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March 4, 1971

Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

March 4, 1971

Ready for retirement?

In 1968, when his book *The Golden Age* was first published, J. Paul Getty was already 75—and one of the richest men in the world. For one to live so long and fare so well financially, in this topsy-turvy world, should merit him an audience, particularly on the subject of retirement.

Answering the question of how one can be psychologically prepared for retirement, Mr. Getty makes four suggestions:

1. All who work for a living—whether as employers or as employees—should realize early in their careers that they must one day retire from their jobs.

2. Employees need to understand clearly that compulsory retirement for age carries no stigma. They should look forward to a long and potentially fruitful and gratifying life after they officially retire.

3. Those knowing when they will retire should set and define the goals they desire to achieve before retirement and work energetically and enthusiastically to achieve them.

4. Likewise, plans should be made, in flexible terms, as to what the retirees desire to do and hope to accomplish after retirement.

One of the great dangers in retirement, as Mr. Getty emphasizes, is boredom. Suddenly having a clear title to all of his time, the retiree may become frustrated as to what to do with 24 hours a day.

There are many ways open for the new career of retirement, Mr. Getty reminds his readers. Does one want to go on working, either full-time or part-time at something he likes to do? Or would he rather engage in civic and community projects? Retirement does not necessarily mean the end of a person's active, income-producing career, he suggests. And he points out that countless individuals, retiring after decades of useful service as employees, "go blithely ahead and continue to work productively."

It seems that the best prospect of psychological adjustment after retirement depends on the way things are stacked before retirement. The fellow who faces retirement with a happy home, a vital church connection, and a continuing interest in his own neighborhood has pretty good insurance against boredom in retirement. But these are things your firm cannot give you with your gold watch the last day you work.

Erwin L. McDonald

A PINE BLUFF pastor claims a record for having members of his family enrolled in Ouachita University for the past 15 years. Read about the Bledsoe family on page 5.

* * *

SOUTHERN COLLEGE has announced the name of the featured speaker for the annual BSU Focus Week. See page 7.

* * *

VACATION BIBLE SCHOOL clinics have been scheduled around the state. See page 10 for a list of the times and places.

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THE COVER shows one of the ministries under Home Missions. The cover story is on page 11, and a photo story beginning on page 12 shows other ministries and tells about goals for support for each one.

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SEVERAL Baptist churches in Mississippi are damaged by tornadoes. A report is on page 15.

* * *

YOUNG PEOPLE in California want spiritual revolution. A story on page 18 tells about a march in support of it.

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BIBLE circulation sets a new record, according to an article under the "World of religion" feature. See page 24.

Arkansas Baptist newsmagazine

March 4, 1971

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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.

SBC sets 1972 budget recommendations

Last week this editor was in Nashville for a meeting of the Executive Committee of the Southern Baptist Convention, at which the main concern turned out to be the working out of a budget for 1972.

For the first time "since World War II," as Baker James Cauthen, secretary of the Foreign Mission Board put it, the Executive Committee was not able to recommend any increase in operating funds, for its various commissions, agencies, and boards.

Next year the convention will move to a new fiscal year, to run from October through September, instead of from January through December. So the Executive Committee is recommending that the first nine months of 1972 the operating budgets be on the same basis as for 1971.

As Cecil Ray, Stewardship Division director for the Baptist General Convention of Texas, pointed out, even though operating funds are not being increased, the total budget for 1972, to be recommended for convention approval at St. Louis this spring, will be nearly \$3 million over the anticipated receipts in 1971.

The budget increase would come in the capital needs section of the budget, rather than in the operating section. On the nine-months basis for 1972, the proposed budget includes \$21.8 million in operating funds; \$932,927 for capital funds not reached in 1970; \$1,050,000 in capital funds not expected to be reached in 1971; plus the \$787,500 in capital needs for 1972.

Porter Routh, executive secretary of the SBC Executive Committee, sounded an optimistic note, calling attention to the fact that receipts during January and February this year have shown substantial increases. "We hope and pray that the economy and stewardship of Southern Baptists will stay above four per cent increase in giving, and let's all pray and work to that end," he concluded.

In a day of listening to the budget needs of the 20 SBC agencies, the Executive Committee heard requests totaling \$34.1. This compares with the \$29.2 million Cooperative Program total income anticipated for 1971. Although the nine-month budget for 1972 will be an increase of only \$787,500 over the 1971 budget, if the nine-month budget recommended be projected on a 12-month basis, it would be more than \$2.9 million over the anticipated 1971 receipts.

The Executive Committee amended the recommendation of its Administration committee, thus deleting Detroit, Mich., as a dual consideration with Norfolk, Va., for the meeting place for the SBC, June 15-17, 1976. The committee had recommended Norfolk for this date, at the meeting last year in Denver, but the convention there referred the matter back to the committee for further study. As a result of this study and the action last week, Norfolk will again be the sole recommendation this year to the convention for the 1976 meeting.

About two-third of the 6,000 available hotel rooms for the Norfolk site are reported to be about 18 miles away (24 minutes by freeway), in Virginia Beach. The subcommittee said that after investigating the situation it felt strongly that this would be no real handicap.

The consideration of Detroit as a possible site for the 1976 meeting was voted down 22-9, as the Executive Committee deleted it from the subcommittee proposal. Several committee members voiced objections to Detroit, reporting they had "bad experience" with hotel accommodations there during the 1966 convention meeting.

On a subcommittee recommendation, it was voted to recommend that the SBC Committee on Committees and the Committee on Boards be requested to consider representation of ethnic groups on convention boards, agencies, commissions and committees. As amended and passed, the two committees would be reminded that there is no constitutional provisions limiting nomination of such trustees and committee members on the basis of age, national origin, sex or race.

The Committee approved a committee study which in effect gives a vote of confidence to American Baptist Seminary, Nashville, a predominately black Bible school with 80 students. The school is operated jointly by the SBC and the National Baptist Convention, U. S. A., Inc.

The Executive Committee asked its Program committee to study proposals by the SBC Radio and Television Commission for that agency's program statement to allow TIMERITE, a subsidiary corporation of the commission, to work in the print media area. TIMERITE was asked to discontinue such operations as being outside the scope and intention of the program statement for the commission.

I must say it!

When a tenth is not a tithe

A tenth of one's income given for a worthy religious cause is not always a tithe. A tithe is a tenth of one's income but it is the first tenth.



DR. ASHCRAFT

The first tenth, however, is not a tithe until it reaches God's storehouse. Money given to Oral Roberts, Billy Hargis, or Billy Graham is not a tithe. (The author is a warm personal friend and admirer of Billy Graham.) The first tenth which reaches God's storehouse may not be a tithe because it must be given in a worship-type spirit.

Even then to qualify fully it should be given on the first day of the week. Anything less than this may be classified as charitable giving but not tithing.

While some give the first tenth on the first day of the week into the storehouse of God in a worshipful spirit, they often designate their gifts to special purposes. This also is not tithing because it negates the corporate wish of the assembled church. All who give rightly should have a voice but should extend a voice to others. When money enters the storehouse of God it becomes God's money, the tithe is the Lord's. It is disbursed by the corporate will of those assembled in the fellowship. It is no longer any individual's prerogative to say how and where the money goes, only the whole body of

givers may give direction to tithes. Designated gifts are not tithes nor are they offerings.

Offerings may be given but not until the basic tithe has been given for tithes and offerings come in that stated order. After tithes and offerings are given designated gifts may be in excellent order. Who tells anyone what he does with his money which is above his tithes and offerings. He could designate it to anyone anywhere but he should not hope that it could be regarded as anything comparable to the tithe.

Someone is saying, "This is a very complicated technical matter, why all the fuss about it, it is all for a good cause?" Recorded in Genesis 4:3-7 and Hebrews 11:4 is the record of a man named Cain who came to great distress over giving a gift to God. The experience contributed to the murder of his brother, sent him away from God forever, and was last heard crying "My punishment is greater than I can bear." While Abel who also made a gift to God was accepted, and made immortal by it, God testifying in his behalf and though dead all these thousands of years still speaks his pleasant witness to posterity. Examine the scriptures again. Perhaps there were some technicalities about giving Cain did not know.

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



•Deadliest drivers on the U. S. highways, a new government study shows, are divorced men. Total fatalities for 1950-1967 were 737,395, a rate of 25 per 100,000 population. The death rate for divorced men, however, ran to 122 per 100,000, five times the average. (For divorced women, the rate was 32 per 100,000.) ("The Periscope," *Newsweek*, Feb. 22, 1971)

•The greatest living expert on hallucinogenic drugs—and the discoverer of LSD—Dr. Albert Hoffmann of Basle, Switzerland, admits that LSD "has become very dangerous because of the present drug trend among the young. Although LSD is not addictive, it is dangerous in

other respects. It is dangerous in every single experiment," he said. "Just one gram of LSD is sufficient for up to 20,000 doses, and an infinitesimal overdose can result in chaos." It has been estimated that two average suitcases full of LSD could immobilize the entire U. S. for eight hours by spraying it from the air or polluting water supplies. Its use in psychochemical warfare has therefore been studied by the U. S. and the Soviet Union. (Reprinted from *London Sunday Times in Fingertip Data Service*, March, 1971)

•"It would be tragic . . . if the outlook and ideas of college youth last year were to be dismissed as nothing more than a bad dream. For underneath the explosiveness was a genuine and essential dissatisfaction with a world that mistook action for wisdom and that made people less important than what people made . . . In any event, the main question today is not—any more than it was yesterday—the condition of our youth . . .

The problem for everyone, regardless of age, is whether we are sensitive enough to know what is happening to our world, and whether we are intelligent enough to survive." (Norman Cousins, Editor, *Saturday Review*, Feb. 20, 1971)

Million left to Riverside Church

NEW YORK (EP)—The interdenominational Riverside Church here will receive \$1 million from the estate of the late Mrs. Martha Baird Rockefeller, who died Jan. 25.

The sum is one of 14 charitable bequests totaling \$36.4 million left by the second wife of the late John D. Rockefeller, Jr. Mr. Rockefeller died in 1960.

Riverside Church has received considerable Rockefeller support over the years. Mr. Rockefeller was instrumental in building the present structure, near Columbia University.

Ouachita long tenure claimed by the Bledsoes

With Mr. and Mrs. D. B. Bledsoe of 1120 West 37th Avenue, Pine Bluff, it has been a "family affair" at Ouachita University for the past 15 years. Little did they dream that when their oldest son, Ben, entered Ouachita, in the fall of 1956, that they would have a member of their family enrolled there for the next fifteen years.

Four of their five children met and later married their life companions at Ouachita, and each of them graduated from this institution, with the exception of their youngest, who is still attending and is a senior.

After Ben had enrolled, he met his future wife, the former Virginia Horton of Monette, who graduated in 1961, a year after Ben had graduated. (Later Ben attended Southwestern Seminary, Ft. Worth, Tex.)

James, the second son, entered Ouachita in 1961, with a major in pre-med. He graduated in 1965 and enrolled at the University of Arkansas School of Medicine, Little Rock. He is now completing his first year residency there, majoring in surgery.

Nancy, the older daughter, enrolled in 1963 and there met her future husband, Russ Arnold of Miami, Florida. After their graduation, in 1967, Mr. Arnold enrolled in Southwestern Seminary and Nancy began teaching third grade in the Ft. Worth School System.

Robert, the fourth in line, enrolled in 1966 and graduated in 1970, majoring in law. He met and later married the former Miss Deborah Watson of Hope. Deborah is a junior and is to finish in 1971; Robert is a first-year law student in the University of Arkansas Law School in Little Rock, which he attends at night. During the day, he is the official bill reader in the Arkansas Senate.

Mildred Ruth, the youngest in the family, enrolled at Ouachita in 1968, and is a senior this year. She also met her future husband there, Stanley Owen, of Watson Chapel. Stanley is taking graduate work at Ouachita and teaching public school music at Arkadelphia High School.

Four of the five children graduated from Stuttgart High School, while their father was pastor of First Church in that city. Ben is a graduate of Charleston, Mo. High School, where his father was pastor of First Church for three years.

The father is beginning his third year as pastor of Forrest Park Church, Pine Bluff. When asked what year he graduated from Ouachita, he hesitatingly replied, "I did not graduate from Ouachita; I am a graduate of Henderson, just across the ravine from Ouachita. At that time I was planning a career as

school administrator, and did my graduate work at Louisiana State University at Baton Rouge, and the University of Arkansas at Fayetteville."

Pastor Bledsoe was recently elected to a three-year term as trustee on the Ouachita board. One of his children was heard to remark that it seemed ironic that "Dad waited until all his children were out of Ouachita before he became a member of the Board of Trustees."

Pastor Bledsoe's father and one brother also are graduates of Ouachita.

Tech football star all-A, God-trusting

Arkansas Tech star athlete Roy Eoff was featured in a recent issue of *Christian Athlete*, official organ of the Fellowship of Christian Athletes. Last fall, Eoff again paced the Arkansas Inter-collegiate Conference in pass interceptions as the Wonder Boys shared the conference championship with Ouachita University. He rated a first-team position on the all-AIC and all-District 17 NAIA football teams. His teammates chose him as "Most Valuable Player" of the 1970 team.

An all-A student at Tech, Eoff is also an active Baptist. His home church is First Church, Harrison, where his parents, Mr. and Mrs. James Roy Eoff, live. By the time of his senior year in Harrison High School, he was teaching the Bible class of boys near his own age, in the Harrison church's Sunday School.

Athlete Eoff's philosophy of life is based on a firm faith in "a God who is omnipresent." "An individual should seek God constantly, rather than just in times of stress," he asserts. "God is with us at all times but he will provide extra strength when crises develop."

Jack Smith new deacon

Pleasantview Church, Dardanelle-Russellville Association, ordained Jack Smith as a deacon, Feb. 23.

Ken Edmonson, pastor of the church, preached the sermon. Don Hankins served as moderator, Tom Lindley led the examination and Henry Blalock led the ordaining prayer.

Don Williams called to Pine Bluff church

Don R. Williams has resigned as superintendent of missions of Bartholomew Association, Warren, to become pastor



MR. WILLIAMS

of Sulphur Springs Church, Pine Bluff. Highlights of Mr. Williams' more than 11 years with the Bartholomew Association include: The establishment of two missions: Westside, now a church of 145 members, and Southside; building of a \$30,000 home-office for the superintendent of missions; increase of the associational annual budget from the churches from \$4,898 to \$16,058.

During his tenure, Superintendent Williams reports, he did the preaching for 23 revivals, with 235 persons making professions of faith, 134 joining churches by letter, and five by statement; conducted 49 workshops and schools, in which 1,286 workers qualified for credit and many others received training; conducted 11 Vacation Bible School clinics, in which 1,034 workers were trained; taught 33 study courses and 32 Bible studies.

Arkansas youth plan Canada mission

The youth of First Church, Marianna, and First Church, Judsonia, will give part of their summer vacation this year to missions in British Columbia.

The Home Mission Board of the Southern Baptist Convention has assigned the youth to work in the Vancouver, British Columbia, area with Royal Heights Church, Surrey, Canada.

Forty young people and their sponsors will be conducting Bible Schools and revivals. A. A. Durkee, pastor of First Church, Judsonia, and his minister of music, Maurice Barnett Jr., with ten of their youth, will accompany the mission group. Pastor Durkee and Pastor Lewis Clarke, of the Marianna church, will be conducting revivals in the evening.

For the three-day journey, the group will travel by private bus that is being equipped with a micro wave oven that will allow them to cook and serve hot meals as they travel. In addition to the new oven, there is a deep freeze to hold all frozen supplies and built-in shelves to hold canned foods.

On the way to British Columbia, the group will stop in Yellowstone National Park and at other interesting attractions. Several music concerts are being planned and these will be directed by George Townsend, minister of music of First Church, Marianna.

Garner to Gurdon

Loy Garner has resigned as pastor of Union Avenue Church, Wynne, to become pastor of Beech Street Church, Gurdon. Mr. and Mrs. Garner are natives of Benton. They have three daughters, Mrs. Jerry Canant, Newport; Mrs. Mickey DeLamar, Mesquite, Tex.; and Ellen, of the home. Mr. Garner was pastor at the Wynne Church for the past three years. Other pastorates include: First Church, Perryville; Ridgecrest, Benton; and First Church, Alexander. He also served as minister of education at First Church, Russellville.



MR. GARNER

First Church, Perryville; Ridgecrest, Benton; and First Church, Alexander. He also served as minister of education at First Church, Russellville.

Ouachita professor in writing assignment

Robert W. Stagg, associate professor of religion at Ouachita University, wrote a book review for the winter issue of Search, a new periodical of the Southern Baptist Convention. The book reviewed is: **Biblical Theology in Crisis**, by Brevard S. Childs. Dr. Stagg has also accepted an assignment from the Southern Baptist Sunday School Board to write Sunday School lessons for the Sunday School quarterly entitled **Bible Study for Adults**, in the "Life and Work" Sunday School Curriculum. The lessons will begin running in May 1973.



DR. STAGG

Dr. Stagg has been a member of the Ouachita staff since 1968.

Dr. Stagg has been a member of the Ouachita staff since 1968.

Waldo church has new pastor

Memorial Church, Waldo, has called G. Truitt Parker as pastor. The Parkers moved on the field Feb. 11 from Markham, Tex.

Mr. Parker is a graduate of Howard Payne University, Brownwood, Tex. He has pastored churches in Baytown, Deer Park, Pearland and Markham, Tex. He has been active in district and associational work and has served as moderator of San Jacinto Association and of Gulf Coast Association, both in Texas.

Mr. and Mrs. Parker have two daughters, Mrs. Naomi Mitchell, Houston, and Mrs. Quida Krepick, Baytown, Tex.



Woman's viewpoint

BY IRIS O'NEAL BOWEN

Overlooking a potential

Most of us, as individuals and as groups, are overlooking a great potential when we neglect to use the wisdom and experience of the older generation. We just might be really surprised if we sat down and listened to what the "old folks" have to say. We could receive comfort, reach sensible decisions, avoid trouble, and gain in many ways if we would look to our elders for direction and counsel.

There are a lot of scriptures to back this up. Solomon, in Proverbs, keeps telling us: "Get wisdom. Get understanding." . . . "Here ye children the instruction of a father and attend to know understanding."

In Proverb 23: 12, 22 and 23 we read, "Apply thy heart unto instruction and thine ears to the words of knowledge . . . Hearken unto thy father that begat thee, and despise not thy mother when she is old. Buy the truth and sell it not; also wisdom and instruction and understanding."

I can hear some of you saying, "She is right! It's true! If the young folks would just listen to us, things would be a lot better!"

But there is not one of my readers but what could and should say, "Yes, that's me! I should make use of the knowledge that those older than I have gained by years of experience!"

In Ecclesiastes, the preacher tells of something he witnessed that impressed him greatly. He says that there was a little city with few people in it, and a great king came against it to attempt to overthrow it.

A poor but wise man lived in the city and someone came and asked his advice and he was able, by his wisdom, to deliver the city! The sad part was that, although the man did a great deed for the city, "yet no man remembered that same poor man!"

Do you have a problem? There may be an elderly neighbor, relative or friend who could help you find a solution. Don't hesitate to call on him . . . and listen, while you are there! And don't forget that word of appreciation that means so much!

Who knows? You may be old and wise, yourself, some day, and if you have listened well, you will have a lot stored up to share!

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

Missionary notes

Rev. and Mrs. Lehman F. Webb, Southern Baptist missionary associates, left the States Feb. 13 for their first term of service in Singapore (address: Room 510 Shaw House, Orchard Rd., Singapore). Both Mr. and Mrs. Webb are Arkansans. Born in Walnut Ridge, Webb also lived in Tuckerman while growing up. Mrs. Webb is the former Virginia Bryant of Warren. They were employed by the Foreign Mission Board last July.

Rev. and Mrs. B. Layton Lynch, Southern Baptist missionaries to Taiwan, are back in the States for furlough (address: P.O. Box 527, Shafter, Calif. 93263). Born in Alma, Ark., Lynch also lived in Shaftner while growing up. The former Margie

Lackey, daughter of a Baptist minister, Mrs. Lynch was born in Hartshorne, Okla., and grew up in California. They were appointed by the Foreign Mission Board in 1962.

Church burns note

In a special service Feb. 14, Elaine Church, burned the note on the educational building, reports Pastor Eddie Elrod.

The cost of this building was \$137,000. The church paid this amount in less than six years, while they continued giving through the Co-operative Program on a 25 percent basis.

Dr. Charles Ashcraft was the speaker for the occasion.



FIRST CHURCH, Nashville, where LIFE conference to be held.

Lay Institute for Evangelism scheduled for Nashville First

A Lay Institute for Evangelism (LIFE) will be held March 25-27 at First Church, Nashville, C. A. Smithson, pastor.

Other churches participating will be First Methodist Church, R. W. Trieschmann, pastor, and 26 Southern Baptist churches from the surrounding area, including Mena, De Queen, Ashdown, and Texarkana.

The Lay Institute for Evangelism is an interdenominational event which seeks to bring any concerned Christian to a fuller knowledge and usefulness to the cause of Christ, Pastor Smithson said. Each LIFE meeting is led by laymen in discovering the "How-To's" of the abundant Christian life. The five principal emphases are reported as:

1. How to know Christ personally without any shadow of a doubt.
2. How to walk moment by moment in the every-day power of the Holy Spirit.
3. How to tell others about Christ in a transferable technique that communicates to everyone.
4. How to love by faith in everyday business, church work, housework, etc.
5. How to fulfill the Great Commission

(Go Ye therefore) around your church in this generation.

Laymen from Houston, Fort Worth, and Dallas will lead sessions.

Calvary, W. Memphis increases giving

Calvary Church, West Memphis, exceeded its goal of \$1,750 for the Lottie Moon Christmas offering. The total was \$1,758.90. This is the largest offering of this nature the church has given.

Also, in support of the Cooperative Program emphasis, we have raised our percentage giving from 10 percent to 12½ percent. This pushed our Cooperative Program for January to \$824.16.—Wade L. Carver, Pastor

Attend Prayer Breakfast

Pastor and Mrs. Andrew M. Hall, of First Church, Delray Beach, Fla., attended the National Prayer Breakfast in Washington, D. C., recently. Their invitation came through the courtesy of Congressman David Pryor (D., Ark.). Dr. Hall was formerly pastor of First Church, Fayetteville.

Featured speaker at Focus Week

Russell A. (Buddy) Morris, Southern Baptist missionary to Singapore, will be a featured speaker during BSU Focus Week, March 8-11, at Southern Baptist College, Walnut Ridge. "Student work is my assignment, but I have been working with several churches as pastor and adviser," said Mr. Morris, who, with his wife, moved to Singapore in 1968, following two years of studying Mandarin Chinese in Taiwan. Born in Seminole, Okla., Morris lived in several Oklahoma towns before his family settled in Norman, Okla., when he was a teen-ager.



MR. MORRIS

He was graduated from the University of Oklahoma, with the bachelor of arts degree. He received the B.D. degree from Golden Gate Seminary, Mill Valley, Calif., in 1960.

Crocker coupons needed for patient

Mrs. Ruby Skinner of Rialto, Calif., is a former member of our church. Her mother and brothers are still active members of our congregation.

Because of a serious encounter with lupus disease, she (Mrs. Skinner) is in need of a kidney machine to help sustain her life. This machine can be provided by acquiring 800,000 Betty Crocker Coupons.

Our church is being a part of a drive to collect these necessary coupons, and would like for our sister churches in Arkansas to join us. Any church willing to help may please send their coupons to us: Immanuel Baptist Church, 500 Kirby Street, Texarkana, Ark. 75501.

We will see that they are sent to the proper persons in California.—W. V. Garner.

About people

Ed Coulter, a staff member of Ouachita University's Arkansas Technical and Consultative Center, received a doctorate in educational administration Jan. 30 from the University of Arkansas.

Dr. Coulter is a co-ordinator on the ATAC staff. The ATAC center is designed to work with and aid desegregated school districts.

Dr. Coulter received the B.S.E. degree from Ouachita in 1965 and the M.Ed. from the University of Arkansas in 1966. In 1966-67, he served as high school principal at Lavaca, and, in 1967-69, he was junior high school principal at Mountain Home.

Ouachita student teachers in state teaching roles

ARKADELPHIA—Eighty-three students from Ouachita University will begin their student teaching March 8 throughout the state.

Those teaching in the Arkadelphia public schools are: Sharon Arrington, Hope; Joe Childers, Gurdon; Gary Defenbaugh, Van Buren; Rebecca Fulbright, Malvern; Ruth Hendricks, Donaldson; Vicki Hubbs, Little Rock;

Keith Mangrum, Harrisburg; Aubrey Martin, Wilmot; David Perry, Ft. Smith; Linda Piker, Little Rock; Janice Wilson, Batesville; Mike Anderson, North Little Rock; Larry Haltom, Arkadelphia; Melford Nichols, Fayetteville; Sherry Reynolds, Gurdon; Don Webb, Greenwood;

Marsha Bundren, Corning; Tanya Garner, Little Rock; Nora Risher, Camden; and Lynda Henry, Gurdon.

Those teaching in the Hot Springs Public Schools are: Martha Hogan, Marianna; Rhonda Bryant, Arkadelphia; Veta Thomas, Hot Springs; Janet Hawkins, Helena; Judy Nichols, Pine Bluff; Gloria Fallen, Arkadelphia; Sharon Fields, Mena; Dianne Heard, Booneville; Gail Mitchell, Glenwood; Sharon Coe, Hot Springs;

Baptist beliefs

Paul's first recorded sermon

By HERSHEL H. HOBBS

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

"Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience"—Acts 13:16.

Paul had preached many times prior to this. But in this first recorded sermon one sees the heart of his gospel as later developed in his epistles. Note that he "stood up" to preach. Among the Jews the speaker sat down to preach (Luke 4:20). But among Greeks and Romans the speaker stood. So Paul evidently followed this pattern here.

The sermon was preached in a synagogue on the sabbath day, when he would find an audience in the synagogue (when Christians as such gathered for worship it was on the first day of the week, Acts 20:7; 1 Cor. 16:2). The congregation was made up of Jews and God-fearers, Gentiles who were considering accepting Judaism (cf. Cornelius, Acts 10:2).

Paul began by showing that the Jews were God's chosen people out of whom came Jesus, the Messiah and Saviour (vv. 17-25). But they rejected him (vv. 27-29). However, God raised him from the dead (vv. 30 ff.). It was on this basis that Paul called upon his hearers to believe in Jesus for salvation (vv. 38 f.).

Analyzing this sermon one finds that it was based upon the scriptures. It sounded the note of God's redemptive purpose. The Messianic hope is fulfilled in Jesus Christ. It declares Jesus' death and resurrection. While not stated it involves repentance. It clearly declares justification by faith and not by law. And this involves the element of grace. It carried a warning against a rejection of God's offer of grace.

Luke was not present when this sermon was preached. Evidently later Paul furnished him with an outline of his sermon. It is possible that this account does not include all of the sermon. But it certainly gives the heart of it. Every preacher and teacher of God's word would do well to study it to see that his own presentation includes these elements of God's message to lost men.

Marz Newton, Warren; Kathy Otwell, Malvern; Becky Helms, Little Rock; LeElla Ratcliff, North Little Rock; Loretta Strother, Memphis, Tenn., and Linda Gilbert, St. Louis, Mo.

Those teaching in the Benton Public Schools are: Lelia Fenstermaker, Sparks, Nev.; Rosemary Harris, Booneville; Karla Lamb, Flint, Mich.; Joyce Mason, El Dorado; Joe Allen Niven, Dermott; William Ross, Paragould;

Beverly Bear, Gurdon; Jeannie Halbert, Benton; Shelley Tedford, Benton; Larry Wood, Flint, Mich.; Susan Woodfin, Camden; Rebecca Hodges, North Little Rock; Patsy Langley, St. Louis, Mo.; Nancy Fray, North Little Rock; Brenda Powell, North Little Rock; Sherry Chastain, Benton; Ann Graves, Dumas;

Sheran Belshan, Springfield, Va.; and Peggy Glover, Smackover.

Those teaching in the Malvern Public School District are: Greta Beck, Harrison; Janet Hyde, Forrest City; Eva Mae McCoe, Chidester; Juanita Sartin, Quitman; Sally Seid, Memphis, Tenn.; Glenda Moreton, Alma;

Rebecca Barron, North Little Rock;

Carol Brandon, Piggot; Ray A. Estes, Arkadelphia; Kathy Harness, Harrison; Kathleen Johnson, Damascus; James Moore, Redding, Calif.; Brenda Olinger, Pine Bluff.

James Potts, Ada, Okla.; W. O Traywick, Arkadelphia; Emma Wood, Gurdon; Judy Grider, Star City; Glen McNeal, Hot Springs; Sharon O'Briant, Godfrey, Ill.; Jamie Spargo, Arkadelphia; and Susan Todd, Quitman.

Teaching at Hot Springs High School are: Mary Johnson, Little Rock; Larry Russell, Hot Springs; Pat Weeks, North Little Rock; and Wanda Williams, Little Rock.

Kay Justice, Pine Bluff, will teach at Pine Bluff High School, and Doug Kellner, Florham Park, N. J., will teach at El Dorado High School.

Meritorious awards to Raymond Palmer

Meritorious service awards for Raymond Palmer, as civilian chaplain of 217th Maintenance Battalion of Russellville, was given at a recent drill of the National Guard unit.

Participating in the presentation of the awards was Major Jack Presley, Battalion executive officer. Major Presley presented a letter of appreciation from Lt. Col. Troy Burris, Battalion commander; and an Army and Air National Guard Meritorious Service Award plaque. Captain Bill Collins presented Mr. Palmer with a pen and pencil set from the Battalion.

Mr. Palmer is associate pastor and minister of education for First Church, Russellville.

Famous St. Paul's reported deteriorating

LONDON (EP)—The famed Protestant cathedral of St. Paul's here, which withstood German bombs and almost three centuries of wear and tear, may collapse like the London Bridge of nursery rhyme fame.

Leading Anglicans have started a campaign to raise \$7.2 million to pay for a seven-year repair program.

Modern life, including air pollution and traffic vibration, is the culprit. The walls and cracking. Arches over the main entrance are starting to slip because the towers they link have begun leaning away from each other.



Thomason Medallie Bible is presented to OU

A Franklin Mint version of the Thomason Medallie Bible has been presented to Ouachita University by Mr. and Mrs. (Jane Gale) Stanley Zimmerman of Morrisville, Pa., both of the OBU class of 1949.

The Medallie Bible consists of 60 silver medallions bearing impressions of biblical scenes as painted by such masters as Rembrandt, Van Dyck, Michelangelo and Raphael. Explanatory scriptural passages are carried on the reverse side of each medallion.

The book was given in memory of Zimmerman's parents, Mr. H. Albert Zimmerman, class of 1920, and Mrs. Zimmerman (Jesse May Earle, class of 1919), and Mr. and Mrs. A. B. Gale.

The Medallie Bible was minted in 1930 by Sir Edward Thomason of Birmingham, England "to effect a unique and novel medallie work to further and promote the glory of God by impressing the Word of God upon an indestructible metal."

In accepting the gift, Dr. Daniel R. Grant, president of Ouachita, said, "We are exceptionally pleased that our graduates, Mr. and Mrs. Stanley Zimmerman, were thoughtful enough to make such a unique contribution to Ouachita. I'm sure I speak for the entire institutional family when I say that we deeply appreciate this fine gesture."



The Thomason Medallie Bible
A gift to Ouachita University

Beacon lights of Baptist history

Acting on principle

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

Customs, manners, and ideas of Christian conduct may be quite different from one community to another. To understand this helps one adjust to his surroundings with some sense of comfortableness.

When Ezekiel G. Robinson went as pastor of the Cumberland Street Baptist church, Norfolk, Virginia, 1842, he found himself quite embarrassed at a funeral he conducted. When he started to the grave he found himself decorated with a long flowing white sash, his hat bound with a white band streaming far behind him, and with white gloves. Too, they placed him in an open carriage beside the undertaker. He felt ridiculous, as it seemed every eye was turned toward him. But the undertaker assured him that every minister was so arrayed.

Though this was a novel situation it did not disturb him as much as the fact that a leading deacon and three other prominent members sold alcoholic liquors. He was assured by them and the church that he had perfect liberty of speech on temperance or any other subject. He used this liberty and gave several lectures on temperance.

An impetuous member of the church came to the pastor and told him he was well understood and proposed they exclude the liquor dealers. Robinson's reply reveals his patience and confidence in truth. He said, "My dear sir, you do not quite understand me. I have faith in the power of truth and honest conviction much greater than I have in hasty church action. Let us wait. These brethren are honest and faithful; we must wait until they see their way to abandon their traffic."*

*Ezekiel Gilman Robinson, An Autobiography, Ed. by E. H. Johnson (Silver, Burdett, and Co., Boston, 1896) pp. 28-9.

Survivors include two sons, Wallace and Harvey W. McGeorge, both of Pine Bluff; a daughter, Mrs. Joe T. Henslee Jr., Little Rock; a brother, J. D. Winters, Louisiana; two sisters, Misses Ethel and Scottie Winters, both of Pine Bluff, 12 grandchildren and six great-grandchildren.

Rommie K. Glover

Rommie K. Glover, 60, Pine Bluff died Feb. 25. He was a retired administrative

assistant in the corporate service department of Arkansas Power and Light Company here and was a native of Grant County. He attended State College of Arkansas at Conway and had taught school in Grant County.

He was a deacon of First Church.

Survivors include his widow, Ann Smith Glover; two brothers, Robert L. and Coy Glover, both of Little Rock, and a sister, Mrs. G. D. McReynolds, Missouri.

Ouachita Club banquet

The Little Rock Ouachita Baptist University Club will have its annual banquet Friday, March 12, at Immanuel Church. There will be a reception for Dr. Daniel Grant, President of Ouachita, from 6:30 p.m. to 7 p.m. The dinner will be at 7 p.m.

Reservations, which must be made by Wednesday, March 10, may be made by calling Mrs. D. B. Allen Jr. at 225-4544.

Dr. Tom Gambrell of the OBU staff will show an exhibit with slides giving information about the university. Special entertainment for the evening will be provided by the "Singing Men" of Ouachita.

Deaths

Mrs. Bessie W. McGeorge

Mrs. Bessie Winters McGeorge, 81, Pine Bluff died Feb. 23. The widow of Wallace P. McGeorge, she was a native of Star City.

She was a member of First Church and a former member of the Board of Directors of the Baptist Home for Children at Monticello.

Your state convention at work

Associations schedule Vacation Bible School clinics

According to reports received by the Sunday School Department, associational Vacation Bible School Clinics are scheduled as follows:

Associational VBS clinics provide conferences for general officers and all age-group workers in local churches.—C. Don Cooper, Sunday School Department.

Association	Date	Place
Arkansas Valley	April 23	Marianna, First
Ashley County	April 20	Hamburg, First
Bartholomew	April 19	Wilmar
Big Creek	March 11	Salem
Black River (2 clinics)	April 5	Hoxie
	April 6	Newport, Emmanuel
Buckner	March 1	Mansfield, First
Caddo River	April 19	Norman
Centennial	March 22	Almyra
Central	April 29	Springlake Camp
Clear Creek	April 1	Ozark, First
Concord (2 clinics)	March 25	Paris
	March 26	Fort Smith, Grand Avenue
Current River	March 8	Biggers
Dardanelle-Russellville	April 11	Danville
Delta	March 25	McGehee
Faulkner	March 18	Conway, Second
Harmony	April 22	Pine Bluff, First
Hope	April 20	Lewisville, First
Liberty	April 13	Smackover
Little Red River	April 19	Concord
Mt. Zion	April 15	Jonesboro, First
North Pulaski	March 23	North Little Rock, Calvary
Pulaski	March 23	Little Rock, Life-Line
Rocky Bayou	March 12	Melbourne
Tri-County (2 clinics)	April 6	Forrest City, Immanuel
	April 8	Marion, First
Trinity	March 18	
Washington-Madison	March 9	Fayetteville, University
White River	March 1	Cotter, First

Do you really care?

"Do You Really Care?" are words to a popular number in a religious folk musical. Do you really care about the spiritual needs of those about you? What about the physical needs of some in your church community? Are you concerned, do you care about problems confronting neighbors, and others around your church? Do you really care about the sick, the alcoholic, the drug addict, the aged, and many others about you? Each christian must answer this question.

It is my belief that many "do really care" and have a desire to help but just don't know what to do or how to begin.

The Baptist Men's Convention March 19-20, at Baring Cross Church, North Little Rock, will provide a challenge to men to become involved in projects to meet needs of people. The program will feature men who are engaged in mission action projects that are meeting needs in people's lives. They will share information regarding the materials, plans and procedures that may be followed to begin mission actions projects.

Music, under the direction of Ural Clayton, will thrill the hearts of those present. Mr. Clayton, State Music Secretary, will also arrange for some special

music. Other special music will be provided by the men's chorus from Southern Baptist College.

The closing message on Friday night will be by Dr. H. E. Williams. The title of his message will be "Sharing Christ—Man's Priority". Sidney Carswell, missionary to Brazil, will bring the closing message on Saturday.

Sharing their christian testimony, "because they care", will be Harry Brewer, Jonesboro; G. W. Henderson, Waldron; Sam Adkins, North Little Rock; Richard Proctor, Wynne; Dr. Charles Ashcraft, Little Rock; James Young, Warren; Ronnie Hale, North Little Rock; Richard Cox, Stuttgart and William Keeling, Carlisle.

These men will be a blessing to those who hear them. Make plans now to attend the Baptist Men's meeting on March 19-20, at Baring Cross Church, North Little Rock.—C. H. Sexton

Deaths

Mrs. Herbert E. Love

Mrs. Stella Bertha Cox Love, 84, North Little Rock, widow of Herbert E. Love, died Feb. 24. She was born at Bonham, Tex., but had been a resident of North Little Rock for 65 years. She was a

charter member of Baring Cross Church and the T. E. L. Sunday School Class.

Survivors are three sons, James C. Love, Fort Worth, Kelly K. Love, Kansas City, and Robert J. Love, Denver; two daughters, Mrs. Madolyn Rider, Little Rock and Mrs. Elsie Denton, North Little Rock, 10 grandchildren and 10 great-grandchildren.

M. T. Hickingbotham Jr.

Monroe Torrey Hickingbotham Jr., 57, North Little Rock, a locomotive engineer for the Missouri Pacific Railroad for 30 years, died Feb. 25.

Mr. Hickingbotham was a member of Immanuel Church. A graduate of the University of Arkansas Law School, he was a veteran of World War II. Mr. Hickingbotham was local chairman for the Brotherhood of Locomotive Engineers for 16 years, and general secretary-treasurer of the General Committee of the Adjustment of the brotherhood for 14 years. He was appointed by the former Gov. Orval E. Faubus to the original Arkansas Judiciary Commission.

Surviving are his widow, Mrs. Exa Keeling Hickingbotham; a daughter, Mrs. Karol Earle, Boulder, Colo.; his parents, Mr. and Mrs. Monroe T. Hickingbotham Sr., McGehee, and a sister, Mrs. Bob Griffing, Ferriday, La.

Music missionaries on meeting program

Outstanding musicians and speakers will be presented at the State WMU Annual Meeting, to be held at Pulaski Heights Church, Little Rock, March 30-31.

At each session a period of "Music and Missions" will feature Donald and "Vi" Orr. Appointed in 1951 as Southern



MR. ORR

Baptists first music missionaries, the Orrs have been stationed in Cali, Colombia, where they both teach at the International Baptist Theological Seminary. In addition to their teaching responsibilities, these gifted musicians participate in many civic and national music activities. They were a part of a team of artists who presented concerts of secular, classical and sacred music in Colombia and several other South American countries.

Don Orr, a native of Hot Springs, a graduate of Ouachita and Southwestern Seminary, will also direct the music for the meeting. Mrs.



MRS. ORR

Orr is a native of Oklahoma and turned down a promising career in opera for church music. Other former Arkansans to be featured on the program include Charles Petty, associate secretary of the Christian Life Commission of Texas, and Mrs. Joe Pipkin (nee Katharine Sexton), Orlando, Fla., both natives of England. Miss June Whitlow, promotion division director for Woman's Missionary Union, SBC, will also be a featured speaker. She is the daughter of Mr. and Mrs. John Whitlow of Little Rock.—Nancy Cooper, Executive Secretary and Treasurer

Church music workshop is set at Ouachita

The second annual Church Music Workshop will be held at Ouachita University April 1-3.

The Church Music Departments of Ouachita University and of the Arkansas Baptist State Convention are sponsoring the workshop.

The Workshop's featured clinician will be James McKinney, Dean of the School of Church Music, Southwestern Seminary, Ft. Worth. Dr. McKinney, a noted voice teacher and vocal therapist, will teach a composite of eight and one-half hours of Master's Voice Classes and lectures.

March 4, 1971

The other workshop features will be music reading sessions, Music Men of Arkansas rehearsals, graded choir leadership classes, concerts by OBU music groups, classes in worship taught by James Berryman, and devotional periods led by Malcolm Granger.

The workshop fee of \$17.50 per person for room, board, and classes should be mailed to Ray Holcomb, in care of the Church Music Department, OBU, Arkadelphia, 71923, no later than March 24.

Each person attending will need to furnish his own linens, blankets, and pillow.—Ural C. Clayton, Secretary of Music.

The local church

Hurrah for the local church! The longer I live the more I believe in the local church of the Lord Jesus Christ.

I believe in what the local church stands for and what she does.

It was in a local church that I first heard the gospel preached.

It was in a local church that I found Christ as my personal Savior.

It was a local church that taught me the great truths about God and about the abundant life.

It was in a local church that I surrendered to God's call to preach.

I was married in a local church.

I hope to live out my Christian life in and through a local church and if the Lord tarries, I hope my funeral will be conducted in a local church.

Praise God for the thousands of individual local churches around the world which stand for truth, point men to Christ, and shine forth as lights in a darkened world.—C. A. Johnson, Pastor, First Church, Paragould

The cover



Missionary George Hook (left) brings cassette tapes to Charlie and Fannie Crosby, Arizona Indians ministered to by the Leupp Baptist Mission. They are examples of the people and methods of home missions to be nurtured with aid of the Annie Armstrong Easter Offering. Goal: \$6,000,000. (See more on Home Missions Offering uses on next two pages.)

The bookshelf

The Rudy Atwood Story, by Rudy Atwood, Revell, 1970, \$3.50

This is the autobiography of Mr. Atwood, for more than 31 years pianist on "The Old Fashioned Revival Hour." His piano playing has been credited by some with "setting a new style of playing the gospel hymns."

Carmen, by John Benton, Revell, 1970, \$4.50

This is about a girl who began her descent into drug addictinn at the age of 14, who suffered hell on earth before discovering that the love of God could rescue her.

Victims of the Long March, and Other Stories, by John Pollock, Word, 1970, \$2.95

Beginning with William Carey, the cobler who started the modern missionary movement, Mr. Pollock traces the ministries to twelve great Christians, assessing their contributions.



What Makes Home Missions?

BY MRS. LEE N. ALLEN
Public Relations Director
Woman's Missionary Union,
Birmingham

To get home missions you need three kinds of people. First take people who are separated from the message of Christ by culture, or situation, or habit. Add one versatile, dedicated, equipped missionary.

Back these two parts with senders—people who actually create home missions with prayer and money

which bring the people and the missionary together.

March 7-14 the senders will do their part. In addition to gifts already coming through the Cooperative Program, \$6,000,000 through the Annie Armstrong Easter Offering is needed to sustain home missions already in progress and to extend the touch of missionaries to more people.



Take the United States, a mass of people requiring many special approaches of evangelism. Add Kenneth Chafin, Home Mission Board evangelism director (center) to plan massive evangelistic penetration. Annie Armstrong allocation for evangelism projects: \$200,000.

Take ranchers isolated on vast spreads in Nebraska. Add Dewey Hickey (left) to minister to them and form a church. Allocation for pioneer, metropolitan, and urban missions: \$865,000.



(Left) Take National Baptists, desiring more training for leadership of black churches. Add missionary teachers to work with them in colleges and universities, such as J. Z. Alexander at Shaw University. Allocation for National Baptist work: \$375,000. (Above) Take a bustling resort area such as Silverton, Colo. Add mission pastor Glen Allen (center) to start a chapel in a trailer. Allocation for establishing new churches: \$900,000.



(Above, left) Take children, bored, neglected, on the streets. Add a missionary in a Baptist center, such as Suthell Walker at the Baptist Community Center in Lexington, Ky. Allocation for Christian social ministries: \$850,000. (Above) Take people who speak a different language and practice different customs from most of the country. For example, Spanish-speaking Americans in Cebolla, N. M. Add Missionary Ernest Day (kneeling, left) to lead them to faith in Christ. Allocation for language missions: \$500,000. (Left) Take a developing church in pioneer Southern Baptist territory—Crestwood Baptist Church in Des Moines, Ia. Add a student missionary to work with them all summer, such as Debbie Kiracofe, Denton, Tex. Allocation to help send out 700 student summer missionaries: \$250,000. (Bottom) Take a group of new Christians who need a church, like Sioux Indians on the Pine Ridge Reservation in South Dakota. Add A. L. Davis (not pictured) to be their pastor, and help them build a chapel. Allocation for mission buildings to be used by language groups and Baptist centers: \$200,000.



Self-government seen as important for children

BY CHARLOTTE HALE SMITH

At what point do you let your child set his own bedtime, choose his television programs, take responsibility for doing or not doing his homework?

"As soon as possible", if you think like Dr. Charlie W. Shedd, Presbyterian minister, lecturer, author of several best-selling books, and noted authority on family relationships.

Self-government is Dr. Shedd's bag.

"As parents, our number one responsibility is not to shape this child. It is, more accurately, to preside over his shaping of himself," he said.

In *Promises to Peter* (Word Books, \$3.95), subtitled "Building a Bridge from Parent to Child," Dr. Shedd advances some bold proposals for helping children learn to govern themselves—methods used successfully in the Shedd household in rearing their four sons and one daughter.

"By his senior year in high school we want our child to make all his own rules," he said. "That means setting his curfew, going where he wants to, choosing his friends with no comment from us, censoring his own reading material and TV shows, setting his own standards about smoking, drinking, sex and drugs."

That's Goal Number One in the Shedd's three-point self-government platform. Many parents might consider the others even more startling.

"Goal Two says, 'By your junior year in high school we want you to totally manage yourself financially,'" Dr. Shedd said.

"We provide food and housing, but expect our 16-year-old to make up a very specific budget. His allowance will cover all his needs, and it's up to him to handle it.

"We expect him to give 10 percent, save 10 percent, and spend the rest with thanksgiving and praise. After two years of practicing money managing at home, he then should be expert at it."

Goal Three in the Shedd family credo perhaps is the one most likely to bring joy to the average teenager: "By driver's license age we want you in your own car."

That goal entails proven responsibility on the young adult's part; a completed driver's education course, for one thing, money earned and saved, for another.

"The car is one of our fifty-fifties," Dr. Shedd explained. "He pays half, we pay half. We also go fifty-fifty on insurance."

Indulgent? Outrageously permissive?

Look at the "hookers" in every one of the Shedd family deals. The child undertakes responsibility on his own for attaining each goal—and goes at his own pace. The real reward, of course, is maturity, self-confidence, the ability to make sound judgements.

Promises to Peter undertakes to show parents not how to shape their children, but how to help their children learn how to shape themselves.

"Blessed is the family where children are allowed to become what they can as fast as they can. Blessed also are the parents who, as fast as they can, will get out of the way!" Dr. Shedd believes.

The author of *The Stork Is Dead*, a controversial and enormously popular teenage sex book, as well as the best-selling books, *Letters to Karen* and *Letters to Philip*, may surpass sales of all his previous books with *Promises to Peter*. Nationwide, response to the refreshingly frank and common-sense approach to child rearing has been overwhelming from the outset.

Promises to Peter deals with far more than self-government, however. Equally important topics—and perhaps, to some, equally unorthodox in treatment—include "Lessons in How to Love," and "Dignity of Work."

How to love begins with a boy's father loving his mother well, Dr. Shedd explains. Only then can he really love his son—and can the son learn how to love his parents.

Dr. Shedd also makes a strong case for the parents' responsibility in teaching children how to work.

"Who is the most unhappy person on the youth scene today?" the author asks. Answer: the full-time non-contributor.

Promises to Peter spells out ways in which parents can teach their children to contribute; how to love, how to work, how to govern themselves well and intelligently.

Inevitably, *Promises to Peter* rings with conviction, resounds with positive good sense. But if such a book is heartening to parents, imagine what it can mean to their offspring!

No wonder Americans, from teenyboppers to grandparents, continue to love Charlie W. Shedd!



EDITORS ELECT ODLE: Editors of the Baptist state papers, during the annual meeting of the Southern Baptist Press Association at the Sheraton Sandcastle Motor Inn at Sarasota, Fla., elected Joe T. Odle, (center), editor of the Baptist Record in Jackson, Miss., president. Named president-elect was James O. Duñcan, (right) - editor of the Capital Baptist, Washington, D. C. Alvin C. Shackelford (left), editor of the Indiana Baptist, was re-elected secretary treasure. (BP) Photo.

Tornados damage four SBC churches in Mississippi

JACKSON, MISS. (BP)—A series of tornados, described as the worst to hit Mississippi in three decades, destroyed or seriously damaged at least four Southern Baptist Churches in the Delta area of the state.

Damage and destruction was cited at First Church, Inverness; Delta City Church, Delta City; Central Church, Little Yazoo; and Tillatoba Church, Tillatoba, Miss.

Pastors' homes at each of these churches were also destroyed or damaged, according to reports received by the Baptist Record, Baptist state paper here.

Mississippi Baptist Convention Executive Secretary W. Douglas Hudgins and W. R. Roberts, the convention's pension board representative, spent two days in the area checking the extent of the damage.

Hudgens said that because telephone lines were down and communications were difficult, they were not able to determine the real extent of damage both to Baptist churches and those of other denominations.

At least one Baptist deacon, Aaron Brumfield of Central Church in Little Yazoo, Miss., was killed. Brumfield was treasurer of the church and a leading layman.

The wife and two children of the pastor of the Little Yazoo church were injured, though not seriously. Pete Bradford is pastor of the church, located just south of Yazoo City, Miss.

Mrs. John Cobb, wife of the pastor of First Church, Inverness, Miss., was hospitalized briefly from injuries re-

ceived in the tornado, but her condition was not serious.

At Tillatoba, Miss., the tornado struck the church during the church training hour on Sunday evening, but no one was seriously injured, according to A. M. Moore, pastor, who was in the building at the time.

The church's new sanctuary was "heavily damaged," and the pastor's home was reported as "completely demolished." Moore's automobile parked near the house was apparently a complete loss. Accurate estimates of the extent of damage, however, was not available three days after the tornados struck.

According to news reports, at least 90 persons were killed, with hundreds injured.

Hudgins said that Mississippi Baptists were giving serious consideration to plans for aiding the churches and pastors hit by the tornados, but details had not yet been finalized on relief efforts.

Facing eternity

'God, open my fingers'

By GERALDINE ROSS

The woman who wrote the letter below was young. She was only 38 when death took her from "my pots and pans, my sewing things, my coffee cups." Her name was Jean, and when she and I met during her final visit to her mother, she knew she was going to die, and quite soon. Yet, our friendship was warm and wonderful, often sunnily gay.

"Dear Gerry:

"I just wrote this, and I felt you might like to read it. Excuse me for not writing more, but I don't feel up to it today.

My Prayer

"God, give me the strength and the courage to accept what I must with grace and tranquillity.

"Help me to give what I have with a generous heart. Help me not to be jealous of life. Help me to leave my family, loving me always, and help them to find a good and complete life without me.

"How can I share their lives when I am gone? I am selfish. I want to be with them in the flesh, not only in the spirit. Yet, I must give them up. Teach me to 'loosen my own hands' grip upon my lives and theirs. Open my fingers. I don't want to have my

fingers pried away one by one, struggling to cling to life, mine and theirs.

"Help me to leave them each a whole spirit, free from guilt, and free to find again with other people who will live with them, what we had together. Help me to accept the fact that other people will take my place in their lives and will make those lives good.

"It has not been difficult to accept a shorter life than I had expected. The broad philosophy is rather easy. You know how I feel about immortality. I am not afraid to die.

"But I am small and selfish. I hate to think of someone else using my pots and pans, my sewing things, my coffee cups and place mats, my fry pan and my pants stretchers, my recipes—or, worse, not using them, when I want so much to go on using them myself. It is the small daily things that I shall miss, and that I am so jealous of. Sam's jokes and Franz' chatter and John's loving, and our talks about politics and religion and people, and all of our sweet, happy planning. And our quarrels.

"I'll miss Franz' fat little bottom and Sam's hair, like a brush. And John's shirts and khaki pants. 'My' house—the things that make

it mine will gradually become impersonal; things will be picked up and dusted and set back any old way, or be put in a drawer, or will, fade and wear out, and be replaced by things that are not 'me'.

"I want to be the only one to intimately love my husband and my children. Still, I want them to have love when I am not here to give it to them. I must remember that it is the love that counts, not the instrument thereof. Love is love whether I give it to them or someone else. My love is part of the great universal love that people exchange, as individuals. So when my dear boys and John are loved, I will always be part of that love. Love is eternal. Help me not to forget.

"My house will cease to be me, much as I dislike accepting that. But my love will always be me. It cannot be displaced or faded or put away in a drawer.

"Dear God, help me to leave my love behind generously, unselfishly. Help me not to begrudge it because I won't be here to give it to my own."

Each time I read that poignant letter, I learn from it again. Who could not be more generous? Which of us could not, now and then, plead, "Open my fingers"?

Drama aids preaching of New Jersey pastor

By JAMES EVANS McREYNOLDS

WALDWICK, N. J. (BP)—A Southern Baptist pastor here has added new life to his preaching through the use of drama, reflecting one side of a trend toward creative forms of preaching.

While some ministers have turned to dialogue sermons, letter sermons, visual aid sermons, discussion sermons, and even silent sermons during a decade when the electronic media have challenged ministers to creative communication, Quinn Pugh, pastor of Bergen Baptist Church here has emphasized drama to enliven interest in worship.

"The Bible is full of the drama of human life," Pugh said. "The characters of Bible times sensed the same kind of pain and sorrow, joy and pleasures as people living today. Their temptations, accomplishments, idolatries, and life situations mirror our own," he added.

Pugh does not consider himself to be an actor. He began using drama in preaching while he was a college student. He writes his sermon monologues after a careful reading of the Bible in several translations. He tries to visualize the Bible character in his original setting.

Research by Pugh and his wife on the historical and archeological settings of Bible lands, including clothing worn in the various periods of Bible history, has been helpful as he prepares for his sermons.

"Although I hope the congregation enjoys these dramatic monologue sermons, my purpose is not to entertain, but to proclaim the gospel in an act of worship," Pugh said.

Sometimes Pugh creates dramatic sermon monologues with little known biblical characters such as Silas, Matthias, Pilate or the centurion at the cross.

Skillful use of his imagination enables Pugh to place the character within the scope of the Bible's overall message and within the context of the particular passages of Scripture that contain information about the person being portrayed.

After preaching one of his drama sermons, Pugh breaks character and makes a specific application of the biblical message brought by the man portrayed, and then adds an appeal to the congregation to respond to that message.

Pugh's use of drama has included characterizations of historical and literary personalities as well as biblical characters. In the spring of 1969, he portrayed William B. Johnson, first president of the Southern Baptist Convention, before the annual meeting of the Southern Baptist Historical Commission.

He is now preparing a series of monologue sermons on Jonah for the Nationwide Bible Conference to be held March 15-18 in Dallas.

Through drama, Pugh has introduced the characters of the Bible to many who are unfamiliar with the Scriptures. His dramatic preaching has helped many become acquainted with the most significant character in all history, Jesus Christ.

Youth conference added at Glorieta

NASHVILLE—A "Youth Bible Conference" for young people ages 15, 16 and 17 will be conducted at Glorieta (N.M.) Baptist Assembly July 29 through August 4, according to Howard P. Colson, editorial secretary for the Southern Baptist Sunday School Board.

The conference was added to the summer schedule at Glorieta after programs for 1971 had been printed, said Colson. It will be featured simultaneously with the regular adult Bible conference, just as the youth and adult conferences listed in the printed program for Ridgcrest (N. C.) Baptist Assembly.

Basic Bible study sessions for youth will be led by Richard Milham, pastor of Powers Drive Church, Orlando, Fla.

Preacher for the week will be Peter McLeod, pastor of First Church, Waco, Tex. Ron Lowery, minister of music at First Baptist Church, Lubbock, Tex., will serve as music director.

Lutherans plan film on school

NEW YORK (EP)—"School; Who Needs It!" is the title of the latest "special" in the Davey and Goliath television series produced by the Lutheran Church in America.

The 30-minute program is scheduled for release in early September to coincide with the Labor Day weekend and the opening of schools. It follows this story line:

Davey and his friends are protesting the opening of school as the program begins. Only Goliath, Davey's talking canine companion, has reservations. "Wish I could go to school," he sighs.

The boys carry their attitude to the classroom, and are scornful of Doug, a new pupil who says, "I like school." With the help of their teacher, however, the group learns to understand how in-school learning aids in home and community activities.



SAMARITAN STORY—Pastor Quinn Pugh uses drama to portray Bible characters in proclaiming the gospel.

Southern Seminary names Catholic nun as 'Fellow'

LOUISVILLE (BP)—A Roman Catholic nun has been elected as one of 38 "Garrett Fellows" at Southern Baptist Theological Seminary here by the seminary trustees' executive committee.

She is Sister Mary Catherine Vukmanic, a member of the staff of Ursuline College, a Catholic school two blocks from the seminary, who is in her last year of doctoral study at the Baptist seminary.

Sister Mary Catherine will have no teaching responsibilities but will be a "grader" and assistant to Dale Moody, the seminary's Joseph Emerson Brown professor of Christian theology, who in 1969 taught a course on baptism at the Pontificia Universita Gregoriana, in Rome, a school known as "the world's leading Catholic university."

Southern Seminary officials stated that she was not appointed as a "teaching fellow" and that no Southern Baptist Convention Cooperative Program funds are involved in her appointment.

Wesley M. Pattillo, executive assistant to the president of the seminary, said that she has not taught and will not be called upon to teach in the course at any time. The standing policy of the seminary requires that faculty members must substitute for each other in case of absence.

Garrett Fellows serve individual faculty members in grading term papers and tests, distributing duplicated materials prepared by the professor, and checking class attendance, Pattillo said.

They are designated "Garrett Fellows" in honor of the late L. F. Garrett of Memphis, Tenn., a Baptist layman whose estate in 1966 endowed the entire cost of the fellowship program.

The seminary's public relations office released the story in response to inquiries from the editors of Baptist state papers attending the Southern Baptist Press Association in Sarasota, Fla.

The seminary statement pointed out that the charter provides for education of students for "the Christian ministry" without reference to denomination, that 60 of the current 1,200 students at Southern Seminary are non-Baptists and are members of at least 10 different denominations; and that at least two Jewish rabbis have received doctor of theology degrees from the seminary, one in the 1920's.

The Seminary faculty has voted that Roman Catholic students not be counted in enrollment statistics which determine the seminary share of the Cooperative Program allocation to theological education, Pattillo said.

Although no Cooperative Program funds are used to pay for their services, all non-Baptists who work as Garrett Fellows must be approved individually by the trustees executive committee. Vote on the action was nine to three.

Bates urges Baptists: accept responsibilities of trustees

NASHVILLE (BP)—The president of the Southern Baptist Convention issued a challenge here for Baptists to stop engaging "in sharp and loveless controversies" and to accept their responsibilities as God's trustees and witnesses in the world.

Carl Bates, pastor of First Church, Charlotte, N. C., and president of the 11.6 million-member convention, made the plea during a Cooperative Program rally sponsored by the denomination's Stewardship Commission.

"Many feel that the Southern Baptist Convention has begun to engage in sharp and loveless controversies which could conceivably distract us from the main task of the people of God," Bates told more than 260 Baptist leaders attending the rally.

He cited trends in church history, observing that when this occurred, the churches became unconcerned about the world, and the "little deposit of religiosity left, soured and putrefied the lives of the membership and the total movement became a grief to God." Southern Baptists, he stated, must find their way "into a fresh understanding of the 'trustee-witness' concept of the scriptures."

Asked later to explain what he meant by the term "trustee-witness," Bates replied that every Christian has been entrusted by God with the management of certain affairs for God, and is thus "trustee" and a "witness." He added that the word "trustee" implies some of the same responsibility as the word "steward" or "stewardship," but that he felt a fresh concept needed to emerge with excitement and creativity concerning the "trusteeship" (or stewardship) of responsibility Christians have.

Bates said, in his address, that his concept is largely neglected, and that Baptists have not been taught what it really means to be a "trustee-witness."

While Baptists have emphasized the responsibility of tithing (giving one-tenth to the church), they have often neglected to teach that "not just a tithe is holy unto the Lord, but all of life's wealth is a trust," Bates said. "Our willingness to compromise for a portion in giving has carried over into our missions philosophy," he added. "We have tried to conduct missions by proxy. 'I do not believe we shall long survive when the total task of the church is done by a few.'"

Bates expressed doubt that "anyone present really believes that he can give his proxy to witness to our mission boards and their missionaries. Why, then," he questioned, "do we hope to succeed by proxy promotion in stewardship?"

Saying it was not just the business of the denomination's Stewardship Commission to promote the Cooperative Program, the SBC unified budget plan, Bates stated: "It is the first business and the main business of every agency of this convention to help push and personalize the Cooperative Program."

"Unless the Baptist Press finds a way to do this, it is guilty of 'sitting on' the grandest story it could print week by week," Bates added.

"If the mission boards, seminaries, agencies and commissions do not pitch in and help, it seems to me that this would be the equivalent of 'biting the hand that feeds you,' or at least never clasping it in thanks," he said.

Bates told the denominational leaders, including leaders for state conventions, all SBC agencies and members of the SBC Executive Committee, that "the influence of those gathered in this place today, if properly exerted, could not only change the spirit of the Southern Baptist Convention. . . we could change the world."

390 attend national bus clinic at Georgia church

DECATUR, Ga. (BP)—A national bus clinic, sponsored by Woodlawn Church here, drew a total of 390 participants from churches in 23 states for a "how-to-do-it" session on theories and practical aspects of using church buses in evangelism.

William A. Powell, head of the Southern Baptist Home Mission Board's department of survey and special studies,

and the director of Woodlawn's bus ministry, told the clinic group:

"After three years of intensive research throughout the nation for the (Home Mission) board and others involved in the bus ministry idea, we have discovered that the size of the church and the population density of the community make no difference. The question is, is the church willing to use buses to evangelize its community?"

California youth march, urge 'spiritual revolution now'

By JAMES LEE YOUNG

SACRAMENTO, Calif. (BP)—More than 7,000 Christian youth, singing "Amazing Grace" and carrying placards urging "Spiritual Revolution Now," marched on the California capitol during a "Spiritual Revolution Day" observance here in mid-February.

Many of the young people came from California Southern Baptist churches, although there was no way to accurately estimate the number of participants.

Significance of the march was summed up by Richard Weaver, 25, who headed up the rally as president of an organization called Students for Spiritual Revolution.

"What we're seeing today is happening all over America," Weaver told the crowd. There is a revolution for Jesus Christ on now, Weaver said.

He added that a similar march and rally was being planned for July 3 in Washington, D.C.

Youth from as far away as Colorado, Texas, San Diego, Calif., and Seattle, Wash., journeyed to march in the half-way rally and parade, according to the rally's sponsors.

Christians of several races, and of different styles of dress and appearance—the hip and the straight, the young and the old—took part. The majority were high school and college age youths.

Last August, the California State Senate passed a resolution declaring Feb. 13 as Spiritual Revolution Day. The measure, presented by State Sen. Albert Rodda of Sacramento called on California citizens to join in the observance through appropriate ceremonies and programs.

Typical of the responses among youth who were asked why they came was that of Vicki Allman, 13, of Balboa Park Baptist Church, Richmond, Calif.

"I love Jesus—I came," she said. Her reason was echoed throughout the afternoon by others who attended the march and rally on the steps and mall of the Capitol Building.

Among the numerous Christian groups represented was a delegation from the "Christian House" in Vacaville, Calif. Twenty walkers left the house for a two-day trudge carrying a 150-pound cross for 28 miles.

Along the way, they stopped in nearly every town to witness, according to Robert Trusty, a bearded young man who is house elder for the group.

The march differed in many ways from

other revolutionary or protest marches. Signs and cameras were part of the usual equipment, but something new was added—the Bible.

The signs were different, too. One read, "Uncle Sam, Jesus Wants You." Most frequently, they said, "Spiritual Revolution Now."

The parade formed at noon when the "Jesus people" were organized into platoons. Instructions were given the

Monroe calls for urgency in communicating SBC needs

NASHVILLE (BP)—Citing overwhelming needs and lack of financial resources to meet those needs, the chairman of the Southern Baptist Convention Executive Committee outlined reasons "why we are where we are" in a financial crunch facing the Baptist denomination.

James Monroe, pastor of the First Baptist Church of Ft. Walton Beach, Fla., issued a challenge to Southern Baptist leadership to come to a "new sense of urgency and commitment" in communicating Baptist efforts of taking the gospel to a world in need.

Monroe's address came during the opening session of the SBC Executive Committee just prior to two days of budget requests from SBC agencies in preparation for drafting a proposed SBC budget for 1972.

The agencies presented requests totaling \$34.2 million for 1972. The 1971 budget requirements had previously been reported as \$31.1 million. In comparison, actual 1970 Cooperative Program receipts totalled \$27.9 million, or \$932,926 short of the 1970 goal.

Monroe added that the problem in the SBC is not as intense as it is in some Protestant denominations, but there is "a growing uneasy feeling among Southern Baptists that one day we might find ourselves in similar circumstances."

Citing the problem of leadership, Monroe said that "we are living in times when we've been more interested in building 'a' kingdom than in 'the' kingdom.

"For some years, we've had a sanctuary complex"—building more and bigger buildings until SBC churches reported a total indebtedness of \$879.3 million in 1970—an amount that is \$22 million more than total gifts for all causes through the

marchers to keep order, to set a good example, to stay in the streets in ordered ranks, and to pray for success of the observance.

As they walked for 15 blocks to the Capitol Building, they sang, "Amazing Grace," the chorus, "Amen," and "Oh, How I Love Jesus."

Sacramento police kept automobile traffic out of the line of the marchers. "How can you oppose something like this," one police lieutenant asked. "It would be like saying you hate your mother," he added.

A state policeman said he was amazed at the rally. "I thought all young people thought about was destruction and hate."

churches, Monroe observed.

"Kingdom building exists in the institutions, not just in the churches," he added.

"We have erected a denominational structure that is almost too big and inflexible to act and react quickly in changing times," he observed.

Commenting on the current "Jesus Movement" Monroe said that as an example of this inflexibility, many Baptist churches are "still wondering what to do about these kids who've turned on to Jesus. We must not," he said, "mark it off as a fad or reject it because we didn't start it.

Calling for a new effort at communicating a concern for people as individuals, Monroe also urged a new sense of fellowship—New Testament "Koinonia"—among Baptists. "We must affirm that the Cooperative Program depends on a cooperative spirit."

He urged the Executive Committee, the denomination's central coordinating body, to accept its role in the challenge, observing that "this committee has been afraid of its own power, and has been reluctant to use it for fear of misusing it. Thus, we fail to expose and debate and resolve the issues placed before us."

Commenting on the pressures state conventions face to keep more and more funds on the state level, Monroe stated that "unless our state conventions can learn how to handle the college (financial) situation, we're going to see more and more money drained away from world mission causes."

He concluded with a plea for a new sense of urgency and commitment among Baptist leaders to communicate the needs of people around the world.

The wonder of a wing

By THELMA C. CARTER

Have you ever looked at the wings of a small bird, such as a pet canary or a parakeet? If you have, you know how delicate and lightweight the framework and feathers are. How wonderfully formed are the fanlike wings. How the wings flutter as the bird tries to balance itself in your hands.

Naturalists tell us the wings of a bird, are like arms. The framework is jointed, with an upper arm, wrist, thumb, and finger. Birds have great strength in their wings.

When you examine the wing of a bird, you will notice the large, strong quill feathers and the soft carpet of smaller feathers that fit perfectly into the pattern of the wing. You may be amazed by the way in which the feathers of the wing can

spread out like a fan, then fold over into a neat, flat bunch.

When a bird takes off in flight, the wings are unfolded and raised above the back. Then they are brought down together, with a strong push down and back. This movement presses the air down and back. By this means of pushing the air away, the bird is moved upward and forward at the same time.

Taking off in flight is the hardest work a bird has to do. Flying is, one of the first lessons in the life of young birds.

A bird uses its wings in braking and coming to rest. It uses them in steering and gliding on course. Different strokes turn the bird in the direction it chooses. If a bird wants to turn left, it will strike more strongly with the tip of its right wing. If

the desired course is to the right, it tips the left wing.

Take time to watch a bird in flight in the area of your home. You will be amazed at the way it wings its way from tree to tree. As it comes to rest, it spreads its tail and wings in unbelievable grace and beauty.

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Hundred-legged worm

By THELMA C. CARTER

Have you heard of hundred-legged worms or thousand-legged worms? You probably have, for they are found over the entire world. They make their homes in damp soil, under logs and stones, and in decayed debris.

We cannot help but think of the Scriptures even when we think of nature's strange creatures such as worms. "And God said, Let the earth bring forth the living creature . . . and creeping thing" (Genesis 1:24).

Under logs and in basements, we find the hundred-legged worm, the centipede. This queer worm is known for its speed, darting here and there after its prey or food. It eats only insects, mainly houseflies and other small pests.

In the tropics and jungle areas of our world, the centipede grows to one foot in length and moves with unbelievable speed.

Thousand-legged worms, which are pencil-shaped creatures, move very slowly. Under logs and stones and in debris we find these queer-looking worms, usually curled up, protecting their legs. They feed only on plant life.

Women of the Bible

By MARION F. ASH

How much do you remember about some of the noted women of the Bible? Can you match the names of these 15 women with a familiar fact in the right-hand column? If you match all fifteen correctly, you have done well in your Bible training.

- | | |
|--------------------|--|
| 1. Eve | A. loved her mother-in-law Naomi |
| 2. Zipporah | B. was the wife of Moses |
| 3. Rahab | C. was the mother of Jesus |
| 4. Delilah | D. lived in a beautiful garden |
| 5. Bath-sheba | E. drew water for Abraham's servant |
| 6. Ruth | F. hid the spies of Joshua |
| 7. Queen of Sheba | G. learned the secret of Samson's strength |
| 8. Jezebel | H. was the mother of Solomon |
| 9. Mary | I. visited King Solomon |
| 10. Elizabeth | J. was eaten by the dogs |
| 11. Lot's wife | K. became a pillar of salt |
| 12. Rebekah | L. was the mother of John the Baptist |
| 13. Dorcas | M. was one of the first to visit the tomb of Jesus |
| 14. Martha | N. was a disciple called Tabitha |
| 15. Mary Magdalene | O. was sister of Lazarus and Mary |

Answers

1. D, 2. B, 3. F, 4. G, 5. H, 6. A, 7. I, 8. J, 9. C, 10. L, 11. K, 12. E, 13. N, 14. O, 15. M

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Continued on page 23

ENROLLMENT DEADLINE EXTENDED TO MARCH 10

School of the Prophets

A three-day Seminar on Church Dynamics

FRIDAY, MARCH 19 THROUGH SUNDAY, MARCH 21, 1971

Dear Fellow Pastors:

So many of you have asked if you could come with your staff to our church and look at our program through which God has blessed us. From time to time you have come in increasing numbers. We always feel that we have not given you either the time or the attention you deserve.

Therefore, we are setting aside one week a year to devote to you and your colleagues. This year, because of the Nationwide Bible Conference in Dallas, we are setting aside only three days instead of a week, for our first annual SCHOOL OF THE PROPHETS. We encourage you to come for the Bible Conference and then to stay for our three-day seminar.

Six of the twenty hours of study will be led by me, personally, outlining for you my study habits, sermon preparation, approach to staff-relationships, counseling techniques, soul-winning, sermon delivery, pastoral convictions, etc. The remaining fourteen sessions will be conducted by our staff.

A thick syllabus of printed materials outlining our church program in detail will be given to each person enrolling in the school, and only to those enrolling. Almost half of your tuition will apply towards the expense of this syllabus.

May God grant us the privilege of fellowship and study together in an enriching SCHOOL OF THE PROPHETS. We will look for you.

W. A. Criswell

W. A. Criswell, Pastor
First Baptist Church, Dallas, Texas

SCHEDULE

★ FRIDAY, MARCH 19, 1971 ★

- 8:00- 9:00 a.m. Registration in Coleman Hall
- 9:00- 9:45 a.m. Opening address in Auditorium — Dr. W. A. Criswell
- 10:00-10:45 a.m. Class sessions*
- 11:00-11:45 a.m. Class sessions*

COMPLIMENTARY LUNCHEON

- 2:00- 2:45 p.m. Class sessions*
- 3:00- 3:45 p.m. Class sessions*
- 4:00- 4:45 p.m. Class sessions*

SUPPER BREAK

- 7:00- 7:45 p.m. Session in Auditorium "THE PREACHER AND HIS SERMON" (Part I) — Dr. W. A. Criswell
- 8:00- 8:45 p.m. Class sessions*

★ SATURDAY, MARCH 20 ★

- 9:00- 9:45 a.m. Session in Auditorium "THE PREACHER AND HIS SERMON" (Part II) — Dr. W. A. Criswell
- 10:00-10:45 a.m. Class sessions*
- 11:00-11:45 a.m. Class sessions*

COMPLIMENTARY LUNCHEON

- 2:00- 2:45 p.m. Session in Auditorium "THE SHEPHERD SEEKING THE LOST" — Dr. W. A. Criswell
- 3:00- 3:45 p.m. Class sessions*
- 4:00- 4:45 p.m. Class sessions*

SUPPER BREAK

- 7:00- 7:45 p.m. Session in Auditorium "THE PASTOR BUILDING HIS CHURCH" — Dr. W. A. Criswell
- 8:00- 8:45 p.m. Class sessions*

★ SUNDAY, MARCH 21 ★

- 8:15- 9:15 a.m. Morning Worship
- 9:30-10:30 a.m. Observe in Sunday School
- 10:50-12:15 p.m. Morning Worship

COMPLIMENTARY LUNCHEON

- 2:00- 2:45 p.m. Class sessions*
- 3:00- 3:45 p.m. Class sessions*

SUPPER BREAK

- 6:00- 6:45 p.m. Session in Auditorium "TWENTIETH CENTURY EVANGELISM IN A CHURCH" — Dr. James W. Bryant, Staff
- 7:00- 7:20 p.m. Baptismal Service
- 7:30- 9:00 p.m. Evening Worship
- 9:15-10:00 p.m. Session in Auditorium "QUESTION AND ANSWER TIME" — Dr. W. A. Criswell and Staff

*To be taught in smaller groups by the Staff of First Baptist Church

ENROLLMENT APPLICATION

Enclosed is a check made out to First Baptist Church, Dallas, for \$35* which covers my tuition, 300 page Syllabus, and noon luncheons. (Check must accompany application. The first 1,000 paid applications will be accepted. All others will be returned.)

*Add \$5 late registration fee if posted after March 10, 1971.

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Living by the law of God

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

International

March 7, 1971

Mark 12: 28-34;
Luke 10: 25-37

Background (Mark 12: 28-34)

The one day in the life of our Lord most fully reported by the newsmen of the day was Tuesday of the last week. The reporters tell of considerable dialogue between Jesus and various groups of religious leaders in Jerusalem, and their stories reveal that, while he was open and honest with them, they sought to trap him. The found him to be more than a match for them; so much so that one of their number, a scribe, asked with some degree of sincerity about the greatest commandment.

By way of answer, Jesus borrowed from the favorite Jewish passage of scripture, Deut. 6:4-5, and from Lev. 19:18, passages commanding that we must love God with heart, soul, mind and strength and love our neighbors as we love ourselves.

So impressed was the scribe that he commended Jesus for his astute insight into reality. He then followed to state that such manifestations of love are far more effective than sacrificial offerings. Jesus, in turn, commended the lawyer-scribe and told him that he was knocking at the door of salvation.

In Matthew's account there is an added statement that the entire Old Testament—the law and the prophets—hangs on these two dimensions of love. The obligation to love is not only the greatest law: it is also the concentrated essence of all divine laws.

The good Samaritan (Luke 10: 25-37)

It used to be thought that Jesus only used parables to clarify a great truth which he wanted to establish in the minds of his hearers; but careful examination of the parables in their setting reveals that he sometimes used them as weapons of warfare in his attack on the locked-in establishments of evil.

Luke gives a condensed record of what was probably a longer conversation in which Jesus drew from the scribe his full approval of double-dimensioned love. But the lawyer was not as sincere as the one studied in the previous passage. He seemed a bit embarrassed—probably because he did not love—and sought to justify his lack of love toward fellow human beings.

1. The lawyer called for a definition of terms by asking, "Who is my neighbor?"

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bor?" He was following the restricted interpretation of Jewish leaders who taught that, to a Jew, a neighbor must be another Jew. To lead him to part with this narrow concept, Jesus told the story of the Good Samaritan.

2. Jesus designed the parable to reveal the needs of his listener. He tactfully pulled the lawyer into the story by having the priest and Levite react to the case of human need in precisely the same manner that the lawyer would have reacted had he come upon a wounded man whom he did not know.

"They might have thought the man was dead, and, therefore, they could not afford to contaminate themselves religiously by coming near a dead body.

But the real reason they turned aside was that there was no compassion in their hearts for needy humanity. Their religion was legalistic and formal; without a trace of genuine concern for the other fellow, especially an unknown other fellow. To them, religion was a system of selfish acquisition in which one seeks to gather to himself all things of value and to give away none of them. They had not learned from Jesus, and the lawyer had not learned, as yet, that some of life's true values can best be retained by sharing them with other human beings.

The real problem of the lawyer, as exemplified in the priest and Levite, was that he wanted to be too selective in the recognition of a neighbor. Perhaps one is justified in being somewhat selective in choosing a neighborhood, but he must not become so exclusive that he will not acknowledge his obligations to those who live outside his neighborhood.

3. Jesus also designed the parable to show an example of a true neighborly spirit. Because he carried compassion in his heart the Samaritan saw in the wounded man a fellow human being reaching out to him for help, and to this appeal he responded with practical service. He "went to him," administered first aid, took him to a place of shelter, and assumed responsibility for him in a continuing relationship until the victim was well again.

4. In designing the story, Jesus was careful to make the true neighbor, the hero of the story, a member of the Samaritan community, from which the lawyer would least likely recognize a neighbor. It must have been a rough experience for the lawyer to be forced to agree that the Samaritan was a better neighbor than the two religious leaders from his own neighborhood.

The point of the story is that we can acknowledge any human being as a neighbor, and that if we would, ourselves, become a real human being we must "make like" a neighbor.



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The man who died twice

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

Life and Work
March 7, 1971
John 11:37-46;
12:1-3, 10-11

The lesson today is a continuation of last week's. The study deals with the raising of Lazarus from the dead. Please go back and re-read the lesson of last week and refresh your memory on the background of today's study. God would get greater glory in raising the dead in this particular incident than healing the sick. Christ delayed his going to Bethany near Jerusalem. (The reasons were discussed last week). At the time of the miracle, Lazarus had been dead four days.

There are only two other incidents recorded in the ministry of our Lord of the dead being raised:

1. The raising of Jairus' daughter (Mk. 5:21-43; Mt. 9:15-26; Lk. 8:40-56).
2. The restoration of the widow's son at Nain (Lk. 7:11-17).

Lazarus' release from the grave,
John 11:37-44

Please note the sequence in these verses:

- Going to the grave, verses 37-38;
- Conversation with Martha, 39-40;
- Jesus' prayer, 41-42;
- Jesus' command, 43;
- Lazarus raised, 44.

Beyond question this was one of Christ's most impressive and remarkable miracles. Could anyone question that Lazarus definitely and absolutely was dead? Martha probably was the most astounded concerning the possibility of a miracle of all those present. She stated that the body of Lazarus "by this time stinketh" ("Lord, there is already an odor"—Olaf M. Norlic).

Preceding the miracle, please note that Jesus shed tears because of Lazarus' death. Truly his love for Lazarus was great. The Jews commented, "Behold how he loved him" (v. 36). Jesus on this occasion was a sympathizing

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

friend. In his person was the power even to raise the dead. How could the most critical skeptic doubt that Jesus was the son of God after witnessing such an occurrence?

Jesus declared that the miracle would glorify God. Note the reference to "the glory of God," in verse 40. Jesus desired only the glory of God. Did not all of our Lord's ministry bring glory to God?

So much of what we do today is designed for our own glory. We in too many instances are glory-seekers. However, at the end of the road each of us shall meet a Person who is not the least impressed with prominence, prestige, fame, or man's glory. God is concerned primarily with the heart. Our lives are intended to glorify our father in heaven. (See Mt. 5:16).

Note also the prayer of Jesus. Someone has remarked that miracles are just so many answered prayers. How true. Jesus knew when he prayed that his father heard him. J. B. Phillips translates verse 42: "I know that you always hear me." Jesus prayed with confident assurance and faith.

Jesus commanded Lazarus to come forth from the grave. If Jesus could calm the storm, walk on the water, feed the 5,000, give sight to the blind, heal the sick, and perform other miracles, then certainly he had the power to raise the dead. Ask the infidel if he knows a greater God than Jesus. Did Mohammed, Confucius, and other founders of the so-called world's great religions ever raise anyone from the dead? If you have faith in Jesus Christ, the miracle-working son of God, then your faith is well founded. When Jesus commanded Lazarus to come from the grave even death was impotent to oppose such a command!

Upon being raised, Lazarus was "loosed" or "turned loose." What a book

Lazarus could have written. What a testimony he could give. Yet all believers have been raised from death to life spiritually (I Jn. 3:14). Our testimony also should be shared.

The effect of the miracle,
John 12:1-11

The setting of this passage was Friday before Jesus' passion week, just before the Jewish passover. Jesus ate at the home of Mary, Martha and Lazarus, as he did so often. The passage under consideration relates the effect of the raising of Lazarus. Many believed in Jesus but others sought to kill Lazarus. The chief priests and certain Pharisees brought the matter before the Sanhedrin (Cf. Jn. 11:47ff.).

The meeting of the Sanhedrin was very significant. The die was cast. A miracle such as this would bring immense increase of popularity to Jesus. The chief priests felt something should be done. Discussion, hesitation, and confusion followed. Then Caiaphas, the high priest, spoke. He believed it to be advantageous "that one man should die for the people and not that the whole nation should be destroyed" (Jn. 11:50, C. B. Williams' translation). He believed that Jesus must die or else the nation would be swept away. Yes, the die was cast! Jesus had committed the unpardonable act in raising Lazarus from the dead and, from that time forward, they began their plans to kill Jesus.

Conclusion

Did not Jesus give every evidence of having been sent from God as the son of God? Nicodemus stated that "no man can do these miracles that thou doest except God be with him" (Jn. 3:2). Certainly no one could raise the dead except "God be with him." Those who read these lessons, by and large, believe in Jesus. We are convinced he is the only Saviour of mankind, man's only Redeemer. Then why are we so timid and reluctant to tell others of Jesus Christ? God give us boldness to tell the wonderful story of Jesus to the lost about us!

INDEX

THE UNSEAMLY A smile or two

Attendance Report

February 21, 1971

Church	Sunday School	Training Union	Ch. Adns.
Alicia	58	49	
Banner, Mt. Zion	42		
Berryville			
First	142	47	
Freeman Heights	115	31	
Rock Springs	91	54	
Blytheville, Calvary	241	83	4
Booneville, First	251	196	
Camden, First	377	99	
Cherokee Village Mission	79	21	
Crossett			
First	492	143	1
Mt. Olive	244	146	1
Dumas, First	235	43	
El Dorado			
Caledonia	35	21	
Temple	44	31	
Farmington, First	81	40	
Forrest City, First	474	121	
Ft. Smith			
Enterprise	40	31	
First	1,121	340	11
Grand Avenue	680	276	3
Moffett Mission	25		
Gentry, First	170	72	2
Greenwood, First	276	81	2
Hampton, First	121	38	
Harrison, Eagle Heights	218	64	1
Helena, First	196	61	
Hope, First	353	109	4
Hot Springs, Lakeshore Heights	117	48	
Jacksonville			
Bayou Meto	130	74	
First	379	88	
Marshall Road	362	136	2
Jonesboro			
Central	475	163	4
Nettleton	278	99	1
Lake Hamilton	85	22	
Lincoln, First	129	33	
Little Rock			
Crystal Hill	132	63	
Geyer Springs	626	280	3
Life Line	572	174	1
South Highland	334	158	5
Woodlawn	144	57	
Luxora, First	62	25	
Magnolia, Central	599	263	
Marked Tree, First	175	84	
Melbourne			
Belview	121	56	5
First	148	55	
Monroe	52	13	
Monticello			
Northside	108	78	
Second	210	88	3
Mountain View, Arbanna	29		
Murfreesboro, Mt. Moriah	45	22	
North Little Rock			
Baring Cross	570	188	
Southside Chapel	29	14	
Calvary	321	138	
Central	241	55	
Forty-seventh Street	199	57	1
Highway	120	57	
Levy	385	111	1
Park Hill	742		
Sherwood First-	211	106	
Sixteenth Street	54	45	1
Paragould, East Side	266	120	2
Paris, First	359	106	1
Pine Bluff			
Centennial	179	76	
East Side	149	108	2
First	539	120	
Green Meadows	42	30	
Springdale			
Berry Street	120	47	
Elmdale	410	136	
First	191	194	4
Van Buren, First	368	150	2
Jesse Turner Mission	26		
Chapel	31		
Vandervoort, First	38	19	
Walnut Ridge, First	270	86	1
Chapel	43	22	
Warren			
Immanuel	241	82	2
Westside	59	45	
West Memphis			
Calvary	235	108	3
Vanderbilt Avenue	79	44	

A well-dressed stranger parked before a new ranch house in a new suburb. He walked up to where the owner was trimming the grass by the sidewalk. "Nice home you folks have," he commented. "Worth about \$18,000 I would think."

The owner straightened up and retorted, "More than that. It's worth every dollar of \$28,000. Say, are you looking for a house to buy?"

"No," replied the stranger, jotting figures down in a notebook. "I'm the new tax assessor."

Children's nook

Continued from page 19

Strangely, the earth swarms with worms, all kinds. Mostly they stay hidden, coming out only in the darkness of night when birds are asleep. Otherwise, the birds would destroy them.

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In the world of religion

Sees elderly as church neglected

ATLANTA (EP)—Older people are being pushed aside by American churches in their zeal to win young people, a consultant for two retirement groups contended here.

Mrs. Esther Stamates, a consultant to churches and religious organizations for the American Association of Retired Persons (AARP) and the National Retired Teachers Association (NRTA), said churches are doing little to utilize the time and talents of older members. Many older people feel rejected, she said, by the very churches they helped to build.

Often, Mrs. Stamates said, older people are looked upon as being senile, poor and of little value to the church. This image is so prevalent, she said, that many older citizens have begun to believe it too.

"Because they are living on fixed incomes, some cannot afford taxis or transportation to church, they feel they aren't dressed just right or maybe they are embarrassed that they can't put much in the collection plate," she said.

'motive' magazine becomes independent

NASHVILLE, Tenn. (EP)—*motive* magazine, the controversial 20-year-old United Methodist publication, will become an independent corporation July 1, setting its own policies and directions.

Published eight times annually by the Division of Higher Education of the United Methodist Board of Education, *motive* (always with lower case m) is aimed primarily at an ecumenical, student audience. It has a circulation of nearly 13,000. The decision to change the status of *motive* was made by the division here during the annual meeting of the United Methodist Board of Education.

Biblical prophecy to be published

WASHINGTON, D. C. (EP)—A volume on biblical prophecy will be published following the June 15-18 Jerusalem Conference on Biblical Prophecy which could become the greatest in half a century.

Wilbur M. Smith, teacher and bibliophile, said the book will contain addresses given at the conference and "should be the most outstanding volume on prophecy since the great conference at the Moody Bible Institute in the spring of 1914."

The conference, to be held in the gigantic modern Jerusalem Convention Center, will be addressed by outstanding scholars and theologians from Europe and America. All major addresses will be published in a cloth-bound volume which will be available shortly after conclusion of the conference, according to conference coordinator, Gaylord Briley.

Other chapters will be contributed later.

'All right, shoot!' says Bible reader

MEMPHIS, Tenn. (EP)—Foster Walker accidentally strolled into the scene of a holdup at a store here and heard the gunman order him to surrender his money or "I'll shoot you."

"You just go ahead and shoot," Walker said. "I just got through reading my Bible and I've already said my prayers."

The robber was dumbfounded and Walker, a man in his sixties, walked away.

2-child family law is opposed

PHOENIX (EP)—Residents of Phoenix and Tucson, by a 6 to 1 margin, oppose any law that would prohibit families from having more than two children, according to a poll just released here. The poll was conducted by Behavior Research Center, Inc. a Phoenix marketing research firm. It interviewed 947 "urban" residents.

In January, the Arizona State Health Board approved a policy of encouraging married couples to limit themselves to two children.

The state board also sanctioned the use of federal funds to pay for sterilization operations for those who wanted them. The poll covered that question too, and it was given "slight" approval.

Only 14 per cent favored a law limiting families to two children, while 84 per cent opposed it. Two per cent indicated they were undecided.

Bibles smuggled into Soviet Union

SEATTLE (EP)—The president of Christian Mission Publishers described here a "smuggling ministry" to carry Slavic-language Bibles into the Soviet Union. G. B. Derkatch said his group has about 100 methods of smuggling Bibles into the vast regions of the USSR.

Techniques change in the battle of wits between smugglers and border guards, Derkatch explained. He said the trick of hiding Bibles in the cuffs of bell-bottom trousers is no longer used. "Each pant leg could hold up to six Bibles," he said.

He estimated the smuggling took over the border an average of 3,000 Bibles a month.

The Toronto-based mission agency states there are approximately three million Christian believers in the Soviet Union, but that 90 to 95 per cent of the people have no copy of the Bible.

Bible circulation sets new record

NEW YORK (EP)—Two distribution records were set in 1970 by the American Bible Society because of the demand for short passages of Scripture.

In the United States, a Scripture distribution totalled 99,595,467 copies—an all-time high. Distribution of the Bible to members of the armed forces totalled 4,323,599 last year, topping the 1944 record of 2,749,074.

In 1970, a total of 691,750 complete Bibles were distributed in the United States, 31,500 more than in the previous year. The American Bible Society also reported an increase in distribution of the number of "Talking Bible" records and tapes for the blind.

The Society distributed 541,274 "Talking Bible" records and 7,071 volumes in Braille. The armed forces received 40,866 entire Bibles for distribution.

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