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April 15, 1971

Arkansas Baptist State Convention

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Arkansas Baptist

NEWSMAGAZINE

April 15, 1971

Personally speaking

Why are you doing?



ELM

Been doing any "nice" things lately?

Like kissing your wife (or husband) before going to work in the morning . . . or telling the preacher how much you appreciated his sermon . . . or taking a young fellow fishing who has no Dad . . . or making a sizeable contribution to somebody's favorite charity . . . or refraining from joining

in the castigation of somebody being ridiculed in his absence and your presence . . . or deliberately being kind and understanding of teenagers—not just yours, but anybody's and everybody's . . . or sending a card or flowers to an ailing friend . . . or going to someone who has lost a loved one and expressing your sympathy.

With this as a starter, please take your pencil and paper. Revise this list of "good" deeds, adding to it or taking away from it to make it more or less accurate for your own situation. Be sure to note every "lovable" thing you have done for anybody in recent weeks.

We'll allow you a little time for this.

O.K., now go back over the list and number each item—1, 2, 3, 4 . . . All done?

Excuse me, but now I am going to ask you to do what may turn out to be a rather painful exercise. Starting at the top of the list, take some time with each item. Ask in the fullest possible sincerity, Why did I do this? or Why did I say this?

On a separate sheet, write down the answers. (Nobody is going to see this but you. So try to be truthful—you can burn it when you have finished.)

Let us go one step further. Take another sheet of paper and make a list of all the things you should have done or said but did not. Like bragging on a particularly good meal your wife served; thanking the postman for his routine but faithful service; holding your tongue when angered—even though that anger, you think, falls in the "righteous indignation" category; etc., etc.

Take your time. A list such as this is not easy to come by.

Now—you are already anticipating me—look at this, item by item. List on still another sheet your candid answers to the repeated probe, Why did I not do this? or Why did I not say this?

All through? How do you feel? Good or bad? Come on, now, hold onto your veracity.

What we have really been doing is checking our motivation. If you really want to know the kind of fellow (or gal) you are, consider not *how* you are doing, but *why* you are doing—or not doing. So. Why are you doing?

Erwin L. McDonald

In this issue

Ouachita Track Star Spencer Honey, the oldest participant in AIC athletics, re-entered athletics "to be a Christian witness to other athletes." The cover story is on page 4.

Attendance at the State Youth Convention set an all-time record. Pictures of the crowd and some of the program personalities are on page 5.

Baptist Press Digest, on page 11, gives a summary of a number of news articles with convention-wide interest.

Shape the 70's, don't just survive—that's the admonition of William E. Hull, dean of Southern Seminary's School of Theology. A report of his address before the Baptist Public Relations Association is on page 14.

A nationally-known newsman described the religious trends of the 1960's and projected them for the 1970's at a meeting in Charleston, S. C. Page 15.

Baptists in Spain are slowly adhering to a law requiring registration. Page 16.

California Baptists spearheaded a drive to obtain a life-saving kidney machine for a 12-year-old Indian living on Alcatraz Island. Page 18.

Arkansas Baptist

NEWSMAGAZINE

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NO. 15

ERWIN L. McDONALD, Litt. D. *Editor*
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Abbreviations used in crediting news items: BP Baptist Press; CB Church Bulletin; DP Daily Press; EP Evangelical Press; LC Local Correspondent; AB Associational Bulletin; EBPS European Baptist Press Service.

Guest editorial

A voice for the voiceless

There are some things which should be said. Everyone does not own a newspaper, TV or radio station, a high station in life or a large clientele. Equal time and space under the same setting, conditions or light are not always possible. Protests may never be published and, if so, shunted to an obscure place arranged among lesser attractive material followed by some comment slaying completely the finest lines of the community's first citizen.

Hot fires are smouldering deep inside the great masses of silent people who have no voice in this mad, noisy world. In our day in insurrection, revolution, mutiny and violence, considerable pressure could be abated by clear statements which would express the feelings of those who never find themselves on a panel, platform or national TV or radio hookup.

The people who communicate with me indicate some things they feel should be said, such as, the rulings of the Supreme Court of the past ten years are fast making America the safest place on earth for evil-doers while rendering life increasingly hazardous for her first citizens. Recent mass commutations of the death sentence by the governor of a Southern state may well make multiple murders, cop killing and rape the most popular crimes of that state, ever opening new doors to even the more imaginative forms of crimes such as sadism, mayhem and infamous crimes against nature.

The American mind appears to accept with greater comfort the death of 45,000 first-rate fighting citizens in Vietnam than the execution of 500 lesser rated men in death row. With one majestic sweep of the Governor's pen due process law, decisions of dedicated jurors, and advice from competent parole board people can be negated favoring the lesser citizens over the masses of patient, law abiding ones who will again suffer the identical fate at the hands of evil people.

Within two weeks of the Governor's action in commuting death sentences of 15, three members of one of our Baptist families were brutally murdered by a man who had ample assurance he could be free in seven years to kill again if he wished. Similar thinking would cause great consternation over a secondary diplomat who gets himself kidnapped while 1,600 of the nation's noble sons rot in rat-infested prisons for years.

If decency, security, and the common good is of any consideration the wrong people are being killed. The people dying in Vietnam are of higher citizenry than the people who burn the courthouse, R.O.T.C Center and the Capitol building. Anyone who will

not fight for his family, his country and the institutions of his God, is not worthy of his family, his country or his God. I must say it! — Charles H. Ashcraft, Executive Secretary.

The ultimate orthodoxy

What in the world does love have to do with orthodoxy?

Everything, says Clyde Fant.

"Love is the ultimate orthodoxy," declared Dr. Fant, professor of preaching at Southwestern Seminary, in one of his early morning talks here last week during revival services he conducted at Park Hill Church, North Little Rock.

Dr. Fant based his talks for the morning services on 1 Corinthians 13.

"Paul reminds us that none of our gifts, of whatever order, amounts to anything without love," he said. "Lovelessness is a fault that may occur on either end of the spectrum, left or right, conservative or liberal, including evangelist, professor, or social activist," he said.

"... if I speak with the tongues of men or of angels ...if I have all knowledge...if I give all my goods to the poor...' Without love it equals zero," he said.

"God defines this kind of love. See him and his ways among men and you see Love," he continued. "If we are in him, we must come to thank God for one another and for the diversity of gifts within the body. If we are wrong here, even if we are right everywhere else, we are ultimately wrong."

The real mark of Christian fellowship is not orthodoxy but love (Jn. 13:35). The Pharisees made "A" on orthodoxy, but they flunked orthopraxy.

There is a good sermon or two in Peter Scholtes' song, "They'll Know We Are Christians":*

"We are one in the Spirit, we are one in the Lord... And we pray that all unity may one day be restored. "We will walk with each other, We will walk hand in hand..."

And together we'll spread the news that God is in our land.

"We will work with each other, We will work side by side..."

And we'll guard each man's dignity and save each man's pride.

"All praise to the Father, From whom all things come... And all praise to the Spirit, who makes us one."

Chorus:

"And they'll know we are Christians by our love, by our love;

Yes, they'll know we are Christians by our love."

—ELM

*From *Songbook for Saints and Sinners*, by Carlton R. Young, agape, Chicago, 1971

The Cover

OBU Christian athlete 'runs with patience race set before him'

By Tommy Thomason

Ouachita Sports Information Director

The Ouachita track team members call Spencer Honey "the old man."

Honey, a 27-year-old senior at Ouachita and the oldest participant in AIC athletics, is in his second year on Coach Bob Gravette's track squad.

A former Marine who came back to Ouachita as a student after a four-year layoff, Honey notes that "it hasn't been easy" to get in shape to compete with men seven years younger than himself.

"I knew it was going to be tough, but I didn't realize just how tough when I went out for track," says Honey. "The degree of suffering was even greater than I had expected."

One of the reasons Honey wanted to re-enter athletics was "to be a Christian witness to other athletes."

"Some people have the false impression that Christians are the soft types," explains Honey, "and that just isn't so."

"Also, I want to bring my Christianity on to the track field," he continued, "and work to develop my skills in a Christian spirit and be a witness to others at the same time."

Honey ran track and played football in high school at Kansas City, Mo. However, he gave up athletics when he entered college in 1961.

"When I went out for track last year I was in fairly decent shape after being in the Marines for three years," says Honey. "But I was competing against guys who were coming right out of track programs in high school."

Honey explains, however, that the Ouachita track team members have given him "plenty of moral support."



"They realize it's harder on me than on them and they want to see me succeed," he said.

Now in his second year with the Ouachita track program, Honey thinks he is improving.

"At first I thought I would be happy if I could just run and not die at the end of a race," he jokes. "Now I have much more strength and endurance although I'm still not satisfied with my overall performance."

Honey does not agree that his added years give him an edge in maturity over the average athlete.

"Maturity gives you a desire to stay with it," he points out, "and most of the guys on the team have this already."

If he had it to do over again, would he still go through the rugged conditioning program?

"You bet," he replied. "It keeps me in shape and I just love sports too much to stay out. And it gives me a chance to put my Christian faith into action."

The people speak

Regeneration gap

Generation Gap — there is none such. Regeneration Gap — enormous and may be growing.

Christian education in public schools and state owned colleges and universities (like the whooping crane) is almost extinct. Therefore:

1. Why not ask our government to support private schools? (Recently suggested by Billy Graham.)

2. Let's get back into Christian education. (That is where education started in this land.)

3. Let's have schools where mentioning the Bible as authority is not unconstitutional or fanatical.

4. Let's have schools where a youngster may witness for his Savior without fear of being thrown or laughed out of class.

5. Let's have schools where the evidence of truth in the Bible can at least be offered to offset the fragmentary fossilized evidence of what scientist believe.

And may we, in the meantime, pray the Father that we have not waited too late. — Wade L. Davis, 21 Belmont Dr., Little Rock, Ark. 72204

Sees sharp limit to majority rule

The university cannot permit questions of scholarship or aesthetic taste to be resolved by popular vote. I have heard it said that if students in English voted to remove Shakespeare from the curriculum because he is no longer relevant, the faculty should go along. There are a lot of things wrong with that sentiment. Asking students to vote on something they have not thought very long or hard about is to put ignorance on a par with knowledge and the inexperience of youthful judgment against the experience of professional and cultivated taste. Furthermore, the principle, once legitimized, will not stop with Shakespeare. —John H. Bunzel, president of San Jose State College, in an address to the faculty.

Outcasts

The silent and lonely sit,
Men old before their time,
Poking idly with their canes.
With expressionless eyes,
They stare into space;
Except for a glance
At the passers-by, hoping
For recognition.

Their eyes are veiled to hide
The flame of conscience
That burns within their soul.
From good they've turned away
To follow dissipation.
The last act in life's drama
Is nearing the final curtain.
They have no home
Except a rented room—
A place to die.

—Carl Ferrell

Rosedale ordains six as deacons

Rosedale Church, Little Rock, on April 4 ordained Bill DeJarnatt, Gerald Elia, Calvin Jackson, Marvin Sharp, Roy Ridings and James Talley as deacons.

New Subscribers

NEW BUDGET AFTER ONE MONTH FREE TRIAL:

Church

Kelly Heights, Russellville

Pastor

Wayne D. Gunther

Association

Dard. - Russellville

NEW BUDGET AFTER THREE MONTH FREE TRIAL:

Church

Trinity, Marked Tree

Pastor

Bill Lovell

Association

Trinity

Holeman ordained by Morrow Church



Mr. Holeman

Kethel Holeman, a student at Southern Baptist College, Walnut Ridge, is now serving as pastor of Morrow Church Rt. 1, Searcy.

Mr. Holeman is the son of Mr. and Mrs. Lee Holeman, Judsonia.

The young pastor was ordained to the ministry at the Morrow Church on a recent Sunday afternoon. Arthur A. Durkee, pastor of First Church, Judsonia, served as moderator; A. W. Upchurch Jr., pastor of First Church, Kensett, clerk; Jim Wiley, pastor, Higginson Church, led the questioning; Jim Terrell, pastor of Southside Church, Heber Springs, preached the ordination sermon; and D. D. Hughes, pastor of First Church, Griffithville, led the ordination prayer. Richard Niswander, a deacon in Morrow Church, presented the Bible. The benediction was by Jack Parchman, Little Rock evangelist.



Baptist will aids ministerial students

The will of Mrs. Georgia O. Wright, Paragould, who died recently, include bequests to a number of Baptist institutions.

First Church was left \$20,000 with the request that at least \$10,000 be set aside for training of deserving young minister or religious education workers.

The Children's Home at Monticello received \$25,000.

Other bequests included: \$5,000 to Lake Street Church and \$5,000 to the Bartlett, Tenn., Children's Home.

Mrs. Wright, along with her husband, the late Rupert C. Wright, operated The Daily Press until his death in 1951. The will authorized sale of the Daily Press real estate with proceeds to be used in connection with the building of a permanent library building.



Billy Duncan accepts pastorate

Billy Duncan, a graduate of Southern Baptist College, has accepted a call as pastor of Mt. Zion Church. He had been pastoring a mission of First Church of Lake City. He is the son of Mr. and Mrs. Claude Duncan, members of Pilgrim Rest Church, North Central Association.

STATE YOUTH CONVENTION: An all-time record attendance of 3700 turned up for the 25th annual State Youth Convention held here last Friday under sponsorship of the Church Training department of the Arkansas Baptist State Convention, at Robinson Auditorium.

Top: A full house, as Chaplain H. D. McCarty, Fayetteville, of the Arkansas Razorbacks, interviewed two all-time great U of A gridsters, Christian Athletes Bill Burnett and Bill Montgomery.

Middle: Burnett, Montgomery, and McCarty, with Chaplain McCarty's son, Kevin, 9.

Bottom: Youth Speech Tournament winners Tony Lairmore, Haven Heights Church, Ft. Smith, first; and Pearl Gwyn Bradley, Windslow Church, second; Youth Bible Drill winners Paul Coleman, Immanuel Church, Pine Bluff, first; Lloyd Cochrane, First Church, Osceola, second. —Photos by ELM

One saving plan for all

By Herschel H. Hobbs

"But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they."—Acts 15:11

This is a most remarkable verse. Peter spoke out of his experience in the house of Cornelius (Acts 10:1 - 11:18). He reminded the Judaizers that even they had agreed that God had "also to the Gentiles granted repentance unto life" (11:18). Now they were insisting that such must be saved as Jews. They were trying to put a yoke of bondage on Gentiles that even Jews had not been able to bear (v. 10). It was against this background that Peter drew his conclusion.

Note the word "but". It is to contrast salvation by law and salvation by grace. Literally, "But through the grace of the Lord Jesus we believe to be saved in like manner as they also." Even Jews were not saved by law plus faith. It was by grace through faith (Eph. 2:8-10).

The Judaizers were insisting that Gentiles must first become Jews, and then as Jews to be saved through faith in Jesus. Peter said that they had the whole thing reversed. "We" (Jews) must be saved in the same way as "they" (Gentiles).

God does not have one plan of salvation for Jews and another for Gentiles. They are all sinners who have come short of God's glory. And none can be saved except by the grace of God. This grace is appropriated through faith, not by works.

The Judaizers evidently thought that they would have an ally in Peter. Rather he sided with Paul and Barnabas. Indeed, it was his speech which turned the tide in their favor. For after he had spoken, "all the multitude kept silence" and were willing to hear Paul and Barnabas report on their missionary journey in Cyprus and Asia Minor.

Peter was prone to err at times (Gal. 2:11). But in this crisis as at Pentecost he rang true as a bell for the true gospel. We can ever be grateful that he did.

Ouachita graduate retires from pastorate

J. R. Hale pastor of Grant Avenue Church, Chanute Kan., for the past six years, has announced his plans to retire from the active pastoral ministry as of May 1.

Dr. Hale entered the ministry in 1925 at Waldron, and was ordained in November of that year. He is a graduate of Ouachita University, and holds the master of theology, and doctor of theology degrees from Central Seminary, Kansas City, Kan.

He has served churches in Arkansas, Missouri and Kansas, and was for eight years on the staff of Central Seminary, as business manager.

He was for two years an area missionary in the Mississippi Delta section of East Arkansas.

U of A faculty in OBU recital

ARCADELPHIA — A guest artist benefit recital, featuring faculty members from the University of Arkansas, will be held at Ouachita University at 3 p.m. April 18, in Mitchell Hall.

Guest artist at the recital will be Richard Duncan, piano and horn; Christiana McSpadden, soprano; Joseph McSpadden, violin; Jerome Rappaport, piano; Don Reinfeld, cello; and Robert Umiker, clarinet.

Proceeds will go to the David E. Scott scholarship fund.

About people

Mac Gates of Malvern is serving as interim pastor of Salem Church. F. M. Robinson, pastor since 1966, resigned March 10 because of ill health.

Hamp Valentine, minister of education and music at First Church, Mountain Home, has resigned to become minister of education at Britton Church, Oklahoma City. He had served at First Church since May 1969.

Texarkana junior heads Henderson BSU

Dana Bunn, Henderson College, junior from Texarkana was elected president of BSU recently. Other officers: Dianne Moore, Glenwood, vice president; Marie Hill, Ashdown, secretary; Susan Atchison, Pine Bluff, program chairman.

Handbells dedicated

A special dedication of handbells was observed by First Church, Camden, the evening of April 4. The newly formed Handbell Choir played. The bells were given by a number of friends in memory of George Jordan.

First Church, Strong; Sardis Bever, pastor; youth-led, week-end revival ducted by BSU teams from Southern State College, Magnolia, featuring music and testimony and including special numbers by BSU choir; 8 for baptism, 3 other professions of faith, and 62 rededications.

First, Norfolk; March 21-April 4; Paul Huskey, pastor, L. B. Jordan and Paul Huskey, evangelists, T. R. Chestian, music; 11 professions, 15 for baptism, 1 by letter, 4 men surrendered to preach.

Nall's Memorial, Little Rock; April 11-18; Carl Lansford, pastor, Harold Elmore, First, Mountain Home, evangelist, James Walters, music.

Valley View, Longview, Tex.; March 28-April 4; W. T. Byrum, pastor, Billy Walker, evangelist, 16 by baptism, 6 by letter.

First, Jacksonville; Mason Bondurant, pastor, Joe Shaver, Memphis, evangelist, Sonny Rios, Dallas, singer; 34 by profession, 16 additions by baptism, 4 additions by letter.

First, Mountain Home; March 29-April 4; Harold Elmore, pastor, Russell Clearman, Gaines Street, Little Rock, evangelist, Jamall Badry, Oklahoma City, singer; 6 by profession of faith, one by letter.

Second, Pine Bluff; March 29-April 4; Jay D. Tolleson, pastor, John Sullivan, Ridgelia West, Fort Worth, evangelist, Charles Tolleson, First Church, Portland, Tex., singer; 15 for baptism, one by letter.

Parkview, El Dorado; March 29-April 4; J. B. Rose, pastor, Rick Ingle, Denton, Tex., evangelist, Bill Stroud, El Dorado, singer; 101 public decisions, 44 conversions, 7 additions by letter, 50 rededications.

Lexa Church, Lexa, Feb. 15-21, Thomas C. Pitman, pastor; Clarence Shell, Jr., evangelist; "Red" Johnson, music director. Twenty-six by baptism, 2 by letter.

First Church, Yellville, Edward L. Powers, pastor; Clarence Shell, Jr., evangelist; Hughland Powers, music director. Six professions of faith, 2 by letter.

Mission goal topped

West Church, Batesville, has given \$2,884 to the Lottie Moon Christmas offering, after setting a goal of \$2,877.

In this column will be reported deaths (not obituaries) of members of Arkansas Baptist State Convention churches. Those reporting deaths should do so promptly. Give name, age, date of death, name of church, position.

John H. Stubbs, 82, at Batesville, April 2; member of Calvary Church, Batesville.

Charlie W. Harper, 77, Heber Springs, April 4; member of Shirley Church.

Mrs. Glenna Walker, 88, Searcy, April 4. Mrs. Walker was a member of First Church, Searcy.

James William, infant son of Mr. and Mrs. William L. Kennedy, Little Rock, April 1. Mrs. Kennedy is managing editor of the *Arkansas Baptist News-magazine*.

Thomas Oliver Millee, 86, Pine Bluff, former owner and operator of Shaffer Millee Candy factory, and a member of Second Church, April 3.

Mrs. Mattie Bradbury Coffey, 67, of Roland, member of Northpoint Church, April 6.

Mrs. Mary Wammack, 84, member of Sage Church, IZard County, March 24.

Jesse A. Reynolds, 68, Pine Bluff member of Immanuel, April 5.

Mrs. Pearl Grogan Kelley, 73, Benton, member of First Church, April 1.

Mrs. Quida Rhodes Shaw, 83, North Little Rock, member of Park Hill Church, April 7.

Ouachita professor publishes article

Dr. Weldon Vogt, professor of psychology at Ouachita University, has published an article entitled "How to Conduct Vocational Guidance Counseling," in the April issue of *Church Administration* magazine.

Vogt's advice is geared primarily to pastors and other church leaders who may be called upon for vocational counseling, both with young people and adults. He stresses the principle that counseling involves helping a person help himself rather than making his decisions for him.

Williams to appear on college program

H. E. Williams, president of Southern Baptist College, Walnut Ridge, will be one of the program participants at the annual meeting of the Association of Southern Baptist Colleges and Schools, June 15-16, in Nashville, Tenn.

Beacon lights of Baptist history

The first foreign missions secretary*

By Bernes K. Selph

To Andrew Fuller goes the deserved and dignified honor of being the first secretary of the Baptist Foreign Missionary Society in England. Born in a small, ramshackle farm house in 1754, he began work as a farm lad at 10 years of age. Life was hard, with but few pleasures and amusements.

His parents were Baptists and attended a small, bare church, whose seats were hard and its theology harder. They were victims of extreme Calvinism of that period, which teachings maintained that a favored few were selected by God for eternal life and the remainder were eternally damned. Andrew did not get much help from the pastor, because little attention was given the unbeliever.

But the evangelical revival was breaking through the hardline Calvinism. Among Baptists, Robert Hall was preaching a practical evangelism. Robert Erskine's *Gospel Sonnets* somehow reached Fuller and he was saved. Not long after he joined the church, he found a fellow-member drunk and rebuked him. The church was horrified and he escaped censure only because he was young. He was told it was God's business to save his children from sinning and that it was presumption for him to interfere.

This 16-year old lad began to remold his theology and before he entered college wrote a book, *The Gospel of Christ Worthy of All Acceptation*. He did not publish it until he was pastor at Kettering, several years later. His was not a new theology but a re-discovery of the eternal gospel. In William Carey he found a kindred spirit. When the Missionary Society was organized, 1792, Fuller was made secretary.

His study was his office. He had no missionaries home on furlough to send on deputation. He did all that himself. He had a committee of five to back him but told them, "I will consult you, but I will go ahead and execute, because I am more courageous." He had little money to carry on the work and was paid no salary from the society. He had to tackle problems and get money out of those who did not want to give.

He toiled 12 hours a day at his desk. At other times he traveled night and day, oftentimes with little sleep and without food. His wife wept and said, "You have no time to talk to me. You will be worn out soon." He replied, "I know it, but I cannot be worn out for a better cause." He died, worn out, at age 61. But he had established the mission society which he set out to do.

*Ronald W. Thompson, *Heroes of the Baptist Church* (London, The Kingsgate Press, 1937) pp112-14.



NEW CHOIR GROUP—"God in Our Times," a program of musical selections and a dramatic reading was presented recently by the youth of Salem Baptist Church, Route 1, Benton, to Berea Church, Jacksonville. The group also has presented "God in Our Times" to Salem Church. Organized in January 1970 with 8 members, the group has grown to 24 during the year.

That Clock Again!

By Iris O'Neal Bowen



Mrs. Bowen

Time has ticked along and it has been over a year since Son gave us the clock, and that clock and I still remain at odds! It insists it is the only thing knowing the time of day around here!

At that, I bristle up and say, "You may not realize it, but I have a quiet, nice little daisy-petalled clock in the kitchen which never complains and never has to have its wind-ups, like you do!"

"Dong!" Seth answers.

"Don't swear at me!" I say. "It looks like if you were going to end up on a Sunday School teacher's mantel, you could have learned a nicer word with which to express yourself!"

It happened again last night. The clock had another one of its contrary spells and dinged all night long!

"I heard that old clock clear from three o'clock till I got up, and it struck everything it could think of!" I told Daughter.

"It must have been in a vile mood, she mused, "to go around striking everything like that."

"Yes," I told her, "if it had been able to get off the mantel, there's no telling the damage it would have done!"

Every time I wind the clock, I tell it, "If you keep me awake just one more night, you can get prepared for a long rest, because you are not going to get your wind-ups, come next Saturday night!"

Not long ago my sister gave me a pretty little set of wind chimes that I hung in the door between the den and living room. It played small dainty tunes as stray breezes or heads moved it, and we loved to set it singing as we passed its way.

But I got the feeling the clock was not pleased that something else was getting all the attention...and do you know that twice, now, I have found my wind chimes lying collapsed and lifeless on the mantel by the clock?

Do you suppose that jealous clock can get off the mantel, after all?

Cut Flowers

By Evelyn Witter

"You can keep cut flowers longer than anyone I know!" exclaimed my friend, Freda, a week after we had entertained our couples club together.

When I told her the seven rules I always use to keep cut flowers at their best as long as possible, she was surprised how simple the technique really is!

1. Select flowers that are still in bud, or just opening. They open in your arrangement.

2. Assemble the correct materials — vase, sharp knife, pin holder or floral foam, floral clay and/or cellophane tape.

3. Cut flower stems on a slant. This makes it easier for flowers to absorb water.

4. Anchor pin holder in dry container with floral clay.

5. When arranging, keep taller flowers in the rear; in centerpieces, they should be in the middle of the arrangement. Not only is the arrangement prettier but the tall flowers are protected from breakage this way.

6. Fresh, lukewarm water should be added every two or three days.

7. Keep arrangements away from hot radiators and out of direct sunlight.

Arkansas all over

Miss OBU pageant set for April 17

ARKADELPHIA — Thirteen contestants have been entered in the fifth annual Miss Ouachita University Pageant, to be held Saturday night, April 17, at 7:30, in Mitchell Hall.

Contestants, their home towns and sponsors are: Ouida Eppinette, North Little Rock, Crawford West Dormitory; Carolyn Hawkins, Ft. Smith, Alpha Omega Eta fraternity; Diana Wilson, Hot Springs, Beta Beta fraternity; Debbie McFerrin, Springdale, Chi Delta social club; Debbie Dumas, El Dorado, Gamma Phi social club; Casey Kerr, Jacksonville, Frances Crawford, East Dormitory; Debbie Phillips, Green Bay, Wisconsin, Rho Sigma fraternity; Kathie White, Delhi, La., Phi Mu Alpha Sinfonia; Holly Hicks, Nashville, Tenn., Sigma Alpha Sigma Fraternity; Ginger Murdoch, Atkins, EEE social club; Charlotte Vining, Arkadelphia, Flippen Dormitory; Jacque Toombs, Gurdon, Perrin Dormitory, and Artie Manriquez, Chicago, Senior class.



REBECCAS BUSY: Members of the Rebecca Bible class of First Church, Perryville, taught by Mrs. H. D. Palmer, pose here with their pastor, E. A. Stoddard, in front of a new sign which they recently supplied for the front of the church.

Much to do in home communities says director of Negro work

Bus Clinic scheduled



Mr. Ferguson

"I am proud to be an Okie from Muskogee," sang Merle Haggard, lustily. And he extolled the virtues which most Americans emotionally accept as "goodness."

There is no vice in Muskogee, no dope, no graft, no corruption, and

everyone loves the flag of our nation—at least in the song. Everyone liked the song, too! It propped us up on our leaning side — so to speak.

The song was a myth. It appealed to what most of us want to hear; so we bought it. Someone along the way decided to check out Muskogee and see if the song was representative. From the reports in the papers and on television, the song was just a song. Muskogee had crime, corruption, and dope. Another balloon shot down. Conditions are not like we want them to be.

In my experience as director of Work with National Baptists, I find the same truth staring at me day by day: Con-

ditions are not like we want them to be. There is much work to be done, and it will take patience, understanding, fortitude, courage, and generous portions of charity smothered in prayer.

I trust you are looking closely at your community. Chances are there is much for the Christian to do. Areas relative to God's justice need some fine scrutiny. There may be so much to do that it will be discouraging, but we cannot make peace when there is no peace, nor surrender without testing God's power.

Emmanuel McCall, of the Southern Baptist Home Mission Board, says, "Finally, the initiative for redeeming the time lies with Southern Baptists. While this is not our burden alone, we are in a better position to make a great impact. We can either join hands with those who are too cowardly honestly to face the responsibilities of our day and who look for every flimsy excuse to avoid full Christian commitment, or, under the power and guidance of the Holy Spirit, we can seek to redeem a damnable situation." — Robert U. Ferguson, Director, Work with National Baptists



Mr. Vaughn

On May 25 the Sunday School department will sponsor a Bus Ministry Outreach Clinic at Immanuel Church, Little Rock, starting at 9:30 a.m. and closing at 3:30 p.m.

Chester Vaughn of the Sunday School department, Baptist Sunday School Board, Nashville, Tenn., is giving special attention to the development, of this new emphasis in the bus ministry outreach method.

Questions on what, when, who, why, where, and how much will be treated at the clinic.

A \$3 registration fee will be charged each person in attendance to cover the cost of program and materials.

Churches involved in this ministry will be represented by persons on the program, including Arkansas and Texas churches. — Lawson Hatfield, Director, Sunday School Department.



R. L. Locke, Nigeria
April 26-29

Mrs. J. A. Adegbite, Nigeria
April 30



H. G. Gateley, Korea
May 3-7

YOUNG ADULT MISSIONS NIGHTS

- April 26 — Ft. Smith, HAVEN HEIGHTS
- April 27 — Springdale, ELM DALE
- *April 28 — Rogers, IMMANUEL
- April 29 — Harrison, EAGLE HEIGHTS
- April 30 — Jonesboro, FIRST

Night meetings 7:30-9:00
Nursery Provided

- May 3 — Little Rock, CALVARY
- May 4 — Pine Bluff, FORREST PARK
- *May 5 — Crossett, FIRST
- May 6 — Camden, FIRST
- May 7 — Hot Springs, FIRST

For All Young Adults 18-29
Fellowship Afterwards

Sponsored by Arkansas WMU

*Day meetings, 10 to 11:30 a.m.

RA Congress to hear Missionary



Mr. Carswell

Sidney Carswell, missionary from Brazil, will be one of the speakers at the State Royal Ambassador Congress. The congress is scheduled for May 7-8 at Geyer Springs Church, Little Rock.

Mr. Carswell has lived and worked in the state of

Amazonas, Brazil, since Oct. 1964. At first he and his family lived in Manaus, the capital, but since Oct. 1969 they have been in the little town of Ita-coatiara. He is pastor of two churches and coordinator of the work of churches and missions in extending their ministry. Much of his traveling throughout this part of equatorial Brazil is done by boat.

"The needs and opportunities are limitless", Mr. Carswell once said of his work. "Truly, there is so much to be done it is difficult to know which handle to grab."

During one month the Carswells directed six five-day Vacation Bible Schools, two in town and four at mission points which had never before had a Vacation Bible School.

Sometimes his boat becomes an ambulance. Often when he returns home from a preaching mission he brings one or two sick persons back with him to the hospital.

Mr. Carswell is a graduate of Mercer University, Macon, received the B.A. degree. He also holds the B.D. degree from Golden Gate Seminary. He is married to the former Ruth Holland of Heber Springs, Arkansas. They have four children; David 14, Carla 13, Marcia 11 and Kevin 8.

Other personalities on the congress program will include Steve Ditmore, missionary from Peru, and Bobby Field, defensive back for the Arkansas Razorbacks.

Music will be provided by "The Frontiersmen" and the "Singing Ambassadors" from Geyer Springs chapter.

Information and congress registration forms have been mailed to all counselors and pastors. Plan to attend every session of the congress including the hot dog supper from 5-6 p.m. on Friday, May 7. — C. H. Seaton.

Yale University announced it will adopt next September a Tuition Postponement Plan under which a student would be permitted to defer a substantial part of the charge for his education and pay this cost during his earning years in proportion to his income.

The bookshelf

A Reader's Introduction to the New Testament, by Addison H. Leitch, Doubleday, 1971, \$5.95

The author's stated purpose is "to get you to read the *New Testament*." Arranged in the same sequence as the Scriptures, this introduction to the NT complements each of the biblical books, offers a summary of each book's content, with discussion of its fundamental ideas, and notes the various conclusions arrived at by Bible scholars.

The First Baptist Church of Nashville, Tennessee, 1820-1970, by Lynn E. May Jr., First Baptist Church, Nashville, 1970, \$4.95

Any Baptist church that has operated for a century is likely to have an interesting and inspiring story. But the story of Nashville, Tennessee's First Baptist Church is particularly significant.

Today the church is one of the great churches in America, and back across the years it has been tied in with the growth and development of the Southern Baptist Convention.

Dr. May, distinguished historian of the staff of the SBC Historical Commission, has made a laudable contribution to Baptist history in the writing of this volume.

A Dictionary of Illustrations, by James C. Hefley, Zondervan, 1971, \$6.95

Arkansas native Author Hefley presents here more than 300 pages of carefully indexed illustrations, suitable for speech, sermon, or article.

Revelation, an Expository Commentary, by Donald Grey Barnhouse, Zondervan, 1971

Dr. Barnhouse, for many years pastor of Tenth Presbyterian Church, Philadelphia, founded the Evangelical Foundation and was, at the time of his death, the radio voice of the Bible Study Hour and editor of *Eternity* magazine. He gives here a verse-by-verse, section-by-section study of the Book of Revelation.

Some Call—and other reflections on life . . ., by James Buckingham, Word, 1970, \$3.95

The author selects from humorous, exasperating, poignant and even tragic situations of life, in the writing of this book. He deals with such starting points as potato peelings for lunch, two maiden aunts lost on the highway in an old Ford, a toadstool breaking through asphalt, and a gallstone in a drinking cup.

Does God Still Guide?, by J. Sidlow Baxter, Zondervan, 1971, \$4.95

Dr. Baxter examines the biblical testimony as to the guidance of God. He

insists that God does guide. And he explains the requirements for God's guidance, its nature, and when to expect it.

An Archaeologist Follows the Apostle Paul, by James L. Kelso, Word, 1970, \$3.95

Dr. Kelso, retired professor of Old Testament History and Biblical Archaeology, Pittsburgh Theological Seminary, follows Paul in his travels. He gives insight into the customs of the day, historical allusions, and discusses the history and character of the cities Paul visited.

Ouachita graduate new OU registrar

Robert Franklin Taylor has been named registrar at Ouachita University, succeeding Wayne Smith, who resigned recently. Mr. Taylor was formerly a faculty member of the Arkansas Technical Assistance and Consultative Center (ATAC) at Ouachita, where he was a staff specialist.

Mr. Taylor received a B.A. degree in physical education from Ouachita in 1959 and a M.Ed. degree from Henderson State College in 1960. He has studied at Eastern New Mexico University in Portales and at Texas A&M.

He formerly taught in public schools at Arkadelphia and at Osceola. From 1965 to 1968 he was a physical education instructor at Texarkana College. He remains active as a football and basketball official and holds memberships in the Southwest Football and Basketball Officials Associations.

His father, Dale Taylor, was OBU business manager 1947-49 and now holds the same position at Southwest Baptist College in Bolivar, Mo.

Mr. and Mrs. Taylor have three children, Lisa, Tricia and Robby.

Southern freshman called as pastor



Rick Hyde

Rick Hyde, a freshman at Southern Baptist College, Walnut Ridge, has been called as pastor by Holly Island Church, Rector.

He is the son of Mr. and Mrs. Claude Hyde, Paragould, and is a 1970 graduate of Paragould High School. Rick,

18, formerly a member of Calvary Church, Paragould, was licensed to the gospel ministry Jan. 6.

Baptist Press digest

Compiled by the Editor

Baptist continue to voice opposition to a proposal of the Office of Economic Opportunity that educational experiments be conducted through giving parents vouchers for school allotments. Under the OEO plan, parents receiving the vouchers would cash them at the schools — not necessarily public schools — to which they chose to send their children. The Baptist Joint Committee on Public Affairs, Washington, is urging Congress to continue its support of education for democracy through publicly responsible schools.

Contribution increase

Contributions through the Southern Baptist Convention's Cooperative Program for the first quarter of 1971 increased 8.21 per cent over contributions for the first quarter of 1970. Total received for the first quarter this year was \$7,916,664, an increase of \$600,664 over the corresponding period last year. During the month of March, Baptists gave \$2.5 million through the Cooperative Program, an increase of \$136,156 (5.09 per cent) over March 1970.

'United' Baptist

A Southern Baptist minister has been named to head a united ministry at Harvard University, Boston, Mass. He is Mack I. Taylor, who for the past two years has been director of student ministries for the Greater Boston Baptist Ministries. In his new position, Taylor will continue this full-time work and will now be chairman of the United Ministry of Harvard and Radcliff, an organization that coordinates the campus ministries of chaplains for 11 different religious groups on 51 campuses in the Greater Boston area. There are more than 135,000 students enrolled in the institutions involved.

New Church for Pastor

Ground will be broken Easter Sunday for a new church plant for First Church, Charlotte, N. C., where Carl E. Bates, president of the Southern Baptist Convention, is pastor. The new, \$1.8 million building will be located on a new site about five blocks from the church's present location. First phase of the construction will be an educational plant with auditorium. A large sanctuary will be added later. The new site totals 8.5 acres.

Ecological crisis

The ecological crisis is "the most important controversial social issue today," in the opinion of Harry N. Hollis Jr., of the staff of the Christian Life Commission of the Southern Baptist Conven-

tion. Speaking recently at Golden Gate Seminary, Mill Valley, Calif., Mr. Hollis suggested that 'Christians work for legislation to prevent the ravishing of the soil, air and water and that churches refuse to do business with industries which pollute the air and water. "To the businessmen whose factories belch smoke into the air and spew filth into the streams, we must say, 'The earth is the Lord's,' and we must translate these words into action," said Hollis.

SBC nursery service

Nursery facilities at the Southern Baptist Convention meeting in St. Louis June 1-3 will be limited and messengers to the convention are advised not to bring infants and pre-school children to the convention. This is the word from Earl Pounds, chairman of the Nursery committee. He said that because of limited space, the committee had decided to try to care only for children through age three, for out-of-town messengers. No local area children will be accepted in the nursery, he said. Parents unable to make other arrangements will be provided on a first-come, first-served basis, Mr. Pounds said. For children accepted, there will be a charge of \$1.50 per session, the chairman has announced.

Alabama WMU staffers

The Alabama Baptist Woman's Missionary Union has named three new staff members, effective May 15: Miss Charlottee Couche, Ft. Worth, Tex., who will be Baptist Young Women's

BULLETINS

Three Southern Baptist missionary families have left East Pakistan, scene of fighting between Pakistani armed forces and supporters of Bengali independence, the SBC Foreign Mission Board has announced from Richmond. Included are native Arkansans Mr. and Mrs. W. Trueman Moore. With Mr. and Mrs. James E. Young and Mr. and Mrs. Donald W. Jones, the Moores left Dacca on April 4 for Karachi, West Pakistan, it is reported. The Moore and Jones families proceeded to Tehran, Iran, where they will arrange to come to the United States on furlough. The Young family plans to remain in West Pakistan, according to information from John D. Hughey, the Foreign Mission Board's secretary for Europe and the Middle East.

The Southern Baptist Home Mission Board, through its disaster relief fund, and the Florida Baptist Convention have contributed \$2,750 to feed migrant workers left destitute in Florida after freezing of crops left them with no work. Christian social ministries director Ray Dobbins and Russell Kaufman, director of migrant missions, supervised the dispensing of the funds. Dobbins said government services' response to the crisis eased the load on church groups. "About 8,000 to 10,000 migrants were hungry at first," he explained, "but now the situation is not as bad as we had anticipated."

director; Miss Sue Whitmire, Ft. Worth, Tex., who will be Acteens director; and Mrs. Earl Potts, Montgomery, who will be Missions Friends director.



GEORGIA BEAUTY QUEENS: Both Miss Georgia, Nancy Carr (left), and Miss Atlanta, Mary Joe Hall (right), have served Georgia Baptist churches as youth directors, and both are considering church-related vocations. Neither says she has any difficulty maintaining a strong Christian witness in the helter-skelter world of glamour. (BP) Photo by Luke Peebles

TACK ME UP

TWO PRESCHOOL-CHILDREN'S CONFERENCES FOR

CIRCLE THIS DATE
April 27, 1971
Grand Avenue Baptist Church
Ft. Smith
Two sessions
9:45 a.m. - 2:45 p.m.
**Special Music
Conference**
6:30 - 8:30 p.m.



BAPTIST BOOK STORE EXHIBIT

Books, Supplies and
Equipment

TWOS AND THREES



Eugene Chamberlain
Baptist Sunday School Board
Nashville, Tenn.

BABIES, CREEPERS, TODDLERS



Evelyn Henderson
Louisiana Baptist Convention
Alexandria

FOURS AND FIVES



Lillie Falkenberry
Alabama Baptist Convention
Montgomery

"AND THE

ATTEND THE ON

SPONSORED BY:

Church Music Department
Church Training Depart
Sunday School Dep
Woman's Missi

ARKANSAS BAPTIS

E-DAY

WORKERS' WORKSHOP

WORKERS WITH —

AND LET ME TALK 



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SIXES AND SEVENS



Betty Allnatt
Kentucky Baptist Convention
Middletown

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ATE CONVENTION

April 15, 1971



CIRCLE THIS DATE
April 29, 1971
Calvary Baptist Church
Little Rock
Two sessions
9:45 a.m. — 2:45 p.m.
**Special Music
Conference**
6:30 — 8:30 p.m.

PROVISIONS MADE FOR
PRESCHOOL CHILDREN

BRING SACK LUNCH

DRINKS WILL BE FURNISHED

EIGHTS AND NINES



Roma Zeltner
Immanuel Baptist Church
Ft. Smith, Ark.

TENS AND ELEVENS



Mark Moore
Baptist Sunday School Board
Nashville, Tenn.

Southern Baptists are urged to shape 1970's, not just survive the decade

CHARLESTON, S.C. (BP) — Saying the dominant characteristic of the decade of the Seventies is "fragmentation," a Southern Baptist theologian predicted here that polarization would be the greatest danger facing Southern Baptist life during this decade.

William E. Hull, dean of the School of Theology at Southern Seminary, Louisville, urged Baptists to respond to the decade by seeking to shape the '70's, not just survive them.

Speaking to the Baptist Public Relations Association, Hull urged Baptists to follow the pattern of early Christians who in the decade of the '70's in the first century not only survived but shaped the world by adapting their religious practice under the leadership of the Holy Spirit.

"It is my contention that the Bible, when properly understood, is a trustworthy guide to make the authentic adaptations which are needed to shape the '70's and not merely survive them," Hull said. "Only if we base our strategy on the Bible will these changes represent divine creativity rather than human compromise at work in our midst."

Comparing the 1970's to the '70's of the first century, Hull said both were characterized by turbulence and the threat of the possible destruction of the church. But the church in the first century responded not with a strategy of mere survival, but by seizing the initiative in bold and daring ways.

Examples of this creativity, he said, were such things as dropping circumcision in favor of an emphasis on baptism; adopting Sunday as the day of worship rather than the Sabbath, (Saturday) and its rigid religious tradition; and worshipping in house churches and even the catacombs rather than in the temples. Of greatest importance was the writing of the four Gospels, Hull observed.

Rather than attributing this burst of creativity to their own ingenuity, the early Christians pointed to the Holy Spirit as the only adequate explanation for the strange moving of God in their midst, Hull said.

"Under the guidance of the Spirit" in the 1970's, Southern Baptists should "devise new organizational forms, new patterns of leadership, new strategies of presentation," Hull declared.

"If we stay true to the intention of the Book, while at the same time following the inspiration of the spirit, it

is my contention that we may indeed shape — and not just survive — the '70's for Christ," he stated.

Warning against increased polarization, Hull observed that "it seems inevitable that our denominational fellowship will become 'layered' by our multiple life styles which, sociologists would tell us, are largely incompatible.

"This does not necessarily mean, however, that the convention must splinter into several groups or that we must develop a public relations consensus," he said. "Rather, it raises the question of whether we can mobilize a theological reality great enough to transcend the sociological polarization already well advanced in our midst."

Hull said that the most common terms used to describe this polarization were the words "conservative" and "liberal" but later, in the discussion period, observed that Baptists need to "mint some new words" because Baptists have come to feel "liberal" is a bad word and "conservative" is a good one.

Baptists, Hull argued, are being polarized by those committed primarily to a preservation of our heritage and to those open to the hope of something better; by traditionalists oriented toward the past and innovators oriented toward the future; and by those who cling to a few simple absolutes and fundamentals and those determined to be critically reflective about the complexity of religious life.

Christians, however, cannot choose between these emphases, because each has its place and its worthwhile points, he said. "We want the best of both and the worst of neither," he declared. Baptists should be concerned both with the day-before-yesterday and the day-after-tomorrow, he said.

During the discussion period, Hull called for a new and deeper sense of love among Baptists for those of differing points of view.

He urged "action based on love and reconciliation." He said he personally had determined to "bear a clear witness to what I believe and yet to love those who disagree when I am up close to them."

Three members of the public relations organization responded to Hull's remarks in the dialogue session.

Walker Knight, editor of *Home Missions Magazine* who had just returned from an investigative reporting trip to California to study the "Jesus move-

ment" among youth, said Hull's remarks about polarization between generations and cultures were more prophetic than he might have realized. Knight said the polarization of the '70's will most likely be over whether to be open to this (Jesus) movement or not, and the theological questions it will raise.

Briefly, he described the movement as one of "phenominal power that is awesome to behold," with a strong evangelistic zeal, a puritan ethic, literalism in Scripture interpretation, new theology of fundamentalism, a celebration of life, leadership of the Holy Spirit, and an intense emotionalism. One of the main messages of the movement is that Jesus is coming again, soon," he emphasized.

Catherine Allen, public relations consultant for the Woman's Missionary Union of the SBC, commented on Hull's plea for innovation in the '70's by observing that when SBC leaders made an attempt to be adaptive and creative with new approaches in curriculum for the 1970's, they discovered that most Baptist people were not sure they wanted this.

John Roberts, editor of the *Baptist Courier*, the South Carolina Baptist state paper, questioned whether or not the Southern Baptist umbrella is large enough to cover all the differing points of view Hull mentioned.

Husband-wife team in special ministry

Paul and Beryll Seal, formerly of Arkansas and now of Louisville, Ky., are now engaging in a ministry of entertaining for church banquets, Missions and various other church-sponsored events, they report.

Mr. Seal is a second-year student at Southern Seminary, Louisville, enrolled in the School of Theology, Mrs. Seal is employed at a local accounting firm and assists her husband as musician.

Mr. Seal graduated from Arkansas State University in 1969 and Mrs. Seal, from Louisiana College, 1970. Seal received the A. A. certificate from Southern Baptist College in 1966. The Seal's address is Box 583, Southern Baptist Seminary, 2825 Lexington Rd., Louisville.

They report that they are available for focus weeks, banquets, retreats, special programs and revival meetings.

New church developing in '70's, reporter says

CHARLESTON, S.C. (BP)—Describing the religious trends of the 1960's and projecting them to the decade of the '70's, the religion editor of Newsweek magazine told the Baptist Public Relations Association here he sees a new church developing.

Kenneth L. Woodward, in the closing speech to the association, said that this emerging new church would be composed of "Concerned, committed Christians of all faiths who, without turning their backs on their own traditions have put themselves in God's hands, asking him to lead them toward a unity forged out of common concerns, common risks, mutual efforts arrived at by different paths..."

Woodward told the Baptist group he felt the '70's would be a good decade for Southern Baptists.

"There is no reason why Baptists, with their penchant for autonomy, ought to fear the blessings of diversity," he said. "Indeed, the '70's could be the decade in which Southern Baptists finally come out from under the basket to share the risks and joys of faith with their fellow Christians."

Woodward said denominational life would go on, though not as usual, and that each denomination will experience its own crucifixion. "Those that don't will surely be the worse off," he observed. He predicted that the fascination with Jesus in the next decade will increase and become a major focus of interest. "There will be a lot of 'Jesus' around in the '70's," he said.

Many will turn to the old-time religion in an effort to fight off future shock, but the more creative will reach out for new forms of faith, and many will continue to abandon altogether a religion that refuses to wrestle with the hard knots of modern experience, he observed.

The president of the organization, W. C. Fields of Nashville, told the association that "for better or worse, the people in this room can have a significant role in what is happening and what will happen among Southern Baptists. As Christian communicators, our Baptist future is partly in your hands," he said.

Fields, public relations secretary for the Southern Baptist Executive Committee, said the central function of the people attending is "to convey information—significant, useful, meaningful information—to persuade, to secure understanding and support for the cause we serve."

Unfortunately, Fields said, many people, including some churchmen, view the public relations role as that of neutralizing or eliminating the voices of

dissent.

He added that one Baptist administrator had recently proposed in a speech that the denomination's news service be eliminated. "When administrators threaten the information media of the denomination with a lynching because they report the truth—including the truth that is embarrassing—then some changes ought to be made somewhere," he said.

During major business sessions, the association elected Mrs. Lee N. Allen, public relations consultant for the Woman's Missionary Union of the SBC, as president, and Tom Brannon, public relations director for the South Carolina Baptist Convention, as president-elect.

Next year, the association will meet in San Antonio, Tex., April 4-6. Future meetings were scheduled in New Orleans in 1973, San Francisco in 1974, Williamsburg, Va., in 1975, and Orlando, Fla., in 1976.

Joint Baptist meeting slated in Houston for six state bodies

HOUSTON (BP)—Six Baptist groups in Texas have agreed to hold simultaneous conventions in Houston Oct. 25-28, with a joint evangelistic rally scheduled in Houston's Astrodome, Oct. 27.

Announcement of decisions made by each of the groups to participate came from Jimmy R. Allen, president of the Baptist General Convention of Texas and pastor of First Church, San Antonio, during a planning meeting for the meeting here.

Four of the conventions which will participate in the joint sessions are black, and one is Mexican-American.

"This historic meeting will show the world that we have moved past the stage of talking about unity and have become a symbol of unity in the Oneness of Christ," said Allen, who spearheaded the movement to arrange the joint sessions.

Seven Baptist groups in Texas were originally invited to participate, but one of the two white groups, the Baptist Missionary Association, decided not to participate.

Allen told the planning meeting here that the Missionary Baptist Association president indicated that they would meet in nearby Beaumont, Tex., during the same week, and would encourage its members to go to Houston for the joint Astrodome evangelistic service. Later, however, Allen said this was incorrect.

Instead, the Missionary Baptist Association committee voted down their president's recommendation and decided to meet in Waco, Tex., with no involvement in the joint rally. Allen said that the conservative Baptist group had

Literacy workshop set for Louisville

LOUISVILLE, Ky. — A Literacy Missions Workshop, sponsored by the Southern Baptist Home Mission Board, will be held June 21 - 29 at Southern Seminary, here.

Designed for both beginner and advanced teachers, the workshop will train people to lead workshops in local associations and churches.

Mildred Blankenship, assistant secretary of the Board's Department of Christian Social Ministries, and literacy specialist for the board, will lead the eight-day conference.

Registration must be made before June 12. Cost is \$5 for registration and \$25 for housing. Meals will be extra but will be provided through the seminary cafeteria.

Reservations should be made through Allen Graves, Southern Seminary, 2825 Lexington Road; Louisville, Ky. 40206

not informed the joint steering committee of its decision until after the planning meeting here. Allen said he deeply regretted the decision, saying he had hopes that all Baptist groups in Texas, white and black, would join together in the historic meeting.

The meeting will be the first of its kind.

Each Baptist group originally had plans to meet at separate times and places all over the state.

During the day, each group will meet individually. At nights, they will meet together in joint session.

The Baptist General Convention of Texas, with 1.7 million members, is the only predominately white group involved, now that the Baptist Missionary Association has decided not to attend.

The Mexican Baptist Departmental Convention, the predominately Latin American group, is a departmental convention of the Baptist General Convention of Texas.

Predominately black groups are the Baptist Mission and Education Convention, the Missionary Baptist General Convention, the Texas Baptist Convention, and the American Baptist Convention in Texas. Combined membership of the six groups is an estimated 5 million.

About 13,000 Baptists are expected in Houston for the meeting. An attendance of 50,000 is anticipated for the Astrodome evangelistic rally, Allen said. A choir of 8,000 voices from the various groups will provide music at the rally.

Baptists in Spain show trend forward meeting government registration law

It is almost unnoticeable. Yet there is a slow-moving trend among Spanish Baptist Union churches toward registering under the government's 1967 religious liberty law.

So far, just 10 of the union's 54 churches have signed compliance. In addition, one mission congregation, which will gain autonomous church status in a few months, has registered.

Two or more churches are also likely to register during the 12 months ahead.

Some Baptist leaders think, however, that should one or two very prominent unregistered churches announce their plans to sign up, several small unregistered congregations will quickly follow their example.

The attitude of some pastors is changing. Once unrelentingly against registering, they have registered their churches or are now re-examining their feelings.

In two cases, Baptist churches have completed new buildings, only to have authorities deny them permission to enter their new premises because the churches had not registered. After these churches did register, they found the way opened promptly to enter their new buildings.

This practical aspect itself has a telling effect. A group that is itself opposed to registration may yield to circumstances when faced with a new building and no other way to enter it than to register.

Registration generally allows the church to place its name and a symbol, such as a cross, on the outside wall of the building. The most prominent examples are churches—both registered—in Alicante and Malaga, which have enormous crosses mounted on the fronts of their buildings.

Unregistered churches, for the most part, carry no outdoor identification. A stranger needs to know the street address and have a bit of resourcefulness to find the church building.

Registration also usually permits the church to distribute literature openly. In some instances—conditions vary from city to city—the church can buy announcements in the local newspaper or on the local radio station. Or, the church can buy property.

The consensus is that the unregistered church often will be barred from circulating literature on the streets, or openly advertising itself, or buying property, or installing a cross and its name on the front wall. Some unregistered congregations do have outdoor identification, some do



Alicante Church

circulate material, but they run the risk of being told they can not.

Both advocates and opponents of registration among Baptists agree that the unregistered church will not be forcibly closed and have the police seal its doors, as happened some years ago in Spain. But the unregistered church may be limited simply to maintaining the status quo.

Opponents contend that to register is to give the government access to church affairs that it should not have. Others reply that the government really can by decree achieve what it wants, whether a church is registered or unregistered.

Therefore, advocates maintain that by registering, a church gains certain advantages without actually surrendering anything.

The two largest Baptist churches in the Union have not registered. These are the 520-member First Baptist Church of Madrid and the 400-member First Baptist Church of Valencia. —By Theo Sommerkamp, for European Baptist Press Service

Southern alumni St. Louis meeting

LOUISVILLE, KY. —Southern Seminary will hold its annual alumni luncheon June 2 during the Southern Baptist Convention in St. Louis, Mo.

The program is scheduled to get underway at 1 p.m. in the grand ballroom of Stouffer's Riverfront Inn, St. Louis.

Besides serving as a general fellowship for alumni, the luncheon will also honor the silver anniversary of the Class of 1946 and the tenth anniversary of the Class of 1960. Both graduating groups will be invited to fill special reunion tables at the luncheon.

Southern Baptist datelines

Hospital ship seen as mission possibility

Yazoo City, Miss. — Charles Green, Lawton, Okla., medical doctor, will attend the Laymen's Drive-In at Ridgecrest, N. C., April 30-May 2, Owen Cooper has announced.

Green will report his dream of a worldwide medical ministry through securing a hospital ship which would be supported by Baptists of the United States.

Dr. Green is reported to have located a hospital ship scheduled to be de-commissioned on July 14. This ship, staffed by a group of sixty doctors and fifty nurses, many of whom would serve on a voluntary basis, would make ports of calls throughout the world administering to the medical needs of persons wherever they visited, Cooper said.

According to Dr. Green, it would take approximately \$1 million per year to operate the ship, provide for its crew, basic staff, and to perform the medical functions. Doctors would be sought who would donate their services on a short-term basis as well as nurses who would work on the same basis.

Preachers listed for '71 assemblies

NASHVILLE — Preachers for the Sunday School weeks at Glorieta and Ridgecrest Baptist assemblies have been announced by A. V. Washburn, secretary of the Sunday School department, Southern Baptist Sunday School Board.

For the Teaching and Training Leadership Conferences, sponsored jointly by the Sunday School and Church Training departments: Glorieta, June 24-30, Landrum P. Leavell, pastor of First Church, Wichita Falls, Tex.; Ridgecrest, July 22-28, William E. Hull, dean, School of Theology, Southern Seminary, Louisville, Ky.

For the Outreach-Evangelism Conferences: Glorieta, July 1-7, Kenneth B. Chafin, director, Division of Evangelism, Home Mission Board; Atlanta, Ga.; Ridgecrest, July 29-Aug. 4, Douglas Watterson, pastor, First Church, Tallahassee, Fla.

For the Sunday School Leadership Conferences: Glorieta, July 8-14, James E. Coggins, pastor, Travis Avenue Church, Ft. Worth; Ridgecrest, Aug. 5-11, J. Winston Pearce, Mill Valley, Calif.

Requests for reservations should be addressed to, Reservations, Glorieta Baptist Assembly, Box 8, Glorieta, N. M. 87535, or Ridgecrest Baptist Assembly, Box 128, Ridgecrest, N. C. 28770.



22 YEARS WORK—Robert J. Hastings, left, turns over to the SBC Historical Commission in Nashville, Tenn., a collection of 700 manuscripts, articles, editorials, curriculum materials, sermons, and stewardship notebooks which he has written since 1940. Research director Lynn E. May, center, said this is the only collection received by the Commission which includes everything that any one author has written. Ben J. Connell, right, represented the SBC Brotherhood Commission at the presentation, as Hastings' first article was printed in the *Brotherhood Journal* in 1948, when George W. Schroeder was editor.

The collection will be microfilmed and additions made to it annually.

Hastings has been editor of the *Illinois Baptist* in Carbondale since 1967. He is a graduate of Southwestern Seminary, Ft. Worth, and Southern Illinois University.

Religious educators to look at 'what's happening now'

ST. LOUIS (BP) — The Southern Baptist Religious Education Association, meeting here for a two-day session May 30-31 just prior to the Southern Baptist Convention, will feature a series of addresses on what's "Happening Now" in church ministries.

The program will cover what is happening in the fields of day care, youth work, ministry to exceptional persons, ministry to the aging, church busing, and will conclude with an address on the place of evangelism in religious education by Kenneth L. Chafin, director of the Southern Baptist Home Mission Board's Evangelism Division.

Southern Baptist Convention President Carl E. Bates, who will preside over the SBC sessions on June 1-3, will

address the association on "The Place of Religious Education in My Ministry."

Dialogue sessions are scheduled following the addresses by Chafin, Bates, and Gaines S. Dobbins, retired professor of Southern Seminary, Louisville, who will speak on "The Contribution of Religious Education to Baptist Life."

Another major address will be by W. L. Howse, director of the Education Division for the Southern Baptist Sunday School Board, Nashville. A luncheon paying tribute to Howse's contributions to Baptist life will be held at noon Monday, May 31, following his address.

Participants in the luncheon will be Baker James Cauthen, executive secretary of the SBC Foreign Mission

A 14-day simultaneous evangelistic crusade in Anchorage, Alaska, on the 25th anniversary of the creation of the Alaska Baptist Convention, saw 450 additions to the Alaskan churches. The annual event featured 36 evangelists from the "lower 48 states" and netted 370 additions by baptism, 118 by letter, 14 for special service, and 880 rededications. Preceding the crusade, representatives from the 38 churches, 20 missions, and 11,000 church members of the convention met for a two-day evangelism conference at First Church, Anchorage. Speakers included Chaplain Aubrey Halsell, native Arkansan who was one of 17 people who founded First Church, Anchorage, beginning Southern Baptist work there.

Board; James L. Sullivan, executive secretary of the SBC Sunday School Board; Joe Davis Heacock, dean of the School of Religious Education at Southwestern Seminary, Fort Worth, and Richard Kay, director of the Church Services Division for the Southern Baptist General Convention of California.

The conference will get underway at 2 p.m., Sunday, May 30, at the Chase-Park Plaza Hotel in St. Louis, and will conclude at 9:30 p.m., Monday, May 31. Each session will open with a devotional message and Bible study by J. Earl Mead, retired Baptist leader from Dallas.

"Happening Now" features will be part of each session, with the opening Monday morning meeting emphasizing a report on ministries through day care by Elizabeth Hutchens, associate professor of religious education at Southern Seminary, Louisville.

James L. Pleitz, pastor of First Church, Pensacola, Fla., will report on "Involving Youth in a Dynamic Church Program." Last year, *Guideposts* magazine named Pleitz's congregation "Church of the Year" because of its creative youth program.

Another major address during the Sunday evening session will be by Peter McLeod, pastor of First Church, Waco, Tex.

"Happening Now... Ministry to Exceptional Persons" will be discussed by Doris Monroe, consultant, ministry to exceptional persons, Church Training department, Southern Baptist Sunday School Board, Nashville.

Russell Noel, immediate past president of the Religious Education Association and minister of education for First Church, Tulsa, Okla., will speak on "Happening Now ... Ministry to the Aging," and Jaroy Weber, pastor of Dauphin Way Church, Mobile, Ala., will discuss "Happening Now A Dynamic Bus ministry."

Successful kidney machine drive leads to helping Alcatraz Indians

By James Lee Young

RICHMOND, Calif. (BP)—A few months ago, 12-year-old Eben (Buddy) Giese was the object of a nationwide coupon drive to obtain a life-saving kidney machine. Now Buddy has a new kidney and a "love" project of his own—helping the Indians living on the former federal prison island of Alcatraz in San Francisco Bay.

Members of the Balboa Park Baptist Church here were so successful in their campaign to obtain a kidney machine for Buddy that they were inspired to look for other ways they could help people in need.

In December, Mrs. Jean Grigsby and Mrs. Eben Giese, Buddy's mother, initiated a campaign through the church to try to obtain 800,000 Betty Crocker coupons to exchange for a kidney machine for Buddy. More than 1½ million coupons were collected in the drive, and the extra coupons were made available to other kidney patients.

In January, Buddy not only got his kidney machine, but was the recipient of a kidney transplant from an unidentified donor. The machine was promptly returned to the Northern California Kidney Foundation and made available to another needy patient.

The coupon drive had been so successful that Mrs. Grigsby began looking for another way to minister to the needs of others. She discovered that about 60 Indians occupying Alcatraz Island were badly in need of supplies—food, bedding and clothing.

Aided by Mrs. Giese and 15 young people from the Baptist church here, they immediately launched another drive. The last tally showed 15 boxes and bags of clothing, two or three boxes of canned goods, cereals, and other staple foods. Women of the church went door-to-door asking for clothing and supplies.

The Indians' claim to the island, versus the government's refusal to turn title to the island over to the Indians, does not bother Mrs. Grigsby. "It's not up to us to judge whether the Indians should be there or not," she said. "All we know is that they need help and we should give it to them if we can."

Meanwhile, Buddy spent six weeks in the hospital recovering from the kidney transplant surgery. The day after he was released from the hospital, he was at the church helping on the Alcatraz project. Though he was rather weak and limited to distributing handbills advertising the project, Buddy has been "feeling good so far," and said he has not needed a machine since the transplant.

Mrs. Giese said she and the family were "flabbergasted" by the response to the campaign for Buddy. "All kinds of people helped," she said.

Buddy added that "it made me feel good to know that so many people cared."

Apparently, the concern for Buddy has sparked a deeper involvement on the part of the people of the church, according to the pastor. The coupon and the later clothing drive mark a first for the church in becoming involved in the community, said Jan Thomas, pastor of the church and a third-year master of divinity student at Golden Gate Baptist Theological Seminary, Mill Valley, Calif.

Thomas said he had been preaching inner-city evangelism to the church members, but "they were afraid before. Our members are becoming awake to what's going on in the city around them," he observed. "They're now saying that there is a way to reach people for Christ," Thomas said.

The church's next project is to open a teen center and to hold a "Jesus Rally" on the church property within the next two months.

Wants religion back in the public school

WASHINGTON, D.C. (EP)—The founder and president of the Educational Communications Association has embarked on a crusade to get religion back in the public schools.

"Without knowledge of religion you cannot understand English literature, Middle East history and the arts," according to Miss Ella Harllee.

Miss Harllee said there is a growing demand by students and parents to bring the Bible back into the classroom for objective study.

Nearly a decade following the Supreme Court's ruling banning prayer in the public school, the National Education Association in a special report observed, "Many schoolmen thought they had to throw out the Bible even as a literary source."

As the court's ruling became clearer, the NEA said, schools learned that the court encouraged objective instruction about religion. A survey in 1970 disclosed that one-half the nation's larger high schools offer courses in religion.

Any study of the religions, Mrs. Harllee said, should include Catholic, Protestant, Jewish, Moslem and Buddhist teaching.

Says opinion makers needed in our day

OKLAHOMA CITY (EP)—There is a great need today for opinion makers and decision makers, widely-known speaker and author D. Elton Trueblood told more than 450 people here.

Addressing a "Convocation on Small Groups" sponsored by the United Methodist Board of Evangelism in cooperation with the South Central Jurisdiction and Oklahoma Conference, Dr. Trueblood said, "God loves the little old ladies, but they are not going to change the power structures."

He urged the churchmen to engage in a "ministry of multiplication" which he described as a strategy for mission in which committed Christians serve as leavening agents for chain-reaction proclamation and change in today's world.

Bus religious signs raise controversy

SIoux FALLS, S.D. (EP)—"I love you, is that O.K.? Jesus C."

That message carried on the outside of about a dozen Sioux Transit buses has raised controversy here. Some call it irreverent, impious and a "hippie plot."

But it is not any of these, according to W. E. McKean II, president of the bus company.

"This is a campaign by sincere, reverent men who are taking the message of Christ to where it hasn't been in 2,000 years," he said.

McKean's explanation was in response to some complaints, which he said he has received about these signs—12 feet long with black and white letters on a red background. He said the odd style of lettering and phrasing is what makes it difficult for some people to understand. "Invariably, once this thing is explained, they think it's a good deal. The kids dig it."

Talk-back sessions for American Baptists

MINNEAPOLIS, MINN.—(ABNS) — The American Baptist Convention's program committee, in an attempt to provide for maximum participation during the Minneapolis Convention, May 12-16, is scheduling talk-back sessions with evening speakers each night.

The talk-back sessions will be held in a room adjoining the main auditorium, under the direction of Anthony Campolo, sociology professor at Eastern College and second vice president of the American Baptist Convention.

The talk-back sessions are said to represent a first for this year's program and to follow a trend taking place in a number of the 6,200 ABC-related churches.



Wallace Memorial Baptist Hospital in Pusan, Korea, is said to face a shortage of missionary physicians which will affect its future ministry. The 80-bed hospital has two missionary physicians. (Photo by Anthony Stella Jr.)

Says 'Jesus Movement' flourishing in Canada

VANCOUVER, Canada (EP)—The spiritual awakening that has caught the West Coast of the U. S. in its grip has hit this city hard, according to Russell Griggs, director of the Jesus' People Army here.

"In six months God has moved mightily," he said. "The same revival of true Christianity that has turned California, Oregon and Washington upside down is pouring into Canada and has swept Vancouver, Chilliwack, Mission, Edmonton and many other towns in its path."

Griggs said there are now more than 12 Christian communes in the city and three free coffeehouses. He said high schools and universities have active prayer groups each morning and churches are straining to regain a vital function in the community.

Baptist membership drops in Britain

LONDON (EP)—Membership of Baptist churches in the British Isles fell last year by 5,806—from 274,871 to 269,065—according to official data published here.

The statistics, based on counts taken Jan. 1, 1970, also showed that membership of churches affiliated with the Baptist Union of Great Britain and Ireland was down 3,539, from 210,306 to 206,767.

In the past decade, total membership of Baptist churches throughout the British Isles has fallen by 14 per cent, from 317,682 to 269,065. In the 30-year period beginning 1941, the decrease has been nearly 30 per cent.

\$20,290 earned for high school gym

LANCASTER, Pa. (EP)—High school students from Lancaster Mennonite High School have earned \$20,290 to help construct a gymnasium on their campus.

Seniors at the school, with an enrollment of 481, called a two-day work period and hired themselves out to chicken farmers, businessmen and 200 other enterprises engaging their youthful energy for the cause. All their wages went to the building fund.

Last year a similar student-initiated and student-run drive netted \$18,000 to build an athletic field.

"Where there's a will, there's a way," said Shirley Eaby, a school booster. "Who needs federal funds?"

In the world of religion

American 'frustrated'

CHICAGO (EP) — Despite unprecedented technological and scientific gains, "the average American is more frustrated, more confused, more angry and more helpless than he has ever been," according to Walter L. Walker, vice president for planning at the University of Chicago.

Dr. Walker addressed the 23rd annual meeting of the National Council of Presbyterian Men on "The Self-Development of People," a campaign of the United Presbyterian Church to aid deprived persons throughout the U.S. and the world.

"We are afraid of each other, and we are afraid of the future," said Dr. Walker. The fear comes as a result of "our human reaction to difference," he continued. "All of us have developed within ourselves a fairly definite conception of what is good, proper, solid, and cool..."

"We distrust people who are different from us. We try to change people who are not like us... We define the different ones as inferior and work as hard as we can to get them to accept our definition of them... We have been known to try to kill those who are different from us."

A key concept of the Fund for the Self-Development of People is that persons receiving aid are to make their

Crime up 11% in 1970

WASHINGTON, D.C. (EP) — The crime rate in the U.S. increased 11 per cent during last year — the lowest ascent since 1966, according to the FBI.

Atty. Gen. John N. Mitchell made public the results of the preliminary FBI crime index, pointing out that 22 major cities reported an actual reduction in the number of crimes in 1970 compared with 1969.

Reductions in several cities showed up in such categories as burglaries or larceny while more serious crimes such as murder continued to rise.

Bible reading increases

NEW YORK (EP) — More citizens in the United States are reading the Bible, according to a report by the American Bible Society.

A subsidized offer of a Bible for \$1, which ran nationally in public service radio spots and print advertisements, has resulted in requests for more than 17,500 Bibles, the society says.

Its 1971 Daily Bible Reading plan titled "One World—One Book" has totalled nearly 2 million copies sold or given away — more than twice the number supplied last year.

own decisions as to their needs and the best ways to meet them, Dr. Walker said.

Treasure in your pocket

By N. J. Stoyenoff



Are you looking for a hobby that is extremely interesting, but inexpensive, one that may earn some money for you? Why not become a coin collector? You can begin right now by checking the change you have in your pocket.

Over five hundred different specimens of United States coins are now in circulation. Start with these. Then later, perhaps you can purchase some of the older, more valuable coins to add to your collection.

Numismatics, the study and collection of coins, is one of the world's oldest hobbies. Several centuries ago, men were already accumulating coins to keep in collections. Because of this, many ancient coins have been preserved for us to see and study today.

Coin-collecting in this country did not become popular until about 1840. Before this, people were too busy founding a new nation to devote much time to hobbies. Besides, coins were not common in early America. Most business was transacted by barter, using Indian wampum, nails, fur, or musket balls.

Eventually, our early settlers found themselves in need of coins. The crude New England shillings, first coins of the American colonies, were struck in Massachusetts. These were followed in 1652 by the famous Pine Tree coins.

After this, many different coins gradually came into circulation. Collecting United States coins and currency became a growing hobby. The first numismatic society was formed in Philadelphia over one hundred years ago. Today almost every city and small town has its own coin club.

The dedicated numismatists who belong to these clubs meet to discuss coins, their history, and their value. Instead of just saving coins in a haphazard way, these numismatists usually concentrate on certain types of coins. They try to build collections as complete as possible.

In starting your collection, you should decide first on the type of coins you want to collect. Then remember to watch for them. A worthwhile goal could be to collect a complete set of Lincoln cents, the pennies we use every day.

This coin has been minted from 1909 until the present. A complete set would include one coin from each mint for each year. The mint mark is the initial of the city in which the coin was minted. On the Lincoln cent it appears below the date. These coins have been minted in San Francisco (S), Denver (D), and Philadelphia (no mint mark).

The most valuable of the Lincoln pennies are the 1914-D and the 1909-S V.D.B. The initials stand for Victor David Brenner, designer of the coin.

The value of coins has been constantly increasing through the years. Those in perfect condition, minted in limited quantity, and much in demand are the ones that bring the highest prices.

Since the value of coins depends so much on their condition, here are a few things you should remember: Never rub your coins with an eraser, steel wool, metal polish, or other abrasive. Do not let them come in contact with cellophane or masking tape. The best way to keep your collection in order is by using cardboard coin folders, which you can buy in any coin or hobby shop. These folders have slots for each individual coin with the year, the mint mark, and the number minted printed below.

The more interested you become in numismatics, the more you will want to learn. There are books and hobby magazines devoted to the study of coins, clubs to join, and displays of famous collections to see.

When you are in Washington, D. C., you will want to see the display at the Smithsonian Institution. It contains an almost complete collection of United States coins, including some that are extremely rare. Another outstanding collection is at the Chase Manhattan Bank in New York City. The Money Museum at the National Bank of Detroit has coins, currency, and media of exchange from every part of the world. It contains over twelve thousand items and spans four thousand years.

No matter where you live, probably an interesting collection is nearby. Many local banks, museums, colleges, and historical societies have coins on display.

The study of coins can take you on a tour around the world and back through the ages of civilization. Numismatics has its roots in geography, history, and archaeology. Sorting through coins, either old or new, is as exciting as a treasure hunt. Often it is much more rewarding. The change you have in your pocket can mean the beginning of a fascinating and profitable hobby.

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Who is a prophet?

by Vester E. Wolber, Th. D.

Religion Department, Ouachita Baptist University

International

April 18, 1971

Isaiah 6:1-8; Hosea 8:1-3;

Amos 3:1-8; Micah 3:5-8

If it appears that the lesson planners have scattered our fire in this lesson, it might be pointed out that this lesson is designed to help in a general understanding of the nature of the prophetic office in Israel and the various functions of the prophets. Before discussing the prophetic writings in their chronological order, consider a few introductory remarks concerning the prophets.

1. Various terms are used in the Old Testament for the prophetic office. The most general term in the Hebrew was *Nabhi* which came from a root which meant to speak. The usages of the term in the Old Testament also indicates that a prophet was a spokesman for God. A *Nabhi* was an agent through whom God spoke to His people, and the message which He spoke was the word of God. Evidently Jeremiah so understood the term: when the Lord called him to be a prophet he complained that he did not know how to speak (Jer. 1:5-6).

A prophet was also called "Ro'eh"—seer. A passage in 1 Samuel 9:9 indicates that at the time of this event the *Nabhi* was called a *Ro'eh* or seer. Even so, when the seer functioned, he spoke God's message.

2. Some of the great prophets such as Nathan, Elijah, and Elisha were speaking prophets who did not preserve their messages in writing, and those whose messages were preserved in written form usually delivered their contents orally before reducing them to writing. Most of the prophetic books are composed of sermons or excerpts from sermons which the prophet preached.

The responsibility of privilege (Amos 3:1-2)

The passage exemplifies the characteristic attitude of a prophet to his message: he thinks of it as the word of God which has come to him to be conveyed unto his people.

Although his primary preaching mission was to the northern nation, his general expression of divine concern included Judah as well. God selected and chose Israel from among all the families of the earth—those whom to be recipients of divine favor. A misunderstanding of such passages led the people of Israel to think more highly of themselves than they had a right to think: they became racially conceited, religiously arrogant, and exclusive. God chose them not as ends but as means to

be used in accomplishing God's purposes.

Israel's high privileges gave rise to heavy responsibilities. Amos saw that God's selection of Israel made it all the more certain that He would punish them.

Sowing and reaping (Hosea 8:1-3)

Israel was sowing to the wind and was about to reap the whirlwind (v. 7) as Assyria was building up her forces to strike. Like a vulture, the Assyrian forces hovered over Israel awaiting her death.

God's chosen people had broken their covenant with God and had transgressed His law. They had rejected the guidance of God in the selection of kings and had set up a golden calf as an aid to worship, all the while claiming to know God. As a matter of fact, they had reduced religion to a ritualistic formula through which they paid empty homage unto the Lord while their hearts were far from Him.

Prophets for hire (Micah 3:5-8)

1. Micah warned his people against false prophets which were operating in the land. They were "prophets for hire," prepared to promise peace and prosperity to those who were willing and able to feed them and ready to denounce all who did not support them.

The spokesman who purports to speak for the Lord but has no message either from the Lord or from His book does vast amounts of damage among God's people.

2. God does not speak through mercenary prophets who are controlled

by those who hire them, and He will not continue to speak to a nation that listens to such phony prophets. Micah said that the sun would go down upon the prophets and darkness would settle over the land as there was no answer from God.

Were the false prophets always and altogether spurious, or were some of them true prophets who went bad?

3. Micah set himself against the false prophets and affirmed that he was filled with spiritual power, and was concerned about justice. Therefore he courageously blasted his people because of their transgressions and sins. A mark of the genuine spokesman is that he speaks that which is true and promotes that which is right.

A voluntary draftee (Isaiah 6:8)

In the call of Isaiah to the prophetic office he was given a new and lofty concept of God, was made aware of his own sinful state, and that of his people, and was given to see the great challenge which confronted him.

God took the initiative in calling Isaiah, as He did all other prophets, but Isaiah volunteered to go. God approached such men as free men and elicited from them a free response. They maintained their freedom while delivering their messages; but, even so, their messages contained the word of God. Men were held accountable for hearing and responding to the prophetic word.

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NEW GROUP DIRECTORS of the Southern Baptist Sunday School Board are, left to right, James H. Daniel, church program services group; Charles R. Livingstone, church program organizations group, and David P. Turner, central support services group. Groups are subdivisions of the board's church services and materials division.

Hard times for God's servant

By C. W. Brockwell, Jr.

Minister of Education, Calvary Baptist Church, NLR

If ever America faced a crisis, it is now. Consider:

Loss of respect for government and the processes of government;

Undermining influence of individuals and groups of individuals bent on destroying order;

Widespread use of drugs in all forms as a substitute for meeting life as it is;

Continual decay of close family relationships.

But America is also responding to this crisis in a historic way. Even now, revival fires are burning in the most unlikely places: night clubs, street corners, camp grounds, high school and college campuses and in some churches. Surprises are forthcoming every day.

Revivals have always been a part of mankind's religious experience, simply because his spiritual temperature is never constant. Perhaps Jacob's revival (Gen. 35:1-15) was the first. Other revivals include those under King Asa (2 Chr. 15: 1-15), Jehoash (2 Chr. 23-24), Hezekiah (2 Chr. 29-31), Zerubbabel (Ezra 5-6), and Nehemiah (Neh. 8-9), to name a few in the Old Testament era.

This lesson is really a study of young Josiah's revival and how it affects us today. The question to be asked, in conclusion, is "Has America waited too long to respond?"

Josiah, at the tender age of eight, inherited an idolatrous kingdom devoid of God's Word for over 50 years. Josiah's grandfather (Manasseh) had brought Judah down to its lowest depths of sensuality, idolatry, and priestly corruption. His father (Amon) added his own touch of wickedness before he was assassinated after two years.

Read 1 Kings 13: 1-2.

What could an eight year old boy do? Nothing — until he began to "seek after the God of David his father."

As a 16-year-old, he began to reject Judah's idolatry for the one true God. By the time he was 26, reform was in full swing. The Temple was ordered cleaned and renovated. God saw his dedication to reform and gave him a

surprise—the Book of Law. Tucked away somewhere in the Old Temple (perhaps in the Holy of Holies, since it was found by the priest), it had lain unused for so long that Shaphan (Josiah's executive secretary) did not even recognize its significance. Nevertheless, he read it to the young king because he knew he delighted in the things of God.

See Deuteronomy 28: 15, 37.

Josiah was stricken with fear and repentance. Not one of the idolators, he was, mind you, the very man leading the reform. At once he realized the peril Judah faced but he wanted someone to confirm it. The prophetess, Huldah, gave it to him straight. "Yes it is true," she said, "but you, Josiah, will die before God punishes his people, because you responded so quickly to God's message."

Josiah must have thought that was great for him but what about the fate of his people? If they, too, would repent then maybe God would reconsider their fate. So he gathered the people together and read from the "Book."

At the invitation, everybody stood up to affirm his commitment to God, and the service ended. Josiah went to work tearing down the altars of idolatry.

Yet, what good did it do?

1. It delayed God's punishment.
2. It ended the handiwork of the Devil's allies.
3. It caused the people to realize what they had done to God.

Josiah led his people as far as they could go but they had already gone too far away from God to escape his punishment. Only the captivity experience would be sufficient to bring them back again. Soon their land would be a desolation because they forgot the word of the Lord their God.

In hard times, God's people must read his word with an eye to obedience.

"The Sunday School attendance increased in a village church when the priest began passing out candy to the peasant children. One boy especially attracted the attention of the priest. He was enticed to attend the church school and began to learn verses of Scripture. In fact, on one occasion he recited the entire four Gospels non-stop. How much progress had been made with this little peasant boy!

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Life and Work

April 18, 1971

2 Kings 22-23; 2 Chronicles 36

"However, decades later it was evident that, though the child knew the words of the Gospels, he did not know the Christ of the gospel. The child was Nikita Khrushchev." — Mrs. D. Lewis White.

In hard times, God's people never give up. Josiah was praised for his courage and determination. Those who followed him reversed his reform but God raised up a prophet who would not be silenced.

Jeremiah, front and center. Is it too late for America?

Possible Heavens

A kind of sedentary heaven
In an easy sort of chair
And a speed propellant heaven
Moving fast in something rare.

There's a heaven in a frolic
With some music and a dance
Or a heaven in expression
In an eye's admiring glance.

There are heavens in achievements,
In possessions small and great,
But the greatest earthly heaven
Is salvation's happy state.

—W.B. O'Neal
North Little Rock

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Attendance report

April 4, 1971

Church	Sunday School	Training Union	Ch. Adns.
Alicia	67	53	
Banner, Mt. Zion	29		
Berryville			
First	157	56	5
Freeman Heights	151	38	
Rock Springs	92	73	2
Blytheville, Calvary	253	119	6
Booneville, First	277	215	
Camden, First	468	75	7
Cherokee Village Mission	112	33	7
Crossett			
First	535	126	
Mt. Olive	338	145	
Dumas, First	272	60	2
El Dorado, Temple	46	29	2
Farmington, First	87	34	
Forrest City, First	502	170	2
Ft. Smith			
First	1371	537	10
Grand Avenue	754	279	5
Moffett Mission	48		
Haven Heights	304	154	3
Phoenix Village	143	68	4
Gentry, First	188	72	3
Greenwood, First	340	140	7
Hardy, First	38	18	1
Hampton, First	116	60	1
Harrison, Eagle Heights	207	39	
Helena, First	307	90	
Hope, First	465	138	4
Hot Springs			
Lake Hamilton	113	22	
Lakeshore Heights	114	44	
Jacksonville			
Bayou Mieto	112	58	5
First	434	140	19
Marshall Road	364	159	15
Second	232	99	3
Jonesboro			
Central	540	165	4
Nettleton	294	130	1
Lincoln, First	136	57	
Little Rock			
Geyer Springs First	754	285	4
Life Line	727	195	5
Luxora, First	80	33	
Magnolia, Central	728	240	2
Marked Tree, First	175	71	
Melbourne			
Belview	154	56	1
First	125	52	
Monroe	75	16	
Monticello			
Northside	117	86	
Second	224	87	
Murfreesboro			
Norfolk, First	105	91	6
North Little Rock			
Baring Cross	609	195	11
Southside Chapel	19	14	
Calvary	424	152	8
Central	296	49	
Gravel Ridge First	172	91	
Levy	467	106	1
Park Hill	843		3
Sixteenth Street	61	41	
Sylvan Hills First	278	96	
Paragould, East Side	262	121	
Paris, First	401	101	
Pine Bluff			
Centennial	200	85	
East Side	193	108	1
First	766	138	1
Green Meadows	78	33	3
Second	208	85	15
South Side	718	208	4
Tucker	10	10	
Oppelo	25	15	
Saint Charles	79	31	
Springdale			
Berry Street	100	45	
Elmdale	424	117	2
Mission	15		
First	589	202	7
Trumann, Corner's Chapel	101	52	
Van Buren, First	432	137	
Jesse Turner Mission	6		
Chapel	41		
Vandervoort, First	49	12	
Walnut Ridge, First	292	121	
Chapel	25	13	
Warren			
Immanuel	292	85	
Westside	69	41	1
West Memphis			
Calvary	255	107	1
Vanderbilt Avenue	90	38	

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The unseamly

A smile or two

Add daffynitions

Gossip column: A clothesline post where neighboring wives put out their dirtiest linen. — Frank Dickson

Watch Your step!

The doctor was puzzled. "You ought to be pretty well by now," he said.

"Have you carried out my instructions?"
 "Well, doctor," said the patient, "I've done most of them, but I can't take that two-mile walk every morning as you ordered. I get dizzy."

"What do you mean, 'dizzy'?" asked the doctor.

"Well, sir," said the patient, "I must forget to tell you that I'm a lighthouse keeper."

Wheeling, not dealing

"Since I have my new car, I don't have to walk to the bank to make my deposits."

"Now you drive over, eh?"

"No, I don't make any deposits!"

A calf's-eye view

A Sunday School class was being quizzed on the prodigal son. The teacher asked one youngster, "Who was sorry when the prodigal son returned home?"

The boy gave it a lot of deep thought. Then he asked, "The fatted calf?"

— Shelby Friedman

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NEW ALASKA BAPTIST BUILDING: Construction on this new two-story office building for the Alaska Baptist Convention will begin May 1 following the Alaska "break-up" or ice thaw. The proposed new building combines features of an Alaskan Indian meeting house with those of an Alpine lodge. Architect Roland H. Lane, a 21 year-old resident of Alaska, designed the building. The Alaska Baptist Building will be located six miles south of downtown Anchorage, just off the new Seward Freeway. Estimated Cost will be \$150,000. (BP) Photo

Graham challenged on school views

WASHINGTON, D. C.—Jimmy R. Allen, San Antonio, Tex., president of Americans United and the Baptist Convention of Texas, has challenged Billy Graham's recent statement that parents who send their children to parochial schools should be excused from paying taxes for public schools. Also challenged were Dr. Graham's endorsement of various forms of public aid to parochial schools.

"To excuse parents of parochial school pupils from paying public school taxes ignores the fact that public schools have never been sustained by taxes levied upon parents as such," Dr. Allen said. "They are sustained by taxes levied upon the entire public. People with no children at all have always been required to pay taxes for schools, just as those who do have children. Those who have never called upon the police or fire department must still pay taxes for their services.

"Education is, in fact, the most important public service the nation offers. Admittedly, our education problems are difficult and complex," Allen continued. "We appreciate Dr. Graham's interest in these problems but feel that the course he recommends would be harmful to public education, would promote sectarian divisiveness and violate the religious conscience of Americans."

In the world of religion

Literature course features Bible study

PHILADELPHIA (EP)—The Bible is still being read in public schools—at least in Lower Merion High School where it is treated as literature by the English department.

Despite court decisions banning tax-supported religious indoctrination, Bible reading is openly included in the course.

"The Bible is full of the major themes of world literature," Mrs. Marion Klaus said. She teaches "The Bible and Literature" at Lower Merion High.

Sections of the Bible are compared with writings by Mark Twain, Archibald McLeish, Kahill Gibran, Hermann Hesse and Nikos Kazantzakis.

About half of Mrs. Klaus' students have Christian backgrounds, and the other half are Jewish.

Negro Baptist pastor elected to Congress

WASHINGTON, D.C. (EP)—Walter E. Fautroy, 37, was elected March 23 as the District of Columbia's first representative to Congress in nearly a century.

The black pastor, a Democrat, made a name for himself as a city councilman and civil rights activist. He polled 59 per cent of the vote in the six-man race for a non-voting House delegate.

The winner is an active Baptist minister whose supporters included many among the city's church establishment, several black congressmen from other states and the widow of Martin Luther King.

'Hour of Power' telecast drawing millions

GARDEN GROVE, Calif. (EP)—Featuring what he calls "Possibility thinking," Robert Schuller of Garden Grove Community Church has seen his hour-long Sunday TV program grow by leaps and bounds in one year until today it draws more than 3,000 letters weekly from a million viewers.

The program features the worship service of the famed Garden Grove Community (drive-in) Church here.

"Possibility thinking' is in the Bible," says Dr. Schuller, quoting Matthew 17:20: "If you have faith as a grain of mustard seed . . . nothing shall be impossible unto you."

California church moves to Indiana

SAN GABRIEL, Calif. (EP)—A 300-family congregation here plans to pull up stakes, sell houses, and leave jobs for a move to Evansville, Ind., from Southern California.

"God called us," church leader Al Turrentine explained. He would not elaborate, but said the decision had nothing to do with earthquakes or smog.

"We decided for certain in mid-February," he said. "There was a church business meeting and the minister made the announcement and asked who was in favor. It was 100 per cent."

The church, Sam Gabriel Gospel Temple, is non-denominational but has branches in other cities, including Christ Chapel of Evansville.

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