

2-25-1971

February 25, 1971

Arkansas Baptist State Convention

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### Recommended Citation

Arkansas Baptist State Convention, "February 25, 1971" (1971). *Arkansas Baptist Newsmagazine, 1970-1974*. 49.  
[https://scholarlycommons.obu.edu/arbn\\_70-74/49](https://scholarlycommons.obu.edu/arbn_70-74/49)

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sharing...  
with one  
or  
one

thousand

Week of Prayer for Home Missions

March 7-14, 1971

Annie Armstrong Easter Offering

***Arkansas Baptist***

*newsmagazine*

February 25, 1971

## How's your pride?

A man attacked by two robbers put up a terrific fight. Finally, the yeggs overcame him and searched his pockets. When they found only a dime, they were amazed.

"Why would you put up such a fight and risk getting killed just for a dime?" one of the outlaws asked.

"Well," replied the man, "the truth of the matter is, I did not want my financial condition to be exposed!"

There a lot of conditions exposed by pride itself.

We frequently greet one another with, "How is your health?" or "How are you doing?" or "How's the world serving you?" For reasons obvious, we do not ask, "How's your pride?" Yet, one's pride, which is nearly always showing, is a tremendous factor in one's health and happiness.

There is a pride that puffs us up beyond measure and makes us "strut like peacocks." But peacock strutting, an interesting and natural phenomenon in the fowl family, is anything but becoming in the human species. This is the "big I and little you" variety, the kind that "goeth before destruction" (Prov. 16:18). This is the attitude of heart that God himself hates (Prov. 8:13). This is what God and our neighbors see in us when we are thinking, deep down "My power and the might of *mine* hand hath gotten me this. . . ." (Deut. 8:17).

But there is plenty of room left for a wholesome pride. This includes the kind of pride that parents have in their children—and grandparents in their children and grandchildren. And how wonderful is the pride of a wife in her husband—"She will do him good and not evil all the days of her life" (Prov. 31:12); and of a husband in his wife (Col. 3:19).

Pride in one's appearance, the kind of pride that does not puff up but which causes one to want to look his best, is a commendable trait. So is pride in one's job and in doing one's job well. But the greatest pride of all is in God and in serving him, our Maker, our Redeemer, and the Great Sustainer of our lives.

"All fairest beauty, Heavenly and earthly,  
Wondrously, Jesus, is found in thee:  
None can be nearer, Fairer or dearer than  
Thou, my Saviour, art to me."

*Erwin L. McDonald*

WHAT DOES a \$100-a-week minister of music do with \$8 million? An article on page 8 tells about the doors the inheritance opens for Jack Buras, and about his work as a fund raiser for Ouachita University.

\* \* \*

THE COVER calls attention to the Annie Armstrong offering for home missions. See the cover story on page 11.

\* \* \*

DEACON-PASTOR or deacon-deacon competition can hurt God's cause, says a seminary professor in an article on page 15.

\* \* \*

MEMBERSHIP in the Southern Baptist Convention has topped 11.6 million, but the organizations have reported declines. See this report on page 17.

\* \* \*

THE BUILDINGS of some Baptist churches in California have been condemned as a result of the recent earthquake, and several others are damaged. A Baptist Press report on page 18 examines the situation.

\* \* \*

A HOUSTON CHURCH records more than 4,000 conversion in a revival. For this story, see page 16.

# Arkansas Baptist

*newsmagazine*

Volume 70, Number 8

February 25, 1971

Editor, ERWIN L. McDONALD, Litt. D.

Associate Editor, MRS. E. F. STOKES

Managing Editor, MRS. WILLIAM L. KENNEDY

Secretary to Editor, MRS. HARRY GIBERSON

Bookkeeper, MRS. WELDON TAYLOR

Mail Clerk, MRS. GARY LARUE

525 West Capitol Avenue, Little Rock, Arkansas 72201. Published weekly except on July 4 and December 25. Second-class postage paid at Little Rock, Arkansas.

Individual subscription, \$3 per year. Church budget, 18 cents per month or \$2.16 per year per church family. Club plan (10 or more paid annually in advance), \$2.52 per year. Subscriptions to foreign address, \$5 per year. Advertising rates on request.

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

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

## A budget revised 'for all the world'

"All the world" were the words Jesus used in giving the Great Commission. And his words bothered us at Calvary Baptist Church.

They bothered our people because their contributions to missions, for the most part, were not going into all the world, but instead into several selected places. Jesus' words bothered me as pastor because I felt our church was not implementing the Great Commission as faithfully as it could and should.

Motivation was not a problem. Our church had given generously to missions, but most of it had been going to several designated causes and only a token amount had been contributed through the Cooperative Program.

We took the decision out of the area of finance and referred it to our missions committee. The finance committee recommended, and the church adopted, a budget which included one overall figure for missions. The church unanimously approved a recommendation which provides for all mission funds, other than those for the local association and the children's home, to support world missions through the Cooperative Program.

## Servicemen give to stricken school

Christian servicemen stationed at Clark Air Force Base in the Philippines, recently redirected an accumulation of \$3,000 from a building fund, to Faith Academy, a storm-stricken school for missionary children near Manila.

The school, an independent work, was heavily damaged last November, a typhoon destroying more than 60 percent of its facilities.

Robert Bingham, director of the Overseas Christian Servicemen's Center near Clark Air Force Base, proposed that OCSC's building fund, which had been collected to build a new building

## Security guards to protect a church

Riverside Church, New York City, has voted a \$100,000 item for its budget, to maintain its security in a crime-ridden community. The money will be used to pay the salaries and miscellaneous expenses of eight full-time and four part-time security guards, who will maintain a 24-hour, daily watch over the interdenominational church.

In addition, the church will contribute \$10,000 this year as its share of an area security system

We realize that the Cooperative Program is not perfect. But, then, neither is our church; yet, we support our church's total program with our tithes and offerings. Can we do less for our denomination?

There are a few items in the Cooperative Program with which we are not in complete agreement, but that is also true of our families. Who among us approves enthusiastically of everything every member of his family does? Yet, we do not discontinue support of our families because of one area of disagreement.

Having been a pastor in the pioneer mission field, and having been an employee of one of our denomination's mission agencies for more than eight years, I have become convinced that the one surest test—if there is one—of a church's New Testament character is at the point of missions and world vision.

We believe that our church is now in a position to be blessed of God in a greater way than ever before. We have been teaching and preaching diversity without division and cooperation without compromise. Our church is now endeavoring to practice what it preaches.—Roy F. Lewis, Pastor, Calvary Baptist Church, Lilburn, Ga.

for the Center, be donated in full to the stricken school. This was voted unanimously.

"And what about the new building needed for your Center?" someone asked Bingham.

"The Lord will provide," was his reply.

This is but one of many reports of outstanding Christian service given by members of our military forces on distant fields. It is illustrative of a great fact: Christians never get beyond the reach of human need. And wherever there is human need, there is Christian opportunity.

maintained by the Interchurch Center, Union Theological Seminary, Columbia University, the Episcopal Cathedral of St. John the Divine, and other institutions that, like Riverside, are clustered in Morningside Heights.

The only real security against vandals is winning the vandals to Christ. But if crime outrips evangelism, there is no alternative but armed guards.

# Let's get together

Only when God's people attempt tasks greater than themselves do they leave room for God's great miracle working power. Some have said



DR. ASHCRAFT

that the Convention's thrust for the Cooperative Program and to secure three to four million dollars for the schools under the leadership of Drs. Vaught and South is the biggest thing Arkansas Baptists have ever attempted. I believe this is so. It is great to see big things in motion. Many things will be determined as this great thrust moves out

under the breath of a determined God. It will soon be known just how much Arkansas Baptists love their two schools. An index on the competency of the leadership of the Baptist Building people will quickly emerge. The ability of the school people to sell their product to the people will soon come to some point on the efficiency gauge. Every nerve and sinew in the bodies of God's leaders will be tested to its limit.

The ability of Baptists to come together, not only on paper but in the deepest soul fellowship, will be tested as never before on this battlefield. The ability of Baptists to subordinate lesser concerns for the greater cause will surely be gauged by our critics.

Any advance into unknown territory will take its toll of casualties. While some may fall by the wayside many will come to be giants. Leaders will be discovered and developed who would never have been known except for this ambitious thrust. The theology and philosophy of every

Baptist will be on trial. What people believe and how they feel about it determines the extent of their drive. There will be no place to hide.

The enemies of our Lord became associates when the common hope of the destruction of Jesus was considered possible. Nations hostile to one another often become allies to fight a stronger foe. The children of the world have been known to vote with the children of the Kingdom of God to make the world more habitable. How much more in keeping with the high concepts of unity and cooperation is it when God's people unite in a common cause based on certain bonds which are as strong as God Himself.

Here is the basis of our common service in the biggest of all our projects for God. There is the commonality of our experiential knowledge of God through Christ which became real in the new birth. The great centralizing power of the Great Commission is common to us all. The great unifying force in the structure of the kingdom of God which calls us into an assembly, the church, holds us together. The love for God's initiated and directed institutions which bear his name binds us together in common toil. Our love and need of fellowships causes us to become associates.

Morris Smith, pastor of my home church, First Church, Malvern, makes this historic statement, "I am thoroughly convinced that no church can rise to its highest achievement or its finest hour apart from the strength, comfort, fellowship and encouragement of the greater family of God." *I wish I had said it!*

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

## The people speak

### Finds new depth to Christian life

What has the Lay Institute for Evangelism done for me? Though I knew that I was a Christian I was never quite sure just how I stood with God at any given moment. Even in those times when there was not a cloud between, there was still uneasiness, for something was sure to happen that would mar this relationship. Mine was a sort of roller-coaster religion. It was a continuous up and down.

Last September, when I attended a Lay Institute for Evangelism, conducted by Campus Crusade International, God used this organization to give me a greater depth of understanding of the Bible.

First of all, there were some things in my life that were displeasing to God. These things had to be acknowledged and put away. Then, I received a clear understanding of what God had provided for me and how I could lay hold upon these provisions. Now, I have the victory over self day by day. That great assurance which God wants all His people to have is mine. No more roller-coaster.

That is only half of what this training did for me. Now, there is a real joy in sharing this life with others. Through this training, I received a simple strategy that communicates with people. This training has been the greatest boon in my life since I became a Christian fifteen years ago.—Rev. James H. Cannon, Pastor First Baptist Church, Lockesburg, Arkansas.

(A Lay Institute for Evangelism will be held March 25, 26, 27, at First Church, Nashville, Ark.)

### Seminary graduate open for church post

One of our fine young ladies will graduate from Southwestern Seminary in May. Miss Annette Perry is very interested in becoming a staff member in one of our churches in Arkansas.

Miss Perry is a 1965 graduate of Sylvan Hills High School, North Little Rock; holds a B. A. Degree from Ouachita in Psychology and Sociology; is graduating in May of this year from Southwestern with a Social Work major.

Continued on page 7

## Beacon lights of Baptist history

## John Bunyan, the genius\*

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

To John Bunyan the life of faith was an adventure. It was not all trouble and pain and disaster. It included joys, quiet resting places, and lovely shining hopes. He lived in two worlds at the same time and one was as real as the other. He was abnormally introspective, but there is no doubt of his genius, nor of his humble walk before God, sometimes a stumbling one as exemplified by his characters in *Pilgrims Progress*.

In his youth he tramped the streets of Bedford, England, as a tinker. He is described as a tall, attractive, well built young man with reddish hair and sparkling eyes. His face showed the characteristics of a leader, the eyes of a dreamer and a poet.

At 17 he entered the army and took part in the Civil War. He seems to have been a wild youth but marriage sobered him.

One day after attending church he said he went home "with a great burden on my spirit." On a Sunday while playing cards a voice sounded within him reproving him. The second time it sounded, "Wilt thou leave thy sins and go to heaven, or have thy sins and go to hell?"

This experience amazed him. From that time he sought a more godly life, but was racked by temptation and doubt. Then one day while making his rounds as a tinker he overheard three or four old women sitting in the sun talking about the things of God. Their conversation further puzzled him. He could not get these people off his mind and sought out their company and those like them.

Bunyan became a Baptist preacher. His views brought him into conflict with the governing authorities and he was cast in prison. Here he spent 12 years, except for one brief break. He busied himself making laces to support his family, dreaming, and writing.

He was released, but after a few years cast into prison again. During this six months imprisonment he wrote the greatest of his works, *Pilgrims Progress*. Altogether, he wrote some 60 books.

The last years of his life were happy, for he was loved and honored. He died in 1688, at age 60, in the home of a friend, whose house was named "The Signe of the Starre."

\*Ronald M. Thomson, *Heroes of the Baptist Church* (London, The Kingsgate Press, 1937) pp. 44-55.

### Unusual response in rural revival

Clarence Shell Jr., state rural evangelist, Arkansas Baptist State Convention, reports six persons saved, three joining the church by letter and one by statement, in a Friday night service recently at Gilead Church, Malvern, Chester Black, pastor.

Mr. Shell, who has been preaching for the past 17 years and who was the evangelist speaking on this occasion, described the service as "the most unusual service I have ever experienced."

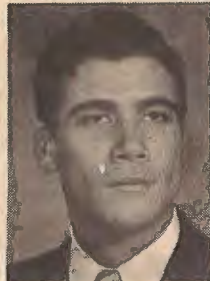
He said there were several persons speaking out, as the service opened, expressing their desires to be saved. Feeling that the Holy Spirit was working in the hearts of the people and that the invitation should be given, Mr. Shell did not preach. Instead, he quoted John 3:16, called on the revival singer, Herbert "Red" Johnson to lead an invitational hymn, and extended the invitation.

"It was like a flood of rushing water as people came to the altar to make decisions," the evangelist reports.

During the week's meeting there were a total of 15 professions of faith, with three joining the church by letter and three by statement, and with 30 rededications.

### Walton licensed

Dennis W. Walton has recently been licensed to preach by Second Church, El Dorado. Mr. Walton is a senior high school student and has been active in "Teens for Christ. He is currently leader of the High Prayer Group. After graduation this year he plans to attend Ouachita University.



MR. WALTON

### Heber Springs church increases giving

First Church, Heber Springs, L. B. Jordan, pastor, has increased the amount it gives through the Cooperative Program to 17 percent this year as compared with 15 percent last year.

The church has seen a steady increase in its total giving in recent years, going from a total of \$31,612.60, in 1967, to \$55,000 last year. The budget for 1971 totals \$61,394.

When the church's gifts for all missions, including the local association, a Missions 500 project supported in Michigan, and special offerings for state, home and foreign missions are taken into account, the totals are especially impressive.

Total missions gifts have increased from \$7,230.03 (not including the special mission offerings), in 1967, to \$18,600, in 1970, including the special mission offerings, for a total of 33 percent of the budget. The total missions item in the 1971 budget—\$21,240—represents 34 percent of the total church budget.

The church set an all-time record of giving to the Lottie Moon Christmas Offering last December, giving a total of \$2,500 to exceed its goal for the offering by \$500.

Mr. Jordan has pastored the church since 1968. Expressing appreciation for the stewardship of the people of the church, he said: "God is still blessing us, in spite of inflation, recession, and a prevailing spirit of pessimism."—ELM

### Ouachita pianist auditions winner

Lois Kirkpatrick, Booneville, a sophomore at Ouachita University, has been named winner of Student Auditions in Piano sponsored by the Arkansas Federation of Music Clubs, an affiliate of the National Federation of Music.

Miss Kirkpatrick will represent Arkansas in the district piano auditions to be conducted Feb. 27 in Pittsburg, Kan.

A student of Miss Virginia Queen, associate professor of music at Ouachita, Miss Kirkpatrick is active in music organizations which include Sigma Alpha Iota, Musician's Guild, and the OBU Band.

She is the daughter of Mr. and Mrs. Van Kirkpatrick, Booneville.

# New name, new leadership

By **HERSHEL H. HOBBS**

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

"Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem"—Acts 13:13.

In Acts 13:9 Luke notes that Saul was also called Paul. So a new name is introduced. Why the change? Some have supposed that the apostle took this new name because of his experience with Sergius Paulus (v.7). However, this is hardly likely. Augustine suggested that "Paul" (Latin, **paulus**, little) suggests his size. No one can say for certain about this.

In all likelihood he had two names, one Hebrew, one Roman, as was common at that time (cf. John Mark, Simon Niger). If so, then the change from Saul to Paul is understandable. Among Jews he went by Saul. But as he prepared to go into Asia Minor he used the Roman Paul. Henceforth, except when referring back to events prior to this time (Acts 22:7; 26:14), Luke referred to him as Paul.

It is significant that in 13:13 Luke referred to "Paul and his company." Heretofore, it had been "Barnabas and Saul" (v. 2). Apparently while in Cyprus the leadership passed from Barnabas to Paul. Why it happened is not stated. For one thing Paul evidently was the more dominant personality. He was the spokesman in dealing with Elymas the sorcerer (vv. 8-11). One sees here God's will for Paul's life asserting itself (Acts 9:15 f.).

There is no evidence that Barnabas resented this change in leadership. But some see the possibility that this is what prompted Mark, Barnabas' nephew, to return to Jerusalem (13:13), though this is not certain.

It is of interest that with Barnabas as the leader they went to Cyprus, his home country. When Paul became the leader they went to Asia Minor where Paul had been reared. But since they did not go to Tarsus this does not wholly explain their going to Asia Minor. This entire region was predominantly pagan territory. The Holy Spirit led them to virgin mission territory.

## Scottish minister on preaching tour

Alex M. Stewart, pastor of Lochee Baptist Church, Dundee, Scotland, who has been in the United States on a number of preaching missions in recent years, will be back this year. He will be at South Highland Church, Little Rock, April 4-11; at First Church, Mena, April 11-18; Trinity Church, Bartlesville, Okla., April 18-25; and Union Church, Eldorado, April 26 to May 2.



MR. STEWART

At last report, Pastor Stewart had an opening in his schedule for the week beginning March 28. Any church desiring his services can contact him through Editor Erwin L. McDonald, of the Arkansas Baptist Newsmagazine

Mrs. Stewart, an active leader in Baptist women's work in Scotland, will accompany the minister.

## Southern College students honored

Southern Baptist College has announced students whose names will be listed in

the 1971 edition of "Who's Who in American Junior Colleges."

Those named are Jerry Dean Rogers and Sharon Kay Rogers, Batesville; Ronnie Alford, Biggers; Jacqueline Bobo, Tuckerman; Jennifer Olivier Baker, Mountain Home; Betty Jean Dail, Ravenenden; Sandra Kay Gray, Bardwell, Ky.; Karen Rose Million, Monette; Sheri Lynne Pickett, Black Rock; David Joseph Savage, Walnut Ridge, and Lomer Gene Turney, Jonesboro.

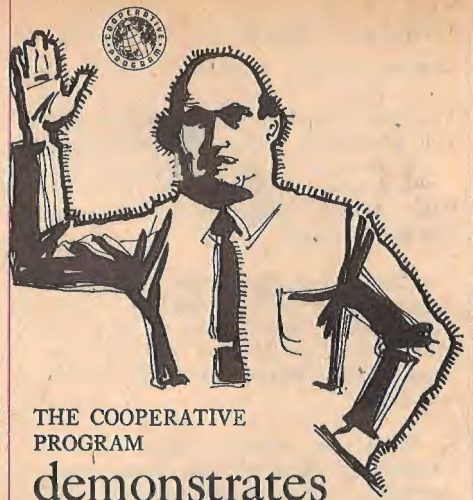
## Nelson Mears enters ministry

Nelson Mears, a member of First Church, Sheridan, recently dedicated his life to the ministry and has now entered Ouachita University, his pastor, Lex H. Eaker, reports. The Sheridan church has licensed Mr. Mears to preach. As the young minister and his wife and little son were preparing to move to Arkadelphia, the church honored him with "Nelson Mears Day," giving him a shower of gifts and cash.



MR. MEARS

Mr. Meers formerly was employed in Pine Bluff. At Ouachita he will have part-time employment in the college printing office.



THE COOPERATIVE PROGRAM

demonstrates

THE CHURCH MEMBERS' STEWARDSHIP OF RESOURCES AND COMMITMENT TO WORLD MISSIONS.

**April 18**

will be observed by Baptists of Arkansas as Cooperative Program Day.

Here are ways recommended by the Coordinating Committee of the State Convention for churches to observe the day:

1. Special sermons on the place of the Cooperative Program as financial lifeline of our mission program.
2. Teaching of special Sunday School lesson on Cooperative Program.
3. Giving of special Training Union program on Cooperative Program.
4. Giving of special programs on Cooperative Program in Women's Missionary Union and Brotherhood.
5. If your church is not giving through the Cooperative Program on a regular basis, take a special offering for the Cooperative Program.

# Letters

From page 4

She has had a course in social work from Henderson State College and work in education and psychology from the University of Arkansas at Little Rock.

She has experience in several different fields related to church and social work. She served Royal Haven Baptist Church, Dallas, Tex., as Assistant Youth Director; Beech Street Baptist Church, Texarkana, Ark., as a Summer Youth Director; she has been employed as a campus worker, Day Care worker, Ft. Worth Girl's Club, Tarrant County Baptist Family services, Elmwood Mental Hospital, and various other positions as a student. She is experienced in operating mimeograph, zerox, and verifax office machines. Her typing speed is 55 wpm.

She has been a faithful worker in Young Woman's Auxiliary, Baptist Student Union, Christian Commission Union, Mental Health Club (APA), Sociology Club, Volunteer Parole Office for Clark County (civic), Junior Training Union and Sunday School Teacher, and Student Religious Education Association-SWBTS.

Miss Perry is 23 years of age and a native of Arkansas. If some church is interested in contacting this fine young lady, they may do so by writing or calling, Miss Annette Perry, P.O. Box 22114, Southwestern Baptist Theological Seminary, Ft. Worth, Tex. 76122.—J. C. Myers, Pastor, First Baptist Church, North Little Rock, Ark.

## Minister to youth at Pulaski Heights

Lowell Snow, a student at Ouachita University, recently began service as minister to Youth at Pulaski Heights Church, Little Rock. He will serve the church on weekends during the school year and on a full-time basis in the summer months. Snow is a junior religion major at Ouachita and has a minor in music. He is a native of Ft. Smith and a graduate of Northside High School. He was a member of Grand Avenue Church, Ft. Smith.

He served as summer youth director for Vickery Church, Dallas, in 1968. During his sophomore year at Ouachita, he was assistant pastor and youth director for Third Street Church, Arkadelphia. For the past two months he served as interim music and youth director at Markham Street Church, Little Rock.

Snow was state Better Speaker's Tournament winner in 1968. He represented the state of Arkansas at Glorieta in the Speaker's Tournament in 1968. He has been active in revival work while in school, both as preacher and as singer.

Mrs. Snow is the former Peggy Sisson, Crosssett. She is a sociology major at Ouachita, where she is a junior.



## Woman's viewpoint

By IRIS O'NEAL BOWEN

### Fire-side thoughts

For about two thousand dollars, it has been estimated you can have built into your new home that status symbol, the fine old fashioned fireplace. Then for around 10 or 12 dollars a rick you can have the fun of carrying in wood and trying your hand at building a fire—a job only an old-timer really knows how to do!

After much burning of paper, you will probably search the premises for kindling (another word for little slivers of wood from crates that have been hoarded because said crates are unavailable at any price these days) . . . and, if you are lucky, there will be someone around who knows what a back log is and where to put it.

Now, if your efforts fail not and you manage a real-honest-to-goodness fire into existence, you will be able to use your rick of wood in a week or two and have the joy of carrying out the residue in the form of ashes at an estimated two card board boxes a day.

Is it really worth it? I wonder...

Son-in-law thinks it is, but he has never gone out in the woods, loaded the wagon, then unloaded it in the yard, stacking the long sticks against the fence; then scrambled it loose, stick by frozen stick in a hard snow and hefted it into the house.

Neither has he run splinters into his hands, nor knelt in ten below weather (that's inside, mind you) to coax a fire from wet wood, inhaling the exhaust from his ardent fannings, all the while!

We have a fire place. . . It came with the house and I try to get excited about it on cold nights when the young folks hover about it, wide eyed in wonder at the lovely fire Good Husband has conjured up.

Finally, one of them sighs, "Man, I can't believe it! A real fire and a fire place!"

And for once I am thankful for the Generation Gap, knowing if I ventured to air my thoughts, they wouldn't be important enough to make much impact, anyway.

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

### 1970 RA award given NLR Mayor

North Little Rock's Mayor William F. (Casey) Laman recently received the North Pulaski Association Royal Ambassador appreciation award for 1970.

Mayor Laman, a member of Park Hill Church, North Little Rock, recalled his boyhood days as a Royal Ambassador at Baring Cross Church, North Little Rock. "One of the most rewarding jobs as mayor," he said, "has been the privilege of working with the youth and their programs in our city and helping to provide the facilities for their activities."

Each year Mayor Laman proclaims Royal Ambassador Week in North Little Rock and helps promote Christian undertakings during this week along with the R. A.-sponsored Midget Auto Races in North Little Rock.

The presentation was made to Mayor Laman at Park Hill Church by Ozzie Berryhill, director of the North Pulaski Association R. A., and Henry Boerner,

secretary of the Association R. A. and director of the R. A. work at Park Hill Church.



Mayor Layman, Boerner, and Berryhill



# Millionaire part-time student hired by Ouachita University

By WILLIAM D. DOWNS JR.  
Director, office of Public Relations  
Ouachita University

What happens when a private, church-related university which is about to launch the largest capital funds campaign in its history is contacted by one of its part-time music students who announces that although his family has just inherited \$82.7 million, money itself has not turned out to be all that exciting that what he really wants is a part-time job raising funds for and promoting the school of music?

He is being given the chance to do just that.

It happened last week at Ouachita University, where Jack Buras, 23, a tall, personable, \$100-a-week minister of music at Harmony Church in Prattsville, was hired as a part-time development officer for the school of music.

"I wanted to be something besides a millionaire," explains Buras, who has been "in the money" only since last August when a southern Louisiana oil fortune was finally untangled from a legal snarl with the Orleans Levy Board.

"We are delighted to have a talented young man such as Mr. Buras on our development staff," said Daniel R. Grant, OBU president.

Ben M. Elrod, Ouachita's vice president for development, said last week that when Buras came to him to ask what he could do to help Ouachita, "President Grant and I suggested that his unusual story would afford many opportunities to present Ouachita's case if he could see his way clear to work with us."

Buras will stay on as minister of music at Harmony Church, where he has seven full-time choirs, gives 23 voice lessons a week and has found more happiness, he says, than anywhere else he has ever been. He delayed a final decision on taking the Ouachita post until after the men of the church in Prattsville voted to let him hold down both jobs.

"I'm thankful for Jack's opportunity," says his pastor, Jackie Holt. "It's something he wanted to do very badly. We all look for challenges from time to time. He recognizes that a door has been opened to him."

A 1968 graduate of Missionary Baptist Seminary in Little Rock, Buras says he chose Ouachita not only because of its "incomparable music program with faculty members of the caliber of Francis McBeth and Charles Wright," but because it is "the only college I'm acquainted with where there's 'sure enough' a Christian climate maintained. A stu-

dent here has an opportunity to associate with other Christian people—not in a cornball way—but in a liberal arts atmosphere where both intellectuality and Christianity are offered," he said.

"I feel I've been given a tremendous opportunity to witness," says Buras. "Having inherited all this money gives me a chance to get before people who wouldn't have listened to me before. Ouachita gives me an outlet. It broadens my ministry."



Jack Buras

Although Buras does not rule out the possibility that some of the money he raises may be his own, he makes it clear that he is mainly concerned with convincing other people to invest in Ouachita's capital funds campaign, which gets under way officially next January.

How does it feel to be suddenly richer by \$8 million, which is his share of the inheritance?

"Eerie," says Buras, "and a little disappointing." Slowly shaking his head in what appears to be the purest kind of disbelief, he adds, "You know, suddenly becoming very rich like I have isn't at all the way you've always dreamed it would be."

And that is the reason he is at Ouachita, he says, rather than sunning himself on a yacht in the Bahamas or luxuriating in a Roman villa.

"Consequently, lots of people are trying to figure out if I'm a religious nut or a straight guy," he chuckles. "But the truth is I just want to be me. I want to have as close to a normal life as possible for my wife Barbara and our 2½-year-old daughter, Melody."

There have been some changes, however, some good and some not.

For one thing, he is driving a 1971 Thunderbird, given to him outright by an admiring Ford dealer.

For another, he has been issued virtually unlimited lines of credit by "two or three banks," thus making it possible for him to pay cash for just about anything he decides to buy.

And to help steer him along profitable financial pathways, no less a personage than W. R. "Witt" Stephens of Arkansas Louisiana Gas Co., is chairman of his investment council.

He is also giving some serious thought to buying a \$190,000 Cessna 421 complete with his own "corporation pilot" to transport him to and from Louisiana, a trip which is turning out to be an expensive weekly ritual by chartered plane.

The changes have not been all good, however.

For example, he and his family were forced to move out of their farm home and into quarters in Prattsville because ever since his inheritance was first revealed to the nation by Walter Cronkite on the CBS Evening News, a steady stream of complete strangers has descended on him asking for or demanding money. He has also had to change his telephone to an unlisted number because it was ringing constantly at all hours with monetary demands.

His new wealth has kept the U. S. Post Office in Prattsville busy, too, says Buras, who stopped keeping track of the mail when it reached 10,000 pieces.

"The funny thing is," he remembers, "most of the letters asking for money contained stamped, self-addressed envelopes."

The only letter he has answered is one sent by a man in Florida, who, after reading about him in a national news service, severely criticized Buras for having bought a pair of alligator shoes.

"Don't you know," snapped the angry writer, "that 5,000 alligators were senselessly slaughtered in Florida last year?"

Buras assured the critic that upon receipt of his letter he had immediately taken his alligator shoes to the nearest swamp and set them free.

Some of the investment opportunities that have come his way through the mail include:

\*A "Christian race track" where people can bet on the horses but not have to suffer "that sinful secular atmosphere."

\*A \$30 million tab for restoration of the first territorial capital in Australia.

\*A \$1 million request for funds to build a motorcycle shop in downtown New York City.

All in all, the requests for funds had reached a total of \$100 million before Buras and his family stopped counting.

"But when you get past the funny part," he points out, "the danger is that I'll get hardened toward real causes. I've got to watch myself against getting indifferent to the needs of my fellow men."

Before coming into the inheritance, his \$100-a-week salary at Prattsville had certainly made life simpler for Buras but no less happy than he is today. With his wife serving as church pianist and director of the chapel choir, four recordings to his choirs' credit, and a manual for lay music directors in the making, "I don't guess there is a happier or busier person anywhere," says Buras.

## Eighty at Ouachita made dean's list

ARKADELPHIA—Eighty students at Ouachita University have been named to the Dean's List for the fall semester of 1970.

To qualify for the list, a student must compile a 3.5 grade-point average or better.

Those named to the list are: Tommie Ayers, Hot Springs; James Ross Babcock, Chanute, Kans.; Rex E. Babcock, Chanute, Kans.; William Patrick Ballard, ElDorado; Becky Barron, North Little Rock; Beverly Beadle, Little Rock; Mrs. Mary Anne Berryman, Arkadelphia;

Vicki Lou Bluhm, Stuttgart; Mark H. Bowles, Arkansas City; David Edward Burleigh, El Paso, Tex.; Mary Beth Byerly, Hot Springs; Sharon Faye Coe, Hot Springs; Rosamond Abel Crawley, Forrest City; Tom Daniels, Ft. Smith.

Charla Deese, West Helena; Brenda Lee Dierker, Grubville, Mo.; Sherry

Life has not always been this sweet, however.

For many years he had "searched desperately" through five major occupations before finally finding himself. By the time he was 17 he had dropped out of high school because he was making \$125 a week as a professional guitarist in his own dance band and was "big shottin'-it" around the country in a Jaguar.

"I figured at the time that anybody who could be doing all that as young as I was didn't need to mess around with school," he grinned. Playing a mixture of rock and country and western ("depending on our audience") Buras and his brother Rick "backed" such luminaries in country music as Little Jimmy Dickens and Ernest Tubbs.

"I bet they don't know that we're the same Burases that used to play for them," he grins.

"So far as religion was concerned at the time," he remembers, "I made all the big days like Christmas and Easter. But everytime I went into a church I sort of envied the men I saw. It wasn't what they were wearing or how they looked that impressed me but it was how they talked. I guess I envied them for being Christians. Pretty soon after that I was saved and joined the church."

During this time, Buras met Barbara and they were married two years later. While he continued to play with his band at night, he worked during the day as a furniture salesman, and within six months had moved up to become a junior partner in the firm.

"But I didn't like the 9 o'clock world,"

Doublin, Garland, Tex.; Carol Enloe, Jefferson City, Mo.; Ouida Eppinette, Little Rock; Thomas Farris, Ft. Smith; John C. Finley, Ashdown;

Cynthia Ann Floyd, Nashville; Jim Gilbert, Texarkana; Sharon Gilstrap, Little Rock; Roberta Gay Gladden, Little Rock; Gayle Glover, Little Rock; Shirley Grant, Arkadelphia; James Haggard, New York, N. Y.; Sammye Carol Halbert, Star City; Philip Hardin, Little Rock;

Bernie Hargis, Warren; Kathy Harness, Harrison; Arnold David, Harrington, Arkadelphia; Rosemary Harris, Booneville; John Seth Holston, Texarkana; Vicki Hubbs, Little Rock; Marie Hyde, Texarkana, Tex.; Alana Ichter, Minden, La.; Sarah Payne Jines, Malvern; Jeryl L. Johnson, Chester, Ill.; Kathleen Johnson, Damascus; John Thomas Jones, Gurdon; Pam King, Arkadelphia; Joe Kirby, Gurdon.

Lois Kirkpatrick, Booneville; Kalla Ann Knight, Lincroft, N. J.; Lee Kuyper, Arkadelphia; Larry Latham, St. Louis, Mo.; Shirley Lock, Arkadelphia; Margery

recalls. "I wanted to do something full time in the service of the Lord."

Hearing that there was a need for ministers of music, Buras quit his job at the furniture store, broke up his band, packed up his family and moved to Little Rock where he enrolled in the Missionary Baptist Seminary. While taking a full schedule there, he also signed up for a correspondence course to finish high school, audited classes at Little Rock University (now the University of Arkansas at Little Rock) and picked up meager grocery and rent money by working every night as a janitor in a Little Rock bank.

"Those were tough days," he remembers, "but my wife helped pull me through."

Having earned his high school diploma and holding a graduate degree from the Seminary, Buras is now enrolled in undergraduate voice and vocal pedagogy classes for two days a week at Ouachita. The rest of the week he spends working in his church at Prattsville.

With \$8 million, one full-time and one part-time job and every "big deal" business opportunity of the state pursuing him, what lies ahead for Jack Buras?

"I don't know," he says quite frankly. "I can't rule out the leadership of the Holy Spirit, but I feel I'm definitely in the groove I want to be."

As he takes Ouachita's various singing and instrumental groups to high schools and seeks to involve the state business community in investing its money in OBU's future, Buras says that he wants people to know that Ouachita is a place "where people still realize that God is still alive."

Lumpkin, Arkadelphia; Deborah Mashburn, Bay Minette, Ala.; Randy Maxwell, Paragould; Marilyn Metcalf, Texarkana;

Paula Mitchell, Killeen, Tex.; Sharon Mitchell, Glenwood; Helen Tanna Murry, Prescott; Jane McCallum, Wasco, Calif.; Lauren D. McCoy, Malvern; Jana Goldene McDonald, Benton; John Scott Phillips, Green Bay, Wis.; Donna Pike, Texarkana; Marilyn Rauch, Arkadelphia; Roberta Rauch, Arkadelphia; Sarah E. McCarty, Arkadelphia;

Junanne Reynolds, Hope; Ramona Rice, Texarkana; Mark Stanley Rounsavall, Little Rock; Judith Thompson Royston, Morrilton; Liz Ann Sanders, North Little Rock; Karen Shank, Little Rock; Floye Charlene Smith, Hot Springs; Gary V. Smith, Hot Springs;

Robin Smith, North Little Rock; Lynn Sooter, Welch, Okla.; Brenda Springer, Little Rock; Sheila Sue Stephan, Trumann; Tommy Thomason, Stamps; Ruby Dell, West Palm Beach, Fla.; Steve West, Heth; Marty Woodell, Percy; and Diane Wright, Rosebud.

# Baptist Men

and

missions

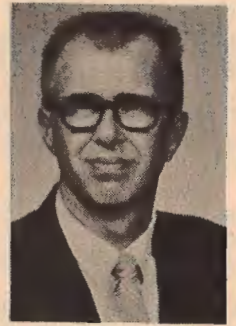
## What's it all about?



**Richard Proctor**  
attorney



**Dr. H. E. Williams**  
college president



**Sidney Carswell**  
missionary



**Ronnie Hale**  
Missouri Pacific R.R.

Hear

these men and others

tell it like it is

at the



**Sam Adkins**  
engineer

## Baptist Men's Convention

Baring Cross Church

North Little Rock

March 19-20

Theme: "Sharing Christ with One or One Thousand"



**G. W. Henderson**  
postmaster



**William Keeling**  
dept. store executive

Good Music

Fellowship

Inspiration



**\$6,000,000 goal for home missions**

Home Missions will be the topic sounded from Southern Baptist pulpits, classrooms, and homes March 7-14.

This is the date for the Week of Prayer and Annie Armstrong Easter Offering for Home Missions, an annual support effort by families, whole congregations, individuals, and Woman's Missionary Union organizations.

The theme, "Sharing . . . with One or One Thousand," represents the individuals and groups who will be recipients of the prayer and financial support the week will elicit.

A goal of \$6,000,000 has been set for the home missions offering. Usually the Annie Armstrong Offering provides well over 40 percent of the Home Mission Board budget, the remainder coming from the Cooperative Program. The \$6,000,000 projected for this year's offering would total more than half the contributions to the Board's work.

All church members are invited to pray privately each day for home missionaries and their work. A meditation guide for individual use is inserted in the March issue of *Royal Service*, the WMU magazine for adults.

Mrs. R. L. Mathis, president of WMU, urged individuals to consider their personal obligation to invest financially in home missions. In 1969 Southern Baptists' gave only 45 cents per capita to home missions via the Annie Armstrong Offering and other designated gifts. Mrs. Mathis said, "Surely this amount is only a token of the vast concern we feel for leading people in the United States to reconciliation in Christ."

"Unless each individual shoulders a respectable part of the burden of paying for an extensive witness, we cannot

**Charles E. Walderns**

Charles E. Walderns, 88, Little Rock, died Feb. 18. He was a member of Nall's Memorial Church.

Survivors are a daughter, Mrs. Mary Henry, Little Rock; a brother, Joe Walderns, Woodson, six grandchildren and 17 great-grandchildren.

**Austin A. Hale**

Austin Auldridge Hale, 73, Little Rock, a retired farmer and mechanic, died Feb. 16. He was a member of Calvary Church.

Survivors are his widow, Mrs. Nedgie Hughes Hale; two daughters, Mrs. Audrey Henry and Mrs. Bonnie Lou Cargile of Little Rock, and six grandchildren.

**Charlie C. Hagler**

Charlie C. Hagler, 86, Arkadelphia died Feb. 14. He was a retired diaryman and a member of Second Church.

Survivors include his widow; a son, John Lite, Malvern; a sister, Mrs. Bertha Nebughr, Illinois, and four grandchildren.

progress beyond our present level of support," she said. "we cannot leave the job to a few generous givers. Every Baptist who sees the needs of these times must give accordingly."

Family participation in the Week of Prayer is based on daily use of a Family Prayer Folder, distributed free by state WMU offices through church WMU directors. Prayer partnerships between families are suggested.

Families are also encouraged to take "Go and See" trips to study nearby home missions work and to report to their church about their findings.

Family Missions Guide gives suggestions for these and other family activities for the Week of Prayer.

The churchwide Week of Prayer observance is led by the pastor and WMU director in cooperation with directors of other church organizations. Sunday School will spotlight home missions March 14. Missions sermons, talks by visiting missionaries, a new filmstrip, a special recording about home missions, new home missions drama, and a musical missions program are among ideas suggested for Sunday and midweek church services. Details are found in *Dimension* magazine for January, February, March.

**Frank W. Berdikoski**

Frank W. Berdikoski, 81, North Little Rock, died Feb. 21. He was a retired locomotive fireman for the Missouri Pacific Railroad and owner of Berdikoski and Son Garage, North Little Rock. He was a member of Baring Cross Church.

Survivors are his widow, Mrs. Nellie Gann Berdikoski; two sons, Frank W. Berdikoski Jr. and Ralph E. Berdikoski, both of North Little Rock; a brother, John Berdikoski of Fort Worth, Tex.; a sister, Mrs. Ed Krisle of Shreveport, La.; three grandchildren and two great-grandchildren.

**About people**

Following the retirement recently of Thomas T. Holloway, Dallas, from the position of field secretary of the American Bible Society, the Society, has named J. Edward Cunningham, Lexington, Ky., as secretary for program and promotion in the Society's national distribution department.

Both Holloway, who has been the organization's field secretary in Dallas for 28 years, and Cunningham, formerly distribution secretary for the eastern region in the Society's organization, are Southern Baptists.

With the retirement of Holloway and the promotion of Cunningham, the Bible Society has reorganized its field service and regional office programs.

Cunningham will have national responsibilities, but will continue to maintain his offices in Lexington, Ky. In addition to his distribution department assignment, he will have special responsibility for church relations.

Before joining the staff of the American Bible Society three years ago, Cunningham, a Baptist minister, was for 11 years director of mountain missions under the joint supervision of the Southern Baptist Home Mission Board's rural-urban missions department and the Kentucky Baptist Convention. Previously he was pastor in Kentucky.

Holloway, a native of Dallas, was a minister to college students in Dallas for nine years under the Baptist General Convention of Texas before joining the American Bible Society staff. He is a graduate of Princeton University and Princeton Theological Seminary.

The Southern Baptist Convention is the largest supporter of the Bible Society among the 70 denominations which contribute to its operations in translating, publishing and distributing the Bible. In 1969, the SBC contributed \$232,765 for the Society's work.



**NASHVILLE—MOBILE TRAINING LAB AND DISPLAY UNIT UNVEILED**—Standing near the mobile training lab, Ralph W. Davis, secretary, Church Training Department, Arkansas Baptist State Convention, viewed the latest development of the Church Training Department of the Southern Baptist Sunday School Board, during a recent planning meeting. The lab will be used as an aid for presentation of materials and techniques at training conferences on the association, state and convention level.

## Theme is announced for Acteen meeting

"Yes, me. Yes, now!" will be the theme for the Acteens Happening, March 5-6, at First Church, Conway. Sponsored by Arkansas Woman's Missionary Union, the Happening is planned for all high school girls and their leaders.

One of the key speakers will be Bill Sherman, pastor, Woodmont Church, Nashville, Tenn. who will give a series of lectures on "Who Am I?" Other featured speakers will be Lolete Dotson, missionary nurse, Nigeria; and Jane Yates, missionary journeyman, Gaza.

Susan Coppenger, Jackie Chisum, Martha Porter, Amanda Vining, and Gaye Wofford, Acteens from First Baptist Church, Arkadelphia, will give a visual presentation Friday night on mission ministries of their church.

Other young people will be giving personal testimonies and participating in a panel discussion. Among these are Brenda Pascal, SCA, Karen Kreis, SCA, Ann

Priddy, SCA, and Robin Graves, Hot Springs.

Musical groups appearing on the program will be The Peaceables, Immanuel Church, Little Rock, directed by Wayne Bailey, and the SCA Chorale, directed by Don Collins.

Reservation can be made by sending \$3.50 per person to State WMU Office, 210 Baptist Building, Little Rock 72201 by Feb. 26.

## Dr. Douglas is interim

Ralph Douglas, who recently retired from his post as business manager for the Executive Board of the Arkansas Baptist State Convention, has accepted an interim pastorate. Dr. Douglas is serving Greenlee Memorial Church, Pine Bluff.

The Arkansas native had served a total of 16 years with the ABSC Executive Board prior to his retirement at the end of 1970. He has also pastored churches at Gould, Luxora, Dumas, and Helena.

## Lay witnessing institute

A Lay Witnessing Institute with Bill Bright and Henry Brandt as main speakers will be held in Fayetteville, April 26 through May 1, at the Methodist Assembly Grounds.

The entire program will be under the auspices of Campus Crusade for Christ. It will be identical to the Ridgecrest Institute last September, and will begin on Monday evening and close Saturday noon.

A committee from University Church, Fayetteville, H. D. McCasty, pastor, is responsible for all the preparation.

Two outstanding Christian women available as speakers in February are Mrs. Bill Menefee, wife of Campus Crusade Lay Regional Director, and Mrs. Helen Davidson, president of a large road contracting business in Texas.

The heart and core of the Lay Witnessing Institute will be to teach the laity how to witness. The heart of this program is the little tract "Have You Heard of the Four Spiritual Laws?" This is designed for the personal witness to read to the lost person. The companion tract is "Have You Made the Wonderful Discovery of the Spirit-Filled Life?" Millions of copies of these tracts have been distributed on college and university campuses. God is using this lay witnessing program in a great way.

It was my privilege to attend this type institute at Calvary Church, Hope, a few months ago. There were over 300 people in attendance. If you plan to attend write: L.I.F.E., 315 W. Maple, Fayetteville, Arkansas 72701—Jesse S. Reed, Evangelism Secretary

## Former Arkansan relocates in Kentucky

Lucien E. Coleman, a native of Arkansas and former assistant to the late B. L. Bridges, executive secretary of



the Arkansas Baptist State Convention, will make Kentucky his home again, where he served as State Brotherhood Secretary for four years before becoming a special projects consultant for the Brotherhood Commission of the Southern Baptist Convention. Dr. Coleman retired from the Brotherhood Commission in the fall of 1969, after 12 years' service.

Dr. Coleman has been active as interim pastor, laymen's retreat speaker, and missions tour director since his retirement. After March 1, 1971, he will reside at Y-7 Seminary Village, Louisville, Ky. 40207.

# A Deaf Child's Prayer

Do angels sing in heaven, Lord?  
 Will I hear the music there?  
 Or must I stand in a corner,  
 While others join in prayer?  
 Will I wonder what they are saying, Lord,  
 Like I often do down here?  
 Must I sit still and be patient,  
 While the bells ring loud and clear?

Can I read your lips in heaven, Lord,  
 Or will I be brushed aside?  
 Will I hide my hands in my pocket,  
 Because of wounded pride?  
 Will the saints all stand to praise thee,  
 While I in silence wait?  
 Will there be someone in heaven,  
 To lead me through the gate?

And God who loved the humble,  
 Whispered into the anxious deaf ear,  
 "My child, has no one told you,  
 There is no silence here?  
 Hold out your hands, My little one,  
 For heaven's all to see.  
 We've seen them pray so many times,

"See, all of the angels are waiting,  
 The gate is open wide,  
 Your crown of life is waiting,  
 And I shall be your guide.  
 I have a song to give you,  
 Your song shall be loud and clear.  
 Your songs of praise, my dear one,  
 Will be the sweetest up here.

—Author unknown

To minister to those who live in a silent world, and to tell them that Jesus cares and understands is one of places your Cooperative Program Dollar goes. Sign Language classes are taught in two churches at the present to prepare others to minister to the deaf in their churches.—C. F. Landon, Deaf Ministries

## Broadcasters honored by Lincoln Awards

FT. WORTH, Tex.—Ten broadcasters were honored as outstanding representatives of their industry at the second annual Abe Lincoln Awards, held here at Tarrant County Convention Center recently.

Paul M. Stevens, executive director of Southern Baptist Radio and Television Commission, presented the awards during a dinner attended by local broadcasters and special guests, including some of the top national leaders of the broadcast industry.

The presentations were followed by a benefit entertainment program, featuring Burl Ives and The Centurymen choir, in the Convention Center Theatre.

The top honor, the annual "Abe Lincoln Award," went to Charles A. Batson, president of Cosmos Broadcasting Corp., a group enterprise with headquarters in Columbia, S. C.

Five "Awards of Merit" and four "Certificates of Honor" also were presented.

Merit award winners were: Kenneth F. Small, general manager of WRUF AM-FM, Gainesville, Fla.; Roy H. Park, president, Park Broadcasting Co., Ithaca, N. Y.; Ray Cullin, NBC News, Sacramento, Calif.; Allan Page, general manager, KGWA, Enid, Okla., and Hank Lindsey, news director, WHOP Radio, Hopkinsville, Ky.

Certificates of honor were awarded to Ray Moore, WAGA-TV, Atlanta, Ga.; Tom W. Mathis, WTLC Radio, Indianapolis, Ind.; Dick Hubert, Westinghouse Broadcasting Co., New York, N. Y.; and Arch L. Madsen, Booneville International Corp., Salt Lake City, Utah.

Special guests at the presentation included Vincent T. Wasilewski, president of the National Association of Broadcasters; Willard E. Walbridge, chairman of the NAB board of directors, and Robert E. Lee, a member of the Federal Communications Commission.

## \$34,664,000 given for foreign missions

RICHMOND (BP)—The Southern Baptist Foreign Mission Board's income for 1970 was a record \$34,664,147, but even so, monetary requests from the overseas missions (organizations of missionaries) last year exceeded the board's resources by more than \$4 million, the Foreign Mission Board was told here.

Baker J. Cauthen, executive secretary of the board, said the record income for 1970 was an increase of \$912,540 over 1969 income.

Receipts for the 1970 Lottie Moon Christmas Offering for Foreign Missions amounted to \$5,739,629 through Feb. 10, Cauthen said. This is \$1,474,164 more than at the same date last year. The offering receipts are coming in faster than in previous years, which partly accounts for the comparatively large amount received so far this year, he told the board. It is too early to project the total amount of the 1970 offering, Cauthen said. The total will be known around May 1, when the books close.

"We are greatly encouraged that the amount received from the Cooperative Program by the Southern Baptist Convention in January showed an increase of 13 per cent over the corresponding month a year ago," he said. "It is most important that the Cooperative Program and the Lottie Moon Christmas Offering grow in parallel lines."

The board appropriated funds for sending several persons overseas to carry out special assignments in behalf of missionaries. W. L. Howse, director of the Education Division of the SBC Sunday School Board, will consult with missionaries in Korea and Taiwan on their strategy and long-range planning.

Leo T. Crismon, librarian at Southern Seminary, Louisville, Ky., will assist librarians in Baptist seminaries in East and Southeast Asia. Mrs. Crismon will accompany him.

Harold C. Overton, who has been associated with the Toronto Institute of Linguistics, is teaching in the missionary language school in Limuru, Kenya, during the first five months of this year.



# State youth choir festivals

## 'A' festival

Immanuel Baptist Church



**JIM WOODWARD**

Mr. Woodward is the chairman of the Church Music Department, Oklahoma Baptist University; is one of America's finest choral conductors; conducts the Centurymen, a unique male chorus composed of 100 Southern Baptist Ministers of Music from all over the convention.

## February 27

### Little Rock

## 'B' festival

Second Baptist Church



**ELWYN RAYMER**

Mr. Raymer is the Adult and Youth music editor for the Church Music Department of the Sunday School Board, Nashville, Tennessee. Mr. Raymer is much in demand as choral clinician around our Convention. He was formerly Minister of Music, First Baptist, Arkadelphia, Arkansas.

### 'A' Schedule

- 8:30 a.m. Building open, room assignment
- 9:00 a.m. Warm-up, line-up
- 9:30 a.m. Adjudication of choirs and ensembles
- 10:30 a.m. Mass rehearsal
- 12:00 a.m. record numbers
- 12:20 a.m. Replay
- 12:30 a.m. Dismiss

### 'B' Schedule

- 8:30 a.m. Building open, room assignment
- 9:00 a.m. Warm-up, line-up
- 9:30 a.m. Mass rehearsal and recording
- 11:15 a.m. Adjudication of choirs and ensembles
- 12:15 a.m. Replay
- 12:30 a.m. Dismiss

Last year, just under 3,000 people attended Arkansas' seven state festivals. We rejoice in this marvelous participation.

At these festivals, our young people and their leaders come into contact with some of America's finest conductors; thrill to the opportunity to hear and sing with hundreds of other Christian young people; and receive constructive ideas about how to improve their music ministry for the good of their church and for the glory of their Lord.

This is another project that is partly supported through our Cooperative Program.

—Ural C. Clayton, Music Secretary

# When competition hurts God's cause

By C. DEWITT MATTHEWS  
Professor of Preaching  
Midwestern Baptist Seminary,  
Kansas City, Mo.

Pastors and laymen, though dependent on each other, sometimes are competitors. Now and then a pastor will even consider deacons to be members of the "disloyal opposition," rather than brethren in the ministry. Likewise, some deacons, especially those who think of themselves as the "board of directors" of a church, exhibit disdain for the delicate balance that ideally should exist between a pastor and the laymen.

Generally, dedicated laymen are a pastor's best friends. In most instances, I am sure, "sweet reasonableness" determines what each expects of the other. But some abrasive laymen cause pastors to think that with such "friends" they do not need enemies! At least, laymen are not blameless. It might help, therefore, if they would consider what attitudes are "out of line." Most of these objectionable traits can be corrected if seen. A few may be more serious.

For one thing, some laymen's "hire and fire" hang-up smacks of a crass, unfeeling business philosophy, rather than a reverent appreciation for God having called the pastor to the church. Now and then laymen have been known to explain to a young pastor that they determine policy, that they "run the church" while the pastor preaches, or that they dismiss personnel as seems best to them. Any self-respecting pastor resists this viewpoint.

Again, some laymen—especially some deacons—are annoyed by having to take their actions to the church for approval. One executive told me that my insistence that the church elect the deacons—thus nullifying their self-perpetuating process—had loaded the deacon group with inexperienced newcomers. He seriously looked upon the deacons' task as being comparable to that of a corporation's board of directors, and said as much.

Still again, a seniority system, much like the one operating in Congress, often determines laymen's leadership. The ones who have been around the longest occupy the decisive places, however incompetent or dictatorial they may be. Most pastors, therefore, pump for the congregation to elect deacons to serve in a rotating system so as to spread leadership opportunities and avoid stodgy, unimaginative men exercising "squat-ter's rights" and blocking more

progressive men from emerging as leaders.

Yet some laymen imagine the pastor's life is relaxed and leisurely with duties limited, as they say, to two sermons a week. But some alert pastors take a different deacon a week with them on intensive pastoral visitation. When I used to do this the men most skeptical about the pastor's working hours wearily came back "converted." Previously, they had no idea what it was like to touch so many levels of need in such widely scattered places. Shifting emotional "gears" so many times a day saps one's energy like nothing else I know. Laymen, then, need to accompany the pastor on some of his "marathon" jaunts among the people. Perhaps afterwards they would believe that the pastor "earns his keep!"

Overall, laymen are indispensable to pastors. Furthermore, they are necessary in God's kingdom. But few of them are so well trained in church affairs as are competent pastors who have gone to school for years to learn how to function. But now and then some laymen "king-makers" think they should tell the pastor how to do everything—how to preach, how to visit, how to lead worship, how to promote programs, how to raise church budgets—as though they were specialists in church affairs. Such laymen often are frustrated by their failure to dominate elsewhere, it may be at home or in their own business. So at church they "throw their weight around." These self-assertive men bother a conscientious pastor, for they can set up camps of competition among other laymen and pit their ideas against his, instead of supporting him.

An occasional layman—it may even be a woman—imagines himself to be God's corrective agent for the pastor's preaching and teaching. This person may assume the role of biblical interpreter, sermon critic, and arbiter of the pastor's life-style and that of his family. This know-it-all layman may attempt to police the pastor's doctrinal stance, classifying him as "safe" or "unsafe," "conservative" or "liberal," "orthodox" or "unorthodox." Often the pastor does not even know he is being appraised until many hurtful suggestions are already planted in people's minds. Then he is pushed into the difficult position of defending himself against vague, accusa-

tive charges by these self-appointed guardians of the faith. What church is completely free of this kind of person?

Then there is that familiar layman—some refer to him derisively as "Mr. Moneybags"—who because of his wealth holds veto power over much the church tries to do. Rare is the wealthy layman who gives liberally to his church yet does not want to control policy! If your church has wealthy, generous laymen who are content to stay in the background without credit for their effort, who desire nothing but truly to serve, who are not interested in manipulating people and programs to fit their own preconceptions, then "grapple them to thy soul with hoops of steel." They are priceless and some of God's noblemen!

Of course, pastors' competence varies. Some are so inept they do not deserve to be followed. But laymen should determine in advance what kind of man they are recommending the church call. Once he comes he should lead, and they should follow him, until it becomes apparent that he is incapable of leading.

No fair-minded pastor wants "rubber stamp" laymen. Disagreeing on issues or processes often provokes discussions that produce better ideas. But laymen and pastors should disagree without being disagreeable. Both laymen and pastors are necessary for the best operation of a church and should, therefore, respect one another and follow Paul's admonition, "in honor preferring one another." In such a context, harmony prevails and God's work goes forward amid great joy.

## Non-active Christian

There's an unattended fruit tree  
Left alone to bear its fruit.  
'Tis a pity it was left so  
As is shown from top to root.  
It is there, but clean surrounded  
By a thousand growing things  
Using up rich soil to feed them  
And the light which heaven brings.  
In the heart this tree was planted  
When you took the Savior's hand  
And received Him for your Savior  
Boldly in a Christian stand.  
But the tree is starving daily  
Languishing for want of care.  
Awake! Awake! O careless owner!  
A voice is calling you to prayer.

—W. B. O'Neal



# Houston church reports 4,011 revival conversions

By ROBERT O'BRIEN

HOUSTON (BP)—Some 4,011 persons—about 95 per cent teen-agers—have made professions of faith in Christ in a crusade conducted by First Church here, and at least 639 of that number have been baptized.

Harvey Kneisel, director of ministries at the church, where John Bisagno is pastor, said 1,061 of the 4,011 conversions and 35 baptisms were recorded during a two-month preparation phase of the campaign conducted by Evangelist Richard Hogue, 24. The remaining 2,950 conversions and 604 baptisms came during a 2½ week series of nightly services.

It is believed that no other church in the Southern Baptist Convention has ever recorded 2,950 professions of faith during a church revival.

Dubbed "Spireno"—an acronym for "spiritual revolution now"—the campaign involved four phases.

During the first phase, Hogue spoke during assembly program at more than 45 junior high and high school assemblies. The assemblies were followed up with rallies during the second phase at which young people heard Hogue's Christian folk group and sermons.

The third phase was the 2½ week period, with services at First Church, and on the last four nights at the Sam Houston Coliseum here.

The fourth phase, underway now, is the follow-up, which, according to Kneisel, has been interwoven with the other phases.

Church staffers and laymen have conducted extensive visitation and counseling with converts from the beginning, said Kneisel, a former Southern Baptist missionary. "In every case, the youngsters were asked to get parental permission before being baptized," he added. "The crusade was characterized by short, difficult to accept, low-key invitations. Mr. Hogue stressed commitment of life to Christ, as well as personal acceptance of him," Kneisel said. "In fact, during the invitation and throughout the counseling, they were told to delay their response if they were not certain what they were doing," he said.

Celebrities such as Phyllis George, Miss America; football stars Terry Bradshaw and Roger Staubach; singers Pat Boone and Cynthia Clawson were featured during the second week.

Kneisel reported that large crowds attended services from the third night until the end of the 2½ week phase. Average

attendance per night at the church was 2,800 and at the coliseum, 5,000. On the final night, he said, more than 3,000 teenagers, bearing placards and singing, marched from the coliseum to the church for baptism of 145 persons.

During the follow-up phase, which will run indefinitely, Spireno clubs have been formed in the schools and Spireno Bible classes and special services, retreats and other activities for Spireno converts are underway.

"The youth program at the church has already doubled," Kneisel reports, "and we expect it to quadruple." Spireno Bible classes, for example, he says, have averaged more than 400 young persons per Sunday. Other phases of the follow-up will include questionnaires for the converts and four, three-day, follow-up Spireno rallies by Hogue each year.

The 24-year-old evangelist, formerly Bisagno's youth director at First Church, Dell City, Okla., is moving his headquarters from Oklahoma City to Houston.

## Reforms urged in military draft

WASHINGTON (BP)—Representatives of ten major religious groups in the nation urged reforms in the military draft law in three days of hearings conducted by the Senate Armed Services Committee. Sen. John Stennis (D., Miss.) is chairman of the committee.

The religious leaders pleaded variously for Congress to end the military draft in favor of a volunteer force, to broaden the definition of conscientious objection and to provide a better system of alternative service for military conscription. A few of the spokesmen urged the committee to consider a law granting amnesty to young men who have fled to other countries to escape the draft.

The committee hearings were on a number of bills, either to end the draft and set up an all-volunteer service, to reform the draft, or to extend it for two years. The Nixon administration, which has said it favors an all-volunteer armed force, has asked that the present Military Selective Service Act of 1967 be extended for two years.

Of special significance at this series of hearings was the fact that spokesmen from several of the mainline Protestant denominations joined a number of the traditional "peace" churches in their pleas for military service reforms. No Baptist body testified at the hearings.



**'CONSTRUCTIVE USES FOR POLLUTION** — William Ruckelshaus, the Nixon Administration's chief environmentalist, has been quietly urging industry to find a way to turn pollution into constructive use. He has pointed out, for example, that sewage can be diverted to farm land to nourish the soil. The U. S., with only 5% of the world's population, uses 30% of the world's resources and produces 50% of the world's pollution. Ruckelshaus is calling upon the great corporations to help solve the problem. He has asked them to study how industrial emissions, which now befoul the air and water, might somehow be channeled and used to benefit mankind. (By Columnist Jack Anderson, Feb. 8, 1971)

**STUDENTS SHARE WORLDLY GOODS IN EXPERIMENT**—"Our money, take what you need—give what you can." The sign is attached to an open cash register at the Oregon State University Student Union. It was placed there a month ago by 10 students who pooled \$15 in change for the initial kitty. Since then, the register has contained from a few pennies to a \$20 bill—which didn't last long. Karen Byers, a junior in political science and one of the originators of the project, says "quite a few use it," but no one knows the circumstances of those who take and those who donate. She said the fund was started as an experiment to see if students really wanted to share. (Nashville Banner, Feb. 8, 1971)

William Sullivan, one of J. Edgar Hoover's top assistants, declared recently that the Communist Party "is not in any way causing or directing or controlling the unrest we suffer today in the racial field and in the academic community . . . the Communist Party today is not nearly as extensive or effective as it was a number of years ago. . . ." According to Sullivan, problems involving student and racial unrest would occur "to a greater or lesser extent if the Communist Party in this country didn't exist at all." (Parade, Jan. 24, 1971)

## "Baptists Who Know, Care"

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

# Membership tops 11.6 million; organizations report decreases

NASHVILLE (BP)—Church membership in the Southern Baptist Convention increased to 11,629,880 during 1970, the denomination's Research and Statistics department reported here in a presentation before the SBC Executive Committee.

Although total church membership increased 140,267 over the 1969 membership totals, decreases were reported in Sunday School, Training Union, Brotherhood, and Woman's Missionary Union organization enrollments. The statistics were based on a total of 34,360 churches affiliated with the nation's largest Protestant-evangelical denomination. The number of churches was up 25 from the number reported last year.

For the first time, figures were re-

ported for New York, a new state convention composed of churches formerly in the Maryland and Ohio state conventions.

The number of baptisms (conversions) reported by SBC churches was 368,863, up 638 from the 1969 figure. The peak year for baptisms was 1959, when 429,063 were reported, said Martin Bradley, secretary, Research and Statistics department.

Sunday School enrollment dropped by 127,620, to 7,290,447. This represents the sixth consecutive annual decrease after 21 years of steady increase, Bradley said. The all-time high, in 1964, was 7,671,165.

The Brotherhood (men and boys' mis-

sions organization) reported an enrollment of 422,527, a decrease of 7,812.

Total Training Union on-going and cumulative enrollment totalled 2,494,251, dropping by 154,137 from the 1969 figures.

Enrollment reported for Woman's Missionary Union (women and girls) was down 91,408, to a total of 1,199,813.

Church music enrollment increased by 13,993, reaching a new high of 1,076,487.

Giving by Southern Baptists continued upward. Total tithes, offerings, special gifts, and other receipts amounted to \$892,255,918, an increase of \$49,548,528 over the 1969 total. Tithes, offerings and special gifts averaged \$73.70 per number.

Contributions to missions increased \$5,276,548, for a total of \$138,500,883. Churches reported spending \$136,526,861 for their own construction programs and another \$3,603,850 on construction of local church-sponsored mission facilities.

Debt reported by churches rose to a new high of \$879,355,226, an increase of \$9.1 million.

Churches ordained 2,244 persons for the gospel ministry, an increase of 164 over the 1969 total.

## Romney, Lindsay to speak at Christian Life seminar

NEW YORK (BP)—Several government officials, including Mayor John V. Lindsay of New York and Housing and Urban Development Department Secretary George Romney, have accepted invitations to speak at a seminar on "National Priorities and Christian Responsibility" sponsored here by the Southern Baptist Christian Life Commission.

The seminar will be held at the Commodore Hotel here, March 1-3.

Other speakers will include a United Nations official, an assistant to consumer crusader Ralph Nader, a Peace Corps administrator, an evangelist, a nationally-known attorney, a former Long Island publisher and White House aide, a college student, several college and seminary professors and administrators, and a Negro Baptist pastor.

Foy Valentine, executive secretary of the Southern Baptist Christian Life Commission, said in outlining the seminary's purpose: "We will earnestly seek God's guidance in understanding what America's national priorities ought to be."

Adding that this in itself is not enough, Valentine stated that the seminar participants "will be challenged to accept our Christian responsibility for helping bring these priorities to vital fulfillment."

Valentine said that almost all of the available 400 spaces are now reserved, but that there are still a limited number of openings available to "any Southern Baptist who would like to participate."

Speakers on the final program outline,

released just three weeks prior to the seminar, included:

Romney, Lindsay, George Bush, United States representative-designate for the United Nations; William M. Dyal, a regional director for the Peace Corps; Arthur Flemming, president of Macalester College in St. Paul, Minn.; Kate Blackwell, research assistant to Ralph Nader; James E. Allen, visiting lecturer in education and public affairs at Woodrow Wilson School, Princeton University, N. J.; James Ralph Scales, president of Wake Forest University, Winston-Salem, N. C.; and Eric C. Rust, professor at Southern Seminary, Louisville.

In December, the commission released a preliminary program outline listing several other speakers. Those on the initial list of speakers include:

Leighton Ford, associate to Evangelist Billy Graham; Grady Cothen, president of New Orleans Seminary; Bill Moyers, former publisher of Newsday and former White House press secretary; Leon Jaworski, president-elect of the American Bar Association; John Gaventa, student at Vanderbilt University and a staff assistant for the President's Commission on Campus Unrest; and Gardner Taylor, pastor of Concord Church, Brooklyn, N. Y.

Last year, the commission sponsored a seminar at "authentic Morality" which drew fire from some Baptist circles because it featured a debate on the Playboy philosophy and situation ethics. While previous seminars had been on an "invitation" basis, the New York seminar will be open to any who make advance registrations.

## Summer youth program workshop

LOUISVILLE, Ky.—Approximately two hundred persons are expected to register for the Southern Baptist Theological Seminary's third annual "Summer Youth Program Workshop", to be held here May 7-9.

Sponsored by the seminary's School of Religious Education, the workshop provides insight and practical help for both church staff and lay workers with youth.

Frank Hart Smith and Leon Mitchell from the Church Recreation Department at the SBC Sunday School Board will be joined by Southern Seminary professors Phillip Landgrave, Wayne Oates, Harold Songer, Henlee Barnette, and John Boyle to provide skilled and experienced leadership.

Also featured are Mel Doughty, minister of youth, First Church, Owensboro, Ky., who will lead sessions on drama, and Mrs. Wesley M. (Zelma Mullins) Pattillo, an experienced worker with college students and church youth, who will direct conferences on youth retreats.

All adults working with youth are urged to attend.

Sessions will begin at 6:30 p.m., Friday, May 7, and close at 11:45 a.m., Sunday, May 9. Requests for further information should be sent to Dr. W. R. Cromer, Jr., Southern Baptist Seminary, 2825 Lexington Road, Louisville, Ky. 40206.

## Youth reached in Florida revival

NICEVILLE, Fla. (BP)—First Church here, with 726 resident members, reported more than 1,500 decisions during an eight-day revival sparked by the church's youth.

Of the 1,500 persons making decisions, 461 were on "professions of faith in Jesus Christ," and most of these were teen-agers with no prior church affiliation, according to the pastor, Fred Steelman.

On the fourth night of the revival, led by Houston Evangelist Freddie Gage, services were moved from the 600-seat church auditorium to the 1,000-capacity high school auditorium, and people were still turned away, Steelman said.

The pastor gave credit for the results to God at work among the church's teenagers.

The youth had numerous ways of sharing their witness with other teen-agers, and a steering committee composed entirely of junior and senior high school students coordinated the revival.

A "witness committee" distributed 250 copies of Gage's book, *Pulpit in the Shadows*, to church youth, asking each person to read the book, sign it and pass it on until 10 friends had finished it, making a total of 2,500 persons to read the book.

The youth also led an auto cavalcade of the Bay area cities touting the revival, calling it an "Inner-Peace Parade."

For two nights, about 75 of the youth visited teen hangouts in the twin cities of Niceville and Valparaiso, handing out crusade literature, gospel tracts and "rapping" with any kid who would listen.

They played "crash"—a game whereby church youth would go to a friend's house, invite him to the revival that night, and then stay with the friend until time for the meeting. Steelman said many of the decisions were made by "crashed" young people.

Each night following the services, Gage and Steelman talked to youth during "God-raps" at the church's coffee house, "The Third Degree."

Stelman said the attendance committee, also composed entirely of youth, worked itself out of a job. The committee enlisted 135 captains to "pack the pews," but the attendance plan was scuttled after two over-capacity nights.

Attendance was so great that one night Steelman said he had to ask adult church members to give up their seats to non-members and assemble in an adjacent room. Over 200 went out, the auditorium filled again, and still more than 300 had to mill around outside.

## Baptist churches condemned, others damaged in earthquake

LOS ANGELES (BP)—Two Southern Baptist churches have been condemned and five others have sustained considerable structural damage due to the earthquake which hit the San Fernando and Los Angeles areas. Condemned were First Church, Sylmar, Calif., and Grandview Church, Los Angeles. The homes of both pastors were also damaged by the earthquake. Damage to the home of Floyd B. Caldwell, pastor of Grandview church in Los Angeles was described as "severe," but the extent of damage to the home of Clayborn Deering, pastor of the Sylmar church, was unknown.

Larry Fisher, pastor of First Church, Newhall, Calif., near the center of the earthquake, said that his church's library was destroyed, most of the windows broken, and the furnaces ruined. Walls were cracked, and a large church sign crumbled to the ground. The church operates a school with 180 pupils enrolled, and although classes were being held, there was no heat in the building

within four days after the earthquake.

At First Church, Saugus, Calif., several beams and movable units shifted and a gas main near the church broke.

At Mountainview Church, Sunland, Calif., the light fixtures and all of the plumbing, including the main gas line into the church, were destroyed. All windows and glassware were also lost.

First Church, San Fernando Valley reported considerable breakage at the home of pastor H. E. Fisher, but the church building was not damaged.

Pastor Glen Wood and members of the Granada Hills Church were in the area evacuated because of danger from the Van Norman Dam, but there was no report indicating whether or not the building sustained damage.

Preliminary reports to the *California Southern Baptist*, state weekly Baptist newspaper published in Fresno, indicated that many members of churches in the area had lost their homes, but it was too early to tell the extent of the losses.

## E. Y. Mullins Fellowship dissolves — lack of interest

RICHMOND (BP)—The E. Y. Mullins Fellowship, an organization of liberals in the Southern Baptist Convention, is dead. The organization, born during a period of doctrinal dissent in the SBC, was dissolved by its leaders due to lack of interest.

Thomas D. Austin, chairman of the continuing committee for the Mullins Fellowship, announced the decision to discontinue the organization in a letter to the *Religious Herald*, Baptist state paper in Virginia.

Austin, former pastor of Montrose Baptist Church in Richmond, who recently became senior minister at First Church, Savannah, Ga., said that he sent to each of the 150 dues-paying members of the organization a letter in December saying he had decided to resign his leadership role, and suggesting that the organization be dissolved.

"If I do not hear from you contrary by the 15th of January, 1971," the letter to the membership said, "I will assume your concurrence with my recommendation and my last act as chairman of the continuing committee will be to carry through all the recommendations."

Austin, contacted by Baptist Press, said that the saddest thing about the demise of the Mullins Fellowship was that so few of the members bothered to reply to the letter. He explained that only five or six persons responded, and no one objected to the decision to dissolve the organization. Citing a lack of interest in the organization, Austin added that there were not even enough members attending the Southern Baptist Con-

vention in Denver for a formal meeting.

At the Denver convention, in June, 1970, the causes which the Mullins Fellowship had espoused—primarily openness and freedom in biblical scholarship and the use of the historical critical method of biblical interpretation—took a sound beating with the SBC requesting the recall and rewriting of a volume of the Broadman Bible Commentary "with due consideration to the conservative point of view."

In a letter to the editor of the *Religious Herald* here, Austin said he felt that the group, had been grossly misunderstood from the beginning. One such misunderstanding cited by him was that many Baptists felt the group was proposing a power play to force the SBC to agree with their point of view. Another misunderstanding, he said, was that "we were anti-Criswell."

The group was also associated in the minds of many with action taken by an entirely different group, the Association of Baptist Professors of Religion, which in January of 1969 adopted a resolution critical of W. A. Criswell, then president of the SBC, for his book entitled, *Why I Preach That the Bible Is Literally True*, and an advertising campaign which they charged implied this was the official position of the SBC.

"It is true that much of our dissent was focused against Criswell's point of view, but we were simply wanting Southern Baptists to recognize that one did not have to toe the denominational line to be a loyal Southern Baptist," Austin said.

# Bible reptiles and amphibia

By FRANCES SPENCER

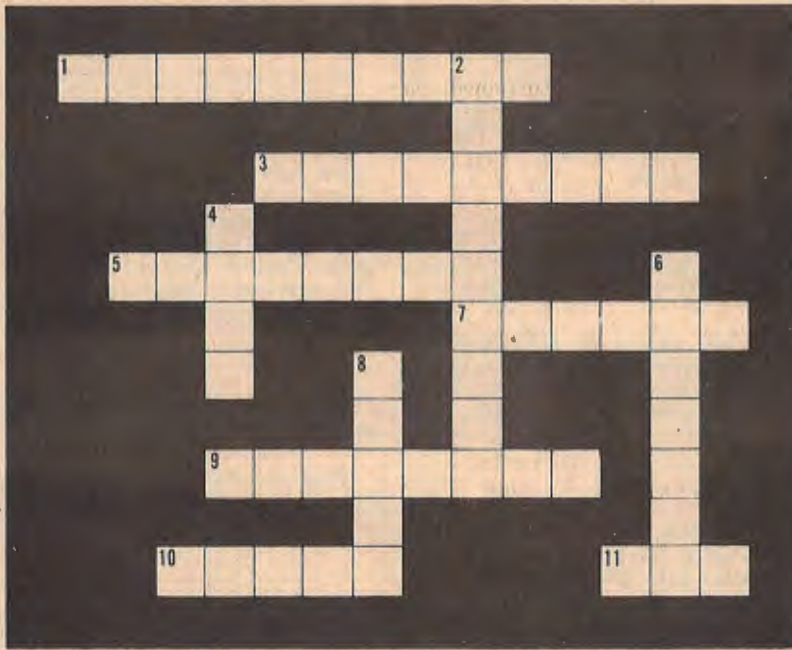
**Across**

- 1. Isaiah 11: 8
- 3. Job 41: 1
- 5. Leviticus 11: 29
- 7. Leviticus 11: 30
- 9. Matthew 10: 16
- 10. Proverbs 23: 32
- 11. Job 20: 16

**Down**

- 2. Leviticus 11: 30
- 4. Exodus 8: 2-7 (Singular)
- 6. Psalm 44: 19-22
- 8. Isaiah 59: 5

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## When the earth trembles

By THELMA C. CARTER

If you shake sand in a small sieve, you notice first the shaking sound. This is followed by falling sand, with only the larger pebbles remaining in the sieve.

When an earthquake jars the earth, a similar reaction results. First comes the rumbling sound of breaking earth. After this comes the settling of rocks and earth. When a giant earthquake occurs, the deep rumbling noise can be heard for hundreds of miles.

Imagine thousands of tons of rocky earth being pushed up on land or in the midst of seas! Then these sink and are folded beneath layers of earth or ocean waters.

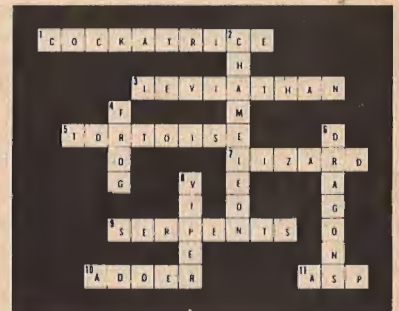
Certain earthquake areas are located near weak earth surfaces. These areas are crisscrossed by thousands of cracks and crevices extending deep under the surface of the earth. One earth-

quake area circles the Pacific Ocean. Another runs from the Mediterranean Sea across southern Asia. Still another is from Mexico into the West Indies. Italy, China, Japan, and Peru are known to have suffered many earthquakes.

An instrument called a seismograph measures all earth movements. Scientists tell us that no less than two earthquakes occur every minute. Many are minor, with little or no damage. Nevertheless, the earth suffers about a million earthquakes every year.

The Bible tells of an unforgettable earthquake when Jesus was crucified. "Behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent" (Matt. 27: 51).

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## New courses set to aid pastors

NASHVILLE (BP)—The administrative committee of the Seminary Extension Department of the six Southern Baptist seminaries has approved two major expansions of the department's curriculum.

The committee authorized the department, headed by Raymond M. Rigdon, to offer special courses designed for Baptist pastors with less than a high school education, and approved general plans for new kinds of continuing education materials, such as reading programs and cassette tapes, designed to help seminary-trained pastors face practical problems in their work. Approvals are based on the securing of necessary financial resources.

Rigdon recommended that the department begin a special series of courses for Baptist pastors with less than a complete high school education after surveys conducted by the department of research and statistics disclosed that about 6,000 pastors of Southern Baptist churches have only a high school education or less.

The surveys revealed that less than half of the pastors of Southern Baptist churches have seminary training. Approximately 2,000 pastors have less than a ninth-grade education, and 4,000 pastors have from nine to 12 years of formal schooling.

In addition, 5,000 pastors have had some college work, but do not have a degree. Approximately 5,000 pastors have completed college, but have had no seminary training, and about 4,000 have had some training beyond college but do not have a seminary degree. Approximately 10,000 pastors of Southern Baptist churches have three years or more of training beyond college.

Rigdon said that courses presently offered by the Seminary Extension Department are on a college level, and yet the background of the students included persons from secularly employed preachers with only a few years of formal school to seminary graduates.

The action by the administrative committee, said Rigdon, is one of "the most exciting developments in the history of the Seminary Extension Department." He added it will better enable the department to meet the different needs of students with varying backgrounds.

The Seminary Extension Department has field tested one experimental course in this "Basic Curriculum" for pastors with limited formal schooling. Entitled "Understanding the Bible," this course is now available for general use. A second experimental course, "The Work of a Pastor," is also available for general use, although further field testing may lead to some revisions in it.

A third course in the "Basic Curriculum"

## The bookshelf

**Come, Fill the Cup**, by Lee Bryant, Word, 1970, \$4.95

Reading like a novel, this is the true account of a real life drama. It describes the journey by which God led Lee Bryant out of the maze of dead-end streets in which she spent herself for ten years, and the change that came with her conversion.

**There's Comfort in His Love**, by Claude C. McDonald Jr., Revell, 1970, \$3.95

The author shares 16 taken-from-life vignettes, showing how people facing many and varied life crises have drawn on God's resources to solve their problems.

**The Executive Strategist**, by Robert C. Weisselberg and Joseph G. Cowley, McGraw-Hill, 1969, \$6.95

This volume is designed to help the manager in industry, business, government, or the military make better, more effective decisions in an increasingly complex world.

**The Revelation of Baha'U'llah and the Bab**, by Rhi Muhsen Afnan, Philosophical Library, 1970, \$7.50

Baha'u'llah and The Bab maintain the absolute transcendence of God as source of supreme forms and values revealed "down the ages by his successive prophets." In this book the author examines Descartes' theory of knowledge.

**The Late Great Planet Earth**, by Hal Lindsey with C. C. Carlson, Zondervan, 1970, \$3.95

Which way shall this searching generation turn? To philosophy? To meditation? To the occult? To science? With many trying these and other ways, the writers focus attention on what the proph-

lum" entitled "The Life of Christ," is now being developed, and will be ready by September. The "Basic Curriculum" courses will be offered in Spanish as well as English, and will be available both in the U.S.A. and internationally.

In the second major area of expansion, continuing education, the department is now offering cassette tapes and hopes to begin offering independent reading programs with specific, practical problems that ministers face, Rigdon said. Although these materials will be beamed primarily for the seminary-trained pastor, they will be useful to all ministers.

ets of God continue to reveal about truth and life.

**The Charles L. Allen Treasury**, edited by Charles L. Wallis, Revell, 1970, \$4.95

There has been enough time, since the Lord was on earth in the flesh, for Christians to convert 65 worlds like ours, with each Christian winning one convert a year, Dr. Allen, noted Methodist minister, reports. This is but one example of the interesting incisiveness of Dr. Allen and the materials contained in this book.

**The Bible and Modern Doubt**, by Mack B. Stokes, Revell, 1970, \$5.95

This is a thought-provoking interpretation of basic Biblical truths designed for the intelligent, contemporary Christian.

**My Anchor Held**, by Lt. Commander Stephen R. Harris as told to James C. Hefley, Revell, 1970, \$3.95

Commander Harris was an intelligence officer aboard the ill-fated Pueblo, captured by the North Koreans in January of 1968. He reveals here how his faith held up—and even grew—during the torment and horror experienced in a North Korean interrogation camp.

## SBC Radio, TV gets honor awards

Southern Baptists' Radio and Television Commission received two George Washington Honor Medals recently at the Freedom Foundation's award presentation ceremony in Valley Forge, Pa. One of the medals was for a film produced for television, the other for a radio program.

The award for the film, titled "A Time of Waking," was shared with the Walsh Foundation of Ft. Worth, Texas. The production explored the philosophy back of the Texas Boys Choir, a world-traveled singing group founded and directed by George Bragg and supported by the Walsh Foundation and other philanthropies. ABC carried the program as a network television special.

The Commission's other award was for a "MasterControl" program aired June 14, 1970. Presented as a Flag Day special, it blended interviews, recitations and music in developing a strong patriotic theme.

Both productions were cited as "outstanding accomplishments in helping to achieve a better understanding of the American Way of Life."

## Rich toward God

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

International

February 28, 1971

Luke 12: 13-21

Matthew 6: 19-21

The two passages selected for study give us a peek into Jesus' attitude toward material values as contrasted with true values. He discounted the former so as to endorse the latter.

Ever since Lot looked over the lush acres of the Arabah south of the Dead Sea and coveted them for himself at a price he could not afford to pay—compromise of character—greed has been high on the list of human weaknesses.

### Beware of greed (Lk. 12: 13-21)

1. **A request denied (13-14).** A man sought to enlist Jesus's influence as a religious teacher to induce his brother to divide the family inheritance with him. We feel for the fellow who says that he has been victimized by unjust treatment, but in this instance we cannot know whether or not the man had a legitimate complaint. Even so, we are likely to experience a tinge of disappointment in Jesus because he refused to become involved in the dispute.

A true element of wisdom is the ability to know with what issues to get involved. Many of God's people have been content to live in selfish or cowardly unconcern while dishonesty in government and injustices in the social order go unchallenged. Others have been so anxious to get involved in controversial issues that they have rushed into situations which they did not understand.

Jesus chose not to become involved with the case because it lay outside the boundaries of his life purpose. In his present glorified state, Jesus is concerned with all our problems, whether large or minute, in all areas of life and offers his wisdom to all who earnestly seek after it. But in the days of his flesh he had to husband his time and energy so as to accomplish the maximum good. He explained to the man that he did not come to earth to arbitrate in petty disputes. We can learn from Jesus' example that over-involvement in petty issues may result in under-achievement on major issues.

2. **Some advice offered (v. 15).** Jesus warned the man against the evils of covetousness, a warning that was appropriate even though the complaint

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might have been legitimate. A person can have the spirit of covetousness and greediness toward that which is rightfully his, or already his, as—for instance—the rich young ruler.

The abundant life is not to be equated with the gathering of abundant possessions.

### The rich fool (12: 16-21)

It is significant that Jesus addressed his advice to the multitude rather than to the one man who had made the request. So, also, were the parables addressed to "them," which indicates that he considered the inclination to greediness to be a universal problem.

The parable, when analyzed, reveals the following items:

1. **A storage problem.** The man's crop yield was so abundant that he could not find room to store it—the sort of problem which farmers like to have.

2. **Expansion plans.** In the midst of his prosperity, the farmer sat down to work on his problem and concluded that expansion was the proper solution; he made plans for building bigger barns.

The most significant clue to interpretation here is the recurrence of the first person pronouns: "I," "my," "myself." The man's thoughts did not range beyond his personal interests. It never occurred to him to share the fruits of his prosperity or to make use of them in the interest of others.

Self-centeredness is a disease with which all people are afflicted, and for which there is no permanent cure. At best it can be arrested and kept under control. But, even so, it lies dormant in the character and, when provoked, springs up into life unless we continually put it down. Greed is a normal manifestation of the selfish heart.

3. **Retirement anticipated.** The farmer's ultimate goal for expansion was to

retire in full security and live a life of ease. There were two basic flaws in his views; (1) he assumed that the good life is found in escape from anxiety and in retreat from responsibility; (2) he assumed, also, that material possessions would enable him to achieve those two goals.

The right degree of anxiety and concern is essential to the good life. Only those who welcome the load of responsibility are mature enough to enjoy the blessedness of life. God's happy people are not those who succeed in throwing off all care and concern, not those who succeed in casting off all their loads of responsibility. Rather, they are those who live under some degree of tension and bear their full share of humanity's heavy loads.

### Two types of treasure (Mt. 6: 19-21)

The Lord set in contrast the two types of treasure—material and spiritual. He warned against the accumulation of material wealth and challenged his disciples to concentrate on storing up spiritual values.

1. **Material wealth is stored up on earth** where it is subject to destructive natural forces such as moth and rust. In New Testament days, moths sometimes damaged fine garments which were often stored as means of wealth, and rust damaged precious metals. Earthly wealth is also subject to the danger that evil men will break through and steal. In modern times evil men have discovered more sophisticated ways of stealing—by watered stock or price manipulations. But the results are about the same: stored wealth is never fully secure.

2. **One buries his heart with his treasure.** The person who sets supreme value on earthly possessions will find that his heart will be perverted by it. In essence, one becomes like those values upon which he places supreme price tags. Hosea said of his people that they became detestable like the things they loved (11: 10).

It is also true one is transformed into the likeness of the spiritual assets which he holds most dear.

## In the presence of sorrow

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

Life and Work

February 28, 1971

John 11: 1-36

This is the fourth lesson in the unit entitled, "Helping People with Problems." These studies are giving us a real insight into the person and work of Jesus. The lesson today, dealing with the death of Lazarus, and next week's study, dealing with Lazarus' being raised from the dead, are a great help to each of us in the problem areas of suffering, sorrow, grief and death. Not only did Jesus help Lazarus but he helped the understanding of Lazarus' sisters, Mary and Martha of Bethany.

### The sickness of Lazarus (Jn. 11: 1-3)

The setting of this incident was Bethany, a little village located just outside Jerusalem. The home mentioned in the lesson was a home very familiar to Jesus, one in which he stayed on several occasions. Over the site of where the home once was situated, today stands a beautiful Roman Catholic edifice. Those who visit the Holy Land are drawn to this famous site.

Lazarus was ill. Indicating their faith, the sisters of Lazarus sent for Jesus, believing with all their hearts that Jesus could and would heal Lazarus from his illness. We are reminded of the universality of sickness and suffering. When we are saved, Jesus does not promise us perfect health. In operation are the laws of health and nature and no one is immune from illness and suffering. Even Jesus suffered.

### Purpose in suffering (Jn. 11:4)

In this particular situation, as in every situation in the life of the believer, God works out his purpose. (Re-read Rom. 8:28.) Verse 4 indicates that out of the experience of the illness of Lazarus, God would get glory to himself. In what way or ways would the Son of God "be glorified thereby?" God would be glorified because a miracle would be performed (the raising of Lazarus from the dead). Men would be brought to salvation as a result of this miracle, one of the greatest Christ would perform. Also, the truth that every believer would be transformed into greater glory in Christ through death is to be emphasized. The death of Lazarus and

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his being raised inevitably would point men to the death and resurrection of Jesus. Jesus' death on the cross was to be the hour "when the Son of Man should be glorified" (Jn. 12:23). Christ conquered death through the power of his resurrection. The cross was the way to glory. The death of Jesus pointed to something else. The death of all believers points to something else—the life beyond.

### Jesus' delay (Jn. 11:5-10)

Please note that the word "love" in verse 5 is the Greek word "agape." Jesus' type love is always the "agape" type, or the self-giving, unselfish, highest type human-divine love. Upon learning of the fatal sickness (see v. 6) of Lazarus, Jesus delayed his leaving Perea two days. Verses 6 and 17 would indicate that Jesus was a distance of two or three days' journey from Bethany. Most scholars believe Jesus at the time of Lazarus' sickness and death was in Perea.

Several views have been advanced as to the explanation of why Jesus delayed his going to Bethany:

1. He wanted people to know that He was being led of the Spirit, not led just by the family of Lazarus. He waited until the Spirit told him to go to Bethany.
2. The delay would make the miracle more dramatic and impressive. The suspense in the drama would increase with each passing day.
3. Jesus wanted everyone to be completely convinced of Lazarus' death. Hence, the delay would prove conclusively that Lazarus was dead.

Other views have been given by various scholars but I prefer the first explanation, although the reader would have a right to his particular view. The first explanation would be most con-

sistent with the entire ministry of our Lord.

### Martha's plea and Jesus' response (Jn. 11:20-27)

Martha was a most delightful person. She was practical, oh, so human, yet a person of profound faith. Martha did not hold back her innermost feelings when she ran and met Jesus. She stated exactly how she felt when she declared that had Jesus been present Lazarus would not have died. She failed to realize that God could get greater glory from the dead being raised than from the sick being healed.

Please do not be too harshly critical concerning Martha's immature remark. Look again at her honesty. When we pray sometime we lack total honesty. Talking to God at times means crying out to God and asking "Why?" Total release of our feelings and emotions to God is wholesome and good. Greater faith in the end will be the result. Although Martha expressed resentment in verse 21, she expressed faith and hope in verse 22.

Jesus' replies to Martha (see verses 23, 25-26) were marvelous and his words even to now are the basis for Christian hope beyond the grave. Jesus dealt with the spiritual aspect of death before he dealt with the physical aspect. He said that Lazarus would rise again. In verse 24 Martha agreed with Jesus' statement. Martha accepted the doctrine of the resurrection of the body at the time of the end of the world. Then Jesus stated his great declaration, "I am the Resurrection and the Life." Believers in Christ will live after death. Life is raised from sin's death. In Christ we are made alive. Although believers will experience physical death we shall not experience spiritual death. What assurance! What hope! What comfort!

### Conclusion

Seldom does a Sunday School lesson end, as this one does, when the account being studied is only at the half-way point. Be with us next week for the second half of this story.

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# THE UNSEAMLY A smile or two

The farmer had been taken in so many times by the local car dealer that when the dealer wanted to buy a cow, the farmer priced it to him like this: Basic cow, \$200; Two-tone extra, \$45; Extra stomach, \$75; Produce storage compartment, \$60; Dispensing device, four spigots at \$10 each, \$40; Genuine cowhide upholstery, \$125; Dual horns, \$15; Automatic fly swatter, \$35. Total, \$595.  
 \* \* \*

Politics is the art of making yourself popular with people by giving them grants out of their own money.  
 \* \* \*

Five-year-old son Greg answered the telephone and talked for a while to his grandmother. When his little playmate asked who he'd been talking to, Greg explained: "That was my mother's mother when she was a little girl."  
 \* \* \*

If you have grown fat, accept the loss of symmetry as the design of nature and the wisdom of your Creator.  
 \* \* \*

The farmer was introducing his hired help to anti-poverty commission investigator:

"Jim here milks the cows and works in the fields and gets \$45 a week. The same with Billy and this young lady, Sue, cooks and gets \$30 a week with room and board."

"Fair enough so far," said the inspector, "is there anyone else?"

"Only the half-wit," answered the farmer, "He gets \$10 a week, room and board."

"Ah-ha," said the inspector, "I'd like to speak to him."

"You're talking to him right now," replied the farmer.  
 \* \* \*

Show me a man who wears his heart on his sleeve and I'll show you a man who has a crazy transplant doctor.  
 \* \* \*

The trouble with being a leader these days is you don't know for sure whether the people are following or chasing you.

# Attendance Report

February 14, 1971

Church	Sunday School	Training Union	Ch. Adns.
Alicia	52	57	
Banner, Mt. Zion	37		
Berryville			
Freeman Heights	111	44	
Rock Springs	80	56	
Blytheville, Calvary	243	93	4
Booneville, First	292	232	2
Camden, First	448	83	
Cherokee Village	94	31	
Crossett			
First	523	139	
Mt. Olive	267	127	
El Dorado, Temple	38	22	
Farmington, First	90	41	3
Forrest City, First	529	218	
Ft. Smith			
Enterprise	64	39	3
First	1,261	362	6
Grand Avenue	686	251	
Gentry, First	175	86	2
Hampton, First	136	47	
Hardy, First	37	17	
Harrison, Eagle Heights	228	61	2
Helena, First	247	83	
Hot Springs, Lakeshore Heights	127	46	
Hope, First	464	136	
Jacksonville			
Bayou Meto	134	69	
First	394	97	1
Marshall Road	367	149	
Jonesboro			
Central	477	174	1
Nettleton	288	139	3
Lake Hamilton	119	40	
Lincoln, First	129	45	
Little Rock			
Crystal Hill	151	78	1
Geyer Springs	668	304	2
Life Line	608	200	3
South Highland	374	160	4
Luxora, First	74	28	1
Magnolia, Central	610	121	
Marked Tree, First	194	98	
Melbourne, First	135	57	
Monticello			
Northside	97	62	
Second	224	66	2
Mountain View, Arbana	24		
North Little Rock			
Baring Cross	562	170	1
Southside Chapel	31	13	
Crystal Valley	140	103	5
Central	226	50	
Gravel Ridge	171	100	2
Highway	164	61	9
Levy	459	96	2
Park Hill	825		
Sixteenth Street	65	38	4
Paragould, East Side	284	130	
Paris, First	363	108	
Pine Bluff			
Centennial	219	73	
East Side	184	99	5
First	714	124	4
Green Meadows	54	28	
Second	182	69	
Springdale			
Berry Street	123	44	
First	494	213	3
Strong, First	175	61	1
Van Buren, First	423	168	6
Jesse Turner Mission Chapel	12		
Chapel	50		
Vandervoort, First	52	24	
Walnut Ridge, First	264	86	
Chapel	23	14	
Warren			
Immanuel	277	101	
Westside	68	40	
West Memphis, Calvary	248	107	1

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# In the world of religion

## Pastor who fled sees 'worst to come'

STONE MOUNTAIN, Ga. (EP)—In August, 1968, some 200 men, women and children from the Los Angeles suburb of Bell Gardens fled the Southern California metropolis because the Rev. Donald Abernathy, 31, had a vision of destruction by an earthquake.

The devastating Feb. 9 tremor, the pastor said, is only a "minor" forerunner of things to come. In a worship service of the Bible Apostolic Church, the minister asked friends to call their relatives in California and remind them of his vision.

"This [quake] was more or less minor and just leading up to major jolts," the fundamentalist minister said.

He said Los Angeles has called itself the City of Angels, "and it's going to be brought down to its grave. We believe that this is more or less a repeat of what happened in the time of Christ to Capernaum."

## Church raided for evidence

WILMINGTON, N.C. (EP)—Police officers flanked by 44 national guardsmen and two armored personnel carriers raided a church here that allegedly was being used as a fortress by armed young blacks during the weekend disturbances that resulted in two deaths.

A search of the Gregory Congregational United Church of Christ turned up one expended shotgun shell, three unused shotgun shells and three empty cartridge boxes.

The pastor, 27 and white, serves as one of the principal leaders of a black school boycott that began last week, police said. The boycotters were unhappy with a diminished black status in a school system integrated two and a half years ago.

## Silent praying approved in N.Y.

ALBANY, N.Y. (EP)—Following a long and emotionally-charged debate, the Assembly here passed, 114-27, a bill permitting silent prayer in the public schools.

The legislation authorizes but does not require a teacher or a member of the board of education to gather children in a classroom for "a moment of silent prayer or meditation." The measure now goes to the Senate.

Democrats in New York City said the bill, if it becomes law, would be ruled

unconstitutional because it evades the ban on school prayers imposed several years ago by the U.S. Supreme Court.

"Even silent prayer," said Assemblyman Albert J. Blumenthal (D. Manhattan) "involves religion, and the public schools should be neutral ground."

## Missionary slayers are now Christians

Two of the Auca Indians who were involved in the murder of five American missionaries 14 years ago, and who have since been converted, visited this country Feb. 15-24 to give their testimony in major cities across the United States.

Accompanied by their interpreter, Wycliffe Bible Translator Rachel Saint, who won them to Christ, they appeared in the following Southern Baptist Churches: First, Memphis, Tenn.; First, Houston, Tex.; and Immanuel Church, Little Rock.

Miss Saint's brother, Nate, was one of the five men murdered by the Aucas. After his death, Miss Saint, working in Ecuador under Wycliffe, determined to complete her brother's mission. With the assistance of an Auca Indian girl, who had fled here tribe after the murders and had come to the mission compound, Miss Saint studied the language, translated a portion of the New Testament and won the girl to Christ. The girl returned to her tribe and won others.

This story is related in the book, *Dayuma*, published by Harper.

The tour was sponsored by Wycliffe Associates, an organization of laymen who support the work of Bible translation throughout the world being carried on by Wycliffe in 500 different minority language groups.

## Viet chaplains in fruitful work

NEW YORK (EP)—Chaplains serving in Indochina are "on the frontiers of the ministry" and will "enormously enrich" American churches when they return from the war.

So says Robert V. Moss, president of the United Church of Christ.

Fresh from a visit to South Vietnam, Dr. Moss said many chaplains appear to be having far greater success helping young men cure themselves of drug addiction than has been achieved in the U.S. He said chaplains are also finding ways to deal with racial tensions and men who are afraid of being "the last man killed in Vietnam."

Dr. Moss said the chaplains have gone through the crucible of fire.

## Apollo 14 in successful mission

"If we can put a man on the moon, we should be able to . . ."

This irresistible cliché was enhanced this week when Apollo 14's three-man crew returned to earth after a moon exploration which left behind a copy of the Scriptures. Prayers by President Nixon and the nation followed Alan B. Shepard, Stuart A. Roosa, and Edgar D. Mitchell in their daring flight.

## Graham undergoes minor surgery

ROCHESTER, Minn. (EP)—One of six salivary glands was removed from the mouth of Evangelist Billy Graham Feb. 10 in what was described as minor surgery. No malignancy was involved.

Two stones the size of pearls were discovered in the gland, located under the tongue. Their blockage of normal saliva flow caused irritation in the throat of the famous preacher.

George M. Wilson, executive director of the Billy Graham Evangelistic Association in Minneapolis, said a three-day hospital sojourn was required and only a week of meetings was cancelled for the routine surgical procedure.

The surgery was diagnosed and prescribed by the Mayo Clinic and performed at Methodist Hospital here.

## Most Protestants are Bible readers

PRINCETON, N.J. (EP)—A Gallup Poll shows that seven in every 10 Protestant adults (72 per cent) say they have read some part of the Bible at home within the last year, with the King James version preferred by the ratio of about 3 to 1 over more recent versions.

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