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February 27, 1969

Arkansas Baptist State Convention

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Drunken driving snuffs out 10 lives



Arkansas Baptist

newsmagazine

FEBRUARY 27, 1969

**Personally
speaking**



IN THIS ISSUE:

80,000 help launch Crusade of Americas, page 17, as Dr. Rubens Lopes, leader of the Crusade of the Americas spoke and Mrs. Jane Soren, 91, was given special recognition. She is the only living messenger to the 1907 organizational meeting of the Brazilian convention.

OUACHITA editorial is student production, page 8, according to Dr. Ralph Phelps who stated, "The editors must have freedom to express their own viewpoints on controversial subjects."

SECOND Church, Little Rock, will open a Christian family recreation center this summer at Lake Nixon, page 6. A day camp program for children of working parents will be an important part of the plans.

MARSHALL First Church opposes liquor measures, page 4, in an open letter sent to Governor Rockefeller, legislators and news media.

DISPROPORTIONATE time spent on proposed mixed-drink bills, page 6, according to W. Henry Goodloe.

CONVENTION committees named by Hinson, page 10, as called for by the Convention in its meeting last November in Hot Springs.

YOUTH of First Church, Marianna, page 22, will work in Michigan in July, conducting a Daily Vacation Bible School.

THE cover, page 6.

Arkansas Baptist

newsmagazine

February 27, 1969

Volume 68, No. 9

Editor, ERWIN L. McDONALD, Litt. D.

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Opinions expressed in editorials and signed articles are those of the writer. Member of Southern Baptist Press Association, Associated Church Press, Evangelical Press Association.

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

Edwin L. McDonald

Signs of the times

Biologists, recently successful in their attempts to remake a frog, are now reported to be "looking with confidence to the day when they can overhaul a human being and give him a more desirable heredity."

The real hurdle, of course, is finding a committee of biologists who can agree on just what needs to be done to homo sapiens.

More than 130 United Church of Canada congregations in Ontario and Quebec placed television sets in their pulpits on a recent Sunday and listened to Dr. Robert McClure, their first layman moderator, as he preached.

Don't know what this was like in the United Church of Canada, but in our Baptist pulpits it would be "pay television."

President Nixon's home-town church, back in Whittier, Calif., recently launched a chain-letter campaign to proclaim Mr. N's "passion for peace." Hope some of the letters are in Arabic and Russian.

A film showing the evils of pornographic smut has been banned in Minneapolis for being "too smutty." It is hard to skunk hunt without getting some of the smell on you.

Americans for Democratic Action is proposing federal guarantees to assure all United States families annual incomes of at least \$5,200. The only fly in the ointment is that to get this, you would have to be willing to work!

Ex-Governor George Romney of Michigan has suggested that church-related schools in Michigan concentrate on religious instruction and send their pupils to public schools for their "secular" education. But this suggestion is not supposed to have had anything to do with Mr. Romney leaving the state and moving to Washington.

EDITOR'S NOTEBOOK:

Tail wags dog

A lot of Southern Baptists have realized for a long time that the tail has been wagging the dog as far as the annual sessions of the Southern Baptist Convention are concerned. It took straight-from-the-hip shooting of SBC President W. A. Criswell to say as much at a formal meeting of the Executive Committee of SBC—last week in Nashville.

In something akin to the principle that "it takes a crook to catch a crook," Dr. Criswell, who has preached each year on the burgeoning Pastors Conference for the last twenty years, deplored the fact that the Conference has long since become a preaching marathon. He dared to say what many of us have known but would not say, that the two-day program of the pastors, right ahead of the Convention proper, leaves the people who attend it "emotionally bled to death" before the Conven-

tion gets under way.

Dr. Criswell urged that the leaders of the Convention get together with the leaders of the Woman's Missionary Union, the Evangelism Conference, the Music Conference, the Education Conference, and any other organizations meeting in conjunction with the Convention and work out one program that would include some of the best of all of these, but would boil it all down to something the people can take.

Using the occasion of the 125th anniversary of SBC in 1970 as reason for something new in programming, the Executive Committee voted to start the Convention on Monday night for the 1970 sessions. It was further voted to take a look at how things go with the 1970 program with a view to charting future programs.

This will mean that—at least for 1970—WMU and the Pastors Conference will of necessity be through with their meetings by Monday night, or switch them to follow the Convention. There is no doubt which of these alternatives will be chosen. For no conference would want to take upon itself the handicap that the Convention has borne now for many years.

Slim pickings

The SBC Executive Committee found itself operating under great handicap last week as it considered expanding budget requests from its various agencies and institutions, with shrinking Cooperative Program giving.

(For the proposed budget for 1970, totaling \$27,560,000, see our paper next week.)

The proposed operating budget is only \$597,100 over the 1969 budget, representing the smallest increase in many years.

Said Executive Committee Chairman James Pleitz, (former Arkansas pastor who is now pastor of First Church, Pensacola, Fla.): "This means we can't even hold the line. It is imperative that we get word back to the states that we need help."

Earlier, Porter W. Routh, executive secretary of the SBC Executive Committee, estimated that 1969 Cooperative Program gifts will total about \$26,756,800, based on statistical projections of present giving trends. This would be only about \$200,000 more than the 1969 operating budget and would be about \$600,000 short of capital needs for 1969, he said. He said there was a very real possibility that the Convention may not be able to

pay much if any to the agencies for capital needs in 1970 and very little on the 1969 capital budget. "We will work and pray and hope that this will not be the case," he said.

Routh pointed out that the Convention still has \$722,530 to pay on the 1968 capital needs allocations that were not met last December. A 16 percent decrease in giving for the month of December caused the Convention to fall short of capital needs by the \$722,530 figure, he reported.

The proposed operating budget for 1970 would allow two percent cost-of-living increases to each of 15 of the 19 SBC agencies aided by the Cooperative Program. Increases in the proposed allocations to the agencies for operating expenses totaled \$597,100 as contrasted with requests for increases totalling \$5,363,776 for 1970.

Although there was no forthcoming word as to why Cooperative Program gifts are declining or failing to increase, it was pointed out that designated giving has continued to mount. As a result of the present budget outlook, agencies benefiting directly by special offerings such as the Lottie Moon and Annie Armstrong offerings can now be expected to increase the promotion for bigger and bigger annual takes.

Will we eventually get back to where we were before the setting up of the Cooperative Pro-

gram, with everything going back to solicitation of designated gifts? It is a hard lesson to learn, but we just may have to face up to the fact of denominational life that we cannot eat our cake and still have it.

Brass tacks

A former missionary who is now a missions professor in one of our Southern Baptist seminaries really got down to the proverbial brass tacks in a talk last week in Nashville.

Speaking to Southern Baptist leaders at a forum on the Cooperative Program unified budget plan, E. Luther Copeland, professor of missions at Southeastern Seminary, Wake Forest, N. C., stressed the need for integrity in the life of Baptist churches.

Dr. Copeland described "honesty in communication, authenticity in worship, and relevance in

witness and ministry" as "the expressions of integrity which the church must have in order to be the church." Here, he emphasized, is where our church and denominational emphasis should be, even ahead of promotion for greater missions giving.

"Hopefully," he said, "from this kind of integrity will issue the conviction and the giving to undergird the mission of the Christ in which the church is called to share."

Declaring that there are credibility gaps between the church and the world and within the church itself, Copeland called for Baptist churches to be completely honest in their efforts. "We need to promote honesty, radical honesty, in our communication with each other and with society at large," he declared.

Too many people in society, including secularists and humanists with high ideals, and alienated youth, think that the church is phony and that preachers are the phoniest of all, he said.

Here is something we need to put in our pipes and smoke.

The people speak

Kudos for Evangelism

Never have I faced revival time with such an array of well-planned, attractive helps as I have now. I thank God for the wonderful planning and assistance rendered by our State Evangelism Office.

Bro. Jesse Reed has sent materials for promotion of every phase of the Crusade of the Americas. I have received enough revival attendance plans to last for three years, having two meetings each year. Every one of the plans is workable. Details for the Unified Evangelistic Service are outlined so that any-sized church can use it. Planned prayer programs have been sent to virtually every pastor in the state.

To undergird all the material, Bro. Reed also came to our association for our evangelism conference. He led a conference from 5:15 to 6:15 for our pastors and church leaders. Then he preached for us in a worship service at 7:30.

I am personally grateful to Bro. Reed and his office for their help.—L. B. Jordan, Pastor, First Church, Heber Springs, Ark., 72543

Vietnam thanks

I wish in my writing to you to say thanks for publishing Miss Messick's article for support here of toys, clothes and soap to the children of the People's Army here.

First Church, Marshall opposes liquor measures

SUBJECT: Letter of Opposition to All Liquor Bills Under Consideration by the Arkansas Legislature in 1969

TO: Winthrop Rockefeller, Governor of Arkansas, The Honorable Senator Ralph Hudson, The Honorable Representative Jim Harrel, The Honorable Representative Doc Bryant, the Marshall Mountain Wave and the Arkansas Baptist Newsmagazine

Gentlemen:

Because we, the First Baptist Church, believe intoxicating liquor to be a detriment to our great State of Arkansas in that it is a constant threat to our homes and to the entire social order upon which our total economy must depend, we go on record this ninth day of February, 1969, in opposition to any and all liquor bills which have, or which may yet, come to the attention of the Arkansas Legislature in 1969.

Furthermore, because the private con-

The response I've received has been outstanding and a great help to our big job here.

Families here are very close even with so many they love them all.

When we train the soldiers they show more interest and in turn become better soldiers, too.

Their pay is low and the uniforms and equipment may not be the best. But they do try for the most at least.

The war here is far from over and

sumption of alcoholic beverages undermines the moral and spiritual character of the consumer, and is therefore a menace to both moral and civic righteousness, we, the members of the First Baptist Church, Marshall, urge you to use your high office and your personal influence to help defeat any liquor bills that come to your attention in 1969.—Dorsey L. Crow, Pastor

This letter approved by action of the church on this 9th day of February, 1969.—Mrs. Velma Stephenson, Church Clerk

will last many more years before it's finally settled and then the repair to it must be done.

So, though I leave here, the support will be carried out by other members of the team.

I read your wonderful newsmagazine and found it very good, Sir.

I thank you and your staff again for all.—S/Sgt. George Fatheree RA-18375004, MACU-4-36 AdvTm-64, APO San Francisco 96215.

Soil Stewardship Week, May 11-18

Soil Stewardship Week, May 11-18, 1969, is an attempt to stimulate an awareness of the common need for conservation of resources for the well-being of man wherever he lives. The voting power on legislation for conservation is with the urban citizenry and we must help them to be informed and to insist that good programs of conservation be formulated and put into practice by the users of the land and streams of our nation.

The population shift in America continues to move from rural areas to urban centers. Man's environment is of significant importance whether he lives in the city or in the country; however, the city dweller is not as acutely conscious of the need for conservation of soil and water as is his rural brother. He buys food at the supermarket and gets water from faucets scattered all over his house, and there seems to be a limitless supply of both.

Will you give Soil Stewardship Week serious consideration in an issue of your paper this spring?—Secretary, Department of Rural-Urban Missions, Home Mission Board of SBC

REPLY: Thanks for your timely letter. We are happy to cooperate in emphasizing Soil Stewardship Week, May 11-18. We trust many of our church organizations will help with this observance.—ELM

Arkansas all over

Freeman McMenis is pastor at El Dorado

Freeman McMenis recently assumed the pastorate of Union Church, El Dorado. Mr. McMenis comes to his new field



from a seven-year pastorate of First Church, DeValls Bluff. During his ministry the DeValls Bluff church baptized 52 and received 57 by letter and statement. The church erected and furnished and paid for an addition called Fellowship Hall, which has a kitchenette, restrooms and folding doors so as to make Sunday School rooms. They also secured a Conn organ, new pulpit furniture, choir furniture and robes, new vestibule furniture, new baptistry drapes, new linen service for communion, new hymnals, new record boards to match the pulpit furniture, and a new Broadman electric sign. The church also reroofed the church building and redecorated the parsonage. The church has no indebtedness.

The DeValls Bluff church has elected J. R. Rhodes chairman of the pulpit committee.

The Union Church has recently repainted the parsonage inside and out. They gave a reception and a pounding on a recent Sunday night for the new pastor and his family.

Mr. and Mrs. McMenis (formerly Eleanor Jones) are graduates of Ouachita College (now University). Mr. McMenis attended Southern Seminary, Louisville. He has a master's degree from Memphis State University.

Mr. and Mrs. McMenis have four children: James, 20, a junior in Ouachita University; Robert, 17, Deborah, 14, and Barbara 11. Robert has remained in DeValls Bluff to finish his senior year in high school, where he is president of the student council and editor of the school paper.



SAM REEVES (right), retiring pastor of First Church, Arkadelphia, receives an award for six years' service to the Southern Baptist Annuity Board. The plaque was presented by E. H. Westmoyeland, president of the board and pastor of South Main Baptist Church in Houston, at the 51st meeting of the board, Jan. 29.

Clear Creek Association

Gerald Jackson, pastor of First Church, Ozark since Nov. 1, 1965, resigned Feb. 18, 1969, effective March 2, 1969, to become pastor of the Harlan Park Church in Conway. In the 3 years and 4 months, Mr. Jackson was pastor at Ozark the budget increased to \$42,708. The church has adopted group grading. A committee has recently been authorized to make a study and recommend plans to the church for a new parsonage.



The church celebrated its 100th year in 1966. A preaching and Sunday school ministry has been maintained at the Center Cross Mission east of Ozark. A

new rostrum, new pulpit furniture, and Lord's supper table were installed during Mr. Jackson's pastorate, in memory of Bro. Faber L. Tyler, and Bro. Harley Cannon. A new p. a. system was installed. The baptistry is being rebuilt and tiled. A future mission and church site was selected and purchased in north west Ozark, on Highway 23, in cooperation with the Association Missions Committee, and the State Mission Department.

Mr. Jackson received the BA degree from Ouachita University, and the BD degree from Southwestern Theological Seminary in Ft. Worth. Mrs. Jackson received the BA degree from Ouachita University. She has done graduate work at the University of Arkansas, and attended Southwestern Theological Seminary.

The Jackson's have two children; Larry, 5, and Rose, 3.—Paul E. Wilhelm, Missionary

Disproportionate time spent on proposed mixed-drink bills

Our W. B. O'Neal publishes book

By W. HENRY GOODLOE, Executive Director
Christian Civic Foundation of Arkansas

BULLETIN

The state administration's local option mixed drink bill was voted down 56 to 40 in the House last Thursday. But the proponents have given notice of reconsideration. This means the bill can be voted on again anytime up to and including Tuesday, Feb. 25. Opposition to the passage of any mixed-drink bill continues strong from all sections of the state.—ELM

For the past six weeks, continuous effort has been exerted in the 67th General Assembly to pass and enact into law the administration's mixed-drink bill or bills. At the present writing, none of the measures has been passed (Feb. 20). As noted earlier, a non-administration drink bill, HB 125, was decisively defeated in the House and HB 113 was amended and placed on the calendar to be brought up for vote at an opportune time.

A public hearing on SB 239 was held on Feb. 18. This bill is the Senate version corresponding to HB 113 and is practically identical with HB 113 as amended. Both bills allow the serving of mixed drinks under specified conditions in both legally wet and dry counties.

The hearing on SB 239 began at 9:30 a.m. and lasted until almost noon, with adequate time being given to both the proponents and opponents of the measure. Later the bill was sent from the Committee on Revenues and Taxation with a "without recommendation" vote, to be placed on the Senate calendar. It may be brought to vote at any time, more likely whenever the proponents

think they have enough votes to pass it.

It is possible that the current pressure being exerted for the passage of the administration's lately submitted tax measures may cause the pressure to be postponed on the mixed-drink measures. We could hope so, at any rate.

It does seem that a disproportionate amount of time and energy has been expended in the attempt to saddle Arkansas with an open-bar law. From some of the news media's reporting and from some editorials one could draw the conclusion that mixed-drink legislation should receive first place and should be enacted no matter what happens to hundreds of other needed areas for consideration, and that emphasis seems to continue.

On the other hand, the response from all over Arkansas in registering opposition with individual members of the General Assembly has been a valid expression of a predominant public sentiment and a vital factor in enabling legislators to stand firm against the whole mixed-drink concept.

Under no circumstances should there be a let-up in the marshalling of these influences and in strengthening the hands of those men and women who are at the center of the fight. If the guard should be lowered and there should be a giving in to the temptation to be tired in the fight, all the work of the years might receive a tragic set back.

"Let us not be weary in well doing, for in due season we shall reap if we faint not."

Second Church, LR opens new ministry

Second Church, Little Rock, will be opening a Christian family recreation center this summer.

The program will be at Lake Nixon, located West of Little Rock. The recreational area was recently purchased by a group of laymen of the church.

The recreation center will be closed to the public and recreation permits sold to Baptist families in Little Rock and North Little Rock.

The center will offer swimming, fishing, hiking, paddle boats, miniature golf, picnic areas, recreational games such as ping-pong, horse shoes, volley

ball and play ground equipment for the children.

An important program for Little Rock will be the day camp program for children of working parents. This program ministry of Second Baptist will provide for children in grades one through six.

Children will be transported by bus from Little Rock Monday through Friday during working hours. Parents interested in this program should contact Bill Lively of the Second Church staff to receive information on this 13-week program.

W. B. O'Neal, the Arkansas Baptist Newsmagazine's "preacher-poet" whose poems have been widely read across the years, has recently put 80 of the poems into a paperback book, *Leaven and Levity*.

The new book is available from Mr. O'Neal at his home, Route 3, Box 391, North Little Rock 72116. The book is



Mr. O'NEAL
to go.

50 cents, plus mailing cost.

Mr. O'Neal is donating copies of the book to the libraries of churches he has served as pastor.

One sample of the poems included in the book is "Too Much Speed for the Dollar":

"The dollar doesn't go as far as it used

to go.
Because it goes so fast it's spent before it gets there.

Before it reaches worthwhile state

It's overcome, exhausted.

With purses flat we come to that

And find ourselves clean busted."

The cover



One driver was DWI

OFFICIAL photo of the Arizona Highway Patrol portrays vividly the results of an automobile accident in which 10 people were killed on a highway between Ajo and Sells, Ariz. The Arizona Highway Patrol reported that the driver of one car was driving while intoxicated.



NEWPORT FIRST CHURCH new deacons: Davis, Wallace, Montgomery, Anderson, Brand, Matthews, and Marlar.

Seven added to Newport deacons

First Church, Newport, had a deacon ordination service and deacon recognition service Feb. 1 at the evening worship hour. Seven men were ordained: Billy Bob Davis, Bill Wallace, Troy Montgomery, Gary Anderson, Clarence Brand, Wayne Matthews and Kenneth Marlar.

Cecil Guthrie, missionary for Black River Association, gave the ordination message. The ordination council was composed of neighboring pastors and deacons from their churches along with deacons of First Church.

ordination prayer was led by C. O. Lewallen.

Deacons recognized were those 65 or older and who had served as deacons in First Church for five years or more; C. E. Neighbors, 40 years; Harrison T. Bennett, 37 years (Funeral services for Mr. Bennett were held Feb. 4th); O. I. Hubert and B. W. 27 years each; Fred Ball 20 years and O. Lewallen 10 years. —Leslie M. Riherd, Pastor

Leslie M. Riherd, pastor of First Church, served as chairman. Fred Powers served as clerk, and O. Lewallen led the questioning of the candidates. The

Bill Griffith ordained minister

Bill Griffith was ordained to the gospel ministry by First Church, Green Forest, Dec. 29.

The charge was given by J. A. Greene, questioning by Rex McMahan, the ordination sermon was brought by the pastor, Jamie Coleman, and the ordination prayer by Dean Smith. Special music was presented by Miss Karen Keith. Closing prayer was by Larry Montgomery.

Mr. Griffith, son of Mr. and Mrs. Rue Griffith, is presently attending State College of Arkansas and serves as pastor of Roland Church.



MARRABLE Hill Church, El Dorado, has awarded a fifteen-year pin for perfect attendance in Sunday School to W. H. Daughtridge (right). Mr. Daughtridge is deacon and a teacher of Junior High boys in Sunday School. Awarding the pin is Jesse Kidd, interim pastor.

J. F. Simmons at Springdale First

Joseph F. Simmons began his work as minister of education at First Church, Springdale Jan. 23.

He moved to Springdale from St. Louis where he held a similar position with the Edmundson Road Church. He has also served in the Victory Memorial Church, Louisville, Ky., the Van Buren Church, Louisville, and First Church, Malvern, Ark.

A native of North Little Rock, he graduated from Ouachita University and Southern Seminary. He is married to the former Marcella Johnson of Mountain Home, and they have three children, Joe Roy, 14, Teah Layne, 12, and Forrest, 9.

Burton A. Miley is pastor of the Springdale church.



BIBLES for the new De Queen General Hospital were provided last week by First Church of De Queen as a church project. Receiving the first of the 90 Bibles is Mrs. Jess Rutledge. Deacon Dean Newberry, Sr., left, and Rev. Joe Denton made the distribution, with Mrs. David McAnally, Auxiliary member, assisting.



Feminine intuition

by Harriet Hall

Who will answer?

The young people as well as the not-so-young people of today are faced with innumerable problems, questions, and decisions. During the recent Baptist-sponsored Christian Emphasis Week it was my privilege to sit in on meetings and seminars on the U. of A. campus.

The six visiting team members included a fine Dallas lawyer, Oswin Chrisman, the head of the Religion Department at the University of Richmond, Dr. O. W. Rhodenhiser, William Lawson, outstanding Negro Pastor from Houston, Dr. R. H. Falwell of the Student Department at Nashville, and Arkansas' Mrs. Margaret Kolb, and Dr. Tom Logue.

The team members made it clear that they did not have all the answers to today's problems, but they did a good job of leading the discussions and setting some thinking machines in motion.

One student said, "I understand the loving God of the New Testament but I don't understand the angry God of the Old Testament." Mr. Lawson questioned, "Have you forgotten Ananias and Saphira in the New Testament and Hosea in the Old Testament?"

Dr. Rhodenhiser ably handled the discussion of "An Adequate Theology for the Cosmic Age," while Mrs. Kolb discussed, "How Christian Can a Home Be?" Other discussions included such topics as "Faith and Reason" by Rev. Lawson and "Freedom and Responsibility" by Mr. Chrisman. Dr. Logue led a seminar on "Will the Church Survive?" and assisted Dr. Falwell in a seminar on "The Personal Implications of the Gospel."

All in all I felt it was a very profitable time for those who participated in the week. Having been a part of such weeks on several occasions I know there are certain frustrations on the part of both students and team members. Just when we get down to the "nitty-gritty" heart of the problems it is time to close.

Let us pray for the continuing work of the Holy Spirit in the lives of these questioning minds . . . the leaders and the leaders of the leaders of the next decade.

Our young people want answers . . . someone has to answer.

Ouachita editorial student production

An editorial appearing recently in the student newspaper at Ouachita University and endorsing proposed mixed-drink legislation represented the viewpoint of the editors and not of the school, Dr. Ralph A. Phelps Jr., president, stated today.

"Editorials in the student newspaper are written by students, not by the administration or faculty," Dr. Phelps said. "The editors must have freedom

to express their own viewpoints on controversial subjects."

The Ouachita president indicated that a good many people on campus, including a sizeable number of students, disagreed with some of the statements in the editorial but that nearly everyone agreed on the right of the editorial writer to voice his own opinion.

On Jan. 20, in the principal address at the Arkansas Christian Civic Foundation's annual meeting in Little Rock, Dr. Phelps had urged more enforceable liquor laws and less hypocrisy where

school, between 40 and 50 musicians were expected to attend.

"The Ouachita Singers, the Madrigals, and the Ouachi-Tones provided entertainment at different times during the meetings," Dr. Trantham stated.

During the two days the musicians read through many anthems in order to acquaint themselves with new music.

Musicians attend "Reading Clinic"

A music "Reading Clinic" for Southern Baptist ministers of music from around the state was conducted at Ouachita University this Feb. 21-22.

Ouachita's School of Music was the host to the annual meet. According to Dr. William Trantham, dean of the

Leaflets for crusade

Jesus, My Lord and The Way of Salvation, two leaflets to be used in connection with the Crusade of the Americas, are now available.

Both leaflets provide special Sunday School lessons for churches to use in connection with evangelistic services. All churches conducting revivals during the Crusade of the Americas will find the use of these leaflets very beneficial.

Jesus, My Lord is a brief and concise presentation for Junior boys and girls that shows what it means to become a Christian and how to receive Christ as Lord and Saviour.

The Way of Salvation, while following the same theme, is written for Intermediates, Young People, and Adults.

Both lessons are designed to involve class members during a class session under the guidance of the teacher. With each series there is a teaching helps leaflet.

These leaflets are listed as items X59 and X60 on the April-June Church Literature order blank and will be sold in packets of 10 with a teaching helps leaflet in each packet. The packets are 34 cents each.

Church Literature Dept.
127 Ninth Ave., North
Nashville, Tenn. 37203

laws and practices are at variance. However, he had said that these could be achieved without legalizing mixed drinks.

The student editorial endorsed Governor Rockefeller's proposal for liquor-by-the-drink in limited locations and on a local-option basis.

After endorsing mixed-drink legislation, the editorial concluded, "This is not in any way meant to condone the consumption of liquor."

GIVE . . .
so more will live
HEART FUND



The Way of Salvation

Special Bible Lesson
for
Intermediates, Young People, and Adults
Howard P. Colson

Bible Material John 3:5-6, 14-18, 36;
5:24, 6:37, 10:27-29, 15:1-5

HAVE YOU EVER wondered
just what salvation is?
Who needs salvation anyway?
Why?

set forth the way of salvation in a nutshell. It is a matter of receiving Christ into your life and putting your complete trust in him.

Why Is Salvation Needed?

In the third chapter of John we find an interesting story. It is about the night visit of Nicodemus to Jesus. This distinguished visitor was a highly moral and religious man. In fact, he was a teacher of religion. But Jesus told him that he needed to be "born again" (v. 3). That statement puzzled Nicodemus, but note Jesus' reply. John 3:

8 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

8 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Nicodemus needed a spiritual transformation so complete that only God could accomplish it. Even good men need to be saved. They need to be born again, to become a new creation.

Do you ask why? Reread the above verses. They tell us why. Then note this other verse:

Teaching Helps for The Way of Salvation

Special Bible Lesson for Intermediates, Young People, and Adults

Howard P. Colson

SALVATION is a subject so vast and sublime that its meaning can never be compressed into a few sentences. However, the following statements may provide a convenient summary of what the lesson is about.

CENTRAL TRUTH

Salvation is every person's greatest need; for all have disobeyed God. Having thus sinned, all are under condemnation unless their relation to God is remedied. Salvation (eternal life) represents a change from being wrongly related to God to being rightly related. God has taken the initiative and in his infinite love has provided atonement and reconciliation through his Son Jesus Christ, who died and rose again for everyone. Salvation is God's free gift to every person who truly turns from sin, trusts Christ, and commits himself to him as Lord and Saviour. Salvation manifests itself in the believer's daily life as he keeps in close, vital fellowship with his Lord.

TEACHING AIM

To help class members gain a clearer understanding of the way of salvation through Christ and especially to influence unaved members to repent of sin and commit themselves to Jesus Christ as Lord and Saviour.

Every sincere teacher will realize that without the help of the Holy Spirit he will have no power to influence anyone to accept Christ. Earnest praying should precede the teaching of this lesson. Fortunate is the teacher who has been able to enlist the saved members of his class in joining him in prayer for the salvation of the lost members.



JESUS, MY LORD

Special Bible Lesson Leaflet for Juniors

Howard P. Colson

Tom was eleven years old. For some time he had been thinking about becoming a Christian. Some of his friends had made their decisions to trust Christ, and Tom was beginning to feel that he ought to do the same.

But he had heard the pastor say that no one ought to make a profession of faith just because someone else did or in order to please an had some questions he wanted

ould really like to know what it

very true Christian can say "Jesus, my Lord" of what the Saviour has done

is came

when the angel told Joseph that "Thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:21).

was came?

vious? Try to recall the story of old like to read it in Genesis 3.) In the Garden of Eden. But then s of the forbidden fruit. Their dis-

have been doing wrong things—wanted their own way instead of s Bible tells us that we "all have ey of God" (Romans 3:23).

God, they tried to hide from him, they had done. Sin is such a bad we leave the beautiful garden. Sin s God and all that is good.

JESUS, MY LORD

Howard P. Colson and Bobbie Serrill

The purpose of the lesson is to help Juniors understand what becoming a Christian means. This decision takes place at different times for different people. Some pupils will not make the decision until after they leave the Junior age span. The conversion experience depends on God's initiative, involves a personal decision and total commitment, and usually is built on some understanding of the gospel and the nature of the Christian life. A Junior teacher can have a part in helping his pupils better understand the gospel and Christian life, and therefore lay the groundwork for a decision when it comes.

The Teacher's Personal Preparation

What can a teacher do to prepare himself to help his pupils understand Christian conversion?

• **Personal example**—Pupils tend to watch the life of their teacher. Will what they know of the Christian life depend upon what they know about you? By your life you have already taught your pupils. But what have you taught?

• **Sunday-by-Sunday teaching**—The story of Jesus as Saviour and Lord cannot be taught in one special lesson. Rather, it needs to underlie all that we do in Sunday School. Our purpose is to help Juniors better relate to God, in whatever way they can at their level of development.

• **Working with parents**—Your pupils and the Christian conversion experience need to be a matter of joint parent-worker concern. You need to know the parents well enough to discuss this with them.

• **Partnership with the Holy Spirit**—No teacher alone can discern the time when a pupil is ready to think about becoming a Christian or to respond. The teacher must depend upon the leading of the Holy Spirit.

• **Review and study**—Before you teach this lesson, review carefully in your own mind what is involved in conversion. Include in your thinking such items as: a sense of sin, an understanding of how Jesus saves a person, an understanding of God's forgiveness, a person's acceptance of Christ's death for him, and total commitment of life.

Beacon lights of Baptist history

Convention committees named by Hinson

President Thomas A. Hinson of the Arkansas Baptist State Convention has named the following committees called for by action of the Convention in its meeting last November in Hot Springs:

ROTATING NOMINATING COMMITTEE:

Terms expiring in 1969: L. H. Coleman, 16th and Hickory Streets, Pine Bluff, chairman; R. V. Haygood, 1522 West 10th Street, Little Rock; and Ellis Yoes, a layman, of Box 1358, Ft. Smith.

Terms expiring in 1970: Herbert Hodges, 2701 South Elm Street, Little Rock; Homer Shirley, 817 West Young Street, Malvern; and W. J. Rimmer, a layman, Clarks-ville.

Terms expiring in 1971: Padget Cope, 1901 North Pierce Street, Little Rock; Everett Sneed, P. O. Box 112, Batesville; and Charles Mayo, a layman, First Baptist Church, Benton.

RECONCILIATORY COMMITTEE (To serve in the event churches out of fellowship with the Arkansas Baptist State Convention desire to return to the fellowship):

Dillard Miller, pastor of First Baptist Church, Mena, chairman; Don Hook, pastor of Baptist Tabernacle, Little Rock; Vester Wolber, Ouachita Baptist University, Arkadelphia; Prince Claybrook, pastor of First Baptist Church, Paragould; Jim Knight, a layman, Batesville; and Alfred Cullum, pastor of South McGehee Baptist Church McGehee.

Fayetteville BSU has Freshman Week

The Baptist Student Union at the University of Arkansas will observe Freshman Week, Mar. 2-8. The theme for this week is "God is Our Theme."

The purpose of this week is to involve new freshmen in the BSU and to give the freshmen an understanding of the responsibilities involved in running the BSU.

The activities for each day of the week have been planned by the Freshman Council. The freshmen will conduct the daily afternoon vesper services and will climax the week with a social or-

The Indians' friend*

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

Isaac McCoy has been described as one of the greatest factors in work for the American Indians that Protestantism has produced. In sixteen years he made thirteen trips to Washington from Michigan and the Indian Territory in their behalf. During this time he interviewed three Presidents of the United States, committees from the House and Senate, and numerous cabinet members. He is officially credited with the creation of the Indian Territory.

His first trip was made to Washington at the time that the Columbian College group was forming. The opening of the college (1822) and the holding of the Convention Board meeting were held at the same time. McCoy was a missionary of the Convention on this illustrious occasion.

The Board agreed to the missionary's plans to establish three mission stations for the Indians. It vested him with the authority to select missionaries and assistants, to employ collecting agents, and to obtain aid from the government and the public. He laid his plans before them to leave Ft. Wayne and they left the decision with him. They further advised him to make known his plans to the government asking its aid by appointing some of its members to accompany him. He called upon the Secretary, John C. Calhoun, who received him kindly.

The following July he wrote that his settlement among the Indians was 100 miles from a white family, and nearly 200 miles from anything like a settled community. He was located on St. Joseph river, twenty-five miles from its mouth on Lake Michigan. He had opened his school on January 26. Thirty-six Indian students were enrolled.

Those who read of his account in the Missionary magazine recounted his twenty-seven days on horseback through swollen streams and trackless forests from Ft. Wayne to Philadelphia. Though frail in health he had spent another month of grueling travel from Washington back to Ft. Wayne and another 100 miles into the wilderness for Christ's sake.

The same magazine gave an account in 1824 of his removal from Ft. Wayne. The log canoes containing their necessary provisions capsized and the health of the whole missionary family broke down for want of suitable food. But nothing turned him back from his goal of teaching the Indians.

- (1) J. Wheaton Smith, *The Life of John P. Crozer* (Philadelphia, American Baptist Publication Society, 1868) p. 222
(2) *Ibid.*, p. 161

ganized and directed by the freshmen BSU'ers.

The Freshman Council which has planned Freshman Week includes: Larry Lloyd, president, North Little Rock; Larry Sparks, vice president, Little Rock; Judy Tilley, secretary, Harrison; Stan Sellers, program chairman, Philadelphia, Pennsylvania; Ken Proctor, music chairman, Wynne; Mose Howard, enlistment chairman, Fort Smith; Ted Weber, missions chairman, Little Rock; Wendell Griffin, social chairman, Delight; Janice Newlin, evangelism chairman, West Fork; Janice Daniels, stewardship chairman, DeQueen; Jay Justice, church chairman, Benton; Gail Kelly, YWA chairman, Pine Bluff; Conley Byrd, janitor, Pine Bluff; Sharon Skinner, publicity chairman, Greenwood; and Susan Johnson, publications chairman, Crossett.—Reporter

Youth Music Workshop



Wesley L. Forbis (left) and Grady L. Nutt will serve as music conductor and pastor, respectively, for the second annual youth music workshop to be held at Ridgecrest, N. C., June 12-18. —BSSB PHOTO

Institutions ————— Arkansas Baptist Medical Center

\$2 MILLION FUND RAISING TEAM ANNOUNCED



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INTERPERSONAL RELATIONS AND PERMISSIVE LISTENING



The day begins with interdisciplinary discussion. Pictured above from left to right are: Rev. Heard, Rev. Crow, Rev. Bradley, Dr. Douglas Young from the Center's Pathology Department, Rev. Vestal, Rev. Langley and Rev. Jackson.

The ABMC School of Pastoral Care has just completed its first six-week comprehensive curriculum of continuing education for ministers of all faiths. The six ministers in the first class had practical pastoral experience ranging from 10 years to over 28 years; however, each felt a need to update his education and knowledge in an effort to better cope with the ever-changing needs of his church family, collectively and individually.

Dr. J. Don Corley, Director of the School of Pastoral Care, said, "Most of the pastor's communication with his church family is from the pulpit in the form of sermons, bible study, lectures, and Sunday School classes. While this is necessary and important, a fundamental fact of human relations is that what comes out of a man is more important than what goes in. Therefore, we are teaching ministers enrolled in the school, to function on a one-to-one basis through the technique of permissive listening."

Jerre Hassell, Staff Chaplain, said, "The curriculum is divided into three distinct segments. The first two hours each morning is devoted to interdisciplinary discussions by physicians, nurses, technologists and administration. The purpose of these conferences is to point out the role played by the many disciplines operating in the hospital and the overall philosophy of the administration in caring for the patients and meeting the needs of the patient. The middle half of the day is spent making personal visits with the patients. Herein is the challenge and opportunity to apply the innate qualities of the ministry to the unique

and special problems of the individual. Before these innate qualities can be applied, the individual must first ventilate his personal anxieties and apprehensions to the minister."

The technique of how to help the individual talk about his innermost anxieties and problems and thereby reveal his real needs, is called permissive listening. In short, the ministers are being taught that when properly applied on a one-to-one basis, the individual who comes to his minister for help will discuss what is really on his mind — IF the minister will listen instead of making casual talk or talking about what he wants to talk about.

The final afternoon session is spent as a critique of the day. By group discussion, the ministers are able to determine if they have achieved their objectives for the day and if not, they



Rev. Homer Bradley, visits a patient and distributes a pamphlet. If the patient wants to talk, Rev. Bradley will gain insight into her inner feelings and anxieties through the technique of permissive listening.

can discuss how a particular interpersonal experience might have been more productive and rewarding for the patient and for the minister.

During the evening hours, the ministers are assigned outside reading material to be discussed and applied the next day.

Homer Bradley, a minister since 1941, said, "Counseling is a major area of responsibility of a pastor and I felt a need for additional training and education in this area." "I knew about the program from being a member of the Board of Trustees. I feel the school is almost a must for any minister who expects to meet the ever-changing challenges of his congregation," he said.

W. H. Heard, Chaplain at the Booneville Sanatorium, said, "Anyone who does as much counseling as I do, needs all of the help he can get in making these interpersonal experiences as productive as possible. In addition to my regular chaplaincy duties, I do a lot of occupational therapy which can serve as a vehicle to practice permissive listening."

John M. Jackson learned about the school through a brochure mailed to ministers. "I had quite a bit of counseling in seminary — but the art and techniques of pastoral counseling are changing as rapidly as are the other disciplines. It is just as necessary for the minister to update his education as it is for any other professional person," he said. "Since I entered the ministry in 1957, I have had quite a bit of experience in counseling addicts and alcoholics, but very

(Continued on Next Page)

AFTERNOON SEMINAR TO EVALUATE THE DAY



The afternoon seminar is moderated by one of the staff Chaplains, but the purpose of the session is to give the ministers time to ventilate and reflect on the day and its activities and objectives.

(Continued from Preceding Page) - little with the physically ill," he said.

Thomas Langley, a minister since 1953, said he had learned to appreciate the interaction of the many disciplines operating in the hospital and this had helped him to establish the relation of the minister operating within these disciplines. "This is something I wanted to do and felt a need

for," he said.

Dorsey L. Crow, a minister since 1956, said, "I felt a need for additional training in helping people in a crisis situation. From an academic standpoint, I have been impressed by the material as well as the resourcefulness of the personnel of the school," he said.

Ed McDonald, III, Staff Chaplain,

said, "This is not a 'how-to-do-it' course. We merely suggest techniques and principles to be used and provide the clinical atmosphere for their practical application."

The next class will begin March 31 and will be limited to six students. Applicants should contact Dr. J. Don Corley, School of Pastoral Care, Arkansas Baptist Medical Center.

Look Mom! No Hands!



Pictured above is one of three new M.T.S.T. (Magnetic Tape Selectric Typewriters) located in the Center's Medical Records Department.

The tape console located on the right is connected to the typewriter and records on magnetic tape exactly what the transcriptionist types on the rough-draft paper. If a typographical error is made, she merely back spaces and strikes over with the correct

character. The magnetic tape records the correction and eliminates the necessity of time-wasting erasures. The finished product is perfect as corrected, without "tell-tale" signs of the error. Also, the equipment uses continuous rolls of paper and eliminates the necessity of inserting individual sheets of paper.

When the transcriptionists start typing in the morning, they insert a

continuous roll of rough-draft paper into the typewriter. The only purpose this serves is to allow the typist to see what she has typed and check for errors. The transcriptionists continue to type on rough-draft paper but recording on magnetic tape, all of the spacing, paragraphing, indentations, etc. Just before they go to lunch, they insert special four-copy paper into the typewriter, switch the machine to automatic, and the unit automatically types perfect copies at the rate of 120 to 180 words per minute.

When the transcriptionists return from lunch, the unit has re-typed everything programmed during the morning. In the afternoon, the cycle starts over again with rough-draft programming from about 1:00 to 4:00 p.m. In the hour between 4:00 and 5:00 p.m., the units completely process the afternoon's work automatically.

Cecilia Sloat said, "We are very happy with the equipment and the finished product turned out by the equipment is 'beautiful'. We are very proud of the appearance, neatness and correctness of what we turn out now."



"A" FESTIVAL

Immanuel, Little Rock

Director, Tom Mills

Univ. of Missouri

Youth Choir Festivals

MARCH 8, 1969

E. Amon Baker

FIRST CHURCH, PINE BLUFF

FESTIVALS COORDINATOR



"B" FESTIVAL

Gaines St., Little Rock

Director, Ray Holcomb

Ouachita Baptist Univ.

All Choirs must be present and in their places when adjudication begins.

Choirs will sing FROM MEMORY two selections of director's own choosing.

SCHEDULE:

- 8:45 Room Assignments
- 9:00 Warm-up, line up
- 9:30 Adjudication
- 11:00 Combined Choirs
- 12:00 Lunch
- 1:30 Combined Choirs
- 2:30 Dismiss

NOTE: The schedule is so arranged that directors who have choirs participating in both the "A" and "B" Festivals will have time to get from one church to the other for the adjudication period. Singers MAY NOT participate in both Festivals.

SCHEDULE:

- 8:45 Room Assignments
- 9:00 Warm-up, line up
- 9:30 Combined Choirs
- 11:00 Adjudication
- 12:00 Lunch
- 1:30 Combined Choirs
- 2:30 Dismiss

The bookshelf

Prayer and the Living Christ, by Flora Slosson Wuellner, Abingdon, 1969, \$3

Mrs. Wuellner shows how prayer through the living Christ is the Christian's main source of strength and action.

The Holy Spirit in Today's World, by W. A. Criswell, Zondervan, \$2.95.

Dr. Criswell opens exciting new vistas of possibility and potential as he explores the modern ministry of the Holy Spirit.

Young People and Their Culture, by Ross Snyder, Abingdon, 1969, \$4.50

Dr. Snyder's purpose here is to help young people and their leaders to invent vital, new activities—activities opening the way to a culture which constructively employs the enthusiasm and freshness of youth and, at the same time, utilizes experienced adult leadership and guidance.

The Family in Dialogue, by A. Donald Bell, Zondervan, 1968, \$3.95

Establishing a Christian home is impossible when only human resources are employed, says Dr. Bell, professor of Psychology and Human Relations at Southwestern Baptist Seminary. He

shows how this great undertaking calls for God as a partner.

Paperbacks include:

Tinder in Tabasco, by Charles Bennett, Eerdmans, 1968, \$2.95

Marriage Is for Living, Zondervan, 1968, \$1.95

The Pagan Church, by Ralph E. Dodge, Lippincott, 1968, \$2.25

Old Testament History and Religion, by Albrecht Alt, Doubleday Anchor, \$1.45

Judgment and Redemption in Isaiah, Studies in Isaiah 1-12 and 40-55, by Page H. Kelley, Broadman Press, 1968, \$1.50

Church Visitation, Theory and Practice, by Robert G. Witty, Broadman Press, 1968, \$1.50

The Making of the Bible, edited by William Barclay and F. F. Bruce, Abingdon, \$1

Job, Our Contemporary, by H. Harold Kent, Eerdmans, 1968, \$1.25

The Treasury of R. A. Torrey, Baker, \$1.95

Christian Witness on Campus, by Gene Bolin, Broadman Press, 1968, \$1.25

When the Spirit Came, by John Greenfield, Bethany Fellowship, \$1

The Mythology of Science, by Rousas John Rushdoony, Craig Press, \$2.50

Topical Sermon Notes, by Marvin M. Sherrick, Baker, \$1

Jerusalem Through the Ages, by Charles F. Pfeiffer, Baker, \$1.95

Poems of Protest and Faith, by Calvin Miller, Baker, 1968, \$1.50

Learning to Lead, by Gaines S. Dobbins, Broadman Press, 1968, \$1.95

A Guidebook for Developing the Church Youth Program, by Janet Burton, Baker, 1968, \$1.95

Marx's Religion of Revolution, The Doctrine of Creative Destruction, by Gary North, Craig Press, 1968, \$1.95

Israel and the Bible, by William Hendricksen, Baker, 1968, \$1.50

Outline Studies of Jeremiah, by Paul Tassell, Baker, 1968, \$1

Sermons in a Nutshell, compiled by J. Ellis, Baker, 1968, \$1

The Preacher's Heritage, Task, and Resources, by Ralph G. Turnbull, Baker, 1968, \$2.95

Was Jesus mistaken?

BY HERSCHEL H. HOBBS

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



DR. COBB



MR. YEARY

Student Evangelism Pastors' Conference

Dr. William Cobble, professor at Mid-western Theological Seminary, and Dan Yeary, campus minister of First Church of Lubbock, Texas, will be two conference leaders at a Pastors' Conference on Student Evangelism to be held for church staff members of Pulaski and North Pulaski Associations of Feb. 27.

The one day conference is sponsored by the Division of Evangelism of the Home Mission Board, in cooperation with the Student Department of the Arkansas Baptist State Convention and the Evangelism Committees of Pulaski and North Pulaski Associations.

Speer enters full-time evangelism

Dee T. Speer, pastor, Marantha Church, Rock Falls, Ill., is resigning to become a full-time evangelist. Before going to Rock Falls, Brother Speer was pastor of First Church, Mammoth Spring, Ark., where he had a fine record of baptisms. He is moving back to Arkansas and can be reached at P. O. Box 192, Mammoth Spring. Rev. Speer was ordained to the ministry in 1951. He is married and has two children ages 17 and 11. During the eighteen years in the pastorate he has been active in the field of evangelism.



MR. SPEER

"Verily I say unto you, This generation shall not pass away, till all be fulfilled" Luke 21:32.

Some see this as related to Jesus' second coming. They hold that he expected it to occur in that generation. Since it did not happen, they charge him with error. But is this true to the facts?

This entire passage (Lk 21:8-36) deals with two questions (v.7). The former relates to the destruction of Jerusalem. The latter refers to Jesus' second coming. In verse 32 Jesus said that Jerusalem would be destroyed during that generation. It took place in A. D. 70. So, Jesus was correct. The city will fall, even heaven and earth will pass away. But Jesus' words will be fulfilled (v. 33)

But in verse 34 Jesus changed his tone: "lest at any time." This could refer to either the city's destruction or to Jesus' second coming. In either case his people should be watchful, avoiding sinful living.

Verse 36 ties this entire passage into a neat bundle. Literally, "But be sleeplessly alert in every season, praying constantly in order that ye may prevail to flee from all these things, the ones about to happen (destruction of Jerusalem), and to stand before the Son of man (second coming)."

This entire verse could apply to the return of the Lord, except that one cannot flee from it. It makes better sense to apply the first part ("watch . . . worthy") to both Jerusalem's fall and the Lord's return, the second part ("to escape . . . pass") to the destruction of Jerusalem alone, and the third part ("to stand . . . man") to the Lord's return.

So rather than to charge Jesus with error, we should see how exactly he spoke. Truly, "heaven and earth shall pass away: but my words shall not pass away" (v. 33).

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450 attend Crusade rally in rugged Big Horn Basin

WORLAND, Wyo.—A Crusade of the Americas rally here for churches in the Greater Big Horn Basin attracted more than 450 persons from a dozen Baptist churches located in a 7,000 square mile area.

Principal speaker for the rally was Dr. R. E. Benson, nationally-known surgeon from Billings, Mont., who compared heart transplant surgery to new life found in Jesus Christ.

Charles Clayton, Southern Baptist pastor in Cody, Wyo., said area Baptists were impressed with the extent of cooperation from the various Baptist churches across so wide an area.

Most of the 17 Baptist churches with a combined membership of about 1,800 are affiliated with the American, Conservative or Southern Baptist national bodies. Population in the area is about 33,000.

The Greater Big Horn Basin extends

from the Montana border with its wild horse herds near Lovell, Mont., in the north; through the Wind River Canyon into Fremont County and the Wind River Indian Reservation on the South. The Big Horn Mountains on the East and the Absarok Range, part of the Rocky Mountains, on the west, form the entrance to the Yellowstone National Park and the Shoshone wilderness area, said Clayton.

Prior to the rally here, two fellowship meetings were held by pastors and laymen churches to introduce the Crusade of the Americas and determine to what extent they might work together in the evangelistic effort. The rally was coordinated by a steering committee composed of a pastor and laymen from each of the three cooperating Baptist groups.

Music at the rally was brought by a 75-voice combined choir, which sang the Crusade theme, "Christ the Only Hope." (BP)

69 appointees prepare for overseas service

RIDGECREST, N. C.—"Today our nation's new president inaugurates a four-year term of office and you inaugurate a four-month learning experience that I believe has greater potential significance." These were the first words that 69 Southern Baptist missionary appointees heard from Dr. W. David Lockard, director of missionary orientation for the Foreign Mission Board, as they began the spring, 1969, orientation session at Ridgecrest Baptist Assembly, Jan. 20.

"You are here to prepare for new roles as ministers, to gain insights and skills that will strengthen your ministries overseas." Dr. Lockard told the 33 couples and three single women who will undergo intensive, specialized preparation for their assignments in 23 countries. They are among 2,372 Southern Baptist missionaries under assignment to 69 countries or other geographical entities.

Dr. Jesse C. Fletcher, director of the division of mission support for the Board, told the new missionaries (48 career appointees, 20 missionary associates, and one special project nurse) that their orientation experiences will in some ways simulate experiences they

can expect to have overseas.

They should expect to acquire new rules of behavior based on new relationships in a new environment, Dr. Fletcher said. "Most of your relationships up to now have been superficial in comparison with those you are about to have," he explained. "You are changing into a role that is itself changing. Modern missionaries are growing into deeper involvement in the lives of those to whom they minister.

"You husbands and fathers may experience new forms of ministry in orientation that will be analogous to new forms of ministry overseas. You may find this in assisting your wives and children in seemingly small family matters. Jesus washed his disciples' feet; you may minister by filling someone's oatmeal bowl."

The new missionaries are the parents of 70 children, 66 of whom are at Ridgecrest. Miss Grace Ligon and a staff of seven teachers provide day care for 32 preschoolers, while 34 older children attend area public schools.

Rev. Donald H. Rose, former missionary associate for Germany, is associate director of missionary orientation.

Criswell answers Crusade critics

DALLAS—Southern Baptist Convention President W. A. Criswell emotionally pled "concentration, consecration and commitment" for the Crusade of the Americas before a crowd of 8,000 Texas Baptists attending the annual evangelism conference here.

He lambasted various and sundry critics of the crusade who condemn the hemisphere-wide effort as an emphasis on numbers without quality.

"Numbers are souls, numbers represent people," the Dallas pastor thundered. He accused those who insist on quality of experience to the total exclusion of quantity of people reached, with snobbishness—of attempting to build an elite church with no broad base of representation. (BP)

Portsmouth choir visits Guatemala

Twelve members of a handbell choir from Western Branch Baptist Church, Portsmouth, Va., spent a week in Guatemala ringing out familiar Christmas carols and hymns.

The choir, composed of 11 high school juniors and seniors and one college freshman, arrived December 28 to present public concerts in three major Guatemalan cities and in four churches. One concert was video taped for presentation over national television. Slater Mounts, minister of music for the Portsmouth church, is choir director.

Members of the Guatemalan Baptist youth federation welcomed the visitors. Although unable to communicate fully because of language barriers, the two groups of young people cemented goodwill and friendship with ready smiles and firm abrazos (Guatemalan handshakes and hugs), reported Mrs. Wendall C. Parker, Southern Baptist missionary.

"United by Christ's love, these U. S. and Guatemalan Baptist youths are sharing common desires to ring out the message of the good news through beautiful melodies and clear testimonies of life," she said.

"In my opinion, the Southern Baptist Cooperative Program is the best enterprise ever discovered by a group of God's people for promoting the total work of Christianity. Its strength lies primarily in the central appeal it has for all work outside the local church."—E. S. James, former editor, Baptist Standard

80,000 help launch Crusade of Americas



DR. RUBENS LOPES (right), leader of the Crusade of the Americas, speaks to 80,000 assembled in the rain in Maracana Stadium in Rio de Janeiro to launch Brazilian Baptists' part of the Crusade. Rev. A. Amelio Giannetta, Southern Baptist missionary, holds umbrella. Dr. Joseph H. Jackson (center), president of the National Baptist Convention, U. S. A., Inc., also spoke. (Photo by Roberta E. Hampton)

An estimated 80,000 people turned out January 25 for a rally in Rio de Janeiro's Maracana Stadium to launch Brazilian Baptists' part of the Crusade of the Americas, hemispheric evangelistic campaign.

The rally was planned in connection with the annual assembly of the Brazilian Baptist Convention, held in Niteroi, across Guanabara Bay from Rio.

The assembly was the second largest in the 62-year history of the convention, with 2,500 messengers registered. (The record of 3,035 was set in 1965.)

Keynote speaker for the rally was Dr. Joseph H. Jackson, president of the National Baptist Convention, U. S. A., Inc., and pastor of Mt. Olivet Baptist Church, Chicago.

Dr. Joao F. Soren, pastor of Rio's First Baptist Church and ex-president of the Baptist World Alliance and the Brazilian Baptist Convention, interpreted. During a brief invitation at the close of the service 100 persons made professions of faith in Christ.

A youth parade, led by a Baptist band, opened the rally. About 200 persons presented a pageant, and a 2,500-voice choir, the band, and baritone soloist Luiz de Carvalho provided music. Rev. William H. Ichter, Southern Baptist mis-



MRS. JANE SOREN (center), the only living messenger to the 1907 organizational meeting of the Brazilian Baptist Convention, was honored during the convention's 1969 meeting in Niteroi. She is seen here with her son, Dr. Joao F. Soren, and his wife. (Photo by Roberta E. Hampton)

sionary who composed the Crusade hymn tune, directed congregational singing.

Hopes to fill the 150,000-seat stadium (said to be the world's largest) for the third time in this decade were thwarted by rain. Baptists packed the stadium in 1960, when Dr. Billy Graham spoke during the 10th Baptist World Congress, and again in 1965, when the Brazilian convention launched a national evangelistic campaign.

Dr. Rubens Lopes and other leaders of the Brazilian campaign envisioned the Crusade of the Americas, and the Southern Baptist Convention accepted the challenge of a hemispheric crusade at its 1965 meeting in Dallas. Other Baptist conventions joined the effort. The first simultaneous meetings of the Crusade in Brazil will be held in the northeastern state of Sergipe late in March.

New officers of the Brazilian Baptist Convention are Dr. Ebenezer Soares Ferreira, president, and Dr. Nilson Fanini, Dr. Lopes, and Dr. Soren, first, second, and third vice presidents, respectively. Dr. Ferreira is president of the South Brazil Seminary in Rio.

During the assembly sessions special recognition was given to Dr. Soren's mother, Mrs. Jane Soren, who at 91 years of age is the only living messenger to the 1907 organizational meeting of the Brazilian convention. Her husband, the late Dr. F. F. Soren, was the convention's first president.

Peru institute graduates two

The Baptist Theological Institute of Peru awarded for the first time the bachelor of theology degree Dec. 13. The graduation ceremony was the first to be held in the chapel of the institute's new

campus in Trujillo.

Two students, Leonel Arroyo and Victor Ponce, received the degree after the graduation message was delivered by Southern Baptist Missionary Marvin E. Fitts, who has served in the institute longer than any other professor now on the faculty.

Missionary Lewis E. Lee, institute

director, said this year's enrollment of 11 students was the largest in the institute's 10-year history and represents a 100 percent gain over the previous year. Only diplomas were offered at first by the institute, but it now offers bachelor's degrees in both theology and religious education. Until the new campus was completed, the institute was located in Lima.

A perplexing problem

By T. B. MASTON

Retired Professor of Christian Ethics
Southwestern Theological Seminary

One of life's most perplexing questions is why many people who do not claim to be Christians seem to do a better job of living the Christian life than many who are Christians, including some who are so-called Christian leaders. The late Karl Barth said that it is to the shame of the church that the will of God "has often been better fulfilled outside the Church than in it."

Has this ever bothered you? Have you discovered any reasons why it is so frequently true? I have personally searched for years for a satisfactory explanation. The following may not be entirely adequate, but at least the suggestions have been helpful to me.

It may be that we have not placed enough emphasis in our churches on the positive aspects of Christian living. We have tended to measure too largely the quality of a Christian's life in negative terms—what he does not do—and on the basis of his faithfulness to the formalities of the church—attendance at worship services, support of the church

program, etc.

In turn, the tendency on the part of so many church members to judge those inside and outside of the church in formalistic, negative terms contributes to a hypercritical spirit on the part of many church members. Too many of us reject those within and outside of the Christian fellowship who do things that we disapprove.

Many and possibly most church members have not developed the capacity to separate "the sinner and his sin." If they disapprove of "hate" what a man does, they tend to reject or "hate" him. This limits many of us in our capacity to reach and to minister to the needs of people. We should be able to love people regardless of what they do and even regardless of what they are.

Shifting the emphasis somewhat, "the Christian life of the non-Christian" may be partly explained by his background. Many a non-Christian lives on

borrowed or overflow religion that has come into his life from a godly father or mother or from some other relative who has touched and influenced his life. In such cases one source of whatever Christian standards and Christian spirit that he may have in his life is ultimately Christian.

Also, there are some non-Christians whose religion is their good works. They substitute works for faith and may never identify themselves with the Christian church. Their motivation may be self-centered or it may be thoroughly unselfish. Theirs may be a humanistic, humanitarian approach to life. They may place a high value on man and hence on their services to man, while ignoring man's relationship to God and their responsibility to God.

There is at least one other possible explanation of the fact that non-Christians frequently outlive professing Christians. Barth suggested that where this happens it is not due to the natural goodness of man. He said, "It is because Jesus, as the One who has risen from the dead, and sits at the right hand of God, is in fact the Lord of the whole world Who has His servants even where His name is not yet or no longer known or praised."

This suggests that where the work of God is being done we can be sure that it is because God is at work there. This is true regardless of who or what may be the instrument of his will and work.

Deaths

MRS. CLADIE LOIS SHAMBURGER, 61, North Little Rock, died Feb. 9.

She was the wife of Frank Shamburger and a member of the Indian Hills Church in North Little Rock. Other survivors are three sons, Bill Shamburger of Vandalia, Mo. and Bob and James D. Shamburger of North Little Rock; two brothers, Howard Watson of Little Rock and Nolan Watson of San Francisco; two sisters, Mrs. John Shamburger of Little Rock and Mrs. Lila Gilmore of Houston, Tex., and 10 grandchildren.

ROBERT H. KIRKLAND, 61, Portland, died Feb. 8.

He was an employee of the state Highway Department and a deacon of the Portland Church. Survivors include his wife, Mrs. Beth Roberts Kirkland, a daughter, Mrs. Robbye Bell of Ill.; a brother, Roy Kirkland of Portland, and two grandchildren.

MRS. MARTHA A. DOUGLAS, 82, Springfield (Conway Co.) died Feb. 10.

A member of First Church, Plumer-

ville, she is survived by a son, Dr. Ralph Douglas, Associate Executive Secretary, Ark. Baptist State Convention, and a daughter, Mrs. John Arnold of Texas; a brother, John Walker of Plumerville; a sister, Mrs. Cecil Dancer of Morrilton; five grandchildren and four great-grandchildren.

HARRELL F. "BUCK" PARIS, 58, of Tillar, died Jan. 23. He was a farmer and a deacon of First Church, Tillar.

Survivors include his wife, Mrs. Nell Paris, Tillar; a son, Frank Paris, Arkadelphia; and a daughter, Carolyn Hodges, Dumas, who died three days later in the Dumas hospital.

CAROLYN PARIS HODGES, age 33, Dumas, died Jan. 26. She was employed in the general offices of the United Dollar Stores of Dumas, and was a member of First Church, Tillar.

Survivors include her husband, J. R. Hodges, Dumas; a step-son, Terry Hodges; a brother, Frank Paris, Arkadelphia and her mother, Mrs. Nell Paris, Tillar.

Bledsoes honored at church pounding

Members of Forrest Park Church, Pine Bluff, gave an "old fashioned pounding" for their new pastor and wife Rev. and Mrs. D. B. Bledsoe, formerly of First Church Stuttgart, on Feb. 4.

The surprise affair took place at the home of Mr. and Mrs. William L. Ferren.

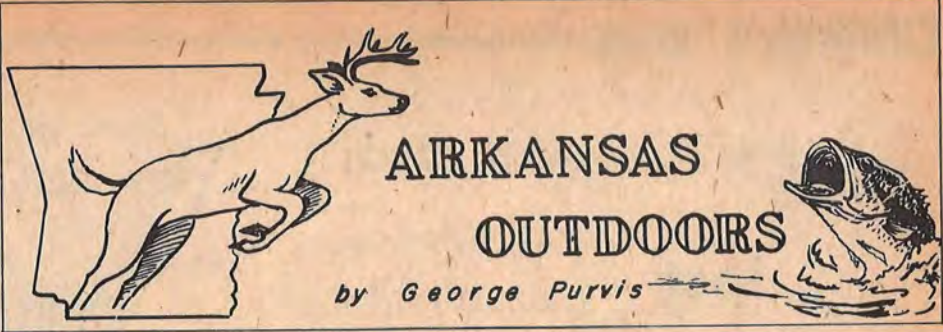
Canned and frozen food and staples of all kinds were brought for the occasion, which was followed by a social hour.

A reception for Pastor and Mrs. Bledsoe was held at the church two weeks prior to the pounding.—Mrs. T. J. Jones, chairman, Fellowship committee

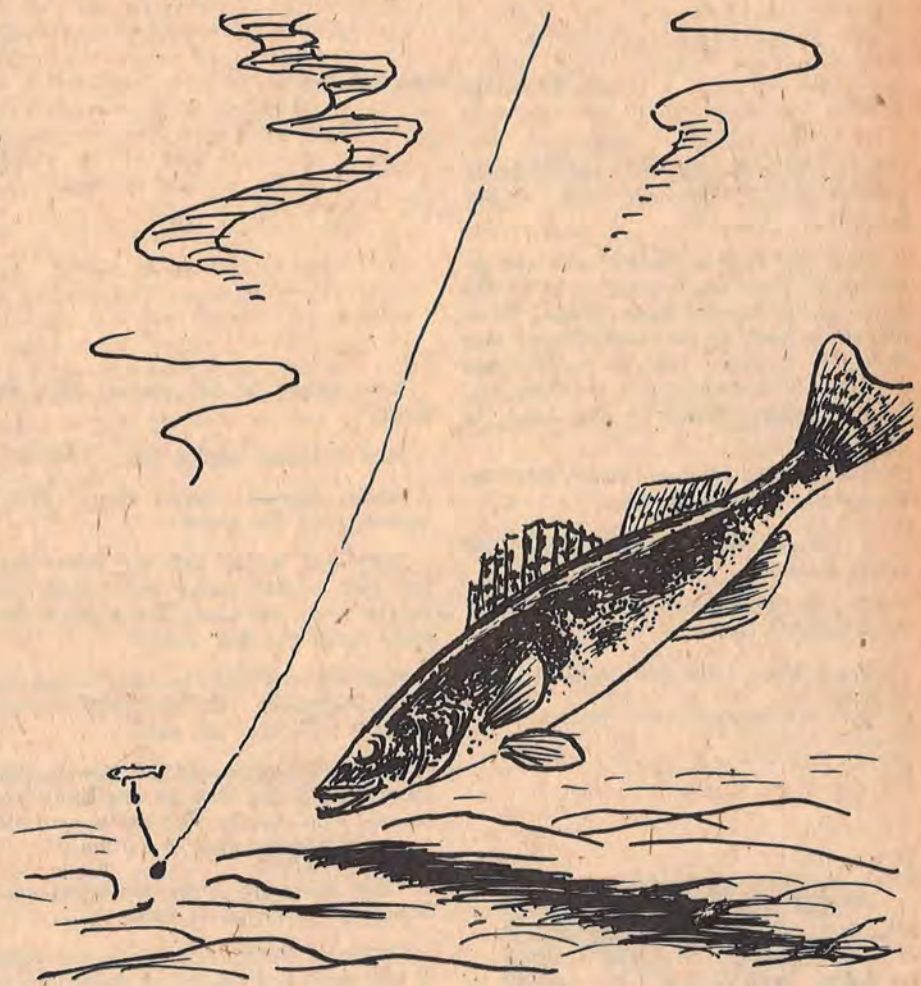


Truly New York-size thievery from the city's \$122 million-a-year anti-poverty program has been going on. The New York Times has recounted in detail the sophisticated, computerized swindle of a group of con artists known as the "Durham Mob." With an unabashed resolve to steal, according to the investigations of the New York district attorney's office as reported in the Times, the young men who originally hailed from Durham, N. C., apparently rigged the money machines of the poverty program's Neighborhood Youth Corps. They ingeniously programmed the computers to write weekly paychecks to fictitious persons for fictitious jobs—102 checks each week of \$38.80 a check. By such cybernetic swindling, the Durham Mob last year tapped poverty coffers, the D. A.'s men estimate, of no less than \$1,750,000. (Newsweek, Jan. 27, 1969)

The unpublished report of the National Commission on the Causes and Prevention of Violence gives the following information for the past five years: (1) Violent urban outbursts, involving 200,000 participants, have resulted in nearly 8,000 injuries and 191 deaths, as well as hundreds of millions of dollars in property damage; (2) 370 civil rights demonstrations and 80 counter-demonstrations have occurred, involving more than a million participants; (3) Hundreds of student demonstrations "have resulted in seizure of university facilities, police intervention, riot, property damage and even death;" (4) Anti-war protests "have involved some 700,000 participants in cities and on campuses throughout the country." Concludes the commission: "The elimination of all violence in a free society is impossible. But the better control of illegitimate violence in our democratic society is an urgent imperative and one within our means to accomplish." (Drew Pearson and Jack Anderson Column, Jan. 29, 1969)



Walleyes—night fighters



WALLEYES are night fighters, making them good sport for the angler. Many fishermen consider them the best fish to eat.

Walleyes are numerous in most of the big flood control lakes in the state and in the larger streams in the Northern half of the state.

At this time of the year Walleyes make 'spawning runs' out of some of the lakes and up the tributary feeder streams. If an angler is at the right place at the right time it is sometimes possible to catch a limit of 6 that may range from 5 to 15 pounds. Fish of these proportions provide 'tackle bustin' excitement which will quicken the pulse of the most experienced angler.

Most Walleye are caught on big minnows fished near the bottom or on deep running artificial lures. Since they are nocturnal an angler has a better chance of catching them at night.

The State Record Walleye weighed 9 lbs.-12 oz. and was caught in the White River below Batesville in February, 1963 by Mrs. L. E. Garrison.

Walleyes are powerful fighters and besides providing good sport in the catching are considered by many to be the best fish to eat.

GIVE ... so more will live
HEART FUND 

The lost quarter

BY CATHARINE BRANDT



Beth walked into the second-grade room and put her pencil case on her desk.

"Hi!" she said to Ronny, who sat behind her. Then she walked over to the aquarium to see the baby mollies. When she came back to her desk, Ronny was throwing a paper clip in the air and catching it. Ronny was a boy who liked to be busy. When he was busy, he was happy.

When Miss Johnson came into the classroom, Beth stood up.

"I lost my quarter," Beth said, "my lunch money."

"Did you have it when you came in?" Miss Johnson asked.

"Yes," Beth said. She began to cry.

"Did you look in your pocket?" the teacher asked.

Beth looked in her pocket. "It's not there."

Miss Johnson handed her a tissue.

"Does anyone know where Beth's quarter is?" she asked.

Sally and Ronny and the other boys and girls looked under their desks and on the floor and along the window. Nobody found the lost quarter.

Miss Johnson told the class to get out their workbooks. "I'm sure Beth's quarter will turn up," she said.

When the boy passed out the supplies Ronny stuck his foot in the aisle and tripped him. Ronny reached across and grabbed Sally's paper from her.

"Miss Johnson!" Sally called out loud. Ronny gave the paper back.

At recess Ronny punched a boy right in the chest and had to be called out of the game.

When the bell rang for lunch, Miss Johnson said, "Put your work away and stand beside your desks."

Beth began to cry. "My quarter is gone. I won't get anything to eat," she said.

Ronny shouted, "Look back in the corner, Beth. I see your quarter."

Beth ran to the back of the room. Sure enough, in the farthest corner, there was her quarter. She smiled happily and thanked Ronny. But Miss Johnson didn't look happy.

"Just a minute, Ronny" she said. She waited for the rest of the class to leave. "How did you know the quarter was

back there in the corner?"

Ronny scuffed his shoe across the back of his other foot. "I wanted to play a joke on Beth." He rubbed his hand across his eyes. "But it wasn't very funny. I'm sorry I hid the quarter."

"Why wasn't it funny, Ronny?" Miss Johnson asked.

"Everything was wrong. First, I tripped a boy. Then Sally told on me. I didn't mean to hurt Johnny at recess. Everything was wrong."

Miss Johnson smiled at him.

"I feel better," Ronny said. "If I hurry I can catch up to Beth and tell her I'm sorry."



Bedtime

BY SOLVEIG PAULSON RUSSELL

Never mind, Moon,
You don't need to spy
To see if I'm tucked in.
Up in the sky
You tend to your work
And I'll tend to mine.
My business is sleeping.
Yours is to shine.

(Sunday School Board Syndicate, all rights reserved)

Paul's strategy for expansion

BY C. W. BROCKWELL, Education Director,
Calvary Church, North Little Rock

Life and Work

March 2, 1969

Acts 13:2-3;46-48

Romans 15:18-24

Baptists are by necessity people of the Book. We defend it, carry it, and study it. But nearly everytime we want to change something someone invariably quotes tradition rather than Scripture. What we have done often keeps us from seeing what we could do.

There was one church though which didn't have this problem. Its members believed in doing what was right irregardless of what had or had not been done by other churches. This church was Antioch.

Antioch was God's choice to carry out a new innovation in witnessing. They were to take the Gospel to the Gentiles, an unheard of task for early churches.

Two men against the world

Why Antioch? Why not Jerusalem? William Barclay points out an interesting possibility. "This very list of prophets (Acts 13:1) is symbolic of the universal appeal of the Gospel. Barnabas was a Jew from Cyprus; Lucius came from Cyrene in North Africa; Simeon was also a Jew but his other name Niger is given and that is a Roman name and shows that he must have moved in Roman circles; Manaen was a man with aristocratic and courtly connections, and Paul himself was a Jew from Tarsus in Cilicia and a trained rabbi. There in that little band there is exemplified the unifying influence of Christianity. Men from many lands and backgrounds had discovered the secret of "togetherness" because they had discovered the secret of Christ."

We all admire Paul, but would we want to belong to Paul's church?

The Holy Spirit was of course the instigator of this mission awareness. He was the one to prompt the people to send out the first missionaries. This is an important point to remember in a day when many individuals are trying to monopolize the Holy Spirit. There's a lot to be said about how the Holy Spirit works with churches to accomplish His work. Haven't you noticed his presence or his absence in some churches?

So the Holy Spirit sent out two men

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to face the world. It was a bad day for the Devil.

The world against two men

Paul and Barnabas went from the peace and quiet of Antioch of Syria to the turmoil and strife of Antioch of Pisidia. One group of people was led by the Holy Spirit, the other by jealous men. Both groups said "go." How fortunate for us Paul and Barnabas listened only to the first group.

The opposition to Paul and Barnabas actually encouraged them in their mission. They turned from the Jews to the Gentiles, which made both groups happy. The Jews were happy to be relieved of Paul's preaching, and the Gentiles were happy to receive Paul's preaching. It was a rather unusual harmony, to say the least, even though it was short lived.

Paul's strategy was to go into centers of population and proclaim the Gospel to men who had never heard. This was his passion, his supreme joy. He endured every kind of punishment in order to do this work he so loved. And he was never satisfied as long as there were some who had never heard. That is why in Jerusalem he saw the handwriting on the wall of God's will. He knew if he were ever going to get to Rome, it would have to be as a prisoner

of the ones he wanted to evangelize. So Paul appealed to Caesar and witnessed from the inside out of that imperial city. He no longer had to go to the world, the world came to him.

Paul's strategy was also to help those he had won. Though he sought out new fields to cultivate, he carefully watched over the harvest God gave him. In short, he evangelized until others supplemented his efforts and then he gave seasoned guidance to those he had won. This is rather easy to prove since the great majority of his letters were to young churches involved in the service of the Lord. He laid strong doctrinal foundations wherever he went and he constantly built upon them with prayer and supplication. Many would not agree with Paul but they knew he cared.

Still another strategy of Paul was the securing of good helpers. Paul attracted dedicated people to his side because he gave more than he required of them. Here he followed the steps of Jesus perfectly. He became their servant in the Gospel and led many to be faithful to their Lord. Little wonder then that Paul could do so much; he held back so little.

Looking back, we can put it down as 1-2-3. (1) He went to the people. (2) He built up the people. (3) He left it with the people. That was Paul's strategy for expansion. Come to think of it, that was the method Jesus used too! Could it be that is where he learned it?

FIGHT THEM ALL...

Heart Attack
Stroke
High Blood Pressure
Rheumatic Fever

GIVE ...SO MORE WILL LIVE HEART FUND



What price redemption?

International
March 2, 1969
Mark 8:27-37

By VESTER E. WOLBER
PROFESSOR, DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

Last Sunday's lesson contrasted spiritual and ceremonial religions and showed why the religious leaders of Judea opposed Jesus. Today's lesson concentrates on the private teaching of Jesus unto his twelve.

The great confession (27-29)

1. Setting. Jesus was moving with his disciples toward a retreat in the region of Caesarea Philippi in the territory governed by Herod Philip. It was in this peaceful province that he chose to give his pupils an insight into most important truths concerning his nature and office, and concerning his atonement.

2. The two questions. The Master did not choose to proclaim the great truth concerning his person; but, seeing that they were ready to grasp the new truth, he drew it from them. He asked what other men were saying about him. Others, they said, were identifying with John the Baptist, Elijah, or another of the prophets.

3. The second answer. The second question called for their settled opinion about him, and Peter answered: "Thou art the Christ." The disciples had probably been discussing the matter among themselves, and it had occurred to them that Jesus was the Messiah whom the prophets had foretold. Jesus accepted the title though he had not heretofore openly declared that he was the Christ.

Suffering servant (30, 31)

1. The charge to silence. Why did he direct them to tell no one that he was the Christ? (See Matt. 16:20) The answer to that question is found in the statements of Jesus in succeeding verses in which he talked about his suffering and death. He did not want to be known

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as the Christ without also being known as the suffering Christ.

2. The two strains. In the Old Testament there are two lines of truth which ultimately converge in the person of Jesus of Nazareth. Peter followed the Messianic strain in the Old Testament and concluded that Jesus was the Messiah or Christ. Jesus, however, took up the suffering servant strain which came to its climax in Isaiah 53, and identified himself as the suffering servant.

3. The new teaching. Matthew and Mark both indicate that from that time Jesus "began" to teach that he was to suffer, die, and be raised again. His suffering and death constituted a new element in his teaching which was given a strong emphasis. As soon as his students had identified him as the Christ, he began to emphasize that he was the suffering Christ.

4. Peter's rebellion. Having voiced the grand recognition that his master was the Messiah, Peter could not tolerate the thought of Christ suffering humiliation and defeat. He rebuked his Lord who, in turn, caustically rebuked Peter saying, "Get thee behind me, Satan." The statement of Peter that Jesus was not to be killed (Matt. 16:22) reminded the Lord of what Satan had tempted him to do at the beginning of his public ministry—set up an earthly kingdom and avoid the cross of suffering. Because he did not look at the prospect of Messianic suffering from God's viewpoint, Peter opposed the idea and thus played the role of Satan.

Conditions of discipleship (34-37)

Having called up the multitudes, Jesus laid out before them the terms of discipleship. If anyone would care to "come after me," he said, here are the conditions to be met.

1. Self-denial. What is meant here is not the denial of something to himself, but the renunciation of self—about the same thing as repentance. He is no longer to make himself the center and purpose of his own existence.

2. Cross-bearing. It is assumed that we know what was meant by cross-bearing, but do we? Two facts must be kept in mind: (a) When Jesus told them to take up their crosses, it was six months before he himself was to die on his cross. What did the expression mean to them? They probably thought in terms of the Roman criminals who died on their crosses; therefore, they thought in terms of an extreme measure of self-denial even though it should cost their lives. (b) The expression took on additional meaning after Jesus died a sacrificial death, "the just for the unjust." They came to see, and we need to see, that the follower of Christ is to take up his cross of responsibility and bear it like Jesus bore his, even though the cost runs high.

3. Self-sacrifice. He says in v. 35 the reason why one is to deny himself and bear his cross is that the man who is motivated by the desire to protect himself will lose his true self, but the man who offers to give his life for the sake of Christ and his Gospel will preserve it. If a man were to become fantastically successful and come into possession of the whole world while losing his true self, he would lose out; because the world is temporary and his soul is permanent.

Marianna Youth to work in Michigan

First Church, Marianna will take their church bus with forty Young People to the state of Michigan to conduct a Daily Vacation Bible School July 18-19.

The pastor, Lewis E. Clark, and his wife will direct the group assisted by the minister of youth, Gary Hook.

This project is planned for the summer to help the youth of the church and convention see how many opportunities there are to do mission work.

The youth are inviting other young people from at least five different Southern Baptist churches in the state to go and lend a helping hand.

The Arkansas Valley Baptist Association has voted to buy a mobile chapel for the state of Michigan to be used in new mission sites as a part of the Pro-

ject 500. The Youth wanted to have a part in the Project 500 and the Daily Vacation Bible School project was suggested.

Robert Wilson, Director, Division of Missions, Detroit, Michigan is working out the detailed plans for the Youth visit this summer.

The project will also serve for many youth to see how the people of the North live and get to know their neighbors in a much closer way.—Reporter

February 16, 1969

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- B—Brass tacks (E) p4; Beacon lights of Baptist history: The Indians' friend p10; Baptist beliefs: Was Jesus mistaken? p15; Bledsoes honored at church pounding p18
- C—Convention committees named by Hinson p10; Coble, Dr. William, conference leader p15; Criswell answers crusade critics p16; Crusade of Americas launched by 80,000 p17
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- F—First, Marshall, opposes liquor measures (L) p4; Feminine intuition: Who will answer? p8; Fayetteville BSU has Freshman Week p10; Forbis, Wesley L., music workshop p10
- G—Griffith, Bill, ordained p7
- J—Jackson, Gerald, resigns p5
- K—Kudos for evangelism (L) p4
- M—McMenis, Freeman, at El Dorado p5
- N—Nutt, Grady L., music workshop p10
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- S—Slim pickings (E) p 3
- T—Tail wags dog (E) p3
- V—Vietnam thanks (L) p4

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Nothing new . . .

Mark Twain occasionally attended the services of his good friend, the Rev. Mr. Doane. One Sunday he decided to play a joke on the minister.

"Dr. Doane," he said, "I enjoyed your sermon this morning. I welcomed it like an old friend. I have, you know, a book at home containing every word of it."

"You have not, Mr. Twain!"

"I certainly have."

"Send the book to me. I'd like to see it."

"I will."

The next morning Mark Twain sent the rector a copy of Webster's Dictionary.

Fools-capped

An irate parishioner sent Henry Ward Beecher, the New England preacher, a letter with the single word "fool" on it. Next Sunday Beecher told the congregation about the note. He said he had heard of a man writing a letter and forgetting to sign his name but he had never heard of a man signing his name and forgetting to write the letter.

The cradle rock

The baby had cried and fretted all day, and the young mother was nearly frantic. When her husband came home in the evening, she told him what an exhausting day she had spent.

"Well, remember," he told her cheerfully, "the hand that rocks the cradle rules the world."

At about 8:30 that evening, with the baby crying again, the wife said to her husband: "I'm going to a movie, darling, so for the next couple of hours you can assume world domination."

Church	Sunday School	Training Union	Ch. Addns.
Alicia	45	42	
Arkadelphia			
Shiloh	20		
Berryville			
First	105	44	
Freeman Hgts.	82	36	
Camden			
First	461	108	
Hillside	119	65	
Cherokee	24		
Crossett			
First	587	184	2
Mt. Olive	255	182	1
Dumas, 1st	274	65	
El Dorado			
Caledonia	40	29	
Ebenezer	161	57	1
Victory	74	42	
Forrest City, 1st	500	133	8
Ft. Smith, 1st	1,109	865	2
Greenwood, 1st	270	87	
Hicks, 1st	27	23	
Hope, 1st	474	166	
Hot Springs			
Emmanuel	45	32	
Grand Ave.	175		
Piney	198	98	
Lakeside	147	98	3
Jacksonville			
Bayou Meto	121	77	5
Berea	108	46	
First	396	124	1
Marshall Rd.	278	128	2
Jonesboro			
Central	285	161	1
Nettleton	221	90	
Lake Hamilton	112	41	
Little Rock			
Crystal Hill	149	59	
Life Line	453	144	
Reynolds Mem.	115	57	
Rosedale	211	81	3
Magnolia, Central	656	219	
Marked Tree			
First	112	58	2
Neiswander	88	46	
Monticello			
Northside	101	58	
Second	241	119	
Mountain Pine	124	55	
North Little Rock			
Baring Cross	553	184	4
Southside Chapel	22	19	
Calvary	484	187	6
Forty-Seventh St.	162	102	1
Gravel Ridge 1st	154	109	2
Levy	408	127	
Park Hill	749	208	1
Sixteenth St.	43	34	
Sylvan Hills 1st	234	88	
Pine Bluff			
Centennial	259	112	
First	702	166	3
Green Meadows	60	27	
Watson Chapel	214	94	4
Pocahontas			
Shannon	74	48	
Sherwood 1st	180	88	
Springdale			
Berry St.	64	30	
Caudle Ave.	79	28	
Elmdale	212	70	6
First	280	111	2
Van Buren 1st	391	163	3
Jesse Turner Mission	14		
Chapel	25		
Vandervoort 1st	49	30	
Walnut Ridge 1st	212	116	4
Warren			
First	395	138	
Southside Mission	72	64	
West Side	80	32	

Last resort

"But I don't understand why you won't marry me, Hazel," wailed the young man. "There isn't anybody else, is there?"

Hazel looked at his homely face, the ears that were too long and the mouth that was too big. "Oh, Henry," she wailed, "there must be!"



DR. DALTON FONSECA PARANAGUA, surgeon and Baptist layman who was elected mayor of Londrina, Parana, Brazil, speaks during transfer of office in the main auditorium of city hall. Standing with him are his parents, Dr. and Mrs. Augusto Paranagua (center), and his second oldest daughter, Marcia (left). (Photo by Roberta E. Hampton)

Baptist doctor elected "Coffee Capital" mayor

LONDRINA, Parana, Brazil—The first evangelical mayor here, Dr. Dalton Fonseca Paranagua, took office February 1. From a well-known family of Corrente, Piaui, he won by a large margin over four other candidates.

Dr. Dalton (or just plain Dalton, as he is known in Londrina) is a 41-year-old surgeon, deacon of Londrina's First Baptist Church, and lay preacher. While

serving as Parana's secretary of public health (1966-68), he was awarded the nation's highest medical honor, Merito Medico Nacional.

According to news reports, Dr. Paranagua was considered to be the best secretary of health during the term of President Castelo Branco, and brought the state up to first place in public health in Brazil.

Atheist seeking space prayer ban

HOUSTON, Texas—The woman who was instrumental in getting prayer removed from public schools wants it banned also in outer space.

Mrs. Madalyn Murray O'Hair, after hearing words of prayer radioed by the three astronauts as they circled the moon, said: "I think that they were

not only ill-advised but that it was a tragic situation . . ."

The noted atheist said she would register a protest with the National Air and Space Administration which, she declared, had prompted the three test pilots in scheduling the prayer.—(EP)

\$9,871,910 given for birth control

NEW YORK—The Ford Foundation announced 28 grants totaling \$9,871,910 for research, information and action programs in population control.

Largest grants, \$1.5 million each, went to the University of Michigan's Center for Population Planning and the Carolina Population Center at the university of North Carolina, Chapel Hill.

The Michigan facility prepares students for careers in family planning, studies the relation of population to health and gives technical assistance to international organizations concerned with population problems.—(EP)

Prayer asked for evangelism congress

CHICAGO, Ill. — Evangelist Billy Graham and Dr. Oswald C. J. Hoffmann have issued a call to American Churches for eight and a half months of concentrated prayer on behalf of the U. S. Congress on Evangelism, set for next Sept. 8-13.

Mr. Graham is honorary chairman of the congress and Dr. Hoffmann, speaker on The Lutheran Hour, is chairman of the 52-man national committee. The congress will be held in Minneapolis, and 8,000 delegates are expected to attend. The Congress is a follow-up to the World Congress on Evangelism held in Berlin in 1966. (ABNS)

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