel, Epsaba, Wall's Chapel, Eight Mile, Mt. Zion, Leonard, Brookland, Holland (Missouri), Black Oak and Friendly Hope.

They are the parents of four sons and a daughter.

Johnny Green moves to Goodwin

Goodwin Church recently called Johnny Green as pastor. He comes from Philadelphia Church, Jonesboro, where



MR. GREEN

he had served since June, 1966, during which time there were 160 additions. Mr. Green is married and the father of four children: Steven, 14; Kathy, 13; Carol, 12; and Kay, 10. Goodwin Church also called Bob McGraw, a student at Midsouth Bible College, Memphis, as associate pastor.

Mr. McGraw is married and the father of two children: Mandy, 9, and Mike, 7.

Immanuel exceeds moon fund goal

Immanuel Church, Little Rock, W. O. Vaught Jr., pastor, set a new record for itself with the raising of \$26,501 for the Lottie Moon Christmas Offering this year. This was \$501 above the church's goal of \$26,000.

The church gave for all causes in 1969 \$439,000. This was \$7,000 more than the total given the year previously, but since the 1968 total included \$13,000 for some property sold by the church, the 1969 figure is actually \$20,000 increase in giving by the church membership.

A total of \$67,500 of the 1969 budget went for world missions through the Cooperative Program.—Church Reporter



Mrs. Stokes



Mr. Davis

3 Baptist Building employees serve more than 75 years

Three employees of the Executive Board of the Arkansas Baptist State Convention have now served more than a quarter of a century each—in, out, and around the Baptist Building.

They are Betty Garton (Mrs. Tom) Tyler, head bookkeeper, whose tenure dates back to Oct. 15, 1944; Director Ralph Davis of the Church Training (Training Union) department, who became an Executive Board employee on Jan. 1, 1945; and Associate Editor Juanes Clark (Mrs. E. F.) Stokes, of the Arkansas Baptist Newsmagazine, who began her work as mail clerk for the paper on Jan. 8, 1945.

Mrs. Tyler's first job has been described as "general flunky" in the Arkansas Baptist office. After a few months of serving as mail clerk-secretary-bookkeeper for the paper, she became bookkeeper for the Executive Board, in which position she has continued to the present.

But the work has multiplied and now she has a full-time assistant, Mrs. Jeannie Breedlove. Some idea of the growth is seen in the fact that the total budget for the convention in 1945 was \$306,666.76, as compared with \$2,500,716.69 for 1969.

Director Davis, who was the first full-time director of Training Union work for Arkansas, is, in point of service, the second oldest TU director in the Southern Baptist Convention, ranking a close second to TU Man Charles Norton of Tennessee.

For his first 15 years in the posi-

tion, Mr. Davis saw a steady increase in TU enrollment. The enrollment was 33,000, with 47 per cent of the churches having TU organizations, his first year, as compared with a present enrollment of 100,000 in more than 80 per cent of the churches of the state.

Mr. Davis enlisted and trained college students for summer field work over a period of the first 12 years of his tenure, and it was through the summer field workers that TU work was introduced into most of the rural and smaller churches.

For several years the TU department has conducted annual TU conventions, with the attendance averaging well over 1,000. Youth conventions held regularly in the spring attract more than 2,500 young people each year.

This year TU work will be promoted through leadership schools in 39 of the local associations of the state.

For two years now the TU department has had responsibility for promoting what have come to be called "the multi-programs" of the Sunday School Board of the Southern Baptist Convention—vocational guidance, church administration, vocational guidance, libraries, family ministry, and church recreation.

Mrs. Stokes, who has been associate editor of the paper since January 1961, has seen the circulation increase from 21,000 in 1945 to nearly 60,000 at present. Her major assignment is business administration and circulation.

A look into 1970

We are already two weeks into 1970, and before we realize it the first month will be history. There will be many opportunities for Brotherhood during this year on the state, associational, and church level. Missionary education and the involvement in mission actions of men and boys is an ever increasing need for every church if it is to do the work Jesus expects of His church.

To assist associations and churches in their task of missionary education and involvement of men and boys in mission actions, the State Brotherhood Department promotes several state wide events in addition to Baptist Men's Day in January.

The first state wide event will be the Baptist Men's Rally on March 6-7. This meeting will combine information and inspiration regarding missions, witnessing, and special projects. Every Baptist man should make plans to attend this meeting. More information will be mailed to each church soon.

May 1-2 is the date for the annual State Royal Ambassador Congress. More information will be mailed to each counselor and pastor at a later date.

The month of June is Royal Ambassador Camp time. Camp for boys is always a time of excitement, fun, information, and inspiration. It isn't too early to start making plans for camp. All camps will be held at Camp Paron.

Friday and Saturday June 12-13 is the date for the Baptist Men's Encampment. This is a time for men to come together for relaxation, fun, and inspiration. Every associational Brotherhood director should attend and bring a good group of men representing the churches of his association.

Associational Brotherhood meetings involving men and boys should be planned by the associational director and his staff. These meetings should include leadership training as well as inspiration.

The Brotherhood Department will be happy to assist the association and churches in providing missionary education for men and boys. Call on me if I may be of service to you.—C. H. Seaton

Spurgeon's
Metropolitan Tabernacle Pulpit
AT YOUR BAPTIST BOOK STORE
Pilgrim PUBLICATIONS, Pasadena, Texas 77501



Ft. Smith pastor featured speaker

J. Harold Smith, pastor of Windsor Park Church, Ft. Smith, and nationally known radio preacher, will speak twice at the State Evangelism Conference, Jan. 26-27. The conference will be held at First Church, Little Rock. The first session will begin at 1:45 p.m. Jan. 26. Monday night, at the second session, Dr. Smith will speak on "The Living Lord."



DR. SMITH

Dr. Smith is regarded by many as being one of the greatest preachers in America. Until fire destroyed his dwelling place a few years ago, he had one of the largest libraries of any preacher in America.

Dr. Smith has been a full-time evangelist and radio evangelist. From 1950 to 1959 he was pastor of First Church, Ft. Smith. Since 1964 he has been pastor at Windsor Park. He is dedicated to missions and evangelism.

Tuesday afternoon, Dr. Smith will close the session with a message on "Revived Christianity." Please hear this tremendous preacher of the Word. You will be blessed by his messages—Jesse S. Reed, Secretary, Evangelism

1970 Southern Baptist speakers' tournament

Below are listed the topics from which young people may select for speeches:

1. Man in the New Decade
2. Celebrating God's Presence Through Worship
3. The Church: And Why I Am Involved in It
4. Stand on Your Own
5. Creative Tension, A Bridge to Understanding
6. Change—A Certainty of Our Day
7. Profiles in Finding Life
8. Spanning the World of Man
9. The Cost of Involvement
10. Sunday, 11:00 A.M.
11. Moving from Mediocrity

Baptist beliefs

The promised return

BY HERSCHEL H. HOBBS

*Pastor, First Baptist Church, Oklahoma City, Oklahoma,
past president, Southern Baptist Convention*

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11)

As Jesus ascended, the disciples "were looking stedfastly into heaven." The verb rendered "looking stedfastly" means to stretch one's eyes. They were stretching their eyes to maintain a view of Jesus as he rose higher and higher.

Suddenly "two men . . . in white apparel" (angels) stood by them. Why, asked they, were they standing and looking into heaven as though trying to hold on to Jesus' bodily presence? "This same Jesus" will return even as he went away. In the meantime, he had promised his spiritual presence through the Holy Spirit.

Several things may be deduced from this.

As Jesus was their friend on earth, so is he our friend in heaven, where he ever holds intercession for us (Heb. 7:25). Furthermore, he is with us continuously in His Holy Spirit. And he will return in glory and victory in God's appointed time. This assures victory and glory to all who trust in him.

But there is also implied a challenge to us. We are to live expectantly with respect to his return. But we are not to stand gazing into heaven endeavoring to plot out the time and manner of his return. Rather, we are to be going into all the world declaring the good news of his first coming in redemption and the blessed hope of his return.

Because Jesus is away bodily does not mean that he is away spiritually. He is with us always even unto the final consummation of the age (Matt. 28:20). We should daily expect his bodily return. But it is not our business to predict when it will be. That is a secret hidden in the mind of the Father (Acts 1:7). Our business is to prepare men's hearts so that they will welcome his return.

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| 12. Commitments I Have Made | 23. Our Southern Baptist Heritage |
| 13. The Church Gathered—The Church Scattered | 24. One Hundred Twenty Five Years for Christ |
| 14. Our Doctrines—Our Distinctives | 25. 125th Anniversary of Southern Baptist Foreign Missions |
| 15. "Because I Live, Ye Shall Live Also" | 26. 125th Anniversary of Southern Baptist Home Missions |
| 16. Who in the World Do You Think You Are? | 27. God at Work Through Southern Baptists |
| 17. You Are More than You | 28. Baptist Voices of Yesterday |
| 18. Personal Encounters with God's Promises | 29. Highlights of Baptist History in the South |
| 19. Individuality: God's Unique Creation | 30. Light from the Past |
| 20. What Does It Mean to Be? | 31. What Our Baptist Heritage Means to Me |
| Topics Relating to 125th Anniversary of Southern Baptist Convention: | 32. Through Trial to Triumph |
| 21. The Southern Baptist March in History | 33. Southern Baptists and the Voluntary Principle |
| 22. The Foundations on Which Baptists Build Today | 34. Lessons from Our History |
| | 35. The Contribution of Crises |

Shaping the 70's music conference set

On January 22-23 a "Shaping the 70's Church Music Conference" will be held at New Orleans Seminary for faculty, students, alumni and other interested church musicians. The conference will focus on numerous changes in the church music program of the local church for the 70's.

There will be no fee for attending the conference. Church Musicians and other interested persons are invited. Full information is available from the Seminary School of Church Music, 3939 Gentilly Blvd., New Orleans, Louisiana.



GETTING A MASTER'S degree Dec. 20 from New Orleans Seminary was Ronald L. Richardson, son of Mr. and Mrs. J. C. Richardson of Hot Springs. He holds a B. A. degree from North East Louisiana State College.



PASTOR-turned-hunter, Henry Davenport, of First Church, Norphlet, displays the deer he killed Thanksgiving morning. He reports that he shot it at 225 yards in Calhoun County.

Preview of Billy Graham film scheduled in Little Rock



CLIFF RICHARD discusses with Cliff Barrows Zechariah's prophecy in World Wide Pictures' new church film "His Land."

"His Land", the newest Billy Graham motion picture, soon to be released will have a state-wide preview at the Center Theatre, Little Rock, Jan. 20 at 10 a.m., Richard Boggan, the Arkansas representative for Billy Graham Films, has announced. All pastors, ministers of education, music, and youth, and their wives are invited to attend, Boggan reports. There will be no admission charge.

Unlike most of Mr. Graham's films, this film (only 60 minutes in length) will not be premiered in theatres but will be shown exclusively in churches all over the state on a seven-day-week

evangelistic crusade tour.

Filed in the Holy Lands by World Wide Pictures of Burbank, Calif., "His Land" is concerned with how God has fulfilled his promises in the past leading up to the greatest of all prophecies—the Second Coming of Jesus Christ. It stars Cliff Richard, England's top "pop" personality of "Two A Penny" fame, and Cliff Barrows, president of World Wide Pictures and director of music for all of Mr. Graham's crusades and the "Hour of Decision."

The official release date for the film is Feb. 15.

New subscribers to Ark. Baptist

Church	Pastor	Association
One month free trial received:		
Mulberry, 1st	Wendell Morse	Clear Creek
New budget after free trial:		
Midland Ch.	Richard Lanman	Buckner
Mt. Moriah, Murfreesboro	Gaines Armstrong	Little River

Arizona Board sells \$5 1/4 million hospital

PHOENIX, Ariz.—The Executive Board of the Arizona Southern Baptist Convention voted 18-3 here to sell the Baptist Hospital of Phoenix to a local corporation for \$5¼ million.

The hospital was bought by the James Allen Guinn Jr., Charitable Foundation, which agreed to assume the hospital's \$2,825,000 liabilities, pay the convention \$2.4 million for its equity in the hospital.

Last November, the messengers to the annual Arizona convention voted to sell three of the state Baptist hospitals, and provided that 40 percent of any funds received in the hospital sales would go to Grand Canyon College, the convention-owned school in Phoenix.

The Phoenix hospital is the first of the three to be sold following the convention action.

In other major related action, the Arizona Baptist board voted to set aside the 60 percent income from the hospital sales not going to the school to establish an adequate ready cash reserve for the convention's church loan and church bond funds. (BP)

Literature samples available to churches

NASHVILLE—For the first time, the Southern Baptist Sunday School Board here has produced sample church literature kits for Southern Baptist churches that want to have a preview of literature for the 1970's.

The kits will be available in time for "Church Literature Selection Week," slated for Southern Baptist churches June 15-21, 1970.

The materials will include a Sunday School kit with 20 pieces of literature, a Training Union kit with 13 pieces of literature, and a church music kit with three pieces of literature.

"The kits will contain samples which are representative of all the new series of literature for the quarter beginning October, 1970," said James Clark, manager of the board's church literature department.

Clark said churches may order the kits from the church literature department, Southern Baptist Sunday School Board, any time before June 1, 1970. (BP)



Still a bargain!

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(still less than 4 cents per copy!)



Club rate, \$2.25 per subscriber per year.

(still less than 5 cents per copy!)



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Arkansas Baptist
newsmagazine

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Little Rock, Ark. 72201

Texas Baptists ask Federal program for family planning

11.4 million members estimated in SBC

WASHINGTON—The head of the Texas Christian Life Commission told a senate committee here that further delay and inaction on the part of Congress concerning the population explosion "would be downright immoral."

James M. Dunn, presenting a resolution of the Baptist General Convention of Texas, appeared before the subcommittee on health of the Senate Labor and Public Welfare Committee in support of a bill to enlarge the government's role in planned parenthood programs.

The Texas executive was one of several witnesses appearing before the subcommittee during two days of hearings on proposals to extend family planning services. Sen. Ralph W. Yarborough (D., Tex.) is chairman of the subcommittee.

Dunn cited the action taken by Texas Baptists in their 1968 convention supporting "the right and responsibility of family planning" and urging that "full family life education must be available to all citizens, particularly to the poor and uneducated."

Specifically, Dunn said he had "clear directions" from the 1969 session of the Texas Baptist Convention to support a particular bill sponsored by Sen. Joseph D. Tydings (D., Md.). Tydings' bill calls for spending \$450 million over the next five years to expand government programs of research and to provide voluntary family planning services to all who desire them.

Under the proposal a national center for population and family planning would be created to coordinate the various government activities of public information, research and program planning and development concerning family planning and birth control.

The bill also would give authority for grants to be made to nonprofit organizations and institutions to assist in the establishment and operation of voluntary family planning projects.

Dunn told the senate group that "there is an urgent Christian thrust" for action now and that among churchmen "impatience is mounting" for increasing government action on birth control information.

"If a cure for cancer were discovered and a vaccine available, the Congress would do everything possible to make it accessible to all," he pointed out, adding: "to fail to do this kind of research and sharing of information would be murder," he warned.

"Yet with scientific advances at our

fingertips that could break the chains that bind many in poverty, despair and disease," Dunn continued, "we have not taken the relatively small steps which would release thousands from their prison of ignorance."

Citing the need for research on human reproductions, Dunn said that freedom of choice is possible only when the alternatives are clear. "Thousands of American mothers do not know the options that are theirs. Death and suffering accompany this ignorance," he declared.

Dunn focused particularly on concern for the "dignity of millions of human beings." They demand, he said "that we not exhibit a careless disregard for their being brought into the world without the slightest possibility of being fed and educated decently."

This posture "has deep theological, philosophical and ethical roots," Dunn said. He explained:

"It is one thing to replenish the earth, quite another to burden it.

"It is one thing to acknowledge freedom of conscience, quite another to deny by inaction the facts necessary to make choice a reality for the individual involved.

"It is one thing to accept family planning as a basic human right, quite another to assume the responsibility which is government's."

The moral values involved in the need for family planning and birth control information "add a note of urgency to the need for positive government action," the Texas Christian Life Executive challenged.

Dunn concluded by explaining that there was some confusion about the stand of church groups on the need for government action in providing birth control information. He admitted that at one time or another "every Christian denomination . . . has opposed birth control."

"This is no longer so," he declared. (BP)

NASHVILLE—Statistical projections based on early profile analysis indicate that membership in Southern Baptist Convention churches will be 11.4 Southern Baptist leaders were told here.

If the unofficial projections are correct, church membership would have increased by 182,500 over the 1968 total church membership.

Probable decreases were projected in Sunday School, Training Union, Brotherhood and Woman's Missionary Union enrollments, and in the number of baptisms compared to 1968. An increase was projected in music ministry enrollments.

"The churches involved in this estimate are not completely representative of all Southern Baptist churches. Some church size categories and state conventions are over represented due in part to the sequence of associational meetings," said Martin Bradley, secretary, research and statistics department, Southern Baptist Sunday School Board. However, allowance is made for this in the statistical process of projection.

The estimate disclosed a possible decline in number of baptisms from 373,025 to 368,288. This would be a decrease of 4,737 from the 1968 total.

The total Training Union ongoing and cumulative enrollment was projected to be 2,649,612 compared to 2,725,097 in 1968, a decrease of 75,485.

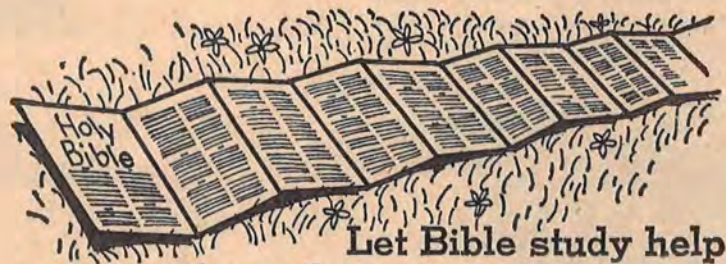
Sunday School enrollment was projected as 7,405,166 in 1969, a decrease of 140,347.

Music ministry continued upward with an estimated total enrollment of 1,065,805, an increase of 27,515.

Total mission gifts were projected to be \$134,373,708 for 1969, an increase of \$6,349,977.

Final statistics based on church letters from more than 84,000 SBC churches will be released by the Southern Baptist Sunday School Board's research and statistics department in February.

The preliminary statistical projections were released here during sessions of the Southern Baptist Planning and Promotion Conference. (BP)



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**The Cooperative Program
extends through all the world
the kindly ministries of Him
who came for the healing of
the nations.**

Minister to Sunset Strip begins trek to Washington

HOLLYWOOD, Calif.—Arthur Blessitt, a Southern Baptist evangelist known popularly as the "minister of Sunset Strip," has started a 3,000 mile march to the nation's capital, carrying enroute an 80-pound wooden cross and calling America to spiritual revival.

Blessitt, founder of a "gospel nightclub" named "His Place" where he operates a ministry to hippies, drug addicts, motorcycle riders, tennysoppers and topless dancers, said the purpose of his "pilgrimage" is "to emphasize the need for a spiritual awakening throughout America."

"The cross shall represent the crisis of our nation, and the Christ of the crisis," Blessitt said. "We shall walk, signifying the simplicity of the message and person of Jesus Christ."

Blessitt is being accompanied on the journey by his wife Sherry, and their three children, ages five to six months, and four young men who will take turns in pairs carrying the 10-foot, rough-hewn cross. Blessitt will carry the cross into each city they reach.

Two camper trailers, one pulled by a car driven by Blessitt's wife and carrying their three youngsters, will pace the walkers.

Blessitt, an evangelist with a flair for the dramatic, said that he was not making the journey for publicity. He said he made no advance announcement of his departure on Christmas day because he didn't want the complications of undue publicity.

During his six-month march to Washington, Blessitt will lead several city-wide evangelistic rallies along the way. Spots on the route include Phoenix, Ariz.; Albuquerque, N. M.; Amarillo, Tex.; Oklahoma City, Tulsa, Okla.; Springfield, Mo.; St. Louis, Louisville, and Cincinnati.

The trip will come to a climax July 18-19 in Washington, D. C., with plans for a mass prayer rally at the Washington Monument.

Blessitt said he hoped a half-million Christians would attend the rally. Each person attending was requested to "bring a Bible, a flower, and two gifts—one to give personally in D. C., and one gift to put on the lawn of the Department of Health Education and Welfare for them to give out."

He asked that during the six months of the walk, Christians everywhere pray one hour each day for spiritual revival in America, to "rap (talk) about Jesus daily," to "receive soul

food" (read the Bible) daily; and to "lend a hand to a needy friend."

Those who will not be able to attend the mass rally in Washington next July were asked to keep their churches open July 18-19 for prayer, to have fellowship prayer meetings and brotherhood projects of community help for the needy, and to give a local gift and send a gift to the Department of Health, Education, and Welfare for them to give out.

(Blessitt did not indicate what arrangements, if any, he had made with Washington officials for use of the Washington Monument area for his rally, or with Health Education, Welfare officials for distribution of the gifts.)

He said that a daily telegram would

be sent to President Nixon during the hike, but did not indicate the nature of the telegrams.

The ultimate purpose of the trek, he said, is "that the Christian of America will be revived in such a manner as to let our nation know that Jesus Christ is alive today and all sufficient to meet every need." (BP)



The bookshelf

The New Romans, An American Experience, by John Keats, Lippincott, 1967, \$5.95

Vance Packard has called this book "A blunt, hilarious memoir that succeeds in searching the soul of modern America." Keats sees modern America as schizophrenic—"One America is full of trash and violence, the other is pregnant with a new renaissance." The answer as to which will win out, he says, lies with "the new Romans."

An Exposition of the Gospel of John, by Herschel H. Hobbs, Baker, 1968, \$6.95

The third book in a series, this one is rich in preaching values for the minister of the gospel. It is also designed for use by teachers and students of the Bible.

Other books in the series, also by Dr. Hobbs: **The Gospel of Matthew** and **The Gospel of Luke**.

Humanism and Terror, by Maurice Merleau-Ponty, Beacon, 1969, \$7.50

This essay on the Communist problem was first published in France in 1947, in part as a response to Arthur Koestler's novel, *Darkness at Noon*. Merleau-Ponty examines not only the Moscow trials of the late thirties but also Koestler's re-creation of them.

The Fragmented, the Empty, the

Love, a novel by Patti Bard, Zondervan, 1969, \$3.50

The setting is in modern suburbia, in a housing development on Long Island, and the action centers around four families and their needs not just for answers, but for the Answer.

Judgment in Pastoral Counseling, by Lowell G. Colston, Abingdon, 1969, \$4.50

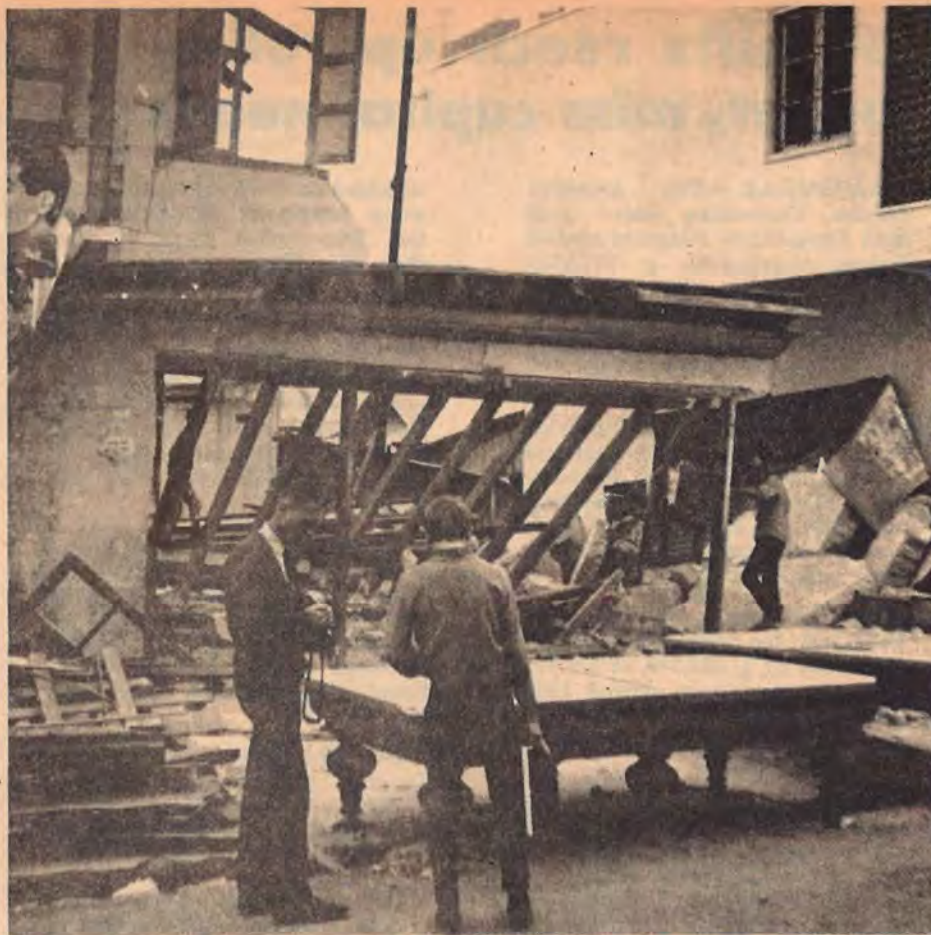
Dr. Colston explores the meaning of judgment—a necessity for every life—in relation to personal growth. He writes from his own experiences of professional research in study, classroom, and actual counseling in churches and clinics.

Man in Triumph, by Harold W. Darling, Zondervan, 1969, \$3.95

An integration of psychology and Biblical faith, this book deals with the most significant issues that arise in the classroom today. Dr. Darling probes into the alternative theories of leading psychologists who have spoken on these issues. He forms his own larger world view through discriminating analysis.

Daily Manna Calendar 1970, edited by Timothy Monsma, Zondervan

Provided here in twelve booklets is a daily devotion for every day of the year.



MISSIONARY AIDS VIET CONG VICTIM: Samuel F. Longbottom Jr., (left) inspects the wreckage which was once the shop and home of Phan Huu Thuc, who lost five of his six children when a Viet Cong mortar hit his shop and home in the village of Trai Mat near Dalat, South Vietnam. Longbottom came to the aid of the family with relief funds from Southern Baptists. (BP) Photo by H. Earl Bengs Jr.

Viet Cong terror provides opportunity for ministry

DALAT, South Vietnam—A stunned and grieving father stood limply against a counter in his friend's small shop and received a few dollars of relief money from a Southern Baptist missionary.

Across the street another stood on the floor of what used to be his home and shop. He received the promise of a new electric sewing machine.

The homes of both were destroyed by Viet Cong less than a week before. The first man, Phan Huu Thuc, lost five of his six children in the blast which left only rubble of his house and damaged several buildings, including the reading room maintained by Baptists. His injured wife was in a hospital.

The wife of the second, Thian Nhu Anh, was also in a hospital. Five persons were wounded by the mortar which

destroyed his tailor shop and house.

An adult member of another family was killed and several additional persons were injured in the same foray.

This was the second recent attack on Trai Mat, village of 3,000 on the outskirts of Dalat, a resort city of 82,000 in the mountains of central South Vietnam.

When the second attack came on Trai Mat, Samuel F. Longbottom Jr., Southern Baptist missionary and evangelism adviser in the area, had about \$200 in relief money on hand. So he took part of it to the stricken father.

He was accompanied by Doan Xuan Huy, Dalat policeman and Baptist lay preacher, H. Earl Bengs, Jr., missionary studying the Vietnamese language (Southern Baptist missionaries to Vietnam study language in Dalat), and

Walter A. Routh Jr., missionary in the Camranh Bay area.

The small English-speaking congregation in Dalat, made up mostly of Southern Baptist missionaries and their children, gave money for the sewing machine for Anh. He lost two machines in the explosion.

Missionary Longbottom is known to the people of Trai Mat, for he goes there often to preach on the street corner near the destroyed home. He helped Dalat Baptists open the reading room one block away. The walls of the building in which the room is located are cracked from top to bottom. It is not likely that it can reopen in its present location.

That evening at a missionary fellowship in his home, Longbottom appeared tormented by the plight of the people of Trai Mat. The next day he went back to check on the injured.

There is no Christian church of any kind in Trai Mat. A large Cao Dai temple stands on a nearby hill. (Cao Dai, a curious blend of religion and politics, came out of orthodox Buddhism.) The people of Trai Mat are not Christians, and they and others in the Dalat area are harder to reach with the gospel than the uprooted refugees of some areas of South Vietnam.

The contrast seemed obvious, however, between the kind-eyed missionaries who come with a little wad of money for necessities or to check on injured relatives or friends, and the Viet Cong—who destroy their homes, kill their babies, and kidnap their teenage boys for guerrilla warfare.

The relief money which Longbottom had as station chairman for the missionaries of Dalat was part of \$20,000 which Southern Baptists have made available since 1963 for the relief of suffering in South Vietnam. Most of the money has been used. (BP)

About people

Wayne H. Peterson, associate professor of Old Testament interpretation at Golden Gate Seminary, Strawberry Point, Mill Valley, Calif., has been named to appear in the fifth edition of the Directory of American Scholars in Part IV: Philosophy, Religion, and Law.

Prior to joining the faculty at Golden Gate, Dr. Peterson was a member of the religion faculty of Louisiana College, Pineville, La.



Deaths

John A. Blythe

John A. Blythe, 50, Rosie, died at his home Dec. 25. He was a member of the Rosie Church, where he served on the board of trustees.

Survivors include his widow, Mrs. Tommie Kramer Blythe; one son, Timothy E. Blythe of the home; two daughters, Mrs. Johnnie Stewart of Little Rock, and Miss Peggy Blythe of the home; two brothers, Leroy Blythe of Arizona, and Doyle Blythe of Texas; and one sister, Mrs. Elsie Austin of Savannah, Tenn.

Austin Fortinberry

Austin E. Fortinberry, well-known Jonesboro accountant, church and Masonic leader, died Dec. 11. A native of Mississippi, he was a graduate of Mississippi College. He had taught accounting in colleges in Mississippi, Alabama, and Arkansas.

He was a member of First Church, Jonesboro, where he had been chairman of deacons and had taught a Sunday school class for many years. He was a member of the board of trustees of Mt. Zion Baptist Association.

Survivors include his widow, Mrs. Beatrice Fortinberry; a daughter, Mrs. Preston Crane of Jonesboro; three grandchildren, and three great-grandchildren.

C. R. Stalnaker

Clifford R. Stalnaker, 60, North Little Rock, died Jan. 6. He was a supervisor at Arkansas Foundry for 32 years, and was a member of Sylvan Hills First Church.

Survivors are his widow, Mrs. Mildred Martin Stalnaker; a son, Clifford Stalnaker Jr. of North Little Rock; his mother, Mrs. Bertie V. Stalnaker of Little Rock; three brothers, Wallace Stalnaker of Maryland, Ralph Stalnaker of Peoria, Ill., and Royce R. Stalnaker of Little Rock; two sisters, Mrs. Rhema Lavelle of Louisville, Ky., and Mrs. Lucille Smith of Little Rock, and two grandchildren.

Mrs. H. D. Weatherford

Mrs. Linnie I. Weatherford, 64, Little Rock, died Jan. 7. She was the widow of Hugh D. Weatherford. She had been an employee of U. S. Time Corporation for 23 years, and was a member of the T.E.L. Sunday school class at Forty-seventh Street Church.

Survivors are a daughter, Mrs. Jo Lynne Pierson of North Little Rock; a sister, Mrs. C. D. Barfield of Pine Bluff, and five grandchildren.

SBC gifts reach operating budget, miss capital needs

NASHVILLE — The Southern Baptist Convention ended 1969 with Cooperative Program unified budget contributions of \$27,433,440—surpassing the operating budget and paying all of the capital needs held over from 1968, but still about \$650,000 short of the 1969 capital needs.

The \$27.4 million did provide \$149,891 of the \$300,000 approved capital needs (building construction) allocation, but the amount was \$650,109 short of the funds required to meet the total 1969 SBC budget of \$28,083,549.

But Cooperative Program contributions for 1969 exceeded the 1968 gifts by \$1,455,970, or 5.6 per cent. (Comparatively, during 1968 the percentage of increase over 1967 gifts was only 3.21 per cent.)

Porter W. Routh, executive secretary of the SBC Executive Committee, said here he felt the 5.6 per cent increase was significant, and noted "continued confidence in the Cooperative Program" by Baptists throughout the nation. Routh's office receives and channels the contributions to the 19 SBC agencies receiving the funds.

"We are grateful that increases in Cooperative Program funds from 25 of the 31 state conventions made it possible to report a 5.6 per cent increase over 1968," Routh said.

"We must have a six per cent increase in 1970 if we are to pay the operating funds voted for 1970, the \$650,109 due on 1969 capital funds, and the \$1,050,000 already voted by the SBC for capital funds for the agencies in 1970," Routh said.

"We join with all Baptists in praying that these greatly needed resources might be provided in this first year of the new decade," he said.

Under convention approved procedure, the \$650,000 in unmet 1969 capital needs will automatically

J. J. DeBusk

J. J. DeBusk, 63, of Heber Springs, died Jan. 6. He was the owner of the Red River Feed Company there, and was a past president of the Arkansas Poultry Federation, Chairman of the Heber Springs Water Commission, and a charter member of the Heber Springs Chamber of Commerce. He was a member of First Church at Heber Springs.

be added on to the 1970 SBC operating budget of \$27,158,119 and the 1970 capital needs of more than \$1 million.

It was the second time in eight years that the convention did not receive enough to go over the total operating and capital needs goals. In 1968, for the first time since 1962, the SBC was \$722,530 short of capital needs, and that amount was added on to the 1969 budget goal.

In addition to the \$27.4 million in Cooperative Program contributions supporting 19 SBC agencies, Southern Baptists gave a total of \$22,297,719 to designated, specific Southern Baptist mission, educational and benevolent causes during 1969.

The \$27.4 million in Cooperative Program gifts and \$22.3 million in designated contribution provided a grand total of \$49,731,159 for world mission causes of the SBC.

The grand total \$49.7 million was an increase of \$2.4 million or 5.57 per cent over the grand total for 1968.

Designated giving did not increase as much as Cooperative Program gifts during 1969. While Cooperative Program gifts were up 5.07 per cent, designations rose 4.42 per cent (\$944,832 over 1968 designations).

Of the \$49.7 million total, \$30.6 million went to support Southern Baptist foreign mission efforts, and \$10.9 million went to home mission programs. Seven Southern Baptist affiliated seminaries received \$5.5 million.

Other SBC agencies and the total amounts received in 1969 include the Annuity (retirement) Board, \$126,292; Foundation, \$80,237; two hospitals, \$77,379; Brotherhood (laymen's) Commission, \$264,887; Christian Life Commission, \$172,038; Education Commission, \$125,111; Historical Commission, \$102,082; Radio-TV Commission, \$1.2 million; Stewardship Commission, \$83,172; and Public Affairs Committee, \$111,492.

The end of the year report from the SBC Executive Committee includes amounts given to national and world wide Southern Baptist mission efforts, and does not include state and local mission gifts by Baptists. (BP)

Discipline in the home

BY T. B. MASTON

Retired professor of Christian Ethics
Southwestern Seminary

One of the most difficult and delicate tasks of parents is the discipline of their children. Some may be too severe, others may be entirely too lax or easy, while many and possibly most are inconsistent.

Unfortunately the father and mother frequently differ regarding the discipline of the children. If this is true they should work out their differences in private and not in the presence of the children.

An understanding of the purpose of discipline will help parents to know when and how to discipline their children. The purpose from the viewpoint of the child is that he may mature into a person who can discipline himself. If this is to be accomplished, the child must understand the purpose of the discipline and believe in its fairness.

Also, children cannot mature into well-disciplined persons unless they are led increasingly to make their own decisions. The effective shifting of authority from parents to growing children is one of life's most significant achievements.

Another purpose of discipline is the maturing of law-abiding citizens. The home more than any other agency or institution will determine whether or not society has such citizens. Unless parents in the home teach respect for authority and for those who exercise that authority, society will not have citizens who respect the law and those who enforce the law.

There are a number of things that will help to make the discipline more effective than it would be otherwise. Fairness of the punishment has been mentioned. The child should be convinced that the discipline or punishment is not excessive for the particular violation.

The child should also understand the reason for the discipline. This ordinarily requires the parent to be calm and to talk the matter over with the child. Seldom is a parent justified in punishing a child when he is angry.

There are few things more important in discipline than consistency. Too frequently parents let how they feel determine whether or not they discipline a child. The effectiveness of punishment depends more on its consistency and the understanding of the child of the reason for the punishment than on its severity.

Where does physical punishment fit into the whole picture of discipline? Too many parents practically equate physical punishment and discipline. There are many other methods of discipline: talking to a child, withdrawal of privileges, restriction of activities, etc. The method used should be adapted to the child as well as to the offense.

At least one or two additional words should be addressed to parents concerning the discipline of their children. They cannot expect to have well-disciplined children unless they themselves are well-disciplined. Also, when properly understood discipline includes much more than punishment.

Beacon lights of Baptist history

On slamming doors

BY BERNES K. SELPH, TH.D.
PASTOR, FIRST CHURCH, BENTON

The fortune of life often rests upon the most commonplace incidents. A casual word spoken, a chance acquaintance, a change in emphasis, may provide a fortuitous occasion. Even a slamming door may be the hinge upon which life opens to a new world. This proved to be true for Horatio Balch Hackett.

The young student in Andover Seminary, disturbed by the wind slamming a door, went to adjust it. In the hallway he met professor Edward Robinson with the sheets of his translation of Buttman's Grammar. He told Hackett, "I have just been to Mr. Crosby's room, but he is out, to obtain his assistance in the correction of these proofs; but you are just from teaching Greek, and can do the thing as well."*

Hackett took the sheets, willing to share the work with Mr. Crosby. This translation, from the thirteenth edition, was published in 1833. In the preface to this work, Dr. Robinson mentioned the services of several young men connected with the Theological seminary, "particularly by Mr. H. B. Hackett, late tutor in Amherst College." Dr. Francis Waylan, president of Brown University, looking for one of such ability, read this commendation, and offered the young man a position.

The next 29 years Hackett taught in the theological department of this school. He retired one year, which he gave to theological writing, and then took a professorship in Rochester Theological Seminary for the next five years. He died, Nov. 2, 1875, after having taught his morning class in Galatians.

A dedicated student all his life, Dr. Hackett was an acclaimed scholar in Europe as well as in America. He was a personal friend to many of the great scholars in Germany. They quoted and commended him. Though he stood tall in the academic world there was a child-like humility about him that belied his accomplishments. These are too numerous to mention, but included revision of the Bible, translations, archeological studies, articles for Smith's Bible Dictionary, and commentaries. His book of Acts in the New Testament bore the recommendation of being the best work accessible to the English student.

After 40 years of teaching, it was said of him that he never went to a class without a new investigation and revision of the lesson for the hour.

*George H. Wittemore, Memorials of Horatio Balch Hackett (Rochester, E. R. Andrews, 1876) p. 18

The moral and spiritual principles and ideals that are built into the lives of growing children will be major factors in disciplining their lives. Also, the atmosphere of or the spirit in the home will make a major contribution.

The best discipline is largely unconscious, primarily caught rather than taught.

Illinois youth meet

SPRINGFIELD, Ill.—More than 1,600 teenagers and adult counselors attended the Youth Evangelism Conference here sponsored by Illinois Baptists, making it the largest youth meeting ever held by Baptists in the state.

(BP)

Baptist-Jewish dialogue

FT. WORTH—Conversations between Baptist and Jewish leaders will be featured during the four January "Faith In Action" radio programs carried each Sunday by the National Broadcasting Co. (BP)

Baptist youngsters work in ghettos during Mission 70

By ROBERT O'BRIEN

ATLANTA—Herb Goree, a man with a mission, gazed toward the sewerage-filled stream in the ghetto neighborhood here.

"Why am I here?" he asked. "Blights like that—they're one reason I'm here," said the Negro community organizer for a neighborhood service center of Economic Opportunity Atlanta (EOA), local headquarters of the Office of Economic Opportunity.

The former building contractor jabbed his finger angrily at the stinking stream. "I saw my brother suffering and suddenly all the good things I had didn't mean that much anymore, that's why I'm here."

The tall, lean, intense man turned toward the house behind him and smiled at the enthusiastic young voices and vigorous slapping sounds of paint brushes.

"I guess you're right," he admitted. "Those kids and I do have something in common. We both care about the suffering of others. You know, if more groups like that really cared we could lick this ghetto problem."

The teenagers at work in the small house were part of more than 4,000 college students and young adults from 50 states and at least two foreign countries who descended on Atlanta, Dec. 28-31, for Mission 70, one of the most successful affairs ever conducted by Southern Baptists for young people.

During the week Mission 70 planners from Southern Baptist agencies confronted the youngsters with the role their faith must play in the 1970s. By week's end, sessions of the conference were drawing standing ovations from the crowd and many youngsters who came to scoff at the "ineffective church" were leading the cheers.

In the midst of thought provoking presentations on human need in the 70s, the ghetto work projects generated mission action learning experience and balanced theory with deed.

Nearly 1,000 youngsters not only worked but paid \$2 each to help purchase supplies, and many ventured for the first time onto a frontier of human need.

Working in cooperation with EOA, the youngsters stepped from behind the shelter of middle class Christian communities and into the heart of interracial poverty and near poverty.

"Mission 70 and work in the ghetto has made me aware there are needs in more places than I ever realized,"

said Shirley Coble, a freshman at Penn Valley Junior College in Kansas City. "Jesus gave me the ability to work," said the future missions candidate. "Mission 70 opened my eyes to many opportunities."

Nineteen-year-old Linda Busby of the University of New Mexico sounded as if she had overheard Goree. "I've learned that total involvement means giving up some of the good things," she said.

In the ghetto, groups of youngsters painted the home of a blind man and four operation Head Start centers, cleaned up distressed areas of the city and conducted health surveys. The projects drew nationwide attention, including a seven-minute spot on Walter Cronkite's evening news program on the Columbia Broadcasting System.

While the kids worked, Mission 70 officials distributed about 1,000 leftover

box lunches to ghetto children, out of school for the holidays and without access to the public school lunch program.

A large number of the excess lunches originally planned for conference participants resulted from what one Mission 70 spokesman called "a spontaneous Christian hunger strike" when some of the youngsters learned of plans to distribute any leftover lunches in the ghetto.

EOA officials were so enthused by the students' zeal in the ghettos that they asked for students to help out on a continuing basis.

Although Mission 70 has concluded with no prospect of continuing help, Mission 70 planners from the Southern Baptist Home and Foreign Mission Boards, the Sunday School Board, the Brotherhood Commission and the Woman's Missionary Union hope local Baptist youngsters can find ways to help.

"I'm trying to build people with self respect, and I need all the help I can get," Goree said.

The spirit of Mission 70 would inject Christ into that "people building." (BP)



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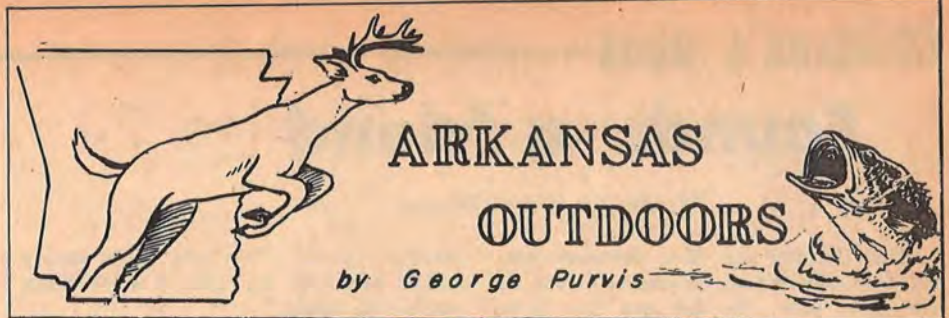
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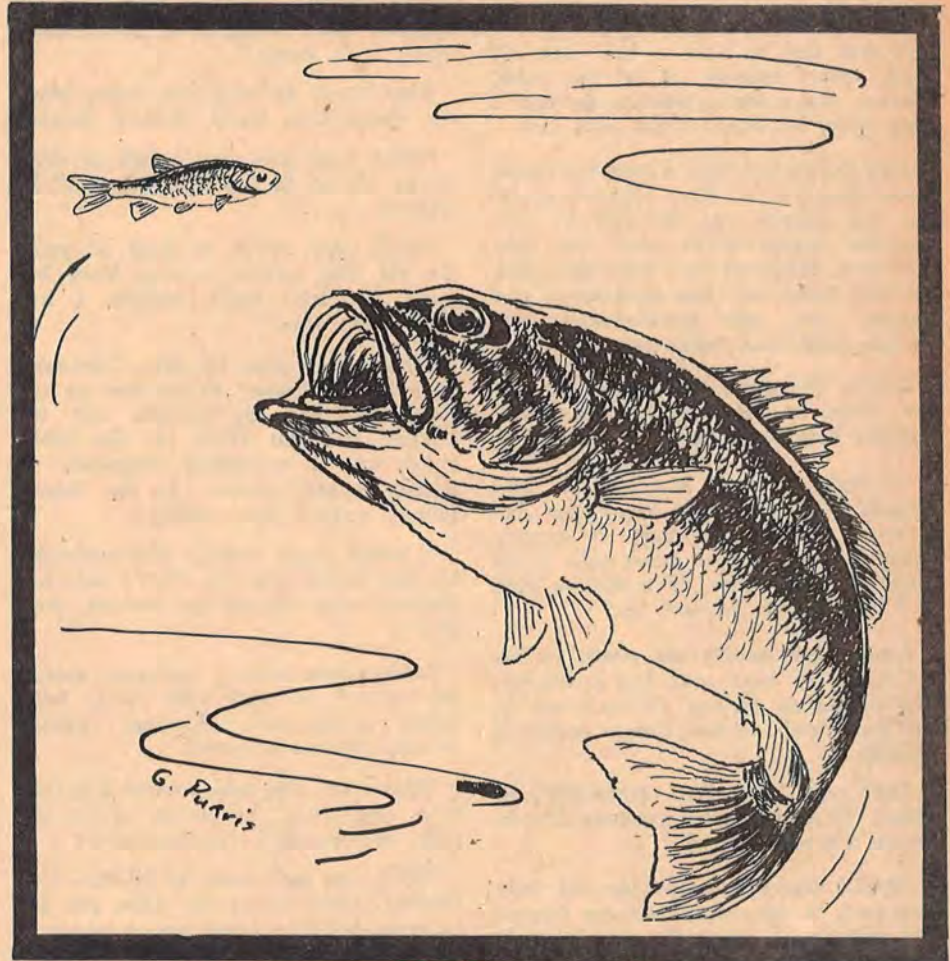
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Yet, many good catches of bass and other fish are often caught during the winter by those fishermen who 'brave the elements'. This fact seems to lend some validity to the theory that bass and other fish will often strike in anger rather than hunger or maybe they are just opportunists. One thing for sure; those who don't fish in the winter won't catch any fish.

Found: a friend

BY GRAYCE KROGH BOLLER

When Johnny saw Mrs. Johnson coming down the street, he crossed over to the other side. He did not like Mrs. Johnson. Really he did not know her very well, but he had heard she was cross and hard to get along with. So he stayed out of her way as much as he could.

It was fun to have a half day off from school because of all the snow. Johnny slid a little, wishing he had a sled. Then he really could have fun.

Just then a cry from across the street made him look at Mrs. Johnson again. She had slipped, too, but not for fun. She had fallen on the snow. Her bundles were scattered here and there. Her hat had fallen off. Her pocketbook had opened, and her handkerchief and change purse had fallen out.

Johnny felt sorry the minute he saw her. Then he hardened his heart and thought how cross she was.

"I ought to help her up," he told himself. "I don't really know that she is cross. Perhaps she isn't. In Sunday school I learned that Jesus said to be kind to one another. It would be kind if I helped Mrs. Johnson up."

Johnny ran across the street to the old lady. He bent over her anxiously. She looked so forlorn sitting there in the snow with all her things scattered around.

"Are you hurt, Mrs. Johnson?" he asked. "If you are, I'll get help. If you aren't, I'll help you up."

"Well," for a moment the old lady hesitated, "I can wiggle all my fingers and toes, so I guess I'm not hurt. If you will give me a hand, maybe I can stand on this slippery stuff."

Johnny couldn't help laughing at the idea of Mrs. Johnson's wiggling her fingers and toes. He was glad she wasn't hurt. In a short time he had her up on her feet again, catching her breath.

"I'll pick up your things," he told her kindly. "Stand still now, so that you don't fall again."

Quickly, Johnny went about picking up the handkerchief and the change purse, the bundles, and the hat. Helpfully, he set the hat on the old lady's head again. It cocked at an odd angle and took some of the crossness away from her face. In fact, it made her look quite jolly and full of fun.

"I'll carry your bundles for you,"

Johnny offered. "We can walk slowly and if you take my arm, I don't think you'll fall again."

"I shouldn't have come out in the snow," Mrs. Johnson explained, "but I needed bread and a few other things. My rheumatism hurts so much this bad weather that I ought to stay inside where it is warm."

That must be why she looks cross, her rheumatism hurts, Johnny decided.

"Next time you need bread or other things, I'll go to the store for you," he offered.

"Well, that really is kind of you," the old lady smiled. Johnny liked her smile. "It isn't much farther. I live right down here."

When they came to Mrs. Johnson's little house, Johnny helped her up the steps. He took the bundles into the kitchen and put them on the table. There was a wonderful fragrance of freshly baked cookies in the house. Johnny couldn't help sniffing.

"I baked sugar cookies this morning," his new friend told him. "Let's have hot chocolate and sample the cookies, shall we?"

Johnny was willing and soon steaming cups of chocolate were on the table beside a big plate of sugar cookies. Johnny bit into a cookie.

"These are the best cookies I've had in a long time," he smiled at the old lady, who smiled back cheerfully.

"Why, she isn't cross at all," he told himself. "She's really fun when you get to know her. I'm never going to say I don't like someone again when I don't even know the person."

"I like you, Mrs. Johnson," he said aloud. "We're going to be friends."

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Bible 'Z' quiz

BY B. C. McWHORTER

The name of each of these Bible characters or places begins with the seldom-used initial letter Z.

1. This Z character climbed a sycamore tree. (Luke 19:2-4)
2. This Z character wrote the next to the last book in the Old Testament.
3. This Z character was the father of John the Baptist. (Luke 1:5)
4. God sent Elijah to this Z city to be fed by a widow. (1 Kings 17:9)
5. Two of this Z character's sons were disciples of Jesus. (Matthew 4:21)
6. This Z character was the last king of Judah. (2 Chronicles 36:10)
7. This Z character wrote one of the minor books of prophecy of the Old Testament. This is an additional Z character to the one under 2.
8. This Z character led returned exiles back to Judah. (Ezra 2:2)
9. This Z place was another name for Jerusalem. (2 Samuel 5:7)
10. This Z character was the wife of Moses. (Exodus 2:21)

Answers

1. Zachaeus, 2. Zechariah, 3. Zacharias, 4. Zarephath, 5. Zebedee, 6. Zedekiah, 7. Zephaniah, 8. Zerubbabel, 9. Zion, 10. Zipporah

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Salvation is by faith

By DR. L. H. COLEMAN, PASTOR,
IMMANUEL CHURCH, PINE BLUFF

Life and Work
January 18, 1970
Romans 4:1-25

In my opinion, the Life and Work studies are far superior to the International lessons. This quarter's study from the book of Romans is unequalled and certainly unsurpassed.

The study in Romans continues. Today's lesson underscores the conclusions found in the past two studies—salvation is by faith in Christ.

Justification not of works (Rom. 4:1-12)

The Jew was using Abraham as his stock example of salvation by works. This amounted to the exemption of faith as it relates to salvation. However, Paul in clear logic stated that Abraham was the chief example of being justified by faith. Abraham "faithed" or believed God and it was reckoned unto him for righteousness. (See Gen. 15:6.) He was saved by grace through faith. Abraham was not justified by works of law (neither has anyone else been) but by faith. If man were saved by works, then who would need God? God thereby would be unnecessary and unessential.

Why did God ordain the law? (Please see Gal. 3:19-22.) God ordained the law for the preparation of the coming of Christ. The law was our schoolmaster to prepare us for and teach us about our need of Christ. Also, the law was our guardian (someone in charge of a minor and taking the place of the parent). The words "schoolmaster" and "guardian" are metaphors.

Please note that man is saved or justified by faith apart from any system of legalism. Does not legalism declare that man gets to heaven by his own efforts? Then would a man boast in himself and not in God. Again and again Paul boasted in Christ and Christ alone; man is not to boast in his own righteousness.

David attests to the same truth. (See verses 6-8.)

In verses 9-12, God made a special, solemn covenant with Abraham and sealed it by circumcision. Circumcision was an attestation to the faith Abra-

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ham already had. What part did circumcision play in Abraham's receiving divine favor? It was an external sign or seal of an internal condition which was secured by faith. Circumcision was not given to Abraham until 24 years after he had found divine favor.

Faith and law (Rom. 4:13-22)

As a consequence of God's covenant with Abraham, there is a relationship of Abraham with all the redeemed. What is the basis between the relationship of Abraham with all the redeemed? A kinship of faith exists. Like Abraham, we are justified by faith apart from the keeping of the law (which no one except Christ has done; Christ was the fulfillment of the Law).

Note in verse 16 that Abraham was the beginning point of a covenant of faith. He is the father of the faithful, both then and now.

Abraham was not just the father of the Jewish religion; he was "a father of many nations" (vv. 17 & 18). In Genesis 12, God emphasized: "through thee shall all the nations of the earth be blessed." This came through the person and work of Christ.

In verses 19-22, another illustration of the power and work of faith is given. When Abraham was 100 and Sarah 90, a child was born. How? Through faith. Sarah's womb was dead (v. 19).

She bore a reproach in Jewish society. The birth of a child, especially a male child, was a sign of divine favor with God. Faith overcame human impossibilities. Abraham grew strong with, in, and through faith. To God be all the glory!

In the life of this son, named Isaac, another example of faith is seen. When God asked Abraham to offer up his son Isaac as a sacrifice, Abraham had unusual faith. He believed that God could raise his son from the dead. In this story, Old Testament typology reaches its best.

The crowning characteristic of Abraham's life was his faith.

Raised for our justification" (Rom. 4:23-25)

These concluding verses deal with the doctrine of the resurrection and the relevance of us to the faith of Abraham. Again Paul states that Abraham is forevermore the classic example of justification by faith. All who believe after the pattern of Abraham also will be justified by faith. Faith is imputed "to those who believe upon him that raised up Jesus our Lord from the dead" (v. 24).

The God in whom we believe is identified as the one who raised Jesus our Lord from the dead. Abraham's faith, as ours, was directed to God as the one who quickens the dead (v. 17). Abraham placed his faith in an omnipotent God; we have placed our faith in the same person. If you doubt the importance of believing in the resurrection of our Lord, please read again Romans 10:9.

Conclusion:

This lesson presents Paul's manifests of salvation by faith. We take this doctrine today as a routine matter of course. We fail to get very excited about it. However, when Paul wrote these words he was hurling death blows at legalism and Judaism. Each verse was a telling blow. His arguments and presentation of great truths were monuments of grace to his first audiences and also to future posterity.

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The kingdom is at hand

International

January 18, 1970

Matthew 4:12-25

9:35-38

By VESTER E. WOLBER
Religion Department
Ouachita University

Jesus was prepared for his public ministry by experiences at his baptism and in the wilderness of temptation. This week we begin the study of Jesus' work in Galilee.

At the correct time (4:12)

Matthew skips over the early Judean ministry. He states that Jesus' move into Galilee was occasioned by the arrest of John. That arrest and its repercussions are told in a playback in Matthew 14 and in Mark 6. King Herod had arrested John for criticizing his marriage to his brother's former wife.

Jesus timed his ministry in Galilee after John had been removed from the scene, apparently wanting to gather up and advance the message and ministry of John.

In a select setting (4:12)

Matthew, writing to Jews to show that Jesus was their Messiah, saw in this great Galilean ministry a fulfillment of Isaiah's prophecy of a "great light" in "Galilee of the Gentiles." Galilee and Gilead were the first portions of Israel's territory to be captured by Assyria about ten years prior to the time when the message came to Isaiah in 723 B.C.

Although Galilee sat in darkness under Gentile dominion, Isaiah saw better days ahead. But the light which Matthew saw in Galilee was brighter than Isaiah could foresee.

Jesus selected Galilee as the setting for his new and revolutionary teaching because its people were more open-minded and receptive of new ideas than the priest-ridden and rabbi-indoctrinated population of Judea. Thus, it might be concluded that:

1. Jesus selected Galilee as the setting for his great teaching ministry because he wanted to stay in the territory of ancient Israel and among people who were under the sway of the Jewish religion which he had come to fulfill and advance.

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2. He selected Galilee, also, because he wanted to plant his ideas in soil fertilized by Gentile influences so as to gain a hearing.

3. He selected Galilee because John had made and baptized many converts who continued to live there. All of his twelve apostles were converts of John and were baptized by him, most of them being from Galilee.

A familiar message (4:17)

Jesus not only followed some of the roads that had been traveled by John, he also took up the message of John and advanced it. He repeated the now familiar message which John had sounded: "Repent, for the kingdom of heaven is at hand." Mark says that he called on them to "repent, and believe in the gospel" (1:15).

Two effective methods (4:23-25)

The traditional view of Jesus' program is that he had a three-fold ministry of teaching, preaching, and healing; but a better understanding of the text gives a two-point program: teaching and healing. He taught in the synagogues; and as he taught, he preached the Gospel. The content of his teaching was the Gospel which he proclaimed as he taught. Coupled with his teaching ministry was his healing ministry.

Even though in his healing ministry he was teaching (see Mk. 2), his miracles were more than teaching aids. His miracles of healing were true expressions of his out-going love for people

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His fame grew and spread over wide areas, including Syria, and the people brought in their suffering humanity to be healed. The Gospel writer catches the spirit of the people when he suggests that they were more anxious to have him heal their bodies than they were that he teach their minds or preach to their hearts. It is pretty difficult to get people to be as concerned with their mental and spiritual needs as they are about their bodily needs.

Divine compassion and human prayer

(9:35-38)

Vast crowds were attracted to Jesus on his preaching and healing tours.

1. He was moved with compassion as he saw the masses of exploited humanity, helpless and leaderless. His compassion was a true expression of the grace of God as he looked down upon the suffering masses.

2. He noted that the harvest was more plentiful than the harvesters. So he enlisted his disciples in a program of prayer for more laborers.

In America, it does not make sense for there to be such poor distribution of food that there are hungry children surrounded by abundance. But it is not likely that there will ever be an adequate distribution of food among the needy until there is a more adequate distribution of human compassion among the prosperous.

James would say to us that human compassion apart from practical expression will not satisfy human appetites. We must devise some proper methods of getting the food to where the hunger is.

Even so, there are more hungry hearts in America than hungry stomachs; more people broken in spirit than there are broken in body. We must not concentrate attention on a program of social reform and think that we are bringing in the kingdom of God. On the other hand, we must not deny a cup of water (or a basket of food) to the starving and think that we are pleasing the Lord.

- A—"Arkansas Outdoors," winter fishing p16.
- B—Blake, Dan, to Arkadelphia First p7;
- "Baptist Beliefs," Chris's return p9; Blythe, John A., dies p16; "Beacon Lights," Horatio Hackett p17.
- D—DeBusk, J. J., dies p16.
- F—"Feminine Intuition," snow, thoughts on p8; Fortinberry, Austin, dies p16.
- G—Green, Johnny to Goodwin Church p7.
- L—Loving ourselves too much (PS) p2, (E) p3; Leaders, Baptists as, (IMSI) p4.
- M—Morgan, Bill, ordained p6; Miles, Mr. and Mrs. J. O., celebrate golden anniversary, p7.
- O—Ozone Church breaks ground p5.
- P—Price, Bruce, honored p5.
- S—Scriptures, a modern (per) version (E) p8.
- V—Vietnam atrocities (L) p4.
- W—Weatherford, Mrs. H. D., dies p16.

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Deals a blow to liquor



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A stranger put in an appearance one Sunday morning at a small country church in Scotland. Being rather deaf, he carried an ear trumpet with him and took a place in the front pew, where he rested the trumpet on his knee.

A venerable elder of the church, who had never seen an ear trumpet, regarded the stranger with suspicion. As the minister mounted the pulpit for the sermon, the visitor raised the trumpet but before he could adjust it, the elder was at his side with the indignant warning:

"One toot, and you're oot!"

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Berryville			
Freeman Heights	98	34	
Rock Springs	70	47	
Booneville, First	259	219	5
Camden			
Cullendale	433	130	
First	481	126	1
Cherokee Village	64	80	2
Crossett, Mt. Olive	252	110	
El Dorado			
Caledonia	31	29	1
Ebenezer	147	59	
Forrest City, First	532	161	
Ft. Smith, First	1,171	357	2
Gentry, First	93	41	1
Green Forest, First	141	79	1
Greenwood, First	297	125	
Hampton, First	121	55	
Harrison, Eagle Heights	162	61	2
Hope, First	434	160	2
Jacksonville			
Bayou Meto	137	70	
First	461	103	
Marshall Road	237	181	
Jonesboro, Central	451	143	3
Lake Hamilton	124	44	
Little Rock			
Archview	171	66	1
Geyer Springs	665	241	8
Lufeline	563	191	4
Magnolia, Central	640	225	2
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Monroe	78	37	
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Northside	120	75	
Second	256	106	1
Norfolk	61	68	3
North Little Rock			
Baring Cross	601	196	6
Southside Chapel	27	23	
Calvary	430	148	
Central	254	55	
Forth-Seventh St.	190	67	1
Gravel Ridge	159	105	5
Highway	153	65	
Levy	488	102	
Park Hill	832	233	2
Sixteenth St.	61	45	1
Paris, First	343	103	
Paragould, East Side	259	139	
Pine Bluff			
Centennial	246	111	
First	764	141	
Green Meadows	62	19	
Second	206	75	
Watson Chapel	210	78	
Springdale			
Berry St.	84	42	
Elmdale	391	137	5
First	251	122	
Strong, Knowles Chapel	36		
Van Buren, First	396	147	12
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Chapel	49		
Vandervoort, First	54	25	1
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First	888	158	
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In the world of religion

'Remarkable paradoxes' for world council

NEW YORK, N. Y.—The life of the World Council of Churches since its 1968 Uppsala Assembly has been marked by a series of "remarkable paradoxes," according to the executive secretary of the Council's New York office.

For example, the Council received a flow of letters charging it with being Communist just after the Pope visited its headquarters in Geneva and spoke of the possibility of the Roman Catholic Church becoming a member of the WCC, he said.

"And in a time of financial crisis the World Council gives away 20 percent of its reserves," Dr. Eugene L. Smith told the annual meeting of the Friends of the World Council. "Several church bodies urge others to give, but the World Council is the only group to lay its own funds on the line."

"In the last 16 months the World Council has moved on more fronts, taken more risks, received more attacks, accepted a more diverse group of Churches into membership, broken with more of its own traditions than in any similar period," Smith said.

The Friends of the World Council, an organization of individual contributors to the WCC, held its annual meet-

Seminaries enrollment in slight increase

DAYTON, OHIO—Enrollment in seminaries holding membership in the American Association of Theological Schools (AATS) pushed slightly ahead of 1968, a banner year, according to statistics on the fall term issued by the association.

The 171 U. S. and Canadian schools represented enrolled 29,690 students. Included were 19 new AATS member schools.

Institutions reporting in both 1968 and 1969—not including the new schools—had an increase of one-half of 1 per cent—28,033 in 1968 and 28,177 in 1969.

All but one of the new AATS affiliates are Roman Catholic. The traditionally Protestant association began receiving Catholic and Orthodox applicants in 1966. Catholic member schools now number about 40.

All six of the Southern Baptist Convention seminaries are members. (ABNS)

ing at the Madison Avenue Presbyterian Church here. (ABNS)

Baptist prof in Rome teaches Catholics

ROME, ITALY—A Southern Baptist professor is teaching a course here this semester at the world's leading Catholic university.

Dale Moody, Joseph Emerson Brown Professor of Christian Theology at the Southern Baptist Theological Seminary in Louisville, Ky., was invited last spring by Catholic officials to teach a one-semester seminar on "Baptism and Christian Unity" at the Pontificia Università Gregoriana. He is on sabbatical leave from the seminary faculty during the current school year.

Dr. Moody is the second Protestant to be invited to teach at the Gregorian University. The first Protestant was J. Robert Nelson of Boston University, who taught here during the 1968-69 school year.

A graduate of Baylor University in Waco, Tex., with the bachelor of arts degree, and Southern Seminary, with the master of theology and the doctor of theology degrees, Dr. Moody received the doctor of philosophy degree from Oxford University in England in 1965.

He has also written several books. Among them is *Baptism: Foundation for Christian Unity*, which some scholars have called "the definitive work" on baptism in this century. (ABNS)

British pastors get slight salary boost

LONDON, ENGLAND—Proposed increases in the minimum stipends for Baptist ministers were called "paltry" by P. J. Cooke, a member of the Baptist Union's Council.

The proposal would raise the minimum salary for a married minister—at present equal to \$1,800 a year—by \$72 in 1970, \$72 in 1971, and \$96 in 1972. The proposal was adopted.

At the same time it was announced by the Anglican Church Commissioners that some clergymen would receive higher pay. The Commissioners intend to give the extra money in the form of block grants to dioceses, which will apportion the funds to clergy as they think best.

The annual report showed that more than 3,000 rectors and vicars—one in three—are paid less than \$57 a week. These clergymen have the use of a house, free of rent but they have to pay for postage, stationery, telephone and transportation, in addition to normal living costs. (ABNS)

Discrimination charged in hurricane relief

DETROIT, MICH.—The National Council of Churches General Assembly requested member communions and council staff members to use their influence to stop funds going to the Mississippi Emergency Council until racial imbalance in and discrimination by the group be reversed.

The Mississippi state panel is alleged to be discriminating against the poor and blacks who were the victims of Hurricane Camille. Charges have been made by a Combined Community Organization Disaster Coalition which claims that Governor John B. Williams named no blacks or poor to the emergency council. It also said that the poor have been victimized by insurance companies and treated unjustly in aid programs.

Earlier, Robert G. Clark, the only black Mississippi state legislator, appeared at the assembly to plead the cause of the coalition, of which the Delta Ministry, an NCC-related program, is a member.

The U. S. Economic Development Administration has allocated \$495,000 to Mississippi, to be administered by the governor's council. It was this sum that the NCC asked withheld.

Negro churchmen from Mississippi attested to the truth of Mr. Clark's report on discrimination and lack of black representation on the emergency council. (ABNS)

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