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March 18, 1971

Arkansas Baptist State Convention

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The Cooperative program
is love in action...
wherever it is needed



Arkansas Baptist

newsmagazine

March 18, 1971

Watch it, there!

Living sure is frustrating these days. Every new issue of the daily paper brings warning of some new threat to your health and life expectancy. The cartoonist was in tune with the times when he portrayed a bewildered housewife in a super-market staring at a big sign: "Eating food may endanger your health."

The very latest warning, as recent as today's paper, is that the typical Southern breakfast so many of us came up on—grits, gravy, fatback, etc.—is not a very healthful combination. I forget now who found this out, but this sort of meal, it is now reported, does not have the right balance of amino acid. And that is bad, they say. It is believed now, they say, that one on this sort of diet may be prone to develop diabetes.

And a lot of us thought them grits and fatback were what made men and women out of us!

The latest news is all the more disconcerting to me because of an item I read just yesterday, in a newspaper Sunday magazine. The headline of that item, in big, black type, and in all-caps, was: "JOURNALISTS DIE YOUNG."

Pontificated this item: "Successful journalists and other word men die at an earlier age than people who are successful in other professions."

The survey, made by Metropolitan Life Insurance Co., in which 6329 men listed in *Who's Who in America* were studied, showed: "Correspondents, journalists, authors, editors and critics had the highest mortality rates. The death ratio of correspondents and journalists was more than twice that of the entire sample. Their mortality rate exceeded by one-third the rest of the white male population."

The same report said that clergymen were among those having a "lower than average mortality rate."

Being a "man of the Cloth" as well as a "member of the Fourth Estate," this leaves me rather frustrated—sort of like the last leaf on the tree in the spring. Already in my 60's, I pin my hopes to enduring a while longer to the possibility that I am not enough of a "success" as a journalist for it to be dangerous. Or, if that does not spare me, perhaps my life expectancy as a preacher will sort of balance me out."

All of which brings to mind an old ditty we used to sing down on Bunker:

"I'll eat when I'm hungry;

I'll drink when I'm dry;

And if nothing falls on me,

I'll live till I die!"

Erwin L. McDonald

IN THIS ISSUE:

READERS find plenty to write about. See opinions on compulsory ROTC at a Baptist school and designating money given through the church, among other subjects. "The people speak" feature begins on page 4.

* * *

WHAT DEPARTMENTS of the State Convention are planning to do to promote the Cooperate Program in 1971 is defined in a series of articles beginning on page 6. To be better informed on work at the Baptist Building, read these articles.

* * *

AN UNCOMMON type of revival is scheduled in Little Rock next week. Read about the meeting for the deaf at the Capitol City's First Church, on page 8.

* * *

A MEDICAL missions volunteer will be one of the featured speakers at the state WMU meeting. For more information on the speaker and the event, see page 14.

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SBC Cooperative Program gifts thus far in 1971 are up 9.4 percent. For this report, turn to page 17.

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THE HEAD of the Baptist Joint Committee on Public Affairs is honored on his retirement from the agency. This story is found on page 18.

Arkansas Baptist newsmagazine

March 18, 1971

Volume 70, Number 11

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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.

Church bus clinic for Arkansas

Elsewhere in this issue is a news story about a church bus clinic to be held March 25 at North Main Church, Jonesboro. This meeting is an outgrowth of a national church bus clinic held recently in Atlanta. Missionary Carl Bunch, of Mt. Zion Association, Jonesboro, one of several from Mt. Zion to attend the Atlantic clinic,

heartily recommends consideration, by churches and pastors, of the church bus ministry.

The Jonesboro clinic brings the same top leadership to Arkansas who conducted the Atlanta clinic. This is a great opportunity for all in this area who are interested. The clinic should be well attended.

Why all the fuss?

For the second time in less than a year, Mrs. Madalyn Murray O'Hair has failed in her effort to have ruled as unconstitutional religious exercises by astronauts in space. (see story elsewhere in this issue.)

The U. S. Supreme Court denied Mrs. O'Hair's appeal from a district court, last April, dismissing her complaint for lack of a federal question. In her latest appeal, she contended that federal funds expended for a trip to the moon, on which trip astronauts read Scriptures, violated the First Amendment, constituting support of religion by public funds.

In refusing to consider her appeal, the Supreme Court did so without comment.

We cannot imagine any situation in which a conscious and godly man might feel the need of his religious faith more than during several days and nights of hurtling through space enroute to the moon and back. It is refreshing that, at least for the present, astronauts are not to be denied the privilege of worshipping God, openly and unashamedly.

As for Mrs. O'Hair, herself a confirmed atheist, perhaps she will finally settle down and be content to go wherever non-believers eventually go, but quietly.

Guest editorial

Phony Worship

Worship services are not always characterized by worship. Sometimes the unrealness of what we call worship overtakes us and leaves us cold and helpless. Having failed to worship God, we stand condemned for having worshipped less than God. The Bible calls this idolatry. Pray, then, for deliverance from phony worship. But how does one recognize phony worship?

Phony worship invites a man to casually tip his hat to God. Mark it down, if what you do as worship leaves you casual and relaxed about God, then you can be sure that you have not been engaged in the real thing. Real worship, wherever you find and do it, will leave the worshiper standing in awe before the transcendent God or kneeling in humility before the greatness of God. Man in worship is always confronted by God's holiness, truth, love, and purpose. And the confrontation always leaves him shaken.

Real worship is the only remedy for man's self-centeredness. Name it what you will, our self-centeredness is the seedbed of every rebellion against God, the point of origin of every injustice perpetuated against our brother, and an explanation for the continuing "gone-wrongness" of mankind. Where there is no confession of sin as a result of confrontation by God there is no worship. Anything else, no matter how enthusiastically embraced and practiced, is phony.

Any worship that can be concluded with a formal benediction is phony. While a public service can be concluded with prayer, whatever worship experienced [there is] in it will be walked out and lived out in the community. There will be no proper lifting of hands folded in prayer to God without an extending of the same hand, now open, in service to a brother.—Dan Blake, Pastor, First Church Arkadelphia, in *The First Baptist Voice*.

Clabe Hankins sez:

Self-centeredness is goin' t' church with yore tho'ts all focused on yerself an' never switchin'

gears, even while singing' "How Grate Thou Art."—Clabe Hankins

Why doesn't somebody do something?

The bible abounds with scholars, poets, prophets, kings, priests, teachers and preachers but only a handful of great leaders. To study any of the really great leaders of the Bible would lead us to the same definition.

A leader is one whom God uses to move others to himself. A great leader is one whom God uses to move multitudes to himself. There are outstanding people in all trades but outstanding people are not always leaders. The beasts of the fields, the fishes of the sea, and the fowls of the air have their respective leaders. Nothing moves without leadership. All forward motion ceases without it.

Purification, cleansing, and refinement are the virtues produced by forward motion, the opposite goes with inaction. Armies suffer their greatest losses while retreating, holding their position, digging in, regrouping, or in police actions. Armies in garrison suffer many ills they never encounter in full combat status. Israel came to their lowest point while encamped at Kadesh Barnea.

Armies are made to fight. Anything less invites many unsoldierly deeds and distresses. Positive action eliminates the free loader, sets in right perspective the laggard, identifies the malingerer, points out the coward but purifies, cleanses and refines the real soldier. Business as usual will kill any enterprise.

For the next few months we shall study lead-

ership, using Nehemiah as our champion. As a prisoner of war, working with the kind of people many historians have labeled "mongrels" (the higher level of people were slaves in Babylon), he rebuilt the City of Jerusalem, moving the whole Jewish nation closer to God. His project to rebuild the city resulted in a period of great spiritual revival and new hope for God's people. Jewish people all over the inhabited earth began to live again, their burdens became lighter, their hopes higher, and their lives brighter. Respect for the one great sovereign God of Abraham and Isaac was once again the song of the poets and the hope of the heathen. All because of positive leadership.

Leaders never ask, "Why doesn't somebody do something?" Leaders do something about it. Most everyone will follow a Godly, dedicated leader. There is a natural contagion to such a person. There are few problems, indeed, if any, which cannot be solved with competent leadership.

When God's good people find themselves oppressed, motivated, caught up, and moved along under the inspiration of worthy goals with leaders to match, victory is assured. Leaders never ask, "Why doesn't somebody do something?" Mongrels become noblemen in the presence of great leaders.—*I must say it!*—Charles H. Ashcraft, Executive Secretary.

The people speak

Says ROTC training should not be compulsory

I am responding to your coverage (Feb. 18) of the viewpoint of the new ROTC Professor at Ouachita University, Lt. Col. Otis Livingston.

First, I concur that ROTC's do serve as a source for more thoroughly educated and better balanced military leadership. However, I hardly think it necessary to trample upon an individual's choice in this pursuit. Such is the case when a young man is given a mandate of two years compulsory ROTC.

If personnel management and leadership opportunities were attainable only through ROTC, why not let those two years be voluntary? Surely interested partisans or "enlightened" persons could hardly miss such an opportunity.

Moreover, with our defensive machinery involved in the complicity of an immoral and marauding war as that of Indochina, it sees that compulsory ROTC at a church college is even more inappropriate. For those who do

not believe that such a war is for either God, Country or humanity's interest, it involves forcing one to act against his conscience.

Secondly, from a different view, Mr. Livingston suggests the ROTC experience will help alleviate wrong myths about the Army and thus lead to a more rational view of the Army. I suggest that he is advocating that to understand Caesar one must be Caesar. Or put it another way, to understand murder one must commit murder. I feel it a bit inane for someone to suggest that one's college experience without ROTC is one of further supporting myths learned in adolescence.

In addition, if one truly wants to learn about the Army, there are many sources other than direct training in ROTC to get such an understanding. In fact, perhaps one should be given both sides of the picture—not just why we must be militarily muscle bound. There are not only myths but also some very well sup-

ported documents as to why the entire Defense Department should be examined by the populus. One of our own state senators has long contended that there seems to be little way of containing the powerful military "interests" in terms of scaling down either the Indochina war or the ever growing budgetary demands which the Defense Department makes.

No Mr. Livingston, if anything is the case, it is that Ouachita needs a course for its young men telling the other side of military power. If such were the case perhaps even less of our own world be dead from Vietnam!

In brief, neither logic nor moral grounds exist for compulsory ROTC. Why not try it on a voluntaristic basis as many state schools have? Why not let its assets for a well-rounded education stand on their own? If they are truly opportunities for a broader knowledge and valuable experiences, why make ROTC mandatory? In short, if college is a place for creative learning, then it is a place to destroy myths on both sides.

(Continued on next page)

Designations, right or wrong?

Recently there have appeared articles carrying a scolding content toward the churches who designate funds. This is not a new reprimand. Through the years, as we have carried on our Co-operative Program work, there have continually been churches who have designated their funds.

One of the prerogatives of a local, democratic, autonomous Baptist church is the right to make up its mind in matters such as support of various phases of denominational life; which includes all of the various facets now covered by the Co-operative Program work.

When a congregation feels strongly against supporting a phase of work, whether it be included in the Co-operative Program or not, this congregation would be less than fair with themselves if they went along with the group simply to avoid criticism. It is my personal feeling that a church should not be criticized or censored simply because it elects not to participate in some particular facet of Baptist life.

It might be well for the leaders of our various phases of Baptist work covered by the Co-operative Program to ask themselves and their departments the frank question, "Is the criticism of this department justifiable?" No doubt, every individual who finds himself the object of criticism immediately withdraws to his corner of the ring and raises his proverbial dukes, ready to defend this particular corner.

Many facets of our Co-operative Program work in the states and in our SBC were included in altogether different circumstances than we have today. It would do Baptists well to re-evaluate all of the Baptist agencies and commissions covered by the Co-operative Program. It might be that we could do just as well without some which get support through this medium. But let's not get the ax and the club after the churches who elect to designate their funds in another direction because they feel strongly toward some agency that is embraced in the total program.

We might devise a system whereby the amount of money which would be spent on a certain agency out of the Co-operative Program would be withheld from that particular agency and routed back to the church for distribution in another direction of mission endeavor by the donor. This would be only fair; and certainly would give churches a right to control their giving so as to support those agencies and institutions which they have faith and confidence in as far as extending the kingdom and bringing men to know Christ as Saviour.

There is no substitute in denomination life for this faith and confidence of the people in the agency, institution and com-

mission which handles the trusted funds of the Lord's tithes and offerings brought into the local church each Sunday.

Let's rethink our criticism and return to the local church the prerogative of making the decisions they feel are in the interest of wisdom for the kingdom's work.

Personally, I am for the Co-operative Program and am sorry that we do not do more for our over-all program of work. For years I have heard the whisper that the Foreign Mission Offering, Home Mission Offering, State Mission Offering and some of the other established offering opportunities were robbing the Co-operative Program.

This is not the way it is in our church. What we give to these special offerings is over and above what we would normally do for the Co-operative Program work. It simply reinforces these agencies which we feel are some of our major avenues of mission expansion. The department or agency that is not included are the ones most likely to feel that these offerings are jeopardizing their future and their welfare.

Let's provide opportunity for Baptist churches to give where they feel they ought to, rather than to be critical and censorious because they fail to go along with every agency or part of what is included under the umbrella of the Co-operative Program.

In any given Southern Baptist Convention meeting you will find sharp division on some agencies, commissions and departments of our work. No doubt, if there could be a poll of the local churches in regards to some of these areas of work, we might find that they would be on the losing end of the vote. But because many churches fail to respond to attending the Southern Baptist Convention these voices of dissent toward all that is included are many times never heard.

Let's give Baptist churches a chance to be autonomous in the New Testament sense. Every constitution of an association, convention or SBC that I have read says that we will not interfere with the autonomy of a local Baptist church. Let's keep it this way and we will all be happier.—Amos Greer, Pastor, First Baptist Church, Mountain View, Ark.

Arkansans to Alaska

We are happy to report that the following men from your state will serve as evangelists during the 25th anniversary crusade in Alaska, March 21-April 1, and will also be attending the statewide evangelism conference in Anchorage, March 18-19:

Lester Barker, Ft. Smith, for; Kiana, Kobuk, Selawik and Shungnak

(Continued on page 9)

Page Five

It seems to me that Mr. Livingston's implicit logic as to the purpose of College ROTC and our "country's defense" should go one step further. In order to maintain individual freedom of choice, which is one of the supposedly basic reasons for a defensive Army, why must freedom of choice be destroyed in the process? One should be able to choose whether or not ROTC is his bag. Dig It!—Shelby Stewman, (former Ouachitonian who has been that route.), Mena, Arkansas

Favorably impressed

In my capacity as President of the Arkansas Baptist Religious Education Association, I attended a meeting with the personnel of the Sunday School Board in Nashville on March 1-2. I must confess that I went prepared to voice complaints, and expecting them to try to sell me on their way of thinking.

Instead, I found a group of men dedicated to the cause of Christ and the work of His church, who have a real concern for the needs of our people. I found men not only willing, but anxious to hear what people think about materials, methods, and changes. I found men who know more about the problems facing ALL our churches than any of us can know, yet who showed a spirit of optimism that is the most refreshing thing I have witnessed in many a day. In short, I found men I can believe, trust, and love in the spirit of Christ Who is the Leader of us all.

In the light of some of the criticisms I have felt, heard, and sometimes expressed, I thought it only fair to these men that I write to you concerning what God has let me learn. I only wish that many others could have such an opportunity to know these men of God.—Charles O. Mayo, Minister of Music, First Church, Benton

Rest of the report

At our recent Southern Baptist Press Conference in Sarasota, I summarized my study of access to information in the SBC. I also discussed the open meeting law in Illinois, which requires openness on the part of all public bodies except when matters of delicate personnel matters or purchase of property are involved.

Unfortunately, the Baptist Press story failed to point out these exceptions, and left the impression that I feel there is no room for executive sessions. This is a false impression. There are times when executive sessions are absolutely necessary. Otherwise, anyone could use such public meetings as a sounding board to bring all kinds of false and/or malicious accusations against others.—R. J. Hastings, ILLINOIS BAPTIST, Box 271, Carbondale, Ill. 62901

What the departments in the Baptist Building are doing in 1971 to promote it

Sunday School

The Sunday School department lists the following actions, projects and materials which will give positive support, promotion and education for the Cooperative Program in 1971.

1. Provide a special Sunday School lesson in the April 1 issue of the Arkansas Baptist Newsmagazine which could be taught in the churches on Cooperative Program Day, April 18.

2. Correspond with the Sunday School Directors of the 81 'non-giving' churches for the year of 1970 and encourage observance of Cooperative Program Day with a stewardship Sunday School lesson, prayer for world missions, and an offering through the Cooperative Program.

3. Feature the Cooperative Program in the April issue of the Sunday School News, the department newsletter.

4. Encourage churches to channel the Vacation Bible School offerings through the Cooperative Program to support the mission projects taught in the Joint Worship Services and in the age division department of the school.

5. Encourage associational Sunday School organizations to use the special Stewardship and Cooperative Program materials in associational Sunday School conferences as printed in the July-August-September issue of the associational Sunday School Bulletin.

6. Feature the Cooperative Program at the State Assembly, Siloam Springs.

7. Encourage churches to use the Sunday School organization to reach every family in the "Forward Program of Christian Stewardship" or "Tither's Enrollment Week."—Lawson Hatfield

Missions

1. Special Cooperative Program emphasis at regional special ministries workshops and rural pastors' retreats.

2. Special feature at associational missionaries' retreat on associational stewardship development plan and sermon on Cooperative Program.

3. Emphasis on Cooperative Program in articles for Arkansas Baptist Newsmagazine.

4. Special magazine issue for Newsmagazine at least 2 times during year with illustrations of what Cooperative Program dollars are doing in State Missions.

5. Message on Cooperative Program at Arkansas Baptist Conference of the Deaf.

6. Cooperative Program emphasis at pastors' retreat, May 17-19.

7. Building employees who participate in six World Missions Conferences will be requested to emphasize Cooperative Program as lifeline of work.

8. Emphasize Cooperative Program in annual meetings.

9. Bring special message on Cooperative Program at all churches possible when supplying pulpits.

Brotherhood

All plans and activities, sponsored by the Brotherhood Department, for Baptist Men and Royal Ambassadors will give emphasis to the Cooperative Program.

The Baptist Men's meeting to be held March 19-20, will feature testimonies on sharing through tithing and the Cooperative Program.

Special program material, on the Cooperative Program, for use by Baptist Men and Royal Ambassadors in their meetings has been mailed to all Brotherhood directors and Baptist men presidents.

Copies of the Cooperative Program tract and the Arkansas Convention budget will be given to all Royal Ambassadors and counselors at the Royal Ambassador Congress May 7-8.

The Cooperative Program and missions will, as usual, be a feature each week at Royal Ambassador camps during the month of June.

Testimonies and a presentation of the Cooperative Program and budget will be part of the program for the Baptist Men's prayer retreat and encampment June 11-12 at Camp Paron.

Program material, for use in the associational Brotherhood meeting, focused on the Cooperative Program has been mailed to all associational brotherhood directors. It is suggested that at least one quarterly associational meeting emphasis be on the Cooperative Program.

The challenge of missions through the Cooperative Program will be a feature of the Royal Ambassador fellowship supper and program in November.

The Cooperative

The Cooperative Program is the only system of church giving on earth which makes provision for everything for which Jesus lived and died. People who have never been out of their country and cannot read or write can preach the gospel in every language of every nation of the world through the Cooperative Program. People who could not pass an entrance exam to high school can establish a university through the Cooperative Program.

People who have never seen an African native and never will can witness to them through the Cooperative Program. People who make less than the minimum wage scale can build a hospital through the Cooperative Program. People who have never seen the inside of a prison can minister to the prison-

Baptist Men's Journal, a quarterly publication, will feature articles relative to the Cooperative Program. Guide magazine will carry program suggestions for use in emphasizing the Cooperative Program.

Crusader Magazine, and Probe magazine, monthly publications for Royal Ambassadors, will feature articles about the Cooperative Program. The magazine for counselors, Crusader Counselor, and Probe Leadership, will carry suggestions for planning Cooperative Program emphasis in chapter meetings.

Other tracts and material related to previous giving and the Cooperative Program are available from the Brotherhood Departments. Call on us if we may be of service to you.—C. H. Seaton

Annuity

Since my work is face to face enlistment of men, my method of promoting the Cooperative Program is different than the general methods used. My enlisting a man and his church always involves money and the budget. It gives me a wonderful opportunity to promote budgeting, tithing, stewardship and world missions through the Cooperative Program.

When this is done there will be money for the church to provide adequately for the Annuity protection.—T. K. Rucker, Annuity Secretary

Program

ers through the Cooperative Program. People who have no children of their own can be the parents of scores through the Cooperative Program.

People who would be too frightened to walk through a ghetto can remake the place through the Cooperative Program. People who are members of a church which gives to the Cooperative Program shall sleep the sleep of the just when they retire because their witness shall continue through the night without intermission through the Cooperative Program. Everything that is anything is included in the Cooperative Program and everybody who considers himself to be somebody should support it.—Charles H. Ashcraft, Executive Secretary

The Arkansas Baptist Newsmagazine and Cooperative Program giving

As the workhorse helping to carry the total program of the Arkansas Baptist State Convention, the state Baptist paper is perennially privileged to promote the Cooperative Program, the lifeline of our total mission program. This the paper and its staff do:

1. Through the featuring of news stories and feature articles directly related to the Cooperative Program and what it makes possible in the lives of people at home and abroad;

2. Through special display advertising such as advertisements carried recently promoting the observance of Cooperative Program Day in the churches of the Convention on April 18;

3. Through special features such as this double-page spread pointing up what the various departments here in the Baptist Building are doing specifically this year to promote the Cooperative Program;

4. Through editorials from time to time on one or more aspects of the Cooperative Program;

5. Through special editions of the paper from time to time, such as the issue of April 1 is to be, when wide and varied materials about the Cooperative Program are published for possible use in the local churches.

WMU

From the beginning, Woman's Missionary Union stewardship emphasis has been primarily on material possessions. Annual curriculum materials include an emphasis on the scriptural plan of giving and embrace the "when, what, how" of the Cooperative Program. In the teaching concerning financial mission support, stress is upon giving the tithe and offerings through the local church with the tithe for support of the church and world missions represented in the Cooperative Program.

During this year of emphasis on the Cooperative Program within our state, featured presentations are scheduled at all state promoted WMU activities, including the State WMU annual meeting when the chairman of the Steering committee for the current campaign, W. O. Vaught Jr., will speak; at WMU house-parties to be held at Ouachita University and Southern Baptist College; in each of

four camps for girls; and the eight WMU district meetings in October.

We, too, are missionaries! Yes, we, too, are missionaries as we give through the Cooperative Program and thus respond to the command and the challenge which is ours to share the good news through what is being done by our State Convention and the Southern Baptist Convention.—Nancy Cooper, Executive Secretary and Treasurer

Foundation

Our department does not have programs and activities like the others. Our promotion of Cooperative Program is done in world missions conferences, speaking on the stewardship of missions through the Cooperative Program.

We also encourage people to include the Cooperative Program in their wills.

A Dream of Ours: To have the Cooperative Program endowed to the extent that the income will pay the salaries of the Baptist Building employees; thus freeing the income through the churches to be used out in the fields of service.—Ed F. McDonald Jr., Executive Secretary

Student Department

1. Definite emphasis on Cooperative Program at all state meetings: spring training conference, BSU Convention, directors' workshop, leadership retreat, etc.

2. A program on the Cooperative Program at each of the 21 local Baptist Student Unions.

3. Ads in Arkansas Baptist Newsmagazine drawn by a commercial artist, emphasizing the Cooperative Program's support of 12 full time Baptist Student directors and the erection and up-keep of 12 Baptist Student centers in the state.

4. Emphasis on Cooperative Program to be given in speaking engagements at 12 Baptist Student directors.

5. Request of all student pastors, student music directors, and student youth directors to observe Cooperative Program Day, April 18.—Tom Logue

Evangelism

Our program of evangelism has three objectives:

1. Keep a concern for the lost upon the hearts and minds of our people;

2. Launch a program of personal witnessing that will reach the last member of our churches;

3. Promote a program of spiritual growth.

One of the greatest things I know to help the Cooperative Program is the Thursday afternoon personal witnessing of our Baptist Staff members. Any church that majors on evangelism will have enough money to do the work of that church. Our missionary dynamic is the desire of the individual to make known to others the gospel.—Jesse S. Reed

Church Music

1. Arkansas Baptist Newsmagazine: "Spot" statements concerning the Cooperative Program's role in the particular project that is being promoted in the article.

2. Speaking engagements: Comments concerning the Cooperative Program to be worked into speaking engagements that I have during the year.

(Continued on next page)

Cooperative Program

(From page 7)

3. Major events: Explanation of Cooperative Program and its role in the music project will be woven into the music camps, festivals, leadership clinics, schools of music, state music tournaments, etc.—Ural C. Clayton, Secretary of Music

Church Training

1. Church Training Department will prepare an alternate program for adult and youth training groups to use on Sunday night, April 18. The Arkansas Baptist Newsmagazine will publish this program in the April 1 issue. Church Training Department will mail additional copies of the program free of charge to all groups requesting copies.

2. Church Training Department will promote in every way possible "Cooperative Program Sunday," which is April 18, and will urge adults and youth training groups to use the alternate program.

3. Church Training Department personnel are in the process of visiting 300 pastors. These pastors will be urged to observe Cooperative Program Sunday and lead their adults and youth to use the alternate program.

4. Church Training Department is in the process of conducting over 32 night clinics, during which the Cooperative Program will be discussed.—Ralph Davis

BSU meet speaker

John R. Claypool, pastor of Crescent Hill Church, Louisville, Ky., and president of the Kentucky Baptist Convention, will be one of the principal speakers at the annual Spring Training Conference for the 21 Baptist Student Unions of the state. The Conference will be held at Camp Paron, April 23-25.



MR. CLAYPOOL



MR. EDGAR

Enters evangelism

Wallace Edgar, a Baptist minister who lives in Texarkana, Ark., has entered the field of evangelism, and will devote his time to revivals. Mr. Edgar can be contacted at 3008 Pecan St.

Deaths

Garland A. Harp

Garland A. Harp, 71, Bauxite (Saline County), a retired employe of Reynolds Mining Corp., died March 12.

Surviving are his widow, Mrs. Pinky Alice Powell Harp; two sons, Marion T. Harp, Bauxite and Garland A. Harp Jr., Mississippi; a daughter, Mrs. Weldon Taylor, Little Rock, a member of the staff of the Arkansas Baptist Newsmagazine; seven grandchildren, and seven great-grandchildren

Mrs. Barbara J. Corn

Mrs. Barbara Jones Corn, 72, Sherwood, formerly of Arkadelphia and wife of Lewis D. Corn, died March 9.

Mrs. Corn was a member of First Church of Sherwood.

Others surviving are three sons, Lewis D. Corn Jr., Donaldson (Hot Spring County) and Harold Corn and Arnold Corn, both of Little Rock; two daughters, Mrs. Guy Francis, Arkadelphia and Mrs. Harold Mathis, Sherwood; two brothers, Harry Jones, North Little Rock and Watson Jones, Washington; a sister, Mrs. Truman Hubbard, Hope; 13 grandchildren, and five great-grandchildren.

Little Rock Revival for the deaf

A five-day revival sponsored by the Silent Department of First Church, Little Rock, is scheduled for March 24-28. According to Robert Parrish, minister to the deaf, First Church, the services will be open to both the deaf and the hearing. The church nursery will be operated each night.

Evangelist for the meeting will be Dwight Pittman, a native of Ft. Worth, Tex., who has been minister to the deaf at Congress Avenue Baptist Church, Ft. Worth, since 1969.

Mr. Pittman is a graduate of Grand Prairie High School, Grand Prairie, Tex., and attended Gallaudet College and Dallas Baptist College. He was graduated from Bible Baptist Seminary in 1966 and is presently attending Southwest Texas State University, San Marcos.

Before coming to his present position, he was minister to the deaf at Rolling Hills Church, Ft. Worth, Tex., and served as head interpreter and Sunday School teacher at the North Ft. Worth Church in Ft. Worth, Tex.

Texarkana, Ark. 75501, or by telephone, area code 501-773-5058. For reference, contact Leo Hughes, Superintendent of Missions for Hope Association, 3023 Pecan St., Texarkana, Ark. 75501.

Jesse A. Barnett

Jesse A. Barnett, 75, a life-long resident of Saline County, died Feb. 18.

Mr. Barnett was a retired educator and farmer, and a member and deacon of Owensville Church.

Survivors include his wife, Mrs. Luttie F. Robinson Barnett, two daughters, Mrs. Runyan Deere, Little Rock, and Mrs. John Newkirk, Hot Springs, and a brother, Albert Barnett, Benton.

Mrs. Myrtle White

Mrs. Myrtle Treece White, 60, Benton, wife of Doyle White, died March 9.

Mrs. White was a member of First Church.

Others surviving are a son, Bob White, Texas; a daughter, Mrs. Betty Deese, Oklahoma; two brothers, Ben Treece, Leslie (Searcy County) and Henry Treece, California; two sisters, Mrs. Jewell Hoff, Little Rock and Mrs. Viola Dobbs, North Little Rock, and eight grandchildren.

Lay witness institute set at Fayetteville

Mt. Sequoyah Methodist Assembly and First Baptist Church, both in Fayetteville, will be the sites of a major lay witnessing institute, April 26-May 1, that is expected to attract hundreds of laymen from a five state area.

These Lay Institutes, under the auspices of Campus Crusade for Christ, trained between 75,000 and 100,000 people last year in how to share their faith more effectively.

The two main speakers at the Institute will be Dr. Bill Bright, President and founder of Campus Crusade for Christ, and Dr. Henry R. Brandt, internationally known Christian psychologist and consultant. Registration will begin at 1 p.m., Monday, April 26, with the first session beginning that evening at 7:30. The Institute will conclude with a noon meal, Saturday, May 1. The Institute is aimed at increasing Sunday School attendance, building worship services, and reaching more people for Jesus Christ.

It is urged that reservations be sent in as soon as possible. They can be mailed to: Registrar, Mt. Sequoyah Methodist Assembly, Fayetteville, Ark., 72701. A \$5 reservation deposit is requested and is non-refundable after March 25. The total cost for the week is \$60 per person. Adults living off the grounds will be charged \$10.

(From page 5)

James Wilkerson, Pine Bluff, for: New Hope Baptist Church, Anchorage.

This crusade is under the direction of the Division of Evangelism of the Home Mission Board. Please join us in prayer for this great evangelistic endeavor.—Eual F. Lawson, Associate Director, Division of Evangelism, Home Mission Board of SBC, Atlanta, Ga.

On 21 campuses

Thank you for the fine article on the first gift to Baptist Student work in Arkansas through a will.

There was an error in the article, however.

I hope I am not too hung up on numbers, but we actually have 21 Baptist Student Union organizations rather than 13. This means that on 21 campuses we have regular scheduled meetings and have a corps of officers to direct the work.

We actually work on other campuses also, but not on a regular basis.

We are grateful to God and to Arkansas Baptists for the privilege of this ministry.—Tom J. Logue, Director, Student Department, Arkansas Baptist State Convention, Baptist Building, Little Rock.

President called to special prayer

Mt. Olive Baptist Church has passed in conference a letter to the President of the United States, urging him to lead this Nation in a period of prayer about the problems of our Nation.

We know for the President to take notice of any correspondence, there must be a large volume of letters for him to know there are more than one Church or people, interested in problems of our Nation, and we believe that prayer is the answer.

We members of Mt. Olive Baptist Church, urge you and your Church to prayerfully participate in this movement.—Jim Moore, Pastor, Mt. Olive Baptist Church, Moultrie, Ga.



State conference scheduled for Baptist lay leaders

Arkansas Baptist laymen will hold a three-day meeting, May 6-8, at Royal Vista Motel, Hot Springs, James F. Sawyer, Benton, has announced.

"This meeting was born out of the S.C.A. Laymen's consultation held in Nashville, Tenn., in December of last year," Dr. Sawyer said. Several laymen who attended that meeting felt that it would be good to promote a Baptist laymen's meeting in Arkansas. This group of men formed an ad hoc committee to build the meeting. They worked in consultation with Kenneth Chafin of the Home Mission Board, Atlanta."

During the evangelistic conference of this year, the committee met with Dr. Chafin, and with Executive Secretary Charles H. Ashcraft, Tal Bonham, W. O. Vaught Jr. and Jesse Reed, all of the Arkansas Baptist State Convention, to coordinate the plans of the meeting, Dr. Sawyer reports. "It was agreed among all present that this could be a helpful thing to Arkansas Baptist work and that the idea should be encouraged, fostered and promoted," said Dr. Sawyer.

Program speakers will include Ray Robbins, Bible teacher from New Orleans Seminary; Bill Pinson, from Southwest-

ern Seminary; Jerry Clowser, Yazoo City, Miss.; Russell Newport, Springfield, Mo.; Gerald McCracken, Waco, Tex.; Chief Justice Carlton Harris, of the Arkansas State Supreme Court; Federal Judge Oren Harris; and Marvin Vines, Bo Huffman, Frank Higginbotham, Mack Glover, and R. C. Wisner "Our purpose is to bring about a new awareness of laymen to their responsibilities to their churches, their communities, and to their government," Sawyer said.

The meeting will be by invitation and pastors of the state have been asked to cooperate by sending names to the committee of those they would like to see invited, Sawyer said.

The registration fee has been set at \$10 per couple, "to help share in the expense of the arrangements and conferees will be expected to bear their own expenses," Sawyer said

"In the light of all the new surge of layman interest, we feel that this is just another avenue whereby God and Baptist of Arkansas can be served," he concluded.

Serving with Dr. Sawyer on the committee are: Jay Heflin, Dale Ward, Tom Digby, Hunter Douglas, Alvin Huffman Jr., Paul Power, Walter Simpson, John Miller, and Travis Adams.

Beacon lights of Baptist history

Baptist laymen*

BY BERNES K. SELPH, TH.D.
Pastor, First Church, Benton

Emphasis upon the laymen and their ministry is a healthy sign among Baptists. This ministry has been fully and zealously asserted among us. There is nothing which a minister is called upon to do that a layman is barred from doing, at least theoretically.

From the earliest days of Baptists this has been practiced, though there has never been any organized system of lay preachers such as in some other denominations.

In the early days of Baptist history there was no professional ministry. The butcher or baker laid down his tools, when he felt called of God, and traveled across the country delivering the message he felt laid upon his heart.

Baptist churches can never repay the debt they owe these laymen. Helwys, Murton, Allen (early English Baptists) were all laymen. Thomas Guy, the Baptist Bible-printer, put more than the denomination in his debt when he devoted his fortune of 220,000 pounds to founding a hospital which was a blessing to London.

The names of such laymen are not confined to England. The names of Collett of Madras, and General Havelock of India stand out. Alfred Henry Banes, who did so much for the missionary cause, will be remembered for his achievements and contributions.

Besides these, known by the many, stand those known only in their communities, or slightly beyond. But they have undergirded, mightily, the work of God with their lives, encouragement, prayers, gifts, and personal witnessing.

*Ronald W. Thompson, *Heroes of the Baptist Church*, (London, The Kingsgate Press, 1937) pp. 119-20.



Woman's viewpoint

BY IRIS O'NEAL BOWEN

The noted refrigerator

My half-day stint in the store finished, I walked into my kitchen and found, fastened in the refrigerator door, this note: "Mon, you don't have to come after school, because I found another battleship!"

Our refrigerator has become a popular spot for family notes. With our healthy appetites, a note in that spot cannot go unnoticed, and we are so addicted to having something to read with anything we eat, certainly our notes do not go un-read!

Our messages are as cryptic, varied and/or as interesting as we care to make them. About every other morning I am greeted with, "6:30!" in large script, and I know that Daughter-in-High School wants to be called early to wash her hair, or, as in the battleship note, that said item is needed for a scene in the senior play. . . She has borrowed a huge, aged, dustridden, handmade model of the ship, Constitution, and, it being too large for her to carry, must be taken down to her after school. Yes, I was glad to know that she had found another battleship!

Now and then our notes are sly poetic efforts about things Mom would like to call attention to, such as:

"I've picked up clothes and made the beds.
I've washed the dishes; swept each floor.
The one of you who strews your stuff
Gets locked behind the closet door!"

Then likely as not I will find an answer gleefully added below:

"We know our clutter is a mess;
No doubt you'd like to up and clout us.
Since you refrain, we're prone to think
You'd sort of hate to do without us!"

Well, there's not much you can do with kids who can out-rhyme you, unless you give them away. . . This I have done with four of them, but like Little Bopeep's Brood, they keep coming back home, dragging their little lambs behind them!

Today I know I have come full circle when I find Grandson has also learned to refrigerate his notes:

"Was it O. K. to eat the plate full of cookies in the cabinet? Because I did! Love, Steven."

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

Deacons ordained

Needham Baptist Church, Mt. Zion Association, ordained Leon Goodman, Reggie Nichols, James William (Bill) Hogan and Richard White as deacons in a service conducted Sunday afternoon, Feb. 28.

Curtis Hogan, brother of James Hogan and pastor of the Needham church served as moderator of the ordaining council and presented the candidates for ordination. James Holcomb, pastor, Providence Baptist Church led the questioning. Jack Hogan led the ordination prayer. Missions Superintendent Carl Bunch preached the ordination sermon. George Roedel, deacon, Needham Church, served as clerk.



(L to R) Gay Kendrick, Wesley Beecham, Chairman Ivan Anderson, and Pastor Joe Mangiapane.

Cites first step in spiritual growth

Yes, I felt the responsibility to share Christ with others.

Yes, I felt God alive in me—creating the desire to fulfill his Great Commission.

But that was a long time ago, just after I was converted, as a matter of fact. Too bad I did not learn in the course of my spiritual growth how to experience, day by day, the continual presence of Almighty God living in me.

This is how God used the Lay Institute for Evangelism to enrich and bless my life, and cause my life to be useful to him.

It was at a Lay Institute in Ridgecrest, North Carolina, that I learned to experience the presence and fullness of God and Jesus Christ through the Person of the Holy Spirit. I was also shown how to share the Lord Jesus Christ with others in a simple and meaningful way.

Perhaps this was my first real step toward true spiritual growth.
—Joe Starr, Music & Education Director, First Baptist Church, Nashville, Ark.

Calvary, Timbo dedicates building

Dedication services were held recently for the new facilities of Calvary Church, Timbo. J. T. Elliff, director of the Missions department of the Arkansas Baptist State Convention, preached the dedication sermon.

Southern Baptist work was begun at Timbo in 1967 under the sponsorship of Markham Street Church, Little Rock. A portable chapel was purchased by the Missions department and moved to Timbo as a temporary building.

Under the leadership of Pastor Joe Mangiapane, attendance reached approximately 75 per Sunday during his first tenure as pastor. After an absence of a year, he is again pastor and has led in the erection of the building.

The new building is 82 x 36 feet and with donated labor cost \$12,000. The auditorium will seat 200, and there are seven Sunday School rooms. Arrangement has been made for kitchen and dining room facilities in the educational space.

Pastor Mangiapane gave much credit to the men who donated labor and to a number of people outside the county who gave money for the building.

The church operates a panel truck now to transport children to and from its services.

Church bus clinic scheduled March 25

An area church bus clinic will be held at North Main Church, Jonesboro, March 25, Carl Bunch, missionary of Mt. Zion Association, Jonesboro, has announced.

Three sessions are planned: 9 a.m. to 12:30 p.m.; 1:30 to 4:30 p.m.; and 6:30 to 9:30 p.m.

Conducting the clinic will be William A. Powell, of the Home Mission Board, Southern Baptist Convention, Atlanta, and Fred H. Wolfe, Atlanta Baptist pastor. These leaders conducted a national church bus clinic recently in Atlanta, which clinic was attended by Missionary Bunch and others from the Mt. Zion Association.

Bunch said that the upcoming clinic was scheduled "because of the tremendous challenge of the church bus ministry and the interest of pastors and churches in our area."

Subjects to be discussed at the clinic include: challenging and motivating the churches; workers needed and their duties; enlisting and training workers; selecting and developing routes; ministering to the bus riders; special days, gifts, awards, treats, etc.; financing the bus ministry; buying, renovating and maintaining used buses; and forms, records, and reports.

All interested persons are invited to attend, Mr. Bunch said. No charges will be made for attendance. Persons desiring motel reservations or further details should contact Mr. Bunch, at 2100 Young Street, Jonesboro (telephone: 935-5134); or Pastor Garland Morrison, North Main Baptist Church, 815 North Main Street, Jonesboro (telephone: 935-4541).

Pruett named to Brinkley staff

Bob Pruett has been called to First Church, Brinkley, as associate pastor and minister of music and youth. Mr. Pruett was ordained to the ministry Jan. 8, at First Church, Rector. Mr. Pruett received the BME degree from Arkansas State University in January. His parents are Mr. and Mrs. Horace A. Pruett, Rector. He is



MR. PRUETT

married to the former Miss Barbara Pollock of Jonesboro.

Deacons ordained by Batavia Church

Batavia Church, near Harrison, Dan Threet, pastor, recently ordained as deacons Rex Morrow and Ray Wade. The ordination council was composed of 25



ARKANSAN INAUGURATED—James R. Staples, a native of Piggott, Ark., former pastor of Joiner Church, Joiner, and Harmony Church, Arkadelphia, and a graduate of Ouachita University, was recently inaugurated as third president of California Baptist College, Riverside. Shown left is Dr. Staples immediately after receiving the official silver seal on a chain from Wayne Eurich, front, center, chairman of the board of trustees. In the background are Mayor Ben Lewis, Riverside, and Robert Hughes, executive secretary of the Southern Baptist General Convention of California. D. Wade Armstrong, pastor of First Southern Church, Fair Oaks, Calif., was the official representative of Ouachita, his alma mater, in the academic procession.

ministers and deacons from Harrison area churches.

Ray South, Russellville, preached the ordination sermon. John Stratton, Lead Hill, led in the questioning of the candidates. Wilford Jenkins, Kibler, led the ordination prayer. Pastor Threet served as moderator.

Record crowds for De Witt revival

We have just experienced one of the greatest revivals our church has ever seen. There were 56 professions of faith in Christ. Over 40 of these will be baptized. There were seven additions by letter and statement and many meaningful rededications. Our auditorium, including the balcony, was filled to capacity night after night. Two nights, chairs had to be brought in for the overflow crowd.

The fellowship of the church is better than it has been in years, according to the testimony of our people. They are thrilled at the moving of the spirit of God. People throughout the county and in other churches are talking about the revival at First Church.

Larry Taylor from San Antonio, Tex., was the evangelist.

Charles Tankersley, minister of music and youth in our church, directed the music.

This one week has proved to me that we can still have revivals in our time, that people will still respond to the preaching of the gospel, and that this is our main business in this world.—Eddie L. McCord, Pastor, First Church, DeWitt.

Vatican-Kremlin warming seen

MOSCOW (EP)—A spark may have been struck to destroy the half century of antagonism between the Roman Catholic Church and the Kremlin. It occurred with the first official visit of an emissary of the Vatican to the Soviet Union.

Archbishop Agostino Casaroli, the Vatican's undersecretary of state for public affairs, met for four days with the leaders of the government and of the Russian Orthodox Church to seek accord.

State Youth

THEME— "M

April

Robinson Auditorium

10 a.m.

Darrell C

"LIFE" To Be Presented By



*100-Voice Youth Choir
Central Baptist Magnolia, Ark.
Morris Ratley, Director*

• **Program Personalities** •

SPEAKER

RAZORBACK CHAPLAIN INTERVIEWS MONTGOMERY AND BURNETT



*Dr. Jerry Hopkins
John Brown
University*



*Bill Montgomery
Arkansas
Razorbacks*



*H. D. McCarty, Pastor
University Baptist
Fayetteville*



*Bill Burnett
Arkansas
Razorbacks*

Convention

Life —NOW"

1971

Little Rock, Ark.

4:45 p.m.

President

The Sound Generation



*John Brown University
Siloam Springs, Arkansas
Bill Hartman, Director*

● Program Highlights ●

<i>Morning Session</i>	
"Life"—Folk Musical	10 a.m.—Noon
Dramatic Theme Interpretation	First, Hot Springs, First, Searcy
Youth Bible Drill	Dr. Jerry Hopkins
Message—"Your Life—Now"	
<i>Afternoon Session</i>	
Sound Generation	1:50-4:15 p.m.
Youth Speakers' Tournament	
Interview with Bill Montgomery and Bill Burnett	
Message—"Hang In There"	Dr. Jerry Hopkins
<i>Evening Session</i>	
Sound Generation	6-7:45 p.m.
Message—"Solomon—The Swinger"	Dr. Jerry Hopkins



Ten cents on the dollar!

This cartoon by Editor Erwin L. McDonald, drawn by Artist George Fisher, was carried by the Arkansas Baptist Newsmagazine several years ago and has since been used widely in other publications. Mrs. Glenna Keown, a member of Calvary Church, Corning, of which Sonny Simpson is pastor, found the cartoon reproduced in a publication recently and prepared a poster from it for use in emphasizing the Cooperative Program.

The cartoon, based on the parable of the Good Samaritan, shows the badly wounded man by the side of the road as representing World Mission Needs. Among those "passing by on the other side" is a figure representing Southern Baptists, who is tossing a dime to the wounded man as he walks by. (Southern Baptists give approximately 10 cents out of each church dollar for mission causes beyond their local church fields.)

Below, pictured with the poster, is Pastor Simpson.—Photo by J. T. Elliff

Your state convention at work Medical missions volunteer to speak at WMU meeting

Mrs. Joseph M. Pipkin will be a featured speaker at the three-day session, of the annual meeting of Arkansas WMU, at Pulaski Heights Church, Little Rock, March 30-31. She will share experiences of mission involvement in her home, church, community and in foreign countries, as she has participated in medical volunteer mission work.

For five years her husband, Dr. Pipkin, a prominent dentist of Orlando, Fla., has gone at his own expense to work with SBC missionaries in Africa during the summer. Four of those years Mrs. Pipkin assisted him.

In 1966, she served under the Medical Volunteer program of the Foreign Mission Board in Ibadan, Nigeria. In 1967, she served under the same program in Mbeya, Tanzania.

She returned in 1968, to Mbeya, Tanzania. In 1969, she served at Baptist Hospital, Sanjati, Rhodesia.

Church Music

Children's workshops planned for April

The Church Music, Church Training, Sunday School, and W.M.U. departments of the Arkansas Baptist State Convention are jointly sponsoring two pre-school-children's workshops in 1971: Tuesday, April 27, at Grand Avenue Church, Ft. Smith, and Thursday, April 29, at Calvary Church, Little Rock. The workshops are designed to give workers with pre-school and children's groups a better understanding



MR. KEY

of their age groups, and to acquaint them with appropriate methods and materials for each program organization.

Jimmy Key, a former minister of music who is now with the Church Music department of the Baptist Sunday School Board, will be one of seven faculty members for this methods and materials workshop. Mr. Key will be the music specialist, and as such will have a morning or afternoon conference period with all of the program organization workers who work with four-five, six-seven, eight-nine, and ten-eleven-year olds. In the evening he will concentrate on methods and materials for pre-school and children's choirs.

This promises to be an excellent conference for every one who works with children.—Ural C. Clayton, Music Secretary

In 1970, she returned to Mbeya, Tanzania.

Dr. and Mrs. Pipkin are both former Arkansans and graduates of Ouachita University. She is the former Miss Katharine Sexton of England.

Other outstanding program personnel will include Chas. V. Petty, associate secretary of the Christian Life Commission of Texas; Mr. and Mrs. Donald Orr, missionaries to Colombia; Miss June Whitlow, Promotion Division director, WMU, SBC; Mrs. Maurice Anderson, missionary to Hong Kong; and Mrs. Adeola Adegbite, native of Nigeria.

The meeting will open Tuesday morning, March 30 and close at noon on Wednesday.—Nancy Cooper, Executive Secretary and Treasurer

Church Training

District tournaments begin March 22

Eight district tournaments will be conducted for the associational winners of the Bible Exploring Drill, Youth Bible Drill and Youth Speakers' Tournament, beginning March 22. In the Youth Bible Drill, the first-place winner will represent the district at the state drill, which will be held at the Youth Convention, April 9, in Little Rock.

First-place winner in the district youth Speakers' Tournament will represent the district at the Youth Convention. The winner in the state drill and state tournament will represent Arkansas at Ridgecrest or Glorieta.

Drills and tournaments will be held at the following places at 7:15 p.m. on the days or scheduled:

March 22, Southeast District, First Church, Warren;

March 23, East Central District, First Church, Clarendon;

March 25, Central District, First Church, Hot Springs;

March 26, Northeast District, First Church, Leachville;

March 29, Northwest District, First Church, Rogers;

March 30, North Central District, First Church, Melbourne;

April 1, Southwest District, First Church, Prescott;

April 2, West Central District, First Church, Paris.—Ralph W. Davis

Missions

Baptist chaplains at Air Force Base

Chaplain (Capt.) George T. Sturch and Chaplain (Capt.) William M. Stricklin, Southern Baptists, have recently been assigned to the Little Rock Air Force Base.

Chaplain Sturch is a former Air Force pilot and a native of Dallas, Tex. He is a graduate of the University of Texas and Southeastern Seminary, Wake Forest, N. C. He has four years service as a chaplain, which includes a tour of duty in Vietnam. He is married and has a son and two daughters.

Chaplain Stricklin is a native of Belgrade, Mo. He graduated from Union University, Jackson, Tenn., and from Southwestern Seminary. During four years of chaplaincy service he has been stationed in the remote sites in Alaska. He is married and the father of twin 14-year-old sons, and a 7-year-old son.

Another Southern Baptist, Chaplain (Lt. Col.) Curtis M. Bean, is stationed at the Blytheville Air Force Base.

Active duty assignments for prospective chaplains is practically out of the question at this time in all branches of the service. However, vacancies do exist in several Army Reserve and National Guard units in Arkansas, including Little Rock, Fayetteville, Harrison, Malvern, Russellville, Warren, and Searcy.

Qualifications for a chaplain's commission in all branches of the military reserve are basically the same: maximum age of 33 years, 120 semester hours of undergraduate work, and 90 semester hours of ministry work; ordination; and an ecclesiastical endorsement from the denomination's endorsement agency.

Ministers interested in a chaplaincy position may contact the nearest military reserve unit, or the Director of Chaplaincy Ministries, Baptist Building.

Pastors in many neighborhoods may serve as volunteers where military chaplains are not available. Units will welcome pastors who will conduct religious services during drill assemblies and give other spiritual assistance.

Chaplaincy Ministries is one of the growing number of non-traditional forms of mission action provided for through the Cooperative Program.—R. H. Dorris, Director of Chaplaincy Ministries

Sunday School

Arkansans invited to special workshop

Announcement has been made of a regional workshop for parents and workers with the mentally retarded, to be held March 29-31, at First Church, Jackson, Miss. The theme for the workshop is: "The Religious Nurture of the Mentally Retarded."

'New church' need stressed at California missions retreat

Redwood Christian Park, Calif.—The church does not need a new gospel, but the gospel does need a new church, Kenneth Chafin told a San Francisco Bay area missions retreat audience here recently.

Chafin, director of the Home Mission Board's Department of Evangelism, was one of the featured speakers at the two-day gathering. Sponsored by local associations, the retreat attracted 200 Southern Baptist pastors, state denominational leaders and laymen.

Chafin chided his audience for 'the monastic syndrome into which many churches have fallen. "People who live in a monastery soon come to believe that the gospel isn't relevant," he said.

But he predicted that the '70s would be a new era of evangelism, not because Southern Baptists have been so effective in the past, but because "everything else men have tried has failed."

"Probably the most exciting revival of our day will be with high school and college students," Chafin added, "and it has already begun."

As evidence of a growing youth awareness of Christ, Chafin pointed to the swelling "Jesus movement" of Southern California, in which hundreds of teenagers and young people have turned to a fundamental Christianity.

Are you interested? Do you have a ministry to Exceptional Children in your church? Possibly you are interested in a beginning ministry. Then you are invited. This workshop is for you.

Here are some important subjects which will be discussed: Using Music; Religious Nurture of the Mentally Retarded; Love in Action; Recreation; A Summer Program; Our Theology of the Mentally Retarded; and The Challenge of the Mentally Retarded in Our Church and Communities.

Program personalities include:

Paul Cotton, professor of special education, University of Southern Mississippi, Hattiesburg; Mrs. Delmar Edwards, state chairman, religious nurture of the mentally retarded; Mrs. Doris M. Monroe, consultant, workers with the mentally retarded, Baptist Sunday School Board, Nashville; Dorothy N. Moore, program director, Mississippi Inter-agency Commission on Mental Retardation; Marshall Nelson, national chairman, Religious Nurture of the Mentally Retarded; Alton Quick, professor, special education, Memphis State University; Harry Scott, state director, Mississippi Association for Retarded Children; Harold Stubblefield, author, *The Church's Ministry in Mental Retardation*; and Miss Lane Wiggington, of the Recreation

"We've been in the church so long talking in religious language that when we hear the religious questions we don't recognize them because they are not in religious language," Chafin concluded.

Russell Bennett, associate in the Division of Associational Services of the Home Mission Board, redefined the purpose of the association in another featured speech.

Bennett urged associational leaders to be concerned with local churches, explaining that traditional Southern Baptist autonomy, carried to its extreme, can destroy the outreach of the local congregation.

"Effective penetration of the world requires that churches work together," Bennett told the group.

Bennett also stressed the need for the minister's continual reeducation. "The minister who does not return regularly for additional education is not only committing professional suicide but is also hindering his church," he said.

During the weekend, interest group conferences were held on lay witnessing, current issues, drug abuse, Negro ministries, Baptist centers and international ministries.

department, Ellisville State School.

Should you be interested in more information concerning the workshop, contact the Sunday School department of the Arkansas Baptist State Convention, 525 West Capitol, Little Rock.—Mary Emma Humphrey, Consultant, Children's Division

Divorce rate up during 60's decade

WASHINGTON, D.C. (EP)—The rate of divorce in the U.S. rose sharply during the decade of the 1960s, according to the Census Bureau. The report stated also that divorced men remarry faster than women.

Interviews with 50,000 couples revealed that there were 47 divorced persons for every 1,000 married couples last year. It was a 34 per cent increase over 1960, when there were 35 divorced persons for each 1,000 married couples.

The statistics also showed a higher percentage of divorced persons among non-whites than whites.

The divorce rate was higher in metropolitan areas. On the farm there were 20 divorced persons per 1,000 married couples, compared with 49 in non-farm areas.

Mexican-American named to high mission position

His skin is topaz and in his mellow voice are traces of an accent. Even though he is a native Texas, his words come out, without the familiar Texas drawl but, rather, with a tinge of Spanish.

Oscar Romo is an Hispanic-American—a Mexican, as he says with pride, and the first product of Southern Baptist language work to head a department in a Convention agency. As secretary of the Home Mission Board's Department of Language Missions, Romo's ethnic background "will bring seasoning" to his position, he says. His 16-plus years as a denominational language worker are a part of his qualifications for his new responsibilities.

The Department of Language Missions has as its major thrust to provide leadership and assistance in the establishing and developing of language culture congregations and to assist Baptist churches in evangelizing, enlisting and ministering to language culture persons who are in reach of the church through its programs, organizations and facilities.

Romo now supervises approximately 1,200 missionaries under appointment by his department and administers a multi-million dollar budget. His journey to this office stretches over 20 years since his first pastorate in Brady, Tex. A native of Lockhart, Tex., he pastored in Littlefield and Ft. Worth and was an associate in the Language Missions department of the Baptist General Convention of Texas for nine years. He came to the Home Mission Board in 1965.

Several days after he assumed office, Romo summed up his feelings in a word: "Frustration!" "I sometimes wish I were back at that little church in Brady—except I know I wouldn't fit anymore. At this period in my life I know I am where I am supposed to be; God has led me here."

Romo has an interesting philosophy about the positions he has held since Brady. "Each job that I have had, as far as I am concerned, has been experience preparing me for something else. Every opportunity to do something, to go somewhere has meant help for me."

Romo feels strongly about being chosen for his qualifications rather than his origin. "I want to be listened to because people feel that I have something to contribute and because they think I have leadership ability. I never had this position as a goal. My happiness was in being an associate and doing my thing," he says emphatically.

He has not disassociated himself with the concerns of Mexican-Americans. "I have not sold out at any point to be this high in the denomination," he says. "I have always felt that one of my contri-

butions would be the ability to communicate to the Anglo the necessity for meeting the total needs of the Mexican-American and all peoples—not just going down the aisle and shaking his hand but meeting his total needs."



Oscar Romo

"There are approximately 120 language culture (ethnic) groups in the United States," said Romo. "This 120 includes about 40 million people. Southern Baptists now have work with about 20 of these groups. We must begin to make an impact on the other 100 groups. I would hope that we can begin a ministry with at least one additional ethnic group a year."

Oscar Romo, Christian minister, Mexican-American, is a testimony of the commitment of Southern Baptists to carry the gospel to all people. The message has not gone unblest for the receiver is now the giver.—Home Mission Board

"Baptists Who Know, Care"

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

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1,069 baptisms into Houston church

By ROBERT O'BRIEN

HOUSTON (BP)—Spurred by a "Spireno" youth revival which has produced 4,200 professions of faith and 775 baptisms through Feb. 28, First Church here has baptized 1,069 persons during the first five months of the church year, which began Oct. 1, 1970.

Although the research and statistics department of the Sunday School Board of the Southern Baptist Convention in Nashville does not keep running statistics on the record number of baptisms for a single church in a church year, SBC and Texas Baptist Convention evangelism leaders can recall no church in SBC history with more baptisms in a church year.

During the three years (1966-68) that John Bisagno, current pastor of the Houston church, led the SBC in baptisms as pastor of First Southern Church, Del City, Okla., his totals ranged from 324 to 413. The highest number of baptisms for an SBC church in the decade of the '60s was 576 at Beth Haven Church, Louisville, Ky., in 1969.

During the four-phase, three-month main thrust of Spireno—an acronym for "spiritual revolution now"—the church recorded 4,011 professions of faith and 639 baptisms, practically all among teenagers.

Two weeks later, Evangelist Richard Hogue, who led the main thrust, came back for a three-night follow-up campaign at the church which attracted 800 to 1,200 teenagers each night and resulted in 189 professions of faith and 101 baptisms.

Bisagno emphasizes that numbers are important only as a yardstick for gauging the quality of a church's program of evangelistic outreach. "I'm not one of those who sneers at statistics as being shallow," he says. "Statistics aren't shallow in themselves. However, if a person's goals become number oriented alone, then statistics are shallow and self-defeating in their applications."

After an extensive period of follow-up, First Church will provide lists to other Houston-area Baptist churches of Spireno converts who do not wish to seek baptism and church membership there or in a church of another denomination.

Already, Bisagno says, Spireno converts have begun turning up at other churches, Baptist and non-Baptists. "A conservative estimate is that more than 400 have already been baptized by other churches," he said.

Bisagno notes that the converts have exerted great impact on their schools and communities. "For example, a local junior high teacher wrote to say that 45 members of her history class, who were saved, have had a great impact on that school," he says. "Kids have been carrying their Bibles to school and witnessing."

Public Affairs Committee eyes IRS church probes

WASHINGTON (BP)—The Baptist Joint Committee on Public Affairs took action on two matters of concern to churches and maintaining religious liberty during its semi-annual meeting here.

Authority was given to John W. Baker, acting executive secretary of the Baptist Joint Committee, to represent the committee at any hearings on the Internal Revenue Service may call concerning federal guidelines on IRS examination of church books.

The committee also expressed its approval of the "spirit" of a bill presently before Congress on certain procedures to be followed in calling for a Constitutional Convention.

In taking such actions, the Baptist Joint Committee did not speak for the nine Baptist denominations that make up the committee, but only for itself.

In December the federal government released proposed regulations concerning limiting IRS examination of the taxable unrelated business income of churches. The regulations are proposed to carry out the new tax reform bill signed into law by President Richard Nixon.

The newly proposed regulations provide for no examination of the books of

churches, conventions or associations of churches to determine whether or not they are engaged in unrelated trade or business.

An exception for such an examination, however, is provided for in the event that the secretary of the treasury or his delegate "believes that such organization may be so engaged (in unrelated trade or business) and so notifies the organization in advance of the examination."

The proposed regulation says that no examination shall be made "except to the extent necessary to determine whether such organization is a church or a convention or association of churches." Further, the regulations says, "no examination of the books of account... shall be made other than to the extent necessary to determine the amount of tax imposed" on the unrelated business income.

Some denomination executives, representing Protestant, Jewish and the Catholic faiths, see the proposed regulations as "an open invitation to harassment" if the government wants this. Their concern has been communicated to a top official of the Treasury Department, who said the proposed guidelines will not go into effect without a public hearing.

SBC Cooperative Program gifts for 1971 up 9.4%

NASHVILLE (BP)—Contributions through the Southern Baptist Cooperative Program for the first two months of 1971 increased by 9.4 per cent over gifts for the same period in 1970, a financial report from the denomination's Executive Committee here disclosed.

Porter W. Routh, executive secretary of the SBC Executive Committee, called the increase "very encouraging."

For the first two months of the year, Cooperative Program contributions totaled \$4.4 million, compared to \$4.9 million in 1970, an increase of \$464,508 or 9.4 per cent.

During the month of February, Cooperative Program contributions were \$2.4 million, an increase of \$123,512, or 5.3 per cent. In January, the increase was about 13 per cent.

Dr. Routh said, however, that to get a realistic picture, the January and February increases should be combined with a decrease of six per cent during December of 1970.

"The fact that the average increase for December, January and February shows a 4.7 per cent increase indicates a decided upswing in stewardship and continued confidence in programs made possible through the Cooperative Program," Dr. Routh said.

In order to meet the total operating and capital needs for 1970 and 1971, an increase of 11.48 per cent in giving will be required, Dr. Routh said.

To meet the total operating budget for 1971 will require a 4.37 per cent increase Routh explained. To meet the 1971 operating budget plus the balance due on 1970 capital funds held over until 1971 would require a 7.72 per cent increase, and to meet the total operating, and 1970 and 1971 capital needs budget allocations will require a 11.48 per cent increase, he said.

In addition to the \$5.4 million in Cooperative Program funds, \$11.8 million has been given in 1971 to designated world mission causes, most of it through the Lottie Moon Christmas Offering for Foreign Missions, the financial report indicated.

Designated gifts for 1971 increased \$911,507, or 8.32 per cent, for 1971 compared to the first two months of 1970.

The combined Cooperative Program and designated receipts totaled \$17.2 million, an increase of \$1.3 million or 8.65 per cent over the combined world missions gifts for the first two months of 1970.

The financial report includes only amounts given to national SBC mission causes and does not reflect contributions to state and local Baptist mission efforts.

In other action, the Baptist Joint Committee echoed its concern about the numerous calls from state legislatures and some national figures for a Constitutional Convention to rewrite certain parts of the constitution or to add amendments. Many religious leaders, civil libertarians and constitutional lawyers see the possibility of an "open" Constitutional Convention putting "up for grabs" some of the basic freedoms guaranteed by the Bill of Rights.

The Baptist Joint Committee action did not oppose the idea of calling for a Constitutional Convention. The committee did, however, endorse the idea of requiring that the purpose of calls for a Constitutional Convention be determined in advance.

Sen. Sam J. Ervin Jr., (D., N.C.) is sponsoring a bill in the Senate to define the procedures for calling a Constitutional Convention and to limit the number of issues to come before such a convention. The Joint Committee action approved the "spirit" of Sen. Ervin's bill.

Although the present constitution allows the calling of a convention to consider amendments to it, many spokesmen here fear that the entire Constitution could be "junked" by certain interest groups if they were in control of such a convention. It is within the context of preventing the potential loss of basic rights concerning religious liberty and the inalienable rights of individuals that the Baptist action must be viewed, a spokesman for the committee said.

Workshop on mentally retarded

JACKSON, MISS.—A regional five-state workshop for parents and workers with mentally retarded children will be held at First Church here March 29-31.

The five states are Mississippi, Louisiana, Arkansas, Alabama and Georgia.

The Workshop will be jointly sponsored by the Church Training departments of the Baptist Sunday School Board, (Nashville, Tenn.), and the Mississippi Baptist Convention Board.

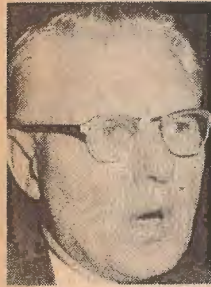
Kermit S. King, director of the Mississippi Church Training Department, said that the workshop would provide basic information and guidance for beginning or continuing a meaningful religious education program for the mentally retarded and special family needs associated with mental retardation would also be considered.

Music for the mentally retarded will be given emphasis at each session and a reception Monday night will feature the Ellisville School choir, composed of retardates only.

Those interested are invited to attend, according to Mr. King. The program will begin at 2 p.m., Monday, and will close at noon Wednesday.

Carlson honored on retirement from Baptist Joint Committee

WASHINGTON (BP)—The Baptist Joint Committee on Public Affairs during its semi-annual meeting here honored C.



DR. CARLSON

Emanuel Carlson on the occasion of his retirement after 17 years as executive director of the public affairs agency. Carlson's retirement begins April 1. A successor to Dr. Carlson has not been named. Until one is chosen, John W. Baker, associate executive director, will continue to serve as acting director. Other executive staff members of the public affairs office are W. Barry Garrett, director of information services, and James M. Sapp, director of correlation services and editor of *Report From the Capital*.

Carlson, a native of Canada, where he was born to Swedish immigrant parents, came to the Baptist Joint Committee on Public Affairs in January 1954 from Bethel College, St. Paul, Minn. For a number of years he had taught at the four-year liberal arts college and was

dean of the school when he was named successor to J. M. Dawson as head of the public affairs agency.

Porter W. Routh, secretary-treasurer of the Executive Committee of the Southern Baptist Convention and a member of the Public Affairs Committee, represented Southern Baptists at the banquet honoring Carlson. Dr. Routh presented Dr. Carlson with a Distinguished Service Award plaque and a copy of a resolution adopted by the Executive Committee at its September 1970 meeting.

The resolution praised Carlson for his "sterling quality of Christian statesmanship."

"His scholarship and skill have opened the way for enlightenment and new understanding in the complex area of church-state relations," the resolution continued. "His leadership and diplomacy have been major factors in maintaining a high level of prestige for the Baptist witness in this field."

Praise for Carlson's work in church-state relations came also from a spokesman from the Lutheran Council in the USA. Robert E. Van Deusen, represent-

ing other denominational groups involved in public affairs here in the nation's capital, paid tribute to Carlson's effectiveness in getting other denominations with similar goals to work together. Van Deusen is director of the office of public affairs for the Lutheran Council, an agency similar to the Baptist Joint Committee.

In addition to tributes from the staff and the committee and the presentation of a gift of appreciation, the March 1971 issue of *Report from the Capital* was dedicated to Carlson. In it Editor James M. Sapp described Carlson as "a superb Baptist statesman."

In a profile of the retiring Baptist executive, Sapp said, "Baptist denominational leaders would agree almost to a man" that Dr. Carlson has helped, as much as any among them, to focus on the biblical basis of Baptist concern for religious liberty, the meaning of Baptist insights for public policies today, and the analysis of Baptist institutional policies in the light of theological premises."

The Baptist Joint Committee on Public Affairs is made up of nine Baptist denominations in North America. In addition to the Southern Baptist Convention, these are: The American Baptist Convention, Baptist Federation of Canada, Baptist General Conference, National Baptist Convention, National Baptist Convention, Inc., North American Baptist General Conference, Progressive National Baptist Convention, Inc., and the Seventh Day Baptist General Conference.

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Choice cabbage constitutes tithe

It had begun as a regular Sunday morning service. The missionary who was going to preach had told me his sermon would be on tithing. The song service had ended and the offering was being taken.

As the man collecting the offering started toward the front of the room another man rose and followed him. When they reached the front the second man placed a large cabbage on the table.

The look on the missionary's face showed that he was as surprised as everyone else. He asked the man why he had brought the cabbage. The man replied that he had 10 cabbages in his garden, and this was the best. He was giving it as his tithe.

The sermon may have made some impression on the people, but this man's act was a living illustration of what it means to tithe. I was especially proud because the man is a student at our seminary in Lusaka.—Missionary Journeyman Ron Shearer, English teacher in Baptist Seminary, Lusaka, Zambia

The happiest one

By IDA SCHINO

Mother was taking cookies out of the oven when she heard the front door slam.

"Karen, when you have put your books in your room, come in here," she called.

"Chocolate chip cookies," Karen said, sniffing deeply as she came into the kitchen. "Just what I was wishing for."

"You may take them off the

cookie sheet and put them on this platter. But be careful not to burn yourself," Mother said, handing the spatula to Karen. "I will get you a glass of cold milk, and you may have some cookies right now."

Karen was careful as she slid the spatula under each golden-brown cookie and placed it on the platter. She was thinking, Mother could bake the best cookies in the whole wide world.

"I hope you remembered to tell Janice's mother that you enjoyed your visit this afternoon," Mother said, brushing cookie crumbs from the table.

"I remembered, Mother. But let me tell you what happened! Janice and Kaye got into the biggest fuss! We were playing pickup-sticks. Kaye said Janice's finger touched one of the sticks, and Janice said it didn't. They had a big argument, and Kaye threw the sticks all over the room. Janice started crying and, oh, it was awful."

"What a shame," said Mother, shaking her head.

"But let me tell you what happened then." Karen's eyes sparkled. "I wanted to do something. So I said, 'Hey, let's see who can pick up the most sticks.' You should have seen us rushing all over the room. We laughed and laughed when Janice bent over to pick up a stick and I stumbled over her."

Karen laughed now just thinking about it. "It was such a fun game that Janice and Kaye forgot all about being mad at each other. And you know something, Mother—" Karen stopped laughing. "I was the happiest one. It made me feel so good that my two best friends were not mad at each other anymore."

Mother smiled and hugged Karen. "You were a peacemaker. That is the reason you felt so good. Didn't you have a Bible verse in Training Union about peacemakers?"

"Yes," Karen smiled, "and I think I remember it. It's 'Blessed are the peacemakers' for they shall be called the children of God.'"

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The Palmetto tree

By MARIE B. MELLINGER

Have you ever seen a palmetto tree? Such trees grow along the seacoast from South Carolina to Texas. Sometimes there will be one tall and pretty palm tree alone on the beach. Or there may be a grove of trees covering an island.

The real name of the palm tree is Sabal palmetto. It is usually called cabbage palmetto, because its good-tasting terminal bud was once eaten as we eat cabbage. The cabbage palmetto can grow to be fifty feet tall. Or it can be low and can spread across the beach dunes. This palm tree has large, deeply cut leaves called fronds. Fronds make a rustling noise when the wind blows.

In spring, there are long sprays of yellow-green, sweet-smelling flowers. Bees love the flowers. From the nectar they make palmetto honey. Later the flowers are replaced by round berries, first green, and then black. These berries hang on the tree during winter.

Many birds and animals come to eat the black berries of the palmetto tree. Some of the birds that feed on palm berries are the blue jay, the mockingbird, the red-winged blackbird, and the ring-billed gull. The berries are also eaten by raccoons.

The Seminole Indians in Florida called the palmetto their "tree of life." They used the trunks for corner posts and the fronds to thatch their houses. They also used palm fibers to make hats, mats, and baskets. They used the buds for food and the berries for medicine.

In Colonial times, the wood of the palmetto was used for wharf pilings, because it was strong and resisted water damage. The wood was also used for the outer walls of forts, because it was strong enough to withstand cannon balls.

The palmetto is the state tree of Florida and South Carolina.

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The bookshelf

The Bible, the Supernatural, and the Jews, by McCandlish Phillips, Word, 1970, \$7.95

An investigation of the supernatural in its many aspects and a startling report on its effects on young people today, based in part on the author's own encounters.

The Bible as History in Pictures, by Werner Keller, Morrow, 1964, \$7.95

Dr. Keller tells the exciting story of how archeologists have adventured 4,000 years into the past to document events and the illuminate the backgrounds of the Scriptures. Profusely and beautifully illustrated.

Except Ye Repent, by Harry A. Ironside, Baker, Reprint, \$2.95

The emphasis is the need in our day for Christ-centered preaching that will call men to repentance—in the church as well as beyond.

Prayers for Parents Who Care, by John Lewis Sandlin, Revell, 1970, \$2.95

Mr. Sandlin, a Methodist educator, has compiled here more than 150 prayers to help parents find divine guidance and reassurance in dealing with problems that arise in the home.

Youth Meditations, Reflections Based on Biblical Characters, by Walter L. Cook, Abingdon, 1970, \$2.50

In these 39 meditations, Mr. Cook relates the problems and experiences of contemporary teenagers to biblical characters. He uses the lives of such men as Noah, Abraham, and Paul as background to discuss questions youth are asking.

A Theology of the Holy Spirit, by Frederick Dale Bruner, Eerdmans, 1970, \$8.95

The focus of this theological case study is the doctrine and the experience of the Holy Spirit. It points up the current

urging of the church "to see in the person and work of the Holy Spirit the proper focus for the new age."

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Preparing for his coming

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

International

March 21, 1971

Matthew 25:1-13;
Mark 13:28-37

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The parables to be studied this week and next have to do with eschatology, the doctrines which pertain to endtime events. A word of caution is in order as we begin these studies: we must try hard to let these parables speak their messages to us, being especially careful lest we try to fit them into some pre-conceived pattern of eschatology.

There are honest differences of opinion between equally sincere and devoted followers of Christ concerning future events. Baptists have not heretofore made any particular pattern of interpretation, a definitive doctrine or a test of fellowship. Wise denominational leaders and devoted Christian scholars have been kept humble by the words of Jesus which Peter remembered and Mark recorded: "But of that day or that hour no one knows, not even the angels in heaven, nor the Son, but only the Father" (Mk. 13:32).

Unfortunately, not all Christian leaders have been wise and some have not been humble. Some read the Bible with a calendar beside them and a chart of coming events before them. In recent months they have been predicting that the return of Jesus is at hand. Others, bewildered by the maze of human predictions that never seem to come to pass, back off from the confusion and seldom preach or teach on these essential doctrines.

What, then, can we say about the future?

First, we must say that God's people do have a future, an unending future. Jesus will come again in visible bodily form to consummate the kingdom enterprise which he began long ago.

Second, we do not, and cannot know when that time will be. The date has been fixed, and on schedule Christ will return; but God has not released any solid information concerning that fixed date.

Throughout Christian history devoted Christians have made calculations and issued predictions on the subject but to date all have been wrong. If men keep on making such predictions until he does come, I suppose someone will accidentally hit it. Let's hope, however, that the judgment experience will sufficiently humble him so that he will not want to spend eternity saying "I told you so."

Thirty years ago, many were saying that the end was at hand, just as some are saying today that his coming is near. The only thing one can be certain about is that our present prognosticators are 30 years nearer the truth than those who exercised their gifts prior to World War II.

Until he does come, God's people are instructed to prepare for his coming, be faithful in the discharge of their Christian duties, and maintain an air of expectancy. Whether he has chosen to come to this generation or some later one is relatively unimportant: death will come to us if the Lord does not, and there is enough mystery in that experience to generate genuine excitement, as the believer is transported from here to the eternal order.

Third, it is dangerous and it is wrong to speculate regarding the time of his return. Some of God's great men stand in danger of inflicting severe damage to the kingdom by disregarding his caution against speculation regarding the time of his return (Matt. 24:36-44).

The danger is not that someone will find out something that he is not supposed to know; but that many will think they have found out something which they have not, really; and that they will lead others to posit their faith on such flimsy conclusions.

There is no real danger involved in a mild expectation that the Lord's return is to be soon, but when that expectation is proclaimed and does not prove to be accurate, believers are disillusioned and scoffers are made bold. A liberal dose of Christian humility will help all of us at this point.

Background passage (Mk. 13:28-37)

On his last Tuesday Jesus flatly predicted that the temple would be destroyed within a generation, and went on to discuss the nature and purpose of his return to earth. That he talked in vague generalities, or that the writers jumbled their report of his speech—under the guidance of the Spirit—is evident from a careful study of the record: one cannot be certain in some instances whether his remarks pertain to the fall of Jerusalem or to the return of Christ. It was in this discussion that he said that no one except the Father

knew when the Son was scheduled to return (Mk. 13:32; Matt. 24:36, 42).

The wise and the foolish (Matt. 25:1-13)

1. The distinction between the wise and the foolish was determined by their thoughtful preparation, or thoughtless lack of preparation. The wise ones took along extra oil for their lamps but the foolish ones made no such provision.

All the girls slept while awaiting the appearance of the bridegroom, and all of them trimmed their lamp wicks. The thoughtless ones sought to borrow from the thoughtful, but their peers could not share their limited supply.

While they were gone to purchase basic supplies the bridegroom appeared, and the wedding processional passed them by and the door to the marriage feast was closed to them.

2. The central purpose of the parable is a call for watchfulness. A similar parable in Luke calls for preparation (Lk. 12:35-40), and it would seem that the thrust of the parable of the Ten Virgins would also be preparation. Perhaps the two expressions of watchfulness and making ready are synonymous terms.



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The way of recovery

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

Life & Work

March 21, 1971

John 13:36-38;
18:10-27; 21:15-19

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Today's lesson is the seventh and final lesson from Unit III, "Helping People with Problems." It deals with the denials of Simon Peter, the "problem" apostle. How familiar is this lesson, yet usually we overlook several things when dealing with the familiar. Please remember that Peter, like most of us, hit his spiritual peaks, then sank into low depths. Today's study deals with Peter's reproof from Christ which led to reconciliation and restoration.

Peter's attestation

Peter's denials occurred between the second and third Hebrew trials of Christ between the Jewish informal trial by the Sanhedrin before dawn and the formal trial after dawn.

Please note Peter's boast and Jesus' reply. Following the memorial supper, Jesus said, "All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad" (Mt. 26:31). Then came Peter's boast or attestation: ". . . though all men shall be offended because of thee, yet will I never be offended." (Mt. 26:33). Then Christ foretold Peter's denials "before the cock crow" (Mt. 26:34). Peter insisted, "Though I should die with thee, yet will I not deny thee" (Mt. 26:35). Peter made this boast before the disciples.

Peter's denials

Then came Peter's three denials:

The denial before the maid (Jn. 18:17 and Lk. 22:56);

The denial before the servants and officers (Jn. 18:18, 25);

The denial before one of the servants of the high priest, who was a kinsman of Malchus (Jn. 18:26,27).

When asked if he were one of Jesus' disciples, Peter replied, "I am not." Peter denied his Lord three times. Then the cock crew and this reminded Peter of the words of Christ. Peter went out and "wept bitterly" (Lk. 22:62). Dr. Charles B. Williams translates this verse, "And he went outside and burst into bitter tears."

Following the three Jewish trials were the three Roman trials. The first and

third Roman trials were before Governor Pontius Pilate and the second before Herod Antipas The Tetrarch. Christ was crucified by the angry mob. Barabbas was released. Christ was buried in the tomb of Joseph of Arimathea. On the third day Christ rose from the dead.

Christ's rebuke to Peter

Then Jesus made several post-resurrection appearances of which our study was one. Jesus made an appearance to seven disciples by the Sea of Galilee. The story of the marvelous catching of fish is very familiar. Jesus said, "Set your net on the right side of the boat and you will catch them" (Jn. 21:11).

Following the eating of breakfast, Christ singled out Peter and talked with him. In the presence of the disciples Christ examined Peter searchingly, rebuked him tactfully, tenderly, and lovingly. Then he reinstated him fully into the work of Christ.

Please note the three searching questions of Christ:

"Lovest (agape) thou me more than these" (Jn. 21:15)? Agape love is the highest form of love—unselfish and self-giving love.

"Lovest (agape) thou me" (Jn. 21:16)?

"Lovest (phileo) thou me" (Jn. 21:17)? Please note here that he asked, "Do you love me? Do you have affection for me?"

Notice the replies of Peter:

"Thou knowest (oidas) that I love (phileo) thee" (Jn. 21:15).

"Thou knowest (oidas) that I love (phileo) thee" (Jn. 21:16).

"Lord, thou knowest (oidas) all things; thou knowest (ginosko) that I love (phileo) thee" (Jn. 21:17). Ginosko implies a certainty of knowledge based upon experience.

Note the three commands of Christ:

"Feed (boske) my lambs" (arnia) (Jn. 21:15).

"Feed (poimaine) my sheep" (proba-

ta) (Jn. 21:16). This verse really means "shepherd my sheep."

"Feed (boske) my sheep" (probata) (Jn. 21:17).

Wherein was the greatest rebuke to Peter? One rebuke was the fact that Jesus addressed him, "Simon, son of John." Jesus reverted back to the old pre-conversion name of Simon. This rebuke evidently cut deeply into his soul.

Peter the confessor became Peter the coward. Peter the believer became Peter the backslider. He openly boasted before the disciples that he would not deny Christ. Yet he openly had denied him. Now he openly before the disciples must accept Christ's rebukes.

Why did Christ ask Simon Peter three questions? The answer is easy. Peter denied Christ three times; therefore he was rebuked three times. This called for three affirmations of Peter's faith. Three denials, three questions, three rebukes, three affirmations, three commands!

What is meant by the phrase "more than these" (Jn. 21:15)? One possible interpretation is that he meant more than these things before him. Do you love me more than these fish, fishing nets, boat, etc. Do you love me more than your vocation? Do you love me more than material possessions?

However, I prefer the other interpretation. I believe Christ had in mind those three denials. He wanted Peter to erase the denials with confirmations. Jesus gave Peter a chance to erase from his memory the denials by giving affirmative declarations. Earlier Peter had compared his devotion with that of the other disciples.

Conclusion

We need to ask ourselves the question, "Do we love Jesus?" Some of us give very flimsy evidence of such. How much do we love Jesus?

We need to remember that Jesus still rebukes his disciples. "For whom the Lord loveth he, chasteneth" (Heb. 12:6).

Next week we look forward to the study of Judas Iscariot.

INDEX

THE UNSEAMLY A smile or two

Attendance Report

B—Barnett, Jesse, dies p8; "Beacon lights," laymen p9.
 C—Cooperative Program, plans for promoting by departments p6; Claypool, John, speaker for BSU p8; Carlson, Dr. Emmanuel, retires p18.
 D—Designating gifts (L) p5; deaf, revival for p8.
 H—Hart, Garland, dies p8.
 L—Life, length of (PS) p2; leaders, (IMSI) p4; lay leaders, conference for p9.
 P—Pruett, Bob, to Brinkley post p11.
 R—ROTC training, as requirement at Baptist schools (L) p4; Romo, Oscar, to SBC missions post p16.
 T—Timbo, Calvary, dedicates building p10.
 W—"Woman's viewpoint," the refrigerator with notes p10.

Helen: "My room is decorated in Country French Style."

Betty: "Mine is done in Danish Modern."

Helen: "Mine is contemporary disorder."

* * *

Hand signals used by women drivers:
 One shake of the hand out the window
 —I am turning right.
 Two shakes—I am going to stop.
 Three shakes—I am drying my finger nails.

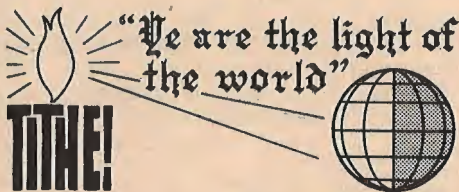
* * *

Coed, explaining to her friend why she wanted to be an airline hostess: You meet a lot of men that way.
 Friend: Yes, but wouldn't you meet as many men doing something else?
 Coed: Could be — but not strapped down!

Some people are like wheelbarrows—they don't go anywhere unless pushed. Some are like canoes—they need to be paddled. Some are like kites—keep a string on them or they fly away. Some are like kittens—more contented when petted. Others resemble footballs—no way to tell which way they'll bounce next. Then there are the balloons—full of air, ready to blow up. Some are like neon lights—they flash on and off. Then there are those few who are like good watches—open faced, pure gold, quietly busy, and full of good works.

March 7, 1971

Church	Sunday School	Training Union	Ch. Adns.
Alicia	63	52	
Banner, Mt. Zion	29		
Berryville			
First	160	57	
Freeman Heights	124	44	
Rock Springs	75	52	
Blytheville, Calvary	252	131	17
Booneville, First	281	219	
Charleston, North Side	101	51	1
Cherokee Village Mission	94	29	1
Crossett			
First	548	139	
Mt. Olive	265	130	2
Dumas, First	289	84	
El Dorado			
Caledonia	47	23	
Temple	45	30	
Farmington, First	109	51	
Forrest City, First	524	111	4
Ft. Smith			
Enterprise	96	36	6
First	1,300	485	3
Grand Avenue	690	293	5
Moffett Mission	48		
Haven Heights	287	161	
Gentry, First	214	85	3
Greenwood, First	314	94	
Hampton, First	117	34	
Harrison			
Batavia	80	43	
Eagle Heights	222	47	
Helena, First	237	84	
Hope, First	459	145	1
Hot Springs, Lakeshore Heights	123	52	
Jacksonville			
Bayou Meto	127	92	3
First	377	95	1
Marshall Road	378	137	4
Jonesboro			
Central	559	191	9
Nettleton	305	141	
Lake Hamilton	105	39	
Little Rock			
Crystal Hill	146	56	1
Geyer Springs	707	263	3
Life Line	739	213	2
Nall's Memorial	108	33	
South Highland	394	164	4
Woodlawn	119	64	
Luxora, First	74	28	
Magnolia, Central	669	201	
Melbourne			
Belview	120	54	
First	138	45	
Marked Tree, First	208	101	
Monroe	65	14	
Monticello			
Northside	119	79	
Second	209	87	
Mountain View, Arbanna	23		
Murfreesboro, Mt. Moriah	36	24	
North Little Rock			
Baring Cross	571	200	5
Southside Chapel	33	18	
Calvary	393	134	
Central	253	69	2
Forty-Seventh Street	191	61	2
Highway	142	62	
Levy	475	110	
Park Hill	783		8
Sixteenth Street	55	34	3
Sylvan Hills First	278	100	8
Paris, First	362	113	
Pine Bluff			
Centennial	197	86	
East Side	208	105	4
First	729	142	2
Green Meadows	40	32	
Second	181	66	
Springdale			
Berry Street	108		
Berry Street	108	38	
Elmdale	416	99	2
Mission	20		
First	563	257	
Strong, First	176	113	10
Van Buren			
First	429	161	1
Jesse Turner Mission	21		
Chapel	39		
Vandervoort, First	42	13	
Walnut Ridge			
First	281	119	2
Chapel	32	28	
Warren			
Immanuel	265	95	1
Westside	87	52	1
West Memphis			
Calvary	249	106	12
Vanderbilt Avenue	101	58	



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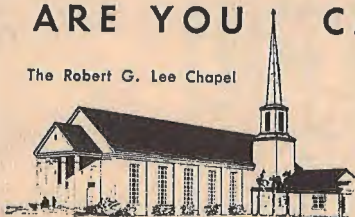
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In the world of religion

Slight increase in church membership

NEW YORK (EP)—Membership in churches of the United States is holding its own, but only barely.

An annual tally shows that membership of 230 U.S. church bodies rose 35,348 to an all-time record of 128,505,084, according to the 1971 edition of the Yearbook of American Churches.

The document, issued by the National Council of Churches, showed that the rise did not keep pace with the population rise of 1.1 per cent. The gain in church membership represented an increase of only .03 of one per cent. The previous year's gain was 1.6 per cent.

Latest data, accumulated in 1970 mainly for the year 1969, showed that 62.4 per cent of Americans hold church membership, as compared with 63.1 per cent of the year previous.

Church attendance reflected a static situation also. It dropped a single percentage point, from 43 per cent to 42 per cent. This figure represents the number of adults who said they had attended church the Sunday before being polled. All-time highs for church attendance according to this formula was 49 per cent in 1955 and 1958.

Presbyterians oppose private school aid

BUFFALO, N.Y. (EP)—The Presbyterian of Western New York has urged Gov. Nelson Rockefeller to "oppose any measures to divert public funds directly or indirectly to any private or parochial schools."

The resolution, proposed by Richard D. Rettew, pastor of Lancaster United Presbyterian Church, declared:

"As members of a church which does not seek or welcome the establishment of any religion, including our own, we make public our position that public funds not be used for the establishment of any religion through financing of its educational institutions, directly or indirectly."

Extended rest for Billy Graham

MONTREAT, N.C. (EP)—The physicians of Billy Graham have ordered the evangelist to take an extended period of rest.

All of Dr. Graham's preaching engagements have been cancelled through April 15. The only engagement he will

keep will be in Cleveland, Ohio, March 14, to accept an award from the National Conference of Christians and Jews.

The famous preacher underwent surgery at Mayo Clinic in Rochester, Minn., on Feb. 10 to have a saliva gland removed. His next major crusade begins April 25 at the University of Kentucky, Lexington.

Mission, plane crash kills two

FULLERTON, Calif. (EP)—The crash of a Cessna 185 owned by Missionary Aviation Fellowship has taken the lives of MAF's manager of technical training and a pilot for United Airlines who was considering missionary service in aviation abroad.

The single-engine plane hit an open field near Corona at high speed, killing E. W. Hatcher, MAF veteran of 20 years in Mexico, and John Wilson, Toms River, N.J.

The men were on a routine flight in the plane, described as a "husky, load-

carrying model," in connection with an evaluation and orientation program of the headquarters base only a few miles from the crash site. The cause was not determined.

The fatal accident occurred three weeks to the day after MAF pilot Paul Weir, James Johnson and Dennis Mata lost their lives in a Honduras mountain crash.

This is the fifth fatal accident in the 27-year history of MAF, which now serves 15 nations. The first such accident occurred in October, 1968, when Don Roberson went down in Venezuela after a fire in the cockpit.

Worship seen as good for health

JERUSALEM (EP)—Observant Orthodox Jews who pray daily in the synagogue are less prone to heart attacks than less observant, or "secular" Jews, according to a report released here by the Israel Ischemic Heart Disease Project. The survey also found that persons who smoke more than 20 cigarettes a day are exactly twice as likely to have heart attacks as non-smokers.

Mrs. O'Hair loses second round in bid to ban 'space religion'

WASHINGTON (BP)—For the second time in less than a year, the U. S. Supreme Court has refused to hear a plea from Madalyn Murray O'Hair to restrain the religious practices of astronauts in space.

Mrs. O'Hair, an avowed atheist, contended that National Aeronautics and Space Administration (NASA) was using federal funds for religious activities in the space flights. She charged the use of these funds as "unconstitutional" and violated her constitutional right of freedom from religion.

The complaint from Mrs. O'Hair opposed the "official planning, producing and staging of a religious exercise . . . and the transport of artifacts and the broadcast of religious doctrine which is not personal or spontaneous, but calculated to promote one religion over another."

Mrs. O'Hair's second appeal was based on what she described as "failure" of the lower courts to hear her argument "without independent examination." She complained that too much attention was given to the government's position and that the lower courts "erred in the abdication of their judicial responsibility as the sole determiner of the law."

In April, 1970, the U. S. Supreme Court

denied Mrs. O'Hair's appeal from the Fifth District Court in Texas. That court had dismissed her complaint for lack of a federal question. In the second denial of appeal, the Supreme Court refused, again without comment, to hear the case.

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