

11-11-1971

November 11, 1971

Arkansas Baptist State Convention

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Arkansas Baptist
NEWSMAGAZINE

November 11, 1971

Personally speaking
Purpose in chaos



ELM

To the chagrin of the bellhop who showed me to my room in the Prince George hotel, the room was not ready. The bed was as the guest ahead had left it.

Apologetically, the man telephoned Maid Service. He assured me that someone would come right away to take care of the situation.

The next two hours I was away, for a country-boy stroll in downtown New York City. But when I

got back to the hotel, the room was just like I had left it.

This time I called Maid Service myself. Again came the promise of prompt attention.

Half an hour later, no maid had arrived. Since the time was getting late and my need for a bed more acute, I called the desk clerk.

"I have been waiting all this time to have my bed made," I complained. "If you cannot get this room serviced, how about transferring me to another room?"

The room clerk apologized and said that she would send a maid right away.

In just a few minutes a maid came. And then I learned why the frustrating delay.

"I'm so upset," the maid said. "One of my bosses here in the hotel, a man about your age, died at his desk just about the time you checked in. I have been in such a state of shock ever since that I have lost all sense of time."

It was obvious that the girl was still in a highly nervous state. As a Christian and an older person, my heart went out to her. She was like a frightened child. What could I do? I asked myself.

Did she know the Lord Jesus Christ? I asked. Yes, she said, she was a Christian and she believed in prayer.

Two verses of scripture which I quoted to her brought reassurance:

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (Jn. 11:25).

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me" (Ps. 23:4).

A calmness came over the young woman and she went about her work. As she left, after putting the room in order, she said to me, "I'm no longer nervous. I can depend on the Lord."

I thanked God for bringing me into the messed-up room and giving me opportunity through it to bring his comfort to one with a troubled heart.

Erwin L. McDonald

In this issue

- The Ouachita-Southern Advancement Campaign has reached the half-way mark of \$2 million, campaign director Alvin Huffman Jr. has announced. More details and a list of some of the churches who have already made pledges is found on page 6.
- The program for the annual meeting of the Arkansas Baptist State Convention is found on pages 8 and 9 this week. This week's cover calls attention to the meeting in featuring one of the distinguished program personalities—Anita Bryant—who will appear Wednesday night.
- One of the columns on the work of the state convention is a note of thanks to Arkansas Baptists from J. T. Elliff, who has headed the Missions Department staff. See page 13.
- Texas Baptists have released two institutions after rejecting federal aid and hearing W. A. Criswell advocate accepting federal money. They also adopted a resolution urging defeat of the "prayer amendment" (House Joint Resolution 191). See page 14.
- What may be a healthy new fad is growing in America and it seems to contribute to a longer life. Read about the newest cult—vegetarianism—on page 24.

Arkansas Baptist
NEWSMAGAZINE

VOL. 70 NOVEMBER 11, 1971 NO. 44

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

Why not cash in on the Baptist papers?

Owen Cooper, the distinguished Baptist lay leader of Yazoo City, Miss., made some challenging suggestions in a talk the other day to the Foreign Mission Board at the board's semiannual meeting in Richmond, Va.

One of the things that he proposed for the boosting of our outreach as Southern Baptists in missions was the establishment of a new bimonthly mission journal "with a circulation of 1.5 million primarily aimed at the laity."

Mr. Cooper, now chairman of the Executive Committee of the Southern Baptist Convention, observed that "State Baptist papers and denominational publications reach only a fraction of the constituency."

He further suggested that one way such a new journal could be published would be through cutting back by half the publication of *The Commission*, journal of the Foreign Mission Board; *Home Missions*, journal of the Home Mission Board; *Baptist Men's Journal*, published by the Brotherhood Commission; and *Baptist Program*, published by the SBC Ex-

ecutive Committee. The money thus saved would pay for the new journal, he estimated.

Without getting into the argument as to whether or not the publications he mentioned by name should be reduced to save money for the proposed new project, we should like to say a few words in favor of expanding the Baptist state papers to meet the need he cites for better mission intelligence for Baptists at the grassroots.

First of all, the circulation he proposes would be just about what the present circulation of the Baptist papers totals. (According to the SBC 1971 *Annual*, the papers' circulation as of last February was 1,583,062.)

Let us all put our shoulders to the Southern Baptist wheel and find a way to double the circulation of the papers and to get even more missions news and promotion into the state papers. And the information could be going out every week instead of every-other month!

The Baptist state papers are still the best way to get the message out to Southern Baptists.

Welcome to Little Rock

Pastor Dale Cowling extends his words of welcome to Baptists of Arkansas in his role as host to the annual meeting of the Arkansas Baptist State Convention, elsewhere in this issue. And the detailed program for the Convention, from its beginning Tuesday night, Nov. 16, to its closing session Thursday afternoon, Nov. 18, is also carried this week.

Let us wish for each and every one a pleasant and purposeful season during these eventful days. In addition to the regularly scheduled reports, addresses, and sermons, there will be a number of business sessions. One item of business which should be of particular and prayerful concern will be the election of a president to succeed President Tal D. Bonham, who is coming to the close of two terms and will be stepping down. And in a brief business meeting at the close of the Convention, the Executive Board will be choosing a president to succeed Board President W. O. Vaught Jr., who likewise will be finishing his second year in this strategic position and will be passing the gavel to a new man.

Both the Convention president and the Board president are voting members of the Executive Board's strategic Operating Committee and wield great influence in the shaping of policies and programs.

The fact that Baptists conduct their business affairs on the democratic basis of one vote to one messenger highlights the great stewardship that rests upon each messenger. We often say that no one can foresee what may come up at a Baptist meeting or how a vote will go. This is all the more reason why each one of us should take his speaking and voting rights

seriously. Plan to be on hand for the business sessions as well as the preaching services. And pray that all of us may have Christlike attitudes and divine leadership as we conduct the business of the Convention.

Half-way to \$4,000,000

Contributions and pledges to the Ouachita-Southern College Development campaign passed the half-way mark as of Thursday of last week, when gifts and pledges reached \$2,124,449.62.

Considering the fact that the campaign, designed to run for two to 2½ years, has been underway only four months, this is phenomenal.

There are many remarkable aspects of the campaign to date. As we have indicated before, one of the greatest assets is the fact that the fund campaign is being channeled through the local churches. Then there is the talented and indefatigable Alvin (Bo) Huffman Jr., who is directing the effort, and his enthusiastic and hardworking associates headed by Chairman W. O. Vaught Jr., Vice Chairman Rheubin L. South, Arkansas Baptist State Convention Executive Secretary Charles H. Ashcraft, and Ouachita University President Daniel Grant and Southern College President H. E. Williams. But the real credit for the success of the campaign thus far must go to Arkansas Baptists at the grassroots, who have set their hearts and wills to the effort.

One of the thrilling things is the contagious spirit of Christian fellowship that always goes along with the at-oneness of people engaging in a great and challenging task.

I must say it!

A time for greatness



Dr. Ashcraft

We all have moments of litness of which we are not proud. This can be true of institutions and conventions. The big people earnestly await a time to remove the shadow of little moments by the therapy of exalted behavior.

Messengers from all over the state will be merging on the capitol city's Second Church, Dale Cowling, pastor, for the 118th session of the Arkansas Baptist State Convention.

They will come flushed with victories in the churches and associations as well as in their personal lives. They have loved each other more, given more money and reached more people for Christ than ever before. It is a time for greatness, the kind of greatness which can erase and bleach the shadow of lesser times. God enjoys a happy people. He takes great pride in the smile of a radiant Christian. He fully appreciates the optimism of his chiefs.

In the ranks of this great convention God will find great souls who will stand at the right time, speak at the right time, and be silent at the right time. These

spirit-led men will give stability, strength, and security to their fellows who want to think right, vote right, and act right. Officers will be elected who reflect the corporate wishes of the 1,000 or more messengers and we will be off to another exciting year with God.

Many, many years I have attended conventions. I have learned some things in the course of so many of them. One thing is that people usually find what they come looking for. If it is trouble, there is always enough to go around. If they are seeking inspiration, motivation, and rich fellowship, there is always enough of this and to spare.

The floor of the convention has often been used for performances and exposures which could not be reconciled to the common good. Sometimes the rare and exalted moment comes which the decades have long awaited, as a big man stands and speaks and all who are there thank God for the healing, redemptive, and refreshing moment which makes them want to love more, serve more, give more, forgive more and be more for Christ. It is a time for greatness and I will attend all sessions so as not to miss that high moment when God will unveil his glory to our needy souls.

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

The bookshelf

Amazing Grace, by Anita Bryant, Revell, 1971, \$3.95

In professional life, the author is Anita Bryant, but in private life she is Mrs. Bob Green, mother of Bobby, 7; Gloria, 6; and two-year-old twins, Billy and Barbara, the famous miracle babies who were born too soon but, through the prayers and faith of hundreds, survived.

Miss Bryant gives her personal witness to the fact that God can really transform ordinary people when they accept Jesus Christ as Lord and Savior.

(Miss Bryant, widely known for her singing as well as for her Christian witnessing, will be featured on the program of the Arkansas Baptist State Convention, in Robinson Auditorium, Little Rock, Wednesday night, Nov. 17.)

Your Business, Your Son, and You, by Jack H. McQuaig, B. Klein Publications, Inc., Rye, N.Y., 1971, \$10

An industrial psychologist by profession, Mr. McQuaig heads the McQuaig Institute of Executive Development, with offices in New York City and Toronto, Canada. The ideas in this book stem from more than 20 years of experience in counselling, coaching and appraising men through professional interviewing and psychological testing. The sub-title of this book gives further light on the purpose of the book: "A Guide for a Successful Father and Son Business."

Motivating Men for the Master, by Bob Harrington, Broadman Press, Nashville, 1971, \$4.95

"Wherever there's a pocket of sin, there's a mission field. And the nearest Christian to it is a missionary."

This statement Bob Harrington heard a professor at New Orleans Seminary make several years ago caused Harrington to go to work on Bourbon Street, in New Orleans. In the succeeding years, Harrington has become one of the nation's great evangelists.

As "Chaplain of Bourbon Street," he shares in this book background testimonies of people he has reached for Jesus Christ.

Devotions for the Home, by J. Herbert Gilmore Jr., Broadman Press, 1971, \$1.50

Dr. Gilmore deals with pressing problems confronting men and women today—boredom, despair, sorrow, and moral fatigue. He sets as his purpose "to interpret life for Christ in the light of these problems."

A Prayer for All Seasons, by John W. Tresch, Broadman Press, 1971, \$1.50

Here is a collection of prayers "for all seasons," with interesting sidelights on the particular situations by Mr. Tresch, pastor of Parkway Baptist Church, Madison, Tenn.

Anthropology and Art, edited by Charlotte M. Otten, The Natural History Press, 1971, paperback, \$4.50

This book, featuring readings in cross-cultural aesthetics, is a part of the *American Museum Sourcebooks* in Anthropology series.

So Long, Joey, by Dave Boyer with Sonny Schwartz and Fred J. Hamilton, Fleming H. Revell, 1971, \$3.95

Changing his name to Joey Stevens, Dave Boyer rose to fame—and sank to sin—as a professional entertainer. This is the story of how he found his way back to the Christian walk he had previously had as the son of a loving mother and preacher father.

When the Music Stops, by Tom Morse with Bobbie Lauster, Fleming H. Revell, 1971, \$3.95

Here are the dramatic stories of the addicts, drunks, thieves, prostitutes and runaways Tom Morse has helped to find a new life.

A Plea for Evangelical Demonstration, by Carl F. H. Henry, Baker, 1971, \$3.95

Evangelicals can no longer afford to "sit in the bleachers of this world as spectators," says Dr. Henry, evangelical theologian. He presents here the needs of the hour and urges evangelical Christians to pray and work daily for God's will to be done on earth.

On the editor's retirement

I just got the Baptist Press story about your retirement. Let me extend my heartiest congratulations and best wishes. We will sincerely miss you in the circle of active editors and wish you the best in retirement days. You will probably stay a lot busier than you intend and will do a lot of good. You will have our love and prayers.—Jack U. Harwell, Editor, *The Christian Index*, Atlanta, Ga.

* * *

Yours has been a great record, and I congratulate you. A life of rich experiences provides you the resources for much worthwhile creative writing, and I hope you will keep me up to date on your production when it is available.—Marvin Hurley, Executive Vice President, Houston Chamber of Commerce, Houston, Tex.

* * *

Sorry to read of your retirement, but, speaking from experience, there comes a time, as the Bible states.

My husband and I appreciate the *Newsmagazine* that comes regularly to our door. Your editorials about Attica and "Staying Married" belong to the classics.

We wish continued success to you and your wife in whatever line of work you select.—Wm. E. and Georgia J. Brown, Pine Bluff, Ark.

* * *

Just a word to congratulate you on your retirement. I believe you will truly enjoy the freedom to go and come as you please and engage in many intended pleasures. You have rendered a great service in Arkansas. I have appreciated your friendship. May God richly bless you and your wife.—J. T. Elliff, Oklahoma City, Okla.

* * *

I am very disappointed to read of your impending retirement. I have long admired you for your expertise as an editor of a religious journal. Compulsory retirement is sometimes good, sometimes bad. In your case it seems bad, for it will be depriving Arkansas Baptists of a man who handles a delicate job most commendably. I, for one, shall miss you each week.—Jerry D. Blaylock, M.D., Little Rock, Ark.

* * *

You are the envy of a lot of people, taking early retirement to travel, do some creative writing and a little fishing and some preaching! I know you will have fun doing this. Even so, the *Arkansas Baptist* will not be the same after March 1, 1972.

I do want to wish you well in all your endeavors you undertake. I know the

Lord will bless you abundantly.—John D. Bloskas, Vice President in Public Relations, Annuity Board of the Southern Baptist Convention, Dallas, Tex.

* * *

I have just read in the Baptist Press that you are taking early retirement. You are retiring the same time I am, March 1, 1972. Congratulations! At least, that is the way I feel about it and I am looking forward to it and I know you are.

You have done an excellent job in your field as editor. Whatever you plan to do, may the Lord bless you and give you many more years in His service.—R. Alton Reed, President, Annuity Board of the Southern Baptist Convention, Dallas, Tex.

SBC presidential addresses

Thank you for running such a full resume of Hartsell's article on the presidential addresses. (*Arkansas Baptist Newsmagazine* of Sept. 2.)

Your report gives much more detail than that given by some of the papers who did use it.

Hartsell is certainly to be commended for this unique study.—J. D. Grey, Pastor, First Baptist Church, New Orleans, La. 70115

Another viewpoint

It is certainly unfortunate that Dr. Maston, in his Genesis article "Bible Nuggets for a Daily Walk" of Oct. 24, could not have stuck to the wonder of God as the author of creation without

'Dear Abby' prayer asks guidance for parents

CHICAGO (EP)—Newspaper columnist Abigail Van Buren has composed a "Parent's Prayer" in which she stresses the practical side of raising children. Says "Dear Abby":

"Oh, heavenly Father, make me a better parent. Teach me to understand my children, to listen patiently to what they have to say, and to answer all their questions kindly. Keep me from interrupting them or contradicting them. Make me as courteous to them as I would have them be to me. Forbid that I should ever laugh at their mistakes, or resort to shame or ridicule when they displease me. May I never punish them for my own selfish satisfaction or to show my power.

"Let me not tempt my child to lie or steal. And guide me hour by hour that I

giving, consciously or unconsciously, support to ungodly and non-scriptural theories.

In a brief answer to his question, "what difference does it make?"—The difference is in the integrity of the Word of God over against the integrity of those who hold to the unscriptural doctrine of Uniformity.

When it comes to truthfulness and the Christian, the truthfulness of the means is just as important as the truthfulness of the end, indeed they cannot be separated—the one is dependent upon the other.—Harold Wm. Taylor, Pastor, First Baptist Church, Marvell, Ark.

Slang and the gospel

I want to express my displeasure with the way the Life and Work Sunday School lesson was written in the Oct. 28 issue of the *Arkansas Baptist* by C. W. Brockwell Jr.

I believe that it is disrespectful to God's word or blasphemy toward God by saying that Jesus "rapped" with Nicodemus on the new birth when it is one the greatest teachings of Jesus for man about what is necessary to be saved.

Also the paragraph in the middle column that begins "The people gulped in the beautiful words and etc." is modern slang that God would not approve of. I am sure that Jesus did not express himself in this manner at any time.

I am a member of Elmdale Baptist Church, Springdale, Ark., and as Mr. Brockwell Jr. would express it, there were other "squares" that expressed their displeasure with the language in this article.—Loran P. Jefferson, 607 Harve, Springdale, Ark. 72764

may demonstrate by all I say and do that honesty produces happiness.

"Reduce, I pray, the meanness in me. And when I am out of sorts, help me, Oh Lord, to hold my tongue.

"May I ever be mindful that my children are children and I should not expect of them the judgment of adults.

"Let me not rob them of the opportunity to wait on themselves and to make decisions.

"Bless me with the bigness to grant them all their reasonable requests, and the courage to deny them privileges I know will do them harm.

"Make me fair and just and kind. And fit me, O Lord, to be loved and respected and imitated by my children. Amen."

Half-way mark reached in Ouachita-Southern campaign

The \$4 million campaign now being conducted by the Arkansas Baptist State Convention for Ouachita University, Arkadelphia, and Southern Baptist College, Walnut Ridge, passed the half-way mark Thursday, Alvin (Bo) Huffman Jr., director, announced at a report meeting held at Baptist Building, Little Rock. The new total now stands at \$2,124,449.62, Huffman said.

Forty-four of the 122 churches in the advance division of the fund effort have now pledged, their pledges totaling \$1,405,294, Huffman said.

In the general division of the campaign, involving 1,068 churches with annual budgets of less than \$50,000 each, 54 churches have pledged \$128,036.02, bringing the total pledged through churches to date to \$1,533,330.02.

Other gifts and pledges, mostly from

Advance Division Churches

- Arkadelphia, First*
- Ashdown, First
- Augusta*
- Beech Street, Texarkana*
- Blytheville, First*
- Booneville, First
- Calvary, LR*
- Calvary, NLR*
- Camden, First*
- Central, Magnolia*
- Central, Jonesboro*
- Crossett, First*
- Dermott*
- El Dorado, Second*
- Forest Highlands, LR*
- Forest Park, Pine Bluff*
- Geyer Springs, LR*
- Heber Springs*
- Immanuel, El Dorado*
- Immanuel, LR*
- Immanuel, Pine Bluff*
- Levy Baptist*
- Life Line, LR*
- Markham Street, LR*
- Osceola, First*
- Osceola, First*
- Paragould, First*
- Park Hill, NLR*
- Pine Bluff, First*
- Rogers, First*
- Searcy, First*
- Sheridan, First*
- Springdale, First*
- Walnut Ridge, First*
- Warren*
- Watson Chapel*
- West Helena*
- West Memphis*

General Division Churches

- Alicia*
- Antioch*
- Almyra*
- Arkadelphia, Third*
- Atkins, First*

individuals, and including an Arkadelphia effort for Ouachita University earlier this year, bring the totals to the \$2,124,449.62 item.

The campaign, which has now been in progress for four months, will provide funds for new buildings and campus improvements at the two Baptist colleges, both of which are institutions of the Arkansas Baptist State Convention. Ouachita, as the senior institution, is to receive \$3,000,000, with \$1,000,000 going to the junior college.

The campaign is for a period of three years, with some of the church pledges to be paid over a five-year schedule.

Churches which have already made their pledges follow. Those marked by asterisks have met or exceeded their suggested goals: Others will be listed as reports are received.

- Bakers Creek*
- Beebe*
- Beech Street, Gurdon*
- Bethel*
- Belleville*
- Berryville, First*
- Calvary, Batesville*
- Calvary, Huntsville*
- Canfield*
- Carlisle*
- Chambers*
- Danville*
- Des Arc*
- Dover*
- Earle*
- Fitzgerald*
- Flippin, First*
- Friendly, Hope*
- Good Hope*
- Gould, First
- Greenfield*
- Greenlee*
- Harmony Hill*
- Humnoke*
- Hopewell*
- Immanuel, Fayetteville*
- Kensett, First*
- Lakeshore Drive*
- Lonoke*
- Melbourne, First*
- Moro
- Murfreesboro*
- Ola*
- Petty's Chapel
- Pleasant Plains*
- Pleasant View*
- Prescott, First*
- Richwoods*
- Rison*
- South Fork
- Sulphur Springs*
- Tyrone, First*
- Vanderbilt Avenue*
- Waldron, First*
- White Oak
- Wiseman

Deaths

George Everett Southerland, 63, Conway, died Oct. 31. He was a retired mechanic and a member of Pickles Gap Church.

Mrs. Thelma Brown Johnston, 50, North Little Rock, died Oct. 31. She was a member of Levy Church.

Odis C. Green, 58, North Little Rock, died Nov. 2. He was a member of Calvary Church.

Leslie L. Johnson, 87, emeritus Southern Baptist missionary to Brazil, died Oct. 30 in Muskogee, Okla. Mr. and Mrs. Johnson had made their home in Oklahoma since retiring as missionaries in 1953, moving from Shawnee to Muskogee in 1967. Appointed by the Foreign Mission Board in 1915, the couple made their home in Brazil for 38 years.

Pocahontas First calls Wendell Bradford



Mr. Bradford

First Church, Pocahontas, has called as their new pastor, Wendell Bradford. Mr. Bradford, his wife Shirley, and two sons, Randy and Sandy, moved on the church field October 13, coming from First Church, Wewoka, Okla.,

where they had served for almost three years.

Mr. Bradford is a native of England, Ark. He received a B.A. degree in English from Friend's University, Wichita, Kan., and the bachelor of divinity degree from Golden Gate Seminary, Mill Valley, Calif.

Beginning his ministry in 1947, Rev. Bradford has been pastor of churches in Kansas, California and Oklahoma before moving to Pocahontas.

In addition to the two sons, the Bradfords have two daughters living in Wewoka and Shawnee, Okla.

First Church congregation welcomed the pastor's family to Pocahontas with an old fashioned food pounding, Sunday night, Oct. 17.

CORRECTION

In a news item in the issue of Oct. 21, the pastor of Valley Springs Church in Boone-Newton Association was incorrectly identified. S. W. Wilkerson is serving as the pastor of Valley Springs Church.

Mt. Zion Association gives progress report



Freeze, Alexander, Haley

The 119th annual session of Mt. Zion Association was held at Central Church, Jonesboro, on Monday night, Oct. 18 and at North Main Church, on Tuesday night, Oct. 19.

The annual sermon was preached by Don Dunavant, pastor of Lunsford Church. Daniel Grant, president of Ouachita University, presented the Ouachita-Southern Advancement

Campaign on Tuesday night. Derrell Whitehurst, pastor, Walnut Street Church, Jonesboro, brought the closing message.

The 36 churches of the association reported 518 baptisms, 724 other additions, 8,686 resident members and 13,316 total membership.

Sunday school enrollment was 7,336; Vacation Bible School, 2,850; Church Training Program, 3,191; W.M.U., 992; Brotherhood, 301; and Music, 1,042.

Cooperative Program gifts were \$111,151, and associational missions, \$26,726. Total Mission gifts were \$190,560 and total receipts were \$933,896. Church property is valued at \$4,094,363.

Officers re-elected by the association are: moderator, W. M. Freeze Jr., layman, First Church, Jonesboro; vice moderator, Bob Alexander, pastor, Fisher Street, Jonesboro; clerk, E. E. Haley, pastor, Brookland Church, Brookland; treasurer, L. D. Walker, layman, First Church, Jonesboro.—Carl Bunch, Mt. Zion Baptist Association, Jonesboro

Woman's viewpoint

Just who was the loser?

By Iris O'Neal Bowen



Mrs. Bowen

It is a good ten miles from the old Bowen homestead out to the site of Bowen's mercenary endeavor. Two or three mornings a week I flex my angel wings early, leave Husband asleep, and open up the store.

I am always on the alert for ideas for poems, or for this column, and sometimes I even lay my note book and pen by my side, just in case something catches my eye that must be recorded at once.

One morning this week was such a time. I topped a small rise on a street and saw a slim and tidy lady just turning the corner jogging comfortably along in a pretty green jump suit.

About a half a block behind her, in shorts and a tee shirt, struggled a good two hundred pounder, his head lowered, his arms and legs working in slow unison, like the little

locomotive saying, "I think I can. I think I can!"

I had to laugh—and I got to wondering what their thoughts were. I could just hear her:

"Ha!" I'll show him once and for all who's in the best shape. He ought to listen to me about his over eating and smoking!"

And him?

"She really thinks she's cute up there in those green pants! What if she can out-run me? I spend more on her doctor bills than I do my cigarettes!"

I kept pondering on this. Perhaps I was wrong, and the early morning air and exercise had them both vibrant and happy. But I had a sneaky feeling that she loved the competition, and even more, loved being the winner. And I think he was pretty unhappy, his ego deflated, and on top of everything else, tired!

I would have felt better about the whole thing if she had been jogging along right by his side. After all she had less to lose than he did.

If Dr. Mac will bear with me, I want to tell all of you who missed the price of HULLY GULLY, HOW MANY? it is \$2, and that it is available at Baptist Book Store, as well as from me at my address. Too, if anyone has ordered a book and failed to get it, let me know.

Pastor's Conference in two-day meeting

The Pastor's Conference of the Arkansas Baptist State Convention will have sessions Monday afternoon, Monday night, Tuesday morning and Tuesday afternoon, Nov. 15 and 16, W. L. Bennett, pastor of First Church, Ft. Smith, and president of the conference, has announced. All sessions will be at Second Church, Little Rock.

The first session will begin Monday at 1:30.

Clark Pinnock will conduct teaching periods on "Theology and Evangelism" at each session.

At the first session, Bobby Moore will speak on "The Holy Spirit in Evangelistic Preaching," Damon Shook will speak on "Evangelism and Expository Preaching," and the closing sermon will be by Tom Skinner.

Speakers Monday night, beginning at 6:40, will include five laymen, who will give their Christian testimonies, and a sermon by Leon Kilbreth. A feature of this session will be "On the Job Training in Personal Evangelism," by J. Larry Simpson, Charles Fitting, and Calvin Bradford.

The session Tuesday morning, beginning at 8:50, will include: "Winning Students in an Age of Revolution," by H. D. McCarty; a sermon by Tom Skinner; "A Church Gearing for Outreach," by Adrian Rogers; and a sermon by R. G. Lee.

Adrian Rogers and Dr. Lee will be featured speakers at the closing session, Tuesday afternoon.

PROGRAM

ARKANSAS BAPTIST STATE CONVENTION

Nov. 16-18, 1971
Little Rock, Arkansas

THEME: GOING ON WITH CHRIST

TUESDAY EVENING, Nov. 16, SECOND BAPTIST CHURCH

- 6:45 Prelude — Handbell Choir, Second Church, Little Rock, Archie McMillan, Director
- 7:00 Scripture and Prayer — Travis Adams, Layman, Russellville
- 7:05 "MAKE A JOYFUL NOISE UNTO GOD, ALL THE EARTH..." Psm. 66:1
Music Men of Arkansas — Ural Clayton, Secretary, Church Music Department, Arkansas Baptist State Convention, Director
- Hymn
Solo — Beverly Terrell, Soprano Soloist-Composer, Dallas, Tex.
- 7:15 PRESIDENT'S ADDRESS — Tal Bonham, Pastor, South Side Baptist Church, Pine Bluff
- 7:45 CONVENTION ENROLLMENT AND ORGANIZATION
Appointment of Committees
Welcome — Governor Dale Bumpers
Committee Chairmen Statements
Forecast of Program, Announcements
- 8:10 COMMITTEE OF TWENTY-FIVE — Wilson C. Deese, Pastor, West Helena Baptist Church, Chairman
- 8:25 RESOLUTIONS AND CONSTITUTIONAL AMENDMENTS
- 8:35 Hymn, Music Men of Arkansas
Solo — Beverly Terrell
- 8:40 MESSAGE — Grady Wilson, Associate, Billy Graham Evangelistic Association, Atlanta, Ga.
Benediction

WEDNESDAY MORNING, Nov. 17, SECOND BAPTIST CHURCH

- 8:30 Prelude — Organ and Piano Meditation
- 8:45 "I WILL SING WITH THE SPIRIT..." I Cor. 14:15
Hymns — Directed by Bill Canary, Minister of Music, First Baptist Church, Harrison
Solo — Bill Canary
- 8:55 Acts of the Holy Spirit — Prayer — Linda Selph, Student, Ouachita Baptist College
- 9:00 STUDIES IN JOB — D. David Garland, Professor of Old Testament, Southwestern Baptist Seminary, Ft. Worth, Tex.
- 9:15 ACTION ON COMMITTEE OF TWENTY-FIVE REPORT
- 9:35 Welcome from Host Pastor — Dale Cowling
- 9:40 Welcome to New Arkansans — Charles H. Ashcraft, Executive Secretary, Arkansas Baptist State Convention
- 9:45 Baptist Book Store — Robert Bauman, Manager, Baptist Book Store, Little Rock
- 9:55 Memorial Moments — Minor Cole, Retired Pastor, Pine Bluff
Memorial Hymn
- 10:05 ELECTION OF OFFICERS
Miscellaneous Business
- 10:30 EXECUTIVE BOARD REPORT — W. O. Vaught Jr., Pastor, Immanuel Baptist Church, Little Rock, President
- 11:00 Hymn
Solo — Beverly Terrell

- 11:05 CONVENTION SERMON — Wilbur Herring, Pastor, Central Baptist Church, Jonesboro
Alternate — Dan Blake, Pastor, First Baptist Church, Arkadelphia
Benediction

WEDNESDAY AFTERNOON, Nov. 17, SECOND BAPTIST CHURCH

- 1:30 Organ and Piano Meditation
- 1:45 "I WILL SING WITH THE UNDERSTANDING ALSO..." I Cor. 14:15
Hymn — Charles Mayo, Minister of Music, First Baptist Church, Benton, Director
Testimony in Song — Beverly Terrell
- 1:55 Acts of the Holy Spirit — Prayer — Jeral Hampton, Layman, Booneville
- 2:00 STUDIES IN JOB — D. David Garland
- 2:15 ELECTION OF OFFICERS (continued)
Miscellaneous Business
- 2:30 THEOLOGICAL ADDRESS — Morris Ashcraft, Professor of Theology, Midwestern Baptist Seminary, Kansas City, Mo.
- 2:50 Arkansas Baptist Family and Child Care Service — Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services, Little Rock
- 3:00 Christian Civic Foundation of Arkansas, Inc. — Paul Ramsey, Educational Assistant, CCFA, Little Rock
- 3:10 Arkansas Baptist Foundation — Arlen Waldrup, Layman, El Dorado
- 3:20 Hymn — Quartet
- 3:25 LAYMAN'S ADDRESS — Carleton Harris, Chief Justice, Supreme Court of Arkansas, Little Rock
Benediction

WEDNESDAY EVENING, Nov. 17, ROBINSON MEMORIAL AUDITORIUM

- 6:30 Prelude — Southern Baptist Choir, Carl M. Sewald, Director; Ouachita Singers, Charles Wright, Director; Ouachita Brass Ensemble, Marvin Lawson, Director
- 7:00 THE CIRCUS OF LIFE
Featuring ANITA BRYANT and the OUACHITA-SOUTHERN ADVANCEMENT CAMPAIGN

THURSDAY MORNING, Nov. 18, SECOND BAPTIST CHURCH

- 8:30 Prelude — Piano and Organ Meditation
- 8:45 "AWAKE AND SING..." Isa. 26:19
Hymn — Directed by Jim Raymick, Minister of Music, Park Hill Baptist Church, North Little Rock
Solo — Jim Raymick
- 8:55 Acts of the Holy Spirit — Prayer — James Tallant, Pastor, First Baptist Church, Magazine
- 9:00 STUDIES IN JOB — D. David Garland
- 9:15 MESSAGE — James V. Lackey, Executive Director, Stewardship Commission, Nashville, Tenn.
- 9:35 Recognition of SBC Agency representatives and other guests
- 9:55 Miscellaneous Business
- 10:20 Nominating Committee — Padgett C. Cope, Pastor, Calvary Baptist Church, Little Rock, Chairman

10:40 Resolutions Committee — Paul R. Sanders, Pastor,
Geyer Springs First Baptist Church, Little Rock
11:05 Hymn — Solo — Beverly Terrell
11:10 MESSAGE — Tom Skinner, Evangelist, Brooklyn, N. Y.
Benediction

**THURSDAY AFTERNOON, Nov. 18,
SECOND BAPTIST CHURCH**

1:30 Prelude — Organ and Piano Meditation
1:45 "THE LORD IS MY STRENGTH AND SONG . . ." —
Exodus 15:1 (ASV)

Hymn — Jack Price, Coordinator, Harrington Cru-
sader, New Orleans, Director
Solo — Beverly Terrell

1:55 Acts of the Holy Spirit — Prayer — William H. Ward,
Pastor, First Baptist Church, Luxora
2:00 STUDIES IN JOB — D. David Garland
2:15 MESSAGE — Charles H. Ashcraft
2:45 Miscellaneous Business
3:00 Hymn — Solo — Jack Price
3:05 MESSAGE — Bob Harrington
Remarks and Benediction — President-elect
ADJOURN



The cover

Anita Bryant uses career to witness



Anita Bryant

Anita Bryant, who will be featured in the program of the Arkansas Baptist State Convention here next Wednesday night, in Robinson Auditorium, is fast becoming one of Southern Baptists' best-known personalities.

To a most unusual extent, Miss Bryant is using her career as a singer to bear her Christian witness.

Engagements in recent months have included:

An appearance with Billy Graham at the opening of his crusade in New York City in June of 1970.

Hosting the Orange Bowl Parade last Dec. 31;

Appearance last Jan. 1 in the Junior Orange Bowl Parade, on NBC television, on which occasion she sang the "Star Spangled Banner" during pre-game activities;

Singing "The Battle Hymn of the Republic" before 80,000 people attending the Super Bowl Game last Jan. 17, in Orange Bowl Stadium, an event televised by NBC.

Last Jan. 30, Miss Bryant premiered her new Word Record sacred album, "Abide with Me," on ABC for the Lawrence Welk Show.

In June, Miss Bryant sang for President Nixon at the dedication of the McClellan-Kerr Waterway in Tulsa, Okla.

Last June also, Anita and her husband, Bob Green, with two of their children, Bobby, 8, and Gloria, 7, went to Israel for the Jerusalem Conference on Biblical Prophecy.

Again Miss Bryant has been signed—for the fifth consecutive year—to co-host the telecast of the Orange Bowl Parade on NBC, on Jan. 1.

Baptist beliefs

The first day

By Herschel H. Hobbs

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them"—Acts 20:7.

Literally this, reads "the first of the sabbaths." "Sabbath" was not only used of the seventh day but in the sense of "week"—sabbath to sabbath—one week (cf. Mt. 28:1). Here the word is used in the sense of "week." So it was the first day of the week.

Some Christians still observe the seventh day as a day of rest and worship. But most of them observe the first day of the week. There is no verse of scripture as such which commands a change from the seventh to the first day of the week. Prior to his death, Jesus, as a Jew, observed the seventh day. In Acts, Paul and other preachers went to the synagogue on the seventh day, where they found Jews assembled for worship. They found a ready-made audience for their message.

But insofar as the record shows after the resurrection of Jesus, when Christians as such were seen gathered for worship, it was on the first day of the week. It was so in our Scripture in Acts 20:7. Paul instructed the Corinthians to bring their offerings on the first day of the week, or when they came together for worship (1 Cor. 16:2). The "Lord's day" mentioned in Revelation 1:10 apparently was the day of the week on which Jesus rose from the dead. Twice Jesus appeared to the Christians assembled on this day (cf. Jn. 20:19,26).

Actually, the Hebrew word rendered "sabbath" means "rest." As such it does not denote the day of the week. The Jewish day of rest and special worship commemorated God's rest on the seventh day from his creative work (cf. Gen. 2:2f.; Ex. 20:8-11). The Christian sabbath or rest day is the first day of the week commemorating Jesus' resurrection or God's resting from his redemptive work.

'Looking ahead' is Religious Ed theme

Theme for the Arkansas Baptist Religious Education Association meeting Nov. 16, at Second Church, Little Rock, will be "Looking Ahead."

The morning program, beginning at 8:45, will include: "Looking Ahead—the Jesus Movement," by Bennie Hindmon, of the staff of Second Church, Little Rock; "Looking Ahead toward Retirement," by T. K. Rucker, of the Annuity Board; and discussions by representatives of Social Security and Internal Revenue Service.

From 11 a.m. to noon, Music Men of Arkansas will have rehearsal and other members of the association will have free time.

A luncheon is scheduled for 12:30 at the Downtowner restaurant. At the afternoon session, beginning at 2, Ural Clayton will discuss "Folk Music" and Norville Marshall, of Immanuel Church, Little Rock, "Looking Ahead with Senior Adults."

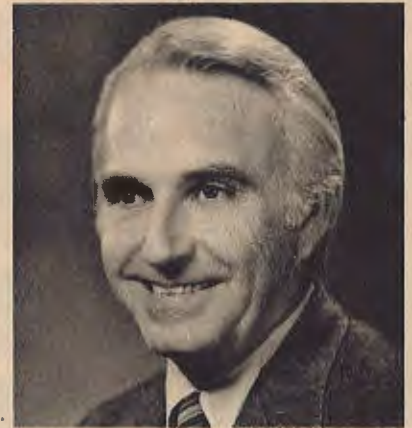
New officers will be elected at a business meeting at 2:45.

Charles Mayo, Benton, is currently president of the association.

About people

William P. Oakley, Detroit, has been named state director of church training and church music by the Baptist State Convention of Michigan, Detroit. He comes to the state convention position from the pastorate of Grosse Pointe

A welcome from the host pastor



Dr. Cowling

Fellow Baptists,

Welcome to the facilities of Second Baptist Church during the meeting of the Arkansas Baptist Convention. It is our privilege to have you meet with us. We shall do all in our power to provide every accommodation needed.

Again, welcome.

Sincerely yours,

Dale Cowling

Church, Detroit. He has served churches in Tennessee, Mississippi, Florida, California and Michigan.

Train-car crash kills four passengers on church bus

EAST GARY, Ind. (BP)—Four girls were killed and six other passengers injured when a freight train struck a church bus carrying children to the First Baptist Church here. The accident occurred four blocks from the church, just prior to Sunday School time on Oct. 31.

The train struck the bus just behind the right side door and dragged the bus about 900 feet down the track. Police said that the crossing, which is located on a curve, is not equipped with guards or flashing lights. Houses partially obscure the raised tracks.

The driver of the bus, Joseph E. Spanos, 34, was in intensive care at a Gary hospital, suffering internal, back and leg injuries. Three other children were in Gary hospitals. Two were treated and released.

Killed in the crash were Elizabeth Miller, 17; Donna Breckman, 13; Becky Tucker, 13; and Marilee Meler, nine.

Miss Miller and Miss Tucker were

members of the church. Miss Miller had returned the previous night from a statewide Acteen Houseparty in Bloomington, Ind. Miss Miller and Miss Meler were not related, although initial news reports indicated they were sisters.

Witnesses said that the church bus did not stop at the railroad crossing. State police pointed out that Indiana law does not require church buses to stop at railroad crossings, as is required of school buses.

State Senator Eugene Bainbridge of Munster, Ind., said shortly after the accident that he would introduce a bill in the next session of the legislature requiring church buses to stop at railroad crossings.

The 762-member church is one of the largest Southern Baptist congregations in the state. It operates two buses to transport persons attending Sunday School classes. Malone Cochran is pastor.

Arkansas laity plans program

"Be ye doers" will be the theme of the Arkansas Baptist Laity program Monday afternoon, Nov. 15, at Second Church, Little Rock. The program, beginning at 1:30, will include "How Laity Program Started," by Charles Ashcraft; "Challenge," by Tal D. Bonham; "Called," by Daniel Grant; "Commissioned," by Larkin Thornhill; and "Committed," by A. C. Bradford.

Harold Flynn and Hunter Douglas will lead group discussions at 3 p.m.

James Sawyer will preside at a dinner at Second Church beginning at 4:45. The men will meet with the Pastor's Conference beginning at 6:30 p.m.

New Orleans alumni to meet Nov. 17

Arkansas alumni of New Orleans Seminary will meet Wednesday, Nov. 17, at 5 p.m., in the Baptist Medical Center Cafeteria, Little Rock, in connection with the annual meeting of the Arkansas Baptist State Convention.

The Seminary representative to the Arkansas Baptist Convention this year will be Ray P. Rust, executive assistant to the president. Dr. Rust came to the Seminary after 15 years' service as pastor of First Church, Bastrop, La. He has served as president of Louisiana Baptist Convention for two terms and as a member of the Executive Committee of the Southern Baptist Convention for four years.

Dr. Rust will speak at the alumni supper.

Noel Barlow, superintendent of missions, Delta Association, Dermott, invites friends of NOS, as well as alumni and former students, to attend. He is state alumni president.

Marianna First calls Jack Bledsoe

First Church, Marianna, has called Jack J. Bledsoe as pastor.

Mr. Bledsoe has been at Second Church, Monticello, since 1966, having come there from First Church, Danville. He is a native of Benton, a graduate of Ouachita University and Southwestern Seminary at Ft. Worth.

He served two years as Moderator of Bartholomew Association and two terms as Associational Sunday School Director, besides teaching a Biblical Studies class at the University of Arkansas, Monticello, through the extension department of Ouachita University. He has been a member of the Executive Board of the Arkansas Baptist State Convention.



- Barbara Ward Jackson, the British political economist, became the first woman to address a high-level meeting of Roman Catholic bishops recently and used the occasion to warn that the gap between rich and poor countries was growing worse. She said that the United States was among the rich nations falling down in their assistance to the poorer ones. In a speech to the Synod at the Vatican, she also declared that the problems of ecology and international development were inseparable. She urged the church to take the lead in bringing about more controlled use of resources and in fostering "a modesty of living more in keeping with the demands of local and international justice."

(Richmond Times-Dispatch, Oct. 21, 1971)

- The State Board of Education, shocked by a "rampant epidemic" of syphilis and gonorrhea among California teen-

agers, voted recently to appeal personally to Governor Reagan on his veto of venereal disease education. The board's decision came after the appearance of Assemblywoman March Fong (D-Oakland), who asked the board to support overriding the Governor's veto of her bill permitting venereal disease information to be taught as a health measure. The bill was needed, she said, because at present teachers fear they may lose their credentials if a question about VD is answered without first clearing the information with parents. The Assemblywoman said she was "dismayed, disappointed and shocked" at the extent of California's VD epidemic. She cited State Department of Health figures that one in 10 California senior high school students will contract venereal disease before the end of the year. She said that studies showed that a case of gonorrhea is being contracted every two minutes in California, and that within 10 years, one of every two high school students could be expected to have a venereal disease before graduation.

(San Francisco Examiner, Oct. 15, 1971)

Outreach training, planning featured at SS Retreat

Informal, practical, and helpful are just some of the descriptive words about the Sunday School General Officers Retreat at Camp Paron, Dec. 3-4.

Retreat leaders will explore three of the vital areas of Sunday School work: outreach, training, and planning. Some new helps are available and these will be interpreted. Every effort will be made to make these helps usable. In the area of planning, for example, leaders will give guidance in actually planning your Sunday School program for a month, a quarter, and a year. Bring your church calendar, or at least some of the major dates for '72.

Time will be given for some testimonies of Sunday Schools that have shown good growth this past year. We

want to know how they did it! There will also be testimonies of the results of the People-to-People program.

The retreat is designed for pastors and other staff members, and all the Sunday School General Officers. Along with receiving some inspiration and help, it is a good time for pastor and Sunday School director to be together.

Cost is nominal—\$4.75 for three meals and a good bed, Friday night (supper 6 p.m.) through noon Saturday. Bring Bible, linens, a carload of friends, and a desire to learn.

Send your reservation list to Sunday School Department, 525 W. Capitol, Little Rock, Ark. 72201. Pay at the retreat.—Don Cooper, Sunday School Department.

Bandits take church offering during morning worship service

NASHVILLE (BP)—Two men wearing multi-colored ski masks bound and gagged six persons at First Church, Donnelson, here while they were counting the Sunday morning offering during the worship service. The men fled with about \$1,100.

Only minutes before, the counting committee for the church had taken the offering into the church office to separate the offering envelopes and prepare the funds for deposit in the bank.

While the pastor, W. L. Baker, was preaching his morning sermon, the two bandits held up the counting committee at gunpoint. The robbers made everyone lie on the floor. Then they tied the victims' hands and put tape over their mouths and eyes, Baker said.

"If they move, shoot them," one of the holdup men who was carrying a knife told his accomplice, who held a small-calibre pistol.

"I'd like to," the second man reportedly replied. "It's been a while since I shot anybody anyway."

None of the six persons bound and gagged by the robbers was injured. In addition to the five committee members, the eight-year-old son of one member was also tied and gagged.

One of the committee members, Percy Young, managed to free himself. He first went outside to try to spot the bandits; then entered the sanctuary and motioned for Ron Baumgartner, the minister of music, to come help free the others.

"The first I knew of the robbery was after I finished the message, when Ron Baumgartner handed me a note saying what happened," said Baker. "I immediately announced to the congregation, and I think there was a feeling of almost complete shock," the pastor said.

Estimated \$600 taken

Baker said later that a tabulation of the offering envelopes left by the robbers indicated that the bandits got about \$600 which had been placed in the offering plates.

In addition, they took about \$500 in cash from the wallets of the five committee members. One of the committee members was carrying nearly \$400 after cashing an expense account check from his company in preparation for a business trip he was to take.

Baker said that the church had received numerous calls from persons in the community distressed about the robbery. Several persons who are not members of the church made contributions to help make up for the amount stolen, he said.

Metro Police Lt. Kenneth Reasonover said that detectives were seeking two white men, each of medium height and weight, probably in their early twenties.

Lt. Reasonover said it was the second time that a church in Nashville had been robbed at gunpoint. The first one was St. Henry's Catholic Church about eight years ago.

Ambassadors work for State Missions fund



Never let it be said that Royal Ambassadors does not produce mission-minded boys willing to work for mission causes. These boys interested in missions will be tomorrow's men. You know they will be interested in missions as men, too.

Pictured here are four of the members of the Pioneer Royal Ambassador Chapter of First Church, Alexander: (left to right) Randy Baker, Steve Baker, Robert Reynolds and Russell Baker. They have just completed mowing a lawn to earn money to give to the offering for State Missions.

They spent several weeks during the summer mowing lawns and doing other jobs. This included cutting wood to remove a tree from a neighbor's yard. As a result of their interest in missions and a willingness to work, they were able to give \$26.88 to the cause of State Missions.

The chapter at Alexander is active in every phase of Royal Ambassador work. The members attend camp, the congress, and participate in various activities as a chapter. Charles Baker is the counselor.

There are perhaps other chapters across the state that used some special methods of earning money for special mission offerings.

The time for the offering for Foreign Missions is upon us. Every Royal Ambassador Chapter should be interested in and have a part in promoting this offering and giving to it. Do something special this year and let me know about it.—C. H. Seaton

Revivals

Millcreek, Hot Springs, Oct. 17-23; Bill Fleming, evangelist, Alan Ault, song leader; four professions of faith, two by baptism, 2 by letter, many rededications. W. A. Morgan is pastor.

First, Norfolk, Oct. 24-31; Jim Terrell, evangelist; nine professions of faith, seven for baptism, many rededications. Paul Huskey is pastor.

Missions

Thanks, Arkansas Baptists



Mr. Elliff

In this last article as missions director for Arkansas Baptists, I want to try to express the gratitude of the J. T. Elliffs for 10 years of participation in the life of our convention.

During this time our family has grown up. We are grateful for Dr. Vaught and our Immanuel Church for all the good influences thrown around our children's and our own lives.

We appreciate every dedicated public school teacher who has inspired and encouraged our children.

We are grateful for Ouachita, which, in the past 60 years, has taken the responsibility of training my father and mother, my sister and me, my wife and our four children. OBU President J. R.

Grant nurtured my wife and me. We praise God that Dr. Grant's son has come to continue the tradition.

We thank you for entrusting us with responsible work for the convention. My friendships in Arkansas Baptist life span many years. It was my privilege to serve on the Executive Board during the administration of the stalwart leader, Dr. Bridges. While on the Hospital Board, I voted to hire a potentially great leader, John Gilbreath, who has lived up to all expectations of leadership. The past 10 years, while engaged in vital work for the convention, I have renewed old friendships and made so many new ones. I have had rich spiritual experiences with scores of people in individual churches. The superintendents of missions have made a particular contribution to my life.

We are especially grateful for our friends in the Baptist Building. The Whitlows were our college friends years ago. Knowing them as head of the Bap-

tist Building family has been one of our most treasured joys. Dr. Ashcraft, another cherished OBU friend and schoolmate, seems destined to lead in great strides forward in Baptist life.

Each other person in the building is a dear friend, but none more than the Missions Department staff. I believe God gave me the choicest staff of any State Missions department!

As we leave Arkansas, we ask your prayers for all the Elliffs. You have a special place in our lives, and we covet that it will continue. You will always be in our hearts. Our new address will be 1141 N. Robinson, Oklahoma City, Okla. 73103. — J. T. Elliff

WMU

Queens' Court Set for NLR Nov. 22-23



Mr. Fray



Mrs. Fray

Queens' Court is planned Nov. 22-23 at Park Hill Church, North Little Rock. Activities include missionary speakers, a mission serendipity, music, and talk-outs.

Mr. and Mrs. Marion Fray, missionaries to Rhodesia, will present a series of messages on "God and You" each session. Kathryn Price, who served as a missionary journeyman in Lebanon, will also speak.

A missions serendipity Monday night will feature Mr. and Mrs. Robert Bellinger, missionaries, Liberia; Mrs. John Wikman, missionary, India; Mr. and Mrs. Marvin Reynolds, missionaries, Botswana; and Dr. and Mrs. James Kwee, Indonesia.

Acteens who have completed any level of Studiact, Acteens Individual Achievement Plan, and girls who completed requirements for Queen and above in Girls Auxiliary Forward Steps may attend. Reservations should be made through State WMU Office, 210 Baptist Building, Little Rock 72201, before Nov. 19.

Church honors pastor

Sunday, Oct. 31, Hampton First Church honored its pastor, John C. Robbins and family with an old-fashion pounding, as a token of the church's love and appreciation.—Church Reporter

Stewardship-C.P.

'Cafeteria' of materials available

I have never been fond of cafeterias. In fact, I find them dangerous, both physically and financially—physically, because I select too many foods, and, financially, because I have to pay for each of them. Yet I must admit that cafeterias have certain definite advantages, such as the opportunity to see exactly what you are getting, and the opportunity of taking as much or as little as desired.

There is a new "cafeteria line" approach in stewardship materials. It permits a church to evaluate separately each stewardship promotion idea or technique and then to select as many or as few as needed. Thus, a church can develop a well-balanced, perennial program of stewardship, based entirely upon its own local needs and circumstances.

This method avoids the problems that I personally have with the unusual cafeteria line. No church has ever been known to have "too much stewardship" any more than it could have "too much gospel." But even if it did have more than average, it would not result in higher costs. On the contrary, it almost always results in increased tithes and offerings. That kind of problem we can handle!

This serving line of stewardship materials is known as an Activity Guide Packet. It is produced by the Stewardship Commission and distributed through SBC Stewardship

Services, 127 Ninth Avenue, North, Nashville, Tenn. 37203. The packet, which sells for \$3, includes a sample of a number of items that will be needed in quantity by the church that plans to use that particular promotion plan. After deciding what ideas it wishes to use, the church can order the exact quantity needed of any individual item.

The packet includes four different types of personal commitment cards, which replaces the old pledge card. The church can select the card or wording that fits its needs. It includes several items for use in "Prove the Tithe Day," formerly called Demonstration Day. Plans are given for several different types of fellowship dinners and children's parties which are useful in stewardship education.

Suggestions are offered for the observance of special stewardship emphases during the year. Plans are given for organizing special studies in the church to help individuals and families in money management. The use of audio-visuals is covered. Even the use of letters to uncommitted church members is discussed.

In writing this column, I have glanced again through the activity guides, and I think I still have a problem with cafeterias. All of the items look so interesting that, if I were a pastor again, I'd probably want to use all of them.

—Roy F. Lewis, Secretary of Stewardship-Cooperative Program.

Texas Baptists reject federal aid; release two institutions

HOUSTON (BP)—The Baptist General Convention of Texas here rejected federal aid for its hospitals by a two-to-one margin, severed ties with two of its institutions, and voiced opposition to the so-called "prayer amendment," use of drugs, and environmental pollution.

The convention, in a three-day meeting, also defeated an attempt to make church fellowship in local Baptist associations a test for membership on the convention's Executive Board.

In the hottest actions, the convention voted to turn down a request for federal loans and grants for Baptist hospitals by a margin of 1,466 to 724. It was about the same margin as action two years ago in San Antonio on a request for federal loans for Baptist schools in Texas.

The heart of the hospital aid request centered around a difference of interpretation about whether government aid for hospitals is reimbursement for services incurred by federal programs such as Medicare, or whether it involves assistance that would violate separation of church and state.

John Bagwell, Dallas physician and chairman of the special hospital study committee which requested the loans and grants, told messengers that "a vote against the recommendation is a vote to cast aside our hospital ministries permanently." In another year or two, he said, "we may see all of our hospitals affected."

A Christian ethics professor at Southwestern Seminary, William Pinson, countered that a vote to accept the aid would not save the hospitals. "We will weaken our church-state position and lose our hospitals anyway" if the convention approves the report, said Dr. Pinson.

Criswell favors aid

W. A. Criswell of Dallas, immediate past president of the Southern Baptist Convention, predicted that Texas Baptists would become a "dying sect" if the institutions are lost through lack of support. He urged acceptance of federal funds.

In another key action, the messengers voted 907 to 352 to turn loose Houston's Memorial Baptist Hospital system. The hospital system's board of trustees requested that it become a private institution, saying it needed broader-based community support to finance \$40 million in expansion programs.

Under convention policy, non-Baptists are not allowed to serve on boards of trustees of Baptist institutions. Houston hospital trustees feel such community involvement is necessary for the hospital's growth and maintenance of standards.

The University of Corpus Christi, one

of 10 schools operated by the Baptist General Convention of Texas, was released by nearly unanimous vote of the convention. Final separation will come "not later than Dec. 31, 1972," and the school will assume all responsibility for its financial obligations.

The financially plagued school is expected to become an upper-level state institution for the Corpus Christi area. The messengers authorized the transfer of "at least 200 acres" to the new institution and will retain "not less than 10 acres of land" for the convention to use for a student religious center.

Last year in Austin, the Texas convention instructed the school to repay a Small Business Administration loan accepted after the school was devastated by Hurricane Celia. The school, however, elected to seek release from the convention.

In a sparsely-attended afternoon session, 567 messengers found themselves faced with an unexpected challenge during the usually routine election of members to the convention's Executive Board.

'Alien immersion' issue

Othal Brand, a layman from McAllen, Tex., moved deletion of the name of Hardy Clemmons, pastor of Second Church, Lubbock, Tex., from the list of nominees because Clemmons' church is "out of fellowship" with the Lubbock Baptist Association because the church accepts members who have been immersed by non-Baptist churches.

The convention approved by a margin of 288 to 279 a motion to vote on Clemmons' election separately, but finally approved, after lengthy debate, his nomination with only a handful opposing.

In the debate, several speakers emphasized that making fellowship with a Baptist association a "test" of convention fellowship and service would subvert Baptist congregational church government.

"We have neither an Episcopal nor Presbyterian form of government," said one pastor. "We must not become a creedal body with a connectional setup between church, association, state and national levels," said another.

In other actions, the convention adopted a sweeping series of statements on social concerns from its Christian Life Commission, on the subjects of the prayer amendment, parochialism, prison reform, legislative reform, school desegregation, sex education, health care, and gambling.

Calling for defeat of House Joint Resolution 191 in Congress, the convention adopted two statements

opposing a so-called prayer amendment to the U. S. Constitution.

Against 'prayer amendment'

A statement submitted by the Christian Life Commission said the proposal should be rejected because it "opens the door for government to determine what is acceptable prayer." It called the amendment a "version of state-sponsored religion" that "will not improve the country's moral climate."

A resolution submitted by the convention's resolution committee called on Baptists to inform their Congressmen of opposition to any change in the First Amendment to the Constitution.

On public school desegregation, the convention-approved statement said that "the urban phenomenon of 'white-black, is unChristian and unrealistic.'" The statement called on Christians to avoid making irrational, illogical and unChristian statements and threats, and decried racial injustices of discrimination in housing and the inequitable distribution of educational resources by school boards.

A "parochial" statement called on Baptists to support the expenditure of public funds only for public schools through public channels. It charged that tax funds should not support church-related elementary and secondary schools because such is a violation of religious liberty and separation of church and state.

Elected president of the convention was Landrum P. Leavell, pastor of First Church, Wichita Falls, Tex., in a close vote over James G. Harris, pastor of University Church, Ft. Worth. Harris was later elected first vice president.

Other major actions included adoption of a record \$15.2 million budget and approval of a vast urban strategy plan for Texas Baptists.

The plan for expending mission ministries in population centers of the state calls for a 17-member Urban Strategy Council, a Christian Service Corps, and a \$1 million land purchase fund for securing and holding church sites in urban centers.

Catholics publish ecumenical Bible

CHICAGO—(EP)—The first ecumenical edition of the Bible to be granted an imprimatur from Rome will be issued soon by the Catholic Press here.

Initially offered in Spanish, the ecumenical edition will include in four parallel columns introductions to each book of the Bible by an international team of scholars representing each of the four major faiths—Roman Catholic, Protestant, Orthodox (Eastern Christian), and Jewish. The reader can see at a glance the similarities and differences in the four interpretations.

Catholic bishops divided on issues, Canadians provide leadership

By C. B. Hastings
Written for the Baptist Press

EDITOR'S NOTE: C. B. Hastings, assistant secretary of the Southern Baptist Home Mission Board's Department of Interfaith Witness, is in Rome attending the Roman Catholic Synod of Bishops as a special correspondent for Baptist Press and an official observer.

ROME (BP)—Hooray for the Canadians! They have done their homework. They get to the heart of the issues facing the Third Synod of Roman Catholic Bishops meeting here.

Most observers agree that the Canadians are more progressive and serious in their debates on the issues of the priesthood, and world peace and justice, than any other group. Their honesty is refreshing. Consider the statement on social justice and world peace by Archbishop Plourde of Ottawa, president of the Canadian Catholic Conference of Bishops:

Pointing out that justice must begin at home, Archbishop Plourde said: "The Church must refuse simply to use the model of big business. Its (the Church's) financial openness, its reassessment of investments, the inventory of its resources, must be done in harmony with the gospel.

"Its moral teaching," he continued, "must at all cost stop giving privileged treatment to private ethics, wherein sin is seen primarily as a private matter, rarely as association, consciously or not, with the forces of oppression, alienation and physical violence."

After three weeks of seemingly endless debate on the priesthood, the Synod committed their tens of thousands of words to a small commission to draw up a document they could agree to send on to Pope Paul.

In a press conference, Bernard Haring, outstanding ethical theologian from Germany, linked the two main issues facing the synod in a well-arched bridge. He pointed out that if the bishops were really concerned about justice they might start with giving a just hearing to their own priests, who have petitioned in many ways for ordaining married men and eventually for optional celibacy.

Several theologians have noted the changed attitude being expressed by the Superiors General of the religious orders following a movement to democratize their societies. These observers feel that when and if the hierarchy allows any significant choice in the selection of bishops by their priests and laity, the bishops will also show a marked change to a more progressive outlook.

At this halfway mark in the synod, it is tempting to look for the exciting.

For example, the first woman to ever address a synod or council in the history of the Roman Catholic Church made a strong and effective plea for practical results to follow the debate on social justice. The plea came from Barbara Ward, Lady Jackson of England, one of two women named by the pope as "auditors" and "special assistants" to the secretary on justice in the world.

Another item: Cardinal Danielou of France, in an article in the Paris press, called for the excommunication of a theological opponent, Cardinal Suenens of Belgium. The French cardinal urged the Belgian cardinal's excommunication for "supposing the church could harbor more than one theology."

Cardinal Danielou took issue with Cardinal Suenens' statements to the synod that "the key to the divergent opinions is in the supernatural order, namely the Holy Spirit. There are two theologies: 'classical'—preoccupied with clear definitions; and 'oriental' theology—ancient, concerned about the Holy Spirit, living and real, and closer to the actual life of men."

Another example: Bishop Lecuyer, Superior General of the Order of the Holy Spirit, was the last to speak on the priesthood. He asked, perhaps with tongue in cheek, why it was that so many bishops in their language groups voted not to allow the pope the privilege of making exceptions to the rule of celibacy so as to ordain married men in areas of extreme need. Bishop Lecuyer was under the impression the pope had always exercised the right to make exceptions to any Canon rule!

There was serious business at hand, though, in the consideration of the working paper on "Justice in the World" offered the synod by the Papal Commission on Justice and Peace that had been at work for some two years.

Most agreed that the paper covered all of the major areas of injustice in the world: economic domination of the rich nations over the poor, poverty, unemployment, overpopulation, the plight of refugees, war, racial discrimination, women's rights, pollution, drug abuse, exploitation of sex, etc.

Identified in the paper as the two most crucial problems of the hour were (1) the recent manipulation of trade and money in the international crisis, and (2) the crisis in East Pakistan.

There were some unexpected voices. Archbishop Senshyn, Metropolitan of

Philadelphia for the Ukrainians, chided the synod for ignoring the long persecution of his brethren in the Northern Ukraine.

"Some ecclesiastical groups connive in this; much of the Catholic world receives no information, and public opinion in the world receives no timely news," he said.

Archbishop Hermaniuk, of the Ukrainian Rite of Canada, went further to name the source of "this bitterness." He said that "in 1946 the Orthodox Patriarch, Alexius, welcomed all this destruction (the law banning their church), and his successor, Patriarch Pimen, has made similar remarks this year."

Hermaniuk is the only one who has spoken of the plight of the Jews in Russia today. He said, "Religious persecution should be first on the list of injustices in the world studied by the Synod. . . . In the ecumenical dialogue with other churches and communities, the question of securing liberty for the Catholic Church should be given priority."

The usual hangups in debates familiar to Protestants were in evidence: how effective are synod statements, papal encyclicals and council decrees anyway?

Even with all their authority, Catholic officials complain and argue fiercely over the resolutions and soon go home to forget them. They sound often like antagonists debating at the Southern Baptist Convention.

Still other questions are raised: what is the fine line that divides moral and social concerns from partisan politics? Can you follow democratic procedures for securing social change without getting involved in politics? If not, is violence ever justified in face of flagrant oppression and injustice that will not yield to reason? How can 17 nations continue to give uncoordinated aid to 100 nations and still not relieve many areas of injustice and woe?

Thusfar, the war in Southeast Asia, racial discrimination, and environmental problems have only been noted. It is expected that some statements, perhaps the strongest the Roman Church has ever made, will eventually come out of the synod on these issues. It is hardly likely that they will do more than justify conscientious objectors, stopping short of condoning such as the Berrigan brothers.

There are some parallels between Southern Baptists and the synod regarding the debates, even though these parallels are often remote. But with reference to the priesthood, a parallel is well-nigh impossible.

Can you imagine the Executive Committee of the Southern Baptist
(Continued on page 16)

Texas Baptists establish church staff info service

HOUSTON (BP)—The Baptist General Convention of Texas has approved employment of a coordinator of counseling services for ministers and their families and establishment of a computerized church staff information service.

The action came, with little or no opposition, at the 86th annual session of the Texas convention here. Messengers approved a comprehensive report of a pastoral care committee appointed after the 1970 convention.

The coordinator of counseling would be charged with establishment of a network of properly trained and accredited counselors across Texas, to whom he could refer cases of pastors and church staffers in need of assistance.

The information service would be contracted with Membership Services, Inc., of Irving, Tex., to provide biographical and other information for mutual assistance of churches and church staffers. Membership Services, Inc., is the same company which works with the Southern Baptist Sunday School Board in some of its direct church programs.

The seven-member pastoral care committee based the need for the counseling and information services on an extensive survey of pastors, church staffers and associational missionaries in Texas, studies of what other denominations are doing, and widespread interviews across the Southern Baptist Convention.

"Many of our ministers and their families today are in dire need of professional counsel and are unable to afford it, or they are caught in the crossfires of misunderstanding and in the tensions of a lonely calling," the committee's report said.

A survey of Texas pastors and church staff members showed that 57 percent of those responding felt that they or some immediate family member had needed, or now needed, counseling; 31 percent have seriously considered leaving the ministry; 89 percent felt the

denomination should consider providing help for ministers with problems.

The majority favored psychological counseling, but, said the committee, "running a significant second . . . was a request for help in changing fields of service."

The coordinator would be responsible to the Texas convention's executive secretary, but would work from an office outside the Baptist Building in Dallas. "He must not be so involved in denominational structure as to make him unapproachable," the committee explained.

Included in the report approved by the messengers would be financial assistance by the convention to help those unable to afford therapy and to keep them in the counseling situation until counseling goals had been reached.

"All of us are committed to the biblical and personal thrust of determining God's will and power through prayer," the committee said. "Many among us cannot understand that a minister is unable to solve all his personal frustrations through prayer and Bible study. Yet, the issue remains, substantiated by unyielding fact" that dire need exists for assistance in changing fields of service and psychological counseling, the report said.

Complicating the issue, the committee said, is fear of ostracism of those admitting to these needs.

"It is a sad commentary on our fragmented fellowship that our Christian community cannot enfold in love; understanding, and forgiveness our brothers in Christ who need encouragement, freedom and identity," the committee said.

China visitor predicts reappearing of church

BUFFALO, N.Y. (EP)—The first U.S. clergyman to visit Communist China in two decades believes Christian churches could soon reappear there. "It would not be too much to expect," said the Rev. Raymond L. Whitehead, a United Church of Christ missionary assigned to the special China program of the National Council of Churches.

One young person in China told him: "China recognizes such progressive religious people as Martin Luther King and also recognizes progressive religious people within China."

Bible nuggets for a daily walk

Walk in his way

By T. B. Maston

"By this we may be sure that we are in him: he who says he abides in him ought to walk in the same way in which he walked" (1 John 2:6, RSV).

If we are Christians the resurrected Christ lives in us and we are in him. In other words, if we claim to be Christians we are saying that we "abide in him."

John says that we can be sure that we are in him if we "walk in the same way in which he walked." We may not and will not succeed in walking fully or perfectly in that way. We acknowledge, however, that we "ought" to walk in the way in which he walked. That is the norm or standard toward which we strive and by which we measure our lives.

If we walked in the way he walked, where would it take us? He was supremely concerned about all kinds of people. He had compassion on people: the masses but also particular individuals. He unselfishly ministered to the needs of people. He went about doing good. These things will be true of us as we walk in the way in which he walked.

If we walked all the way with him it would take us into and through the Garden, "up Calvary's mountain," into the tomb, but, thank the Lord, also through or out of the tomb. We have been raised with him to walk in newness of life—a life given in service to him and for him to our fellowman.

Young Russians turning to Christ

TORONTO, Ont. (EP)—The Christian believers of the Soviet Union will one day have an enormous impact on the rest of the church, predicts a leading British layman.

Sir John Lawrence, 64, is the author of five books on the USSR and has visited the country frequently since his term as press attache to the British embassy in Moscow during World War II.

Editor of the ecumenical quarterly "Frontier Magazine," Sir Lawrence stopped to speak here en route home from the world conference of Methodists in Colorado.

His last visit to Russia, Sir Lawrence said, showed him many signs of a genuine spiritual renewal—one that may well be more significant than anything that is happening in the West.

Catholic bishops

(From page 15)

Convention calling together a small group of leading pastors chosen out of each state convention for a month-long conference on how to treat their associate pastors, and whether or not to allow their ministers of youth to marry? No, as the kids say, won't wash.

But on the second agenda item of justice and peace, the synod sounds strangely like some Southern Baptist seminars we have attended.

"Youth movements of the past have been perverted and led by dictators and demagogues. Perhaps this one will be captured by Jesus Christ."



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ZONDERVAN



Graham bars 'strings' for crusade in Rome

ROME (EP)—Billy Graham has promised "to think about" a proposed crusade in Rome, the city of the Popes, but he will not permit any "strings" or conditions on any evangelism campaign he conducts in Italy.

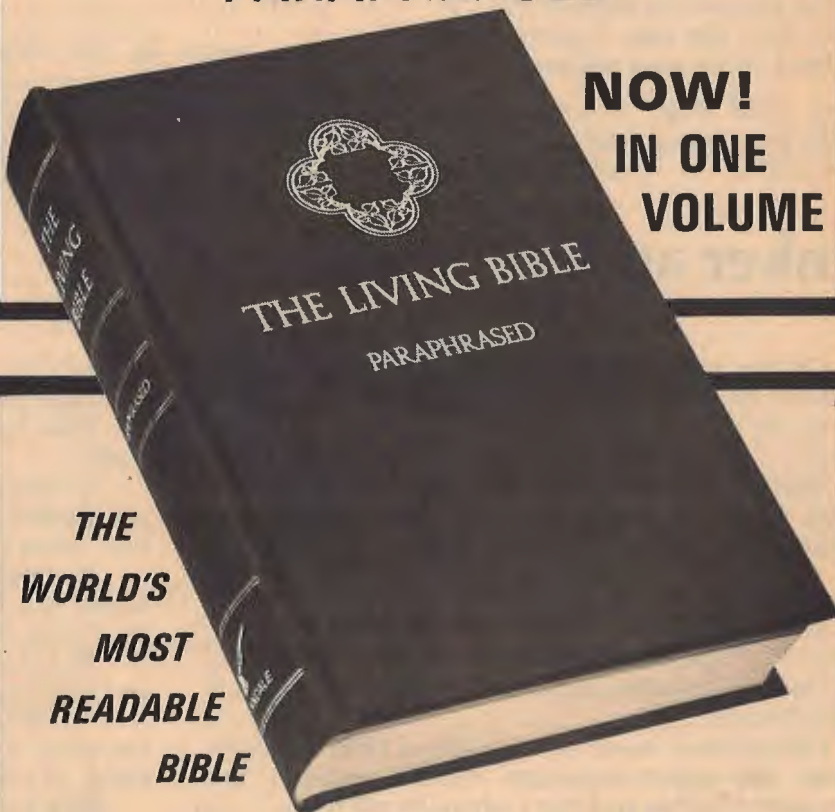
At a press conference, the American evangelist recalled that the invitation extended to him by Italian Protestants laid down the condition that during or after a crusade he would not meet with Vatican officials, including the Pope.

"If I come," he said, "I will come with no strings on me. I will consult with the committee about appointments, but if they try to influence me in any way, I will make my own decisions."

Asked by newsmen if he would like to visit Pope Paul, the evangelist said this was an "important question." He declined to answer at the moment because, he said, "it might seem that I am trying to seek something . . . I shall await an invitation . . . and knowing of the delicacy of this particular area (it is) better not to comment . . . We shall have to find out through ambassadors . . ."

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The migratory monarchs

By Charlotte Carpenter

Have you ever come upon a tree covered with lovely butterflies? These beautiful brownish-orange creatures with black markings are the monarchs. They gather by the thousands during September to begin their migration to the Southern states. They often travel thousands of miles.

The monarch goes through four miraculous changes before becoming the beautiful butterfly we see. Monarchs breed exclusively on the milkweed plant, where the females deposit the delicate eggs. In a few days, the eggs become larva and feed on the juicy milkweed leaf.

The third stage is that of the rapidly growing caterpillar of two to three inches in length. Soon the



caterpillar begins to spin itself a house which we call a cocoon. In the fourth stage, the cocoon protects the caterpillar while it grows into a butterfly.

TURN ABOUT

By Louise Hujek

I like so many summer things;
Jumping rope, and pushing swings,
Picking berries in the sun,
And finding pretty shells is fun,
Skipping waves and going fishing,
Lying in the hay—just wishing.
Oh, these are things I like to do
When days are long and skies are blue,
And yet I find that after all,
When summer ends—I love the fall.

The fifth stage begins when the insect emerges from the cocoon. Small fragile wings grow and soon harden into the lovely golden wings of the monarch.

Many birds, fish, and other insects also migrate. Who guides these on their perilous flight over hill and mountain, river and forest? Is it not God, our Creator, who also made the intricate wings of the monarch butterfly?

Tinker and the things

By Russell M. Jenkins

Charles was hiking along his favorite trail, when suddenly he heard a noise. It sounded like someone crying. He hurried over the hill in the direction of the sound.

There he found Ricky and his cocker spaniel, Tinker. Ricky was sobbing great big sobs as he knelt by Tinker.

"What's the matter, Rick?" Charles asked anxiously. "Is Tinker hurt?"

Rick's eyes were all red from crying. "Tinker . . . Tinker is . . . Look at him. He's got 'things' all over him. They stick my fingers and I can't get them off." Rick sobbed harder.

Charles bent down and looked at Tinker. "Those 'things' are called sticktights. Tinker probably ran through the bushes and that's where he got them."

"But they won't come off," cried Rick. "What will we do?"

"Don't worry. We'll get them off," Charles said kindly.

He knelt by Tinker. Tinker liked Charles. Charles always talked to him and rubbed him behind the ears.

"See," said Charles, "if we are careful and don't squeeze them too hard, we can pull most of them off. The ones that are stuck too tightly I can cut off with my pocketknife."

"I don't like those mean things," said Rick, scowling. "I don't see what good they do."

"It's all part of nature's plan, Rick," Charles explained. "These sticktights are the seedcases of certain plants. They are designed by nature to stick to

animal's fur or people's clothing. Then they are carried away and deposited some other place."

Rick listened attentively. Even Tinker seemed to listen.

Charles continued, "My father told me there are many kinds of sticktights. I can't remember them all, but I know this round one is called a cocklebur."

He held it so Rick could see it better. "See the little barbs, like fishhooks on the ends. That's what makes them stick so tightly."

Rick carefully took the burr between his fingers and examined it.

"Another one is called a sandbur. It is smaller and has sharp stickers on it. And there's one with a funny name. Its called a hound's tooth."

Rick laughed. "Hound's tooth. That is funny."

"I can't remember them all, but they come in different sizes and shapes. Some are round like these and some have one or two points on the end. My father says they are all part of God's plan to grow living things."

Rick had a thoughtful expression on his face.

"There, that's the last one. Now you can pat Tinker without sticking yourself," said Charles, laughing.

"Thanks, Charles. I'm sure glad you came along. You took care of Tinker and you taught me something."

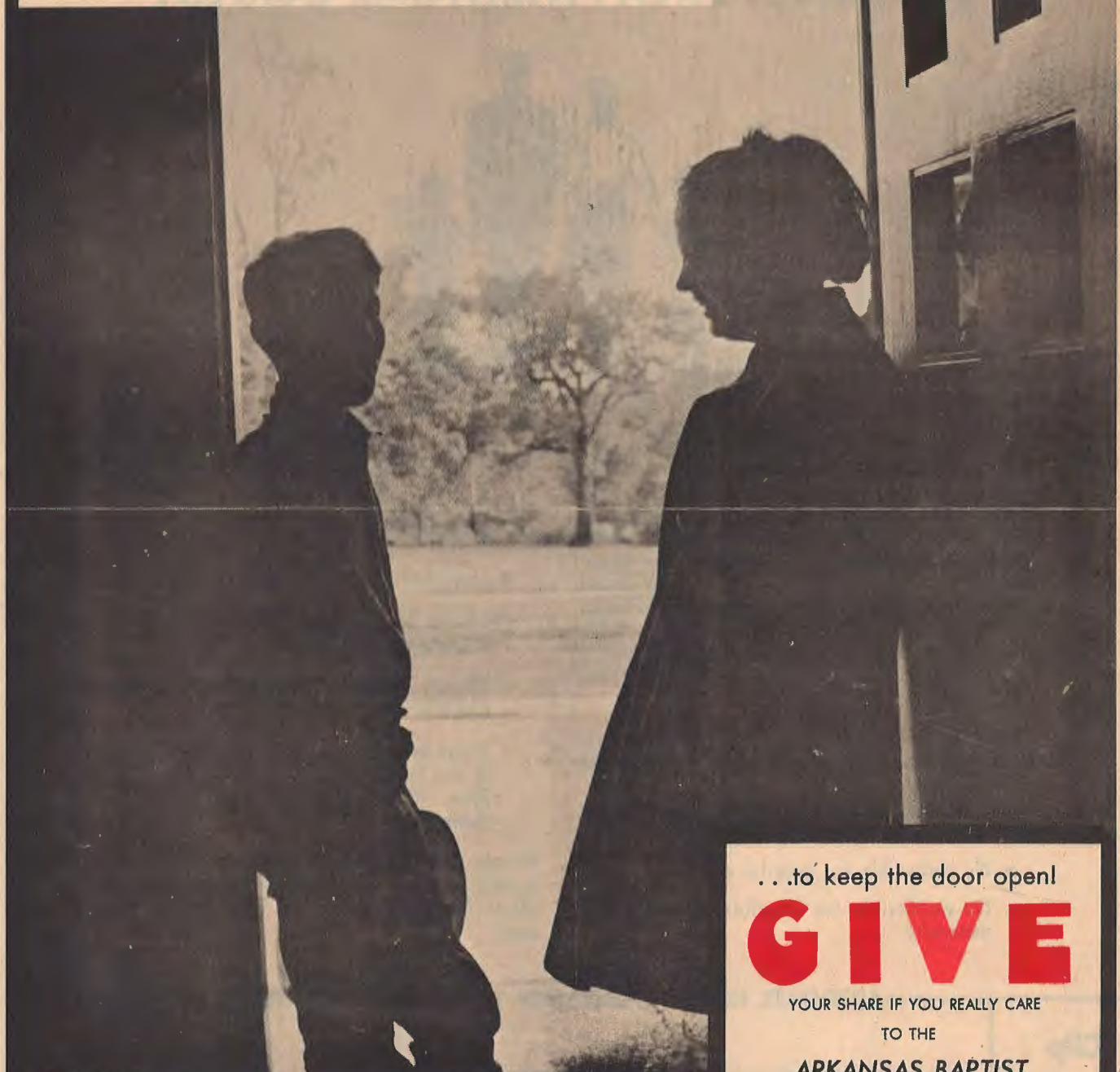
"You're welcome, Rick. I'm glad I could help."

How good it feels to help someone, Charles thought. It is probably the best feeling a person can have.

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God establishes moral order

By Vester E. Wolber, Th.D.
Ouachita Baptist University

International

Exodus 20:1-20
Romans 2:12-16; 3:21-26
Galatians 6:7-10
Nov. 14

E. Y. Mullins laid down a set of inarguable principles which he called axioms of religion, and one of them—the moral axiom—was that if man is to be responsible for his conduct he must be free. God made man in his own image and thrust him into a morally charged atmosphere in which he was forced to make moral choices. In the process of progressive revelation on God's part and the progress of moral responsibility on man's part, the Lord established a moral order in which man enjoys full freedom and is fully accountable to God.

Background passage (Ex. 20:1-20)

At Sinai God spoke the ten religious and moral laws which constitute the spiritual and ethical code of Hebrew and Christian religions and serve as the basic foundation on which western civilizations have been erected. Although Jesus revised and even reversed some of the civil and ceremonial laws of Israel, he publicly confirmed these laws and even intensified some of them (Mt. 5:17-30).

Written and unwritten law (Rom. 2:12-16)

In the second chapter of his Roman letter, Paul contends that Jews, along with Gentiles, are unrighteous before God and stand in need of the salvation which Christ provided. The portion selected for this lesson contains the following:

1. Jews who have the law but do not meet its moral demands are not in good standing with God.
2. Gentiles who do not have the law and do not meet its moral demands are not in good standing with God.
3. The reason why Gentiles are not excused for failure to meet the demands of the law which they do not possess is that the essence of the moral law is written on their hearts and consciences.
4. A basic tenet of Paul's gospel is that God will judge all men on the basis of their relationship with Jesus Christ.

Although the apostle agreed that in possessing the written law Jews did have religious advantage over Gentiles (3:1-8) he also insisted that they also had greater responsibilities (2:1-11). But the key idea of Paul is that it is not necessary for one to have the law of Moses (the written law) before he is responsible.

It was wrong for men to take God's name in vain, or to murder or steal, long

before Moses received these laws from God. The Ten Commandments merely codify the universal moral law which is written on the hearts of all men.

Revelation came to the human race on two levels—natural or general revelation and Biblical or special revelation. By general revelation is meant that self-disclosure of himself and his purpose which God has made known to all men through nature and conscience. Paul wrote that the power and deity of God is clearly perceived in the things that he had made (Rom. 1:20). This natural revelation is complemented and supplemented by a reason and conscience.

Although the human conscience, because it is subject to bad training and misguidance, is not an infallible guide to moral behaviour, it can become extremely accurate and reliable. If a person will give serious thought to moral matters and will probe his conscience concerning the issues that confront him with a ready will to pursue the good and evade the evil, he can develop a conscience that is unusually sensitive and remarkably accurate. Jeremiah's concept of a spiritual kingdom was one in which the laws of God are written on the hearts of men (Jer. 31:33). A directive to Timothy for his guidance in selecting deacons called for men who "hold the mystery of the faith with a clear conscience" (I Tim. 3:9).

Even so, despite the facts that one can misdirect his conscience and can override and abuse it until it is seared over and calloused, the conscience continues to give some moral guidance. And, what is most important, it is the only agent within man to which the Spirit of God can make his appeal. The conscience is always an ally of God, but in some instances it seems to be both stupid and club-footed.

The inevitable harvest (Gal. 6:7-10)

The great teacher of the Gentiles thought of life as a moral garden in which a human being sows and reaps all his life, and it was not his idea in this passage that we sow in this life and reap

in the next. The concept of rewards and punishments in the next world was set out in Romans 2:6-10, but in this passage from the Galatian letter Paul means that we reap here and now—even while we continue sowing.

1. The first thought is that the harvest is inevitable, and that it will be in keeping with the sowing. It is inescapable that every man spend his life at sowing in his moral garden; it is inevitable that he shall spend his life in reaping what he has sown; and it is unalterable that his harvest be commensurate with his seeding.

While we do all our sowing in this life, some of the harvesting is reserved until the next.

2. The second thought is that one who sows carnal seed ("in the flesh") will reap carnal corruption, but if he sows to the Spirit he will reap eternal life. Carnal corruption is harvested in this garden and in some manner is transferred with one to the next; likewise, eternal life is experienced on earth and carries on into the next.

3. The third thought is an appeal for the right sort of sowing which he calls well-doing. He challenges his readers not to grow weary, but to do good unto all men, especially to other Christians. He assures them that they will reap in due season, if they do not give up.

Conclusion

In making man in God's likeness, a moral personality, the Lord planted basic moral guidelines in his heart. Therefore natural man feels a moral compunction to do right. In issuing his moral laws from Sinai, God codified the basic principles to which he holds men to account—principles which reflect God's character and express his purpose. In establishing his spiritual kingdom, Jesus planted these principles in the redemptive experience which enables man to break free from his servitude to sin and live to God and righteousness (Rom. 6).

But the Christian has not discharged fully his moral responsibility when he has set an example of good conduct. He must make full use of his influence in establishing and promoting justice in a society of law and order.

David said, "The law of the Lord is perfect, . . . sure, . . . right, . . . pure, . . . clean, true and righteous altogether" (Ps. 19:7-10). It lies within our power to make it work.

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Putting human needs first

By C. W. Brockwell Jr.

Minister of Education, Calvary Church, NLR

Rumor has it that if you attend Sunday School three times in a row you can be enrolled as a regular member. It is not true, of course, but it must be the modern-day version of an old saying by the rabbis. That is, if Israel should keep two sabbaths strictly according to rule, they would be saved.

History is full of churches and groups which have been legalistic about the Lord's day, whether as the sabbath or Sunday. For instance, the Puritans of New England rigidly enforced sabbath observance. Our "blue laws" today try to do the same thing.

Now we have the example and teaching of Jesus to go by. We should be free of all hangups about keeping the Lord's day, but are we? Let us measure our observance by Jesus and we will see.

Jesus' action on the sabbath

One day Jesus and his disciples walked through a field of grain about dinner time and the disciples helped themselves to some of the wheat. Though Jesus did not eat any, he apparently condoned what they did.

"That's illegal," the purists screamed. The disciples were harvesting grain and that was against the sabbath law. Jesus almost cited chapter and verse to prove them wrong. David encouraged his followers to eat sacred bread when they were hungry. The grain in the field was certainly not temple bread; so they had not even followed David's example.

The entire incident would have gone unnoticed except for the critics of Jesus looking for some act by which they could condemn him. But instead of retreating, Jesus asserted his authority even more by declaring that he, the Lord of the sabbath, could use it for good if he chose to do so. When religion becomes a hindrance to doing right, then that religion has become an end in itself.

Another act Jesus performed on the sabbath was to heal a disabled man. The Pharisees expected Jesus to do something about the crippled man. So they were present to pass judgment on him. Actually, they were complimenting Jesus by connecting him with doing good. Too bad, they thought, it happened to be the sabbath!

"The question is," Jesus asked, "should a man in need be helped on the sabbath or should his need be ignored, thereby causing him to suffer one more day?"

The leaders of law refused to answer lest they become entangled in their own

teaching.

Jesus then commanded the man to stretch forth his disabled hand so that all could see. Needless to say, this act of healing sent the enemies of Jesus up the wall. They wanted so much to do something with Jesus for defying their laws.

Jesus' attitude toward the sabbath

Jesus came to fulfill the law, that is, to bring it to its intended completion. God gave the law in order to guide men through the darkness of idolatry into the light of true worship. But over a period of time people became so involved in keeping the law that they lost sight of the end of the law. It would be somewhat like designing a rocket ship to go to the moon and then admiring the thing so much that it was never fired.

Jesus is the end of the law. All its teaching can be summed up in his life. Jesus is therefore greater than the law and he is the true interpreter of the law. The law covering the sabbath was no exception.

Jesus wrested the sabbath from the legalists and turned it into a day of doing for men what they could not do for themselves. He kept on going to church but he refused to be the slave of ritual.

The principle Jesus used was to meet the needs of people wherever he was. Church was no exception. This means we should direct our church organizations to the point of a person's needs each and every Lord's day. This calls for sensitive leaders who are under the influence of the Holy Spirit. We must keep moving away from making points to making persons whole by placing them in contact with Jesus.

Conclusion

Luke sums up in chapter 6 the way in which Jesus went about putting human needs first.

1. The need for compassion (1-11). Christianity leads men to care more when men are caring less.

2. The need for companionship (12-16). Sharing our life with others is the only way to grow.

3. The need for commitment (17-49). Serving Christ is a way of life which has no off-season and touches every area of what we do from the cradle to the grave. At first we may find the ways of God too

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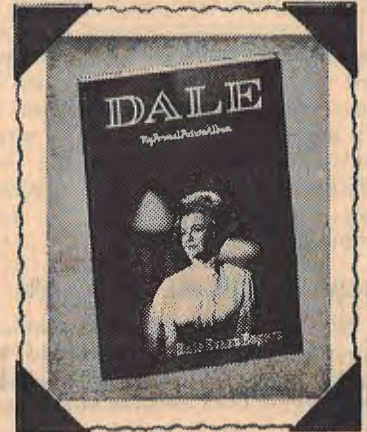
Life and Work

Nov. 14, 1971

Luke 6:1-49

restrictive but through discipline we shall joyfully discover them to be full of freedom.

Jesus believed in putting human needs first, and the greatest human need is spiritual.



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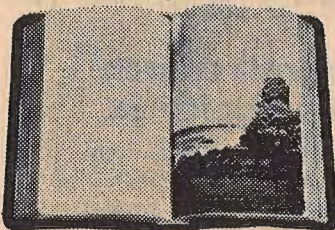
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The unseamly

A smile or two

"Charlie plays a fair game of golf, doesn't he?" said one player to another at the nineteenth hole.

"Yes," came the reply, "if you watch him."

* * *

"What'd you give your wife for her birthday?"

"A black robe. She reverses more decisions than the Supreme Court and she should dress accordingly."

* * *

Coed, explaining to her friend why she wanted to be an airline hostess: "You meet a lot of men that way."

Friend: "Yes, but wouldn't you meet as many men doing something else?"

Coed: "Could be—but not strapped down!"

* * *

A conscientious mother, keenly alert to current drug problems among our youth, was horrified by a note she found in her son's pocket. "Can you explain this?" she confronted him. "Puff, puff, drag, puff, puff, puff?"

"Sure," the boy airily replied, "I'm learning 'The Star Spangled Banner' on my harmonica."

* * *

One state has a new bureau called the Records Management Agency. While gathering old records and photographing them for compact storage, agency personnel came up with some old vital-statistics records which included these causes of death:

"Went to bed feeling well, but woke up dead."

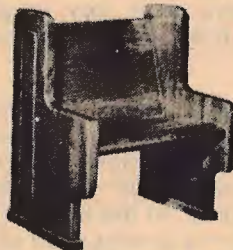
"Died suddenly. Nothing serious."

"Don't know cause. Died without the aid of a physician."

"Blow on the head with an ax. Contributory cause: another man's wife."

"Had never been fatally ill before."

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Attendance report

October 31, 1971

| Church | Sunday School | Training Union | Ch. Adns. |
|--------------------------|---------------|----------------|-----------|
| Alicia | 81 | 69 | |
| Banner, Mt. Zion | 47 | 15 | |
| Berryville | | | |
| First | 171 | 47 | 2 |
| Freeman Heights | 109 | 40 | |
| Rock Springs | 107 | 74 | |
| Blytheville, Calvary | 229 | 93 | |
| Booneville, First | 305 | 239 | |
| Camden, First | 452 | 96 | 2 |
| Charleston, Northside | 78 | 63 | 1 |
| Cherokee Village Mission | 128 | 37 | 5 |
| Crossett | | | |
| First | 517 | 127 | |
| Mt. Olive | 265 | 167 | 2 |
| Dumas, First | 261 | 56 | |
| El Dorado, Caledonia | 42 | 30 | |
| Forrest City, First | 520 | 145 | |
| Ft. Smith | | | |
| First | 1301 | 435 | 11 |
| Phoenix Village | 157 | 76 | 5 |
| Grand Avenue | 759 | 267 | 1 |
| Moffett Mission | 50 | | |
| Haven Heights | 275 | 136 | 4 |
| Gentry, First | 166 | 61 | 3 |
| Grandview | 102 | 53 | 5 |
| Greenwood, First | 349 | 140 | 2 |
| Hampton, First | 176 | 45 | 2 |
| Harrison | | | |
| Eagle Heights | 249 | 105 | 2 |
| Northvale | 139 | 100 | |
| Helena, First | 288 | 91 | 4 |
| Hope | | | |
| Calvary | 204 | 123 | 5 |
| First | 506 | 156 | |
| Hot Springs | | | |
| Lakeshore Heights | 117 | 47 | 2 |
| Lakeside | 203 | 94 | |
| Jacksonville | | | |
| Bayou Meto | 168 | 78 | 1 |
| First | 438 | 71 | 6 |
| Marshall Road | 409 | 163 | 1 |
| Jonesboro | | | |
| Central | 473 | 191 | 1 |
| Nettleton | 263 | 116 | |
| Lake Village, Parkway | 54 | 36 | 1 |
| Lavaca, First | 269 | 135 | |
| Little Rock | | | |
| Crystal Hill | 142 | 67 | |
| Geyer Springs | 790 | 236 | 6 |
| Lakeshore Drive | 119 | | |
| Life Line | 643 | 251 | 3 |
| Luxora, First | 70 | 39 | |
| Magnolia, Central | 628 | 233 | 2 |
| Marked Tree, First | 176 | 56 | |
| Melbourne | | | |
| Belview | 143 | 83 | 2 |
| First | 149 | 64 | |
| Horseshoe Bend Mission | 29 | | |
| Monticello | | | |
| Second | 217 | 112 | |
| Northside | 104 | 70 | |
| Norfolk, First | 112 | 95 | 7 |
| North Little Rock | | | |
| Baring Cross | 613 | 183 | 1 |
| Calvary | 393 | 154 | |
| Gravel Ridge | 181 | 122 | 1 |
| Levy | 510 | 149 | |
| Park Hill | 857 | 186 | 8 |
| Sixteenth Street | 64 | 47 | |
| Sylvan Hills | 303 | 146 | 2 |
| Paris, First | 415 | 198 | 2 |
| Pine Bluff | | | |
| Centennial | 216 | 98 | |
| East Side | 205 | 133 | 4 |
| First | 716 | 175 | 3 |
| Green Meadows | 77 | 27 | |
| Second | 158 | 55 | |
| Prairie Grove | 125 | 63 | 1 |
| Russellville, Second | 199 | 100 | |
| St. Charles | 90 | 41 | |
| Springdale | | | |
| Berry Street | 98 | 57 | |
| First | 695 | 214 | 7 |
| Oak Grove | 73 | 25 | |
| Strong, First | 156 | 67 | |
| Texarkana, Beech Street | 455 | 104 | |
| Van Buren, First | 473 | 210 | |
| Mission | 51 | | |
| Vandervoort, First | 41 | 37 | |
| Walnut Ridge, First | 321 | 94 | |
| Chapel | 33 | 27 | 2 |
| Warren, Immanuel | 277 | 112 | |
| West Memphis | | | |
| Calvary | 280 | 122 | |
| Vanderbilt Avenue | 79 | 49 | 4 |

Vegetarianism—America's new cult

By Norman B. Rohrer
Director, Evangelical Press News Service

The ever-changing culture of America seems to have seized on a healthy, wholesome method of protest: Vegetarianism.

As the fad increases, business is booming for such church-owned food companies as those of the Seventh-day Adventists. At the denomination's Loma Linda Foods Co. plant in California, Manager Pat Maguire said the so-called "hippie culture" and a fascination for the new and different account for a substantial jump in output of vegetarian foods.

Frankfurters, chili, steaks, sausages, meat loaf, scallops, beef, chicken and turkey dishes and gravies, all made of vegetables to look and taste like the meat products they represent, are manufactured by the Seventh-day Adventists.

Their membership is not required by church law to abstain from meat, but the church "strongly recommends" a vegetarian diet, a nutritionist at Loma Linda told the *Los Angeles Times*.

Medical statistics favor the vegetarian too. A 50-year-old Adventist can expect to live six years longer than non-members of the church, a San Diego conference sponsored by the California Nutrition Council declared.

A 10-year study by Adventists reveals that the death rate due to coronary heart disease or strokes for their own

members was half that of other people in the state. Church members also had an 18 percent lower cholesterol rate than the general population of New York.

Adventists as a rule do not smoke or drink, so that abstinence, in addition to the lack of meat, figures in health statistics.

A third of the world's population is vegetarian, but only about 4 million Americans exist on fleshless diets. For some vegetarians, sometimes called "vegans," abstinence is carried out for religious reasons; millions of others simply don't have meat to eat.

The modern vegetarian movement began in England in 1809 and was brought to America in 1817. John Harvey Kellogg, a leading Seventh-day Adventist, and his brother, W. K. Kellogg, launched a health food business in Battle Creek, Mich., at the turn of the century—a business which grew into the mighty cereal empire of today.

Some of the better known vegetarians have included Emerson, Thoreau, Tolstoy, Gandhi, Albert Schweitzer, H. G. Wells, Voltaire, Einstein and Shaw. These believed that the vegetable kingdom is the sole source of all proteins, calcium or minerals on earth. The cow, the elephant, and the Adventists are proof enough.

Says devil joins Jesus Movement

MONROE, La. (EP)—The devil saw he could not lick the Jesus Movement; so he decided to move into it.

So said Evangelist David Wilkerson, head of Teen Challenge, during meetings here in the Louisiana Civic Center Theater.

He gave two tests for a genuine Jesus person. First, "he will not be on a trip or sanction drugs. You cannot have sex, drugs, pot and Jesus too. Second, he will not be ditching—running away from school, and parents. You cannot be down on the government, church and parents and be a true Jesus person."

Wilkerson said, however, that he believed the Jesus movement is of God and the work of the Holy Spirit.

"We need to be very, very careful now about judging and criticizing our children," he said. "A minister can preach whatever he wants about fashions as long as he preaches it from a broken heart. I believe kids will listen to anything you tell them that is honest if you preach in love because you are interested in their souls and not just want to slap them down because you are mad about the way they dress or talk."

California church pays property tax

CALIFORNIA CITY, Calif. (EP)—The First Baptist Church here has volunteered to pay property taxes of \$130 this year.

The congregation believes the figure represents its "fair share" of the \$3 million street and municipal improvement project approved by city voters last May.

Captive stewardess prays for hijacker

VANCOUVER, B.C. (EP)—On her first flight with Wien Consolidated Airlines, Stewardess Nancy Davis, 22, was seized by a hijacker who forced a Boeing 737 over Alaska to fly him here.

"He was very down on life," Miss Davis told newsmen of the hijacker. "He was so mixed up, so sad . . . the kind of person who could easily have become unbalanced."

The hijacker admired his captive's cool demeanor and at one point he asked her what she was thinking.

"I'm praying for you," she told him.

Del Lavon Thomas surrendered to Royal Canadian Mounted Police in Vancouver.

Church singing led by computer organ

ORANGE, Calif. (EP)—Trinity Episcopal Church here has installed what it believes is the very first computer church organ.

Developed by North American Rockwell Autonetics Division of nearby Anaheim, the curious musical instrument operates by Large Scale Integrated circuitry. At the heart of it is the MOS device—a development which shrinks thousands of individual electronic components into a single "package" less than the size of a dime.

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