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November 18, 1971

Arkansas Baptist State Convention

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# Arkansas Baptist

NEWSMAGAZINE



November 18, 1971



# Interview with God



ELM

It is reported that the news of the disastrous Johnstown, Pa., flood of 1889 reached the office of a Pittsburgh paper at a time when the only reporter on hand was a young cub awaiting his first assignment. The editor rushed the young fellow to Johnstown to cover the scene until more experienced members of the staff could be located and put on the job.

"This is a big break for you, kid," said the boss. "If you have anything on the ball, now's the time to show it. Give it all you have."

Several hours later the wires brought the cub's first account. It began, "God sits brooding on the hillside overlooking the disaster and desolation of Johnstown. The roaring waters seem but to echo the mind of the Creator . . ."

Without reading further, the editor wired back: "Don't bother with the flood, interview God."

This would be more or less hilarious for everybody but the cub reporter. But it suggests something for our own meditation. If you and I were suddenly to find ourselves face to face with God and with the privilege, not of interviewing him, but of asking one question each, with the assurance of having answers from him, what would we ask?

Judging from the football frenzy that envelopes so many of us in the Southwest Conference area at this season, the number one query of many might easily be, "Lord, what teams are going to wind up playing in the end-of-the-year Cotton Bowl classic?"

Business and the Almighty Dollar being so uppermost in the existences of many, nothing would seem to be more eternally important for some than knowing how the stock market is going to behave in the days ahead.

Some, more spiritually oriented, would still ask questions of little real significance, such as: What is going to happen on Judgment Day to the heathen who lived and died without so much as ever hearing about the Lord? Or, how many angels, really, can stand on the point of a medium-size needle?

What would be some good questions for us to ask the Lord? Figure out one for yourself while I work on one for me to ask. But it might be well for both of us to remember that we are daily in God's presence, and that he hears and answers prayer.

"Sweet hour of prayer! sweet hour of prayer!  
That calls me from a world of care,  
And bids me at my Father's throne  
Make all my wants and wishes known . . .  
"Sweet hour of prayer! sweet hour of prayer!  
Thy wings shall my petition bear  
To him whose truth and faithfulness  
Engage the waiting soul to bless . . ."

*Erwin L. McDonald*

# In this issue

- An editorial in the *Arkansas Democrat* has praised a Little Rock pastor for his role in leading the church toward far-reaching ministries. It is reprinted this week as a guest editorial on the opposite page.
- True criteria of greatness is the subject of the Annual Sermon, delivered at the meeting of the state convention Wednesday morning. In it Wilbur Herring, pastor at Jonesboro, discusses how to be great in God's service. See page 8.
- Reactions to the withdrawal of a Sunday School quarterly are noted in a letter from a seminary student, and in an article reporting the statement of the National Baptist Publishing Board. See page 5 for the letter, and page 17 for the news article.
- More than 60,000 Baptist have replied to a questionnaire on likes and dislikes about SBC literature. The reasons for Operation Talk Back and the uses of the survey are found in a report on page 15.
- The editor will put on a new hat after his retirement. See page 7 for details.

# Arkansas Baptist

NEWSMAGAZINE

VOL. 70 NOVEMBER 18, 1971 NO. 45

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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.



# Some timely thoughts on greatness

Pastor R. Wilbur Herring of Central Church, Jonesboro, gives all of us some timely thoughts on what true greatness is and how to attain it, in his Arkansas Baptist State Convention annual sermon, preached yesterday, and carried in this issue of our paper.

Dr. Herring, who achieved more than usual success in the business and professional world before entering the ministry, recalls that this came about without any conscious effort to "be great." But he had not been a minister long until he was a part of the rat-race of trying to be greater than the next preacher. In his strikingly forthright sermon, Dr. Herring puts his finger on a very sore spot in the realm of the ministry as he concludes that much of the unhappiness in the ministry today can be attributed to preachers accepting the standards of the world for the greatness they seek.

The real criteria to greatness in the ministry are not found in answers to such highly-touted queries as "How many did you have in Sunday School?" "How

big is your church membership?" "How much staff do you have now?" or "What is your budget this year?" declares the Doctor. And he gets mighty personal as he reminds that worldly living is not restricted to smoking, chewing, drinking, cursing, and dancing, but that it includes the sin of conforming to the principles of greatness as taught and practiced by the world.

Dr. Herring comes to a most timely and authoritative conclusion as he points to the teaching and example of the Lord himself on the matter of wherein lies true greatness.

Pastors do not have to move to "bigger and better" churches to start achieving greatness. They can begin by ministering to the needs of people where they are now—"at Possum Gap, Goobertown, Blooming Grove, or any other blooming place," he reminds. For, even as Christ himself, Christians have come not to be ministered to, but to minister.

You will want to read this sermon and file it for future reference.

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## Making religion relevant

The Second Baptist Church has bought its next-door neighbor, the Albert Pike Hotel, and will operate it as a retirement home—not just for its members but anyone, thereby filling at least a part of the need for 1,200 units of this kind as estimated by the Little Rock Housing Authority.



This is a fine break for downtown Little Rock in that it will keep people living there and avoid another empty downtown hulk, which is what we got when the

same hotel chain abandoned the Marion. And even though it will be owned by the church, the Albert Pike will stay on the tax books because the church hopes to operate it at a profit.

This transaction is the work of the Rev. Dale Cowling, the pastor of the church. It is an example of the kind of dynamic leadership he has given the church and the community for the past 20 years. Cowling does things other people just talk about.

He not only decided to keep his church downtown when many others were fleeing to the suburbs but he rebuilt and enlarged it, creating the greenery and open space that the planners talk about. He started one of the first kindergartens for working mothers. Long before most of us recognized the prison problem, Cowling had talked his church into establishing a Hope House to help give parolees a fresh start. In 1968, concerned with the restlessness of young people and the need for a place for family entertainment, Cowling bought a lake resort just outside of town and his church operates it as a recreation center in the sum-

mer. When the need for medical care in the black neighborhood of College Station was not being met, the Second Baptist Church founded the Christian Family Medical Clinic, where poor people can get everything from medicine to sewing instructions.

Cowling's good works are by no means limited to buildings. He has never ducked a moral controversy, from the Central High integration crisis to the attempt to legalize casino gambling in Arkansas. When he became dissatisfied with the secret meetings and the sloppy bookkeeping of the Pulaski County School District, he ran for the board, was elected and helped lay the foundation for a better school system.

The person who first said religion had to be relevant must have had Dale Cowling in mind.

— From *Arkansas Democrat*, Nov. 7, 1971

## Goodbye committee

There is always a place in history for those who pioneer and we have a suggestion for a new church committee. There may be a better name but our nomination would be a "Goodbye Committee."

We have our "welcoming committees" and our "hospitality committees." They are the ones assigned to making the new church member feel at home and, not incidentally, soon have them in harness.

Why not be equally enthusiastic about transferring those talents to another church when a member is leaving the community? A fourth of those we claim in Southern Baptist churches are non-resident. That is a polite way of saying they are inactive and probably worth little if anything in Christian service.

Our "Goodbye Committee" would encourage moving church membership soon after moving the furniture.

—Editor John J. Hurt, *Baptist Standard* (Texas)



I must say it!

## More Baptists than people



Dr. Ashcraft

It is good to have the family together. Once each year we do this. Messengers from our churches which include pastors and laymen, along with our special servants of the Baptist Building, and the associations, with our leaders of the institutions, comprise a wonderful group.

This marks our 123rd year and our 118th annual session. Those of us here this week are not only in good company but find ourselves still dramatically involved in a very fine business, reaching people for our Lord.

1971 finds us ahead of our budget with an exciting project well under way to provide needed funds for our schools. Our people are glad to see each other and to share a clasp of the hand because they are attempting their biggest project. Our gregarious nature is evermore accentuated by our common need for each other. Solace, strength, and general health is ours in this closely knit fellowship.

Our heritage of 123 years is not easily set aside over lesser things. We remain the same breed of our

forefathers and are proud of it. As long as Baptists are on earth, certain virtues shall not perish from among men. So long as there is one true Baptist on earth we will still hear of salvation by grace, the competency of every soul to read and interpret the Bible for himself, the trustworthiness of the Bible as a guide for faith and practice, separation of church and state, freedom of religion, the autonomy of local churches, the moral responsibility of every Christian to be a missionary, the supremacy of the gospel in worship services, a call for sinners to repentance, a challenge for world missions, a vote against alcoholic beverages, another resolution on the docket, and at least one more meeting to attend.

A good Baptist had a dream that an atomic blast had destroyed all the inhabitants of the earth but two Baptists. A meeting was called for Sunday, the two Baptists in attendance immediately set a goal of four for the following Sunday.

A leader of another denomination predicted that by the present rate of growth there would be more Baptists than people on earth by the year 2000. Any way you judge them, Baptists are different and this really matters.

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



1970, compared to 51.9 percent in 1966; and 31 percent of the women, compared to 33.7 percent in 1966.

*(The Greensboro Record, Oct. 19, 1971)*

- The Health, Education and Welfare Department, government's second largest employer, announced recently it would call a halt to smoke-filled conference rooms and would segregate smokers in its cafeterias. The announcement was made by pipe and cigar-smoking HEW Secretary Elliot L. Richardson in a letter to John F. Banzhaf, III, head of an anti-smoking organization. "I am anxious that this department protect its non-smoking employes from this hazard," Richardson wrote. He said he expected certain "administrative problems" in pursuing an aggressive anti-smoking policy at HEW but said there were "limited actions" he will take soon. They include establishment of no-smoking areas in HEW conference rooms and auditoriums and no-smoking work areas "wherever possible."

*(The Atlanta Constitution, Oct. 15, 1971)*

## Cooperative Program gifts increase 5.39%

NASHVILLE (BP)—Contributions to world missions through the Southern Baptist Cooperative Program leveled off during the month of October, but mission gifts for the year are still 5.39 percent more than Cooperative Program contributions for the same period last year, the denomination's Executive Committee reported here.

During the first 10 months of 1971, gifts through the denomination's unified budget plan reached \$24.8 million, an increase of \$1.2 million over contributions for the first 10 months of 1970, the report said.

In addition, \$23.2 million has been given to designated specific mission causes during the first 10 months of the year. Designations are up \$1.5 million, or 6.9 percent.

Combined Cooperative Program and designated contributions reached a total of \$48 million, an increase of \$2.7 million or 6.14 percent over the same period of 1970.

Cooperative Program contributions for the month of October were at virtually the same level as October, 1970, gifts, said John H. Williams, financial planning secretary for the SBC Executive Committee. Several Baptist state conventions did not mail their checks in time to be counted before the books closed for the month, he said.

- The government reports a significant increase in teen-age cigarette smokers at a time when the number of adults with the habit decreased sharply. Compiling the latest figures, it estimates the number of smokers between 12 and 18 years of age at four million in January, 1970, up one million in two years when the population increase for the group was less than a million. The lowest level of smoking is found among teen-agers who live in households where both parents are present and neither smokes, and who have older brothers and sisters, none of whom smoke, the report says. The report was prepared by the National Clearinghouse for Smoking and Health, a branch of the Health, Education and Welfare Department. The Clearinghouse figures for the adult population show 42 percent of the men smoked in



## Deplores withdrawal of S.S. quarterly

I am writing in reaction to an article appearing in the Louisville *Courier-Journal* on Sunday, Oct. 31, 1971. The article was entitled "Baptists Bar Biracial Photo in Quarterly" and reported the cancellation of distribution of 140,000 copies of a Sunday School quarterly because of a photo-essay that an official said "could have been construed as improper promotions . . . of integration in churches."

As a student preparing for ministry, I find it difficult to reconcile the action taken by the Sunday school board with the Christian ethic I find in the New Testament and taught in Seminary. I shall find it even more difficult to explain this action to my Black Brother as I face him in church on Sunday. What can I say to men the hurt or hostility he may feel? I cannot foresee his ready acceptance of the reason given for the action. Few white churches are attractive to Blacks and the effect of this action may be a detriment to the few churches which do open their doors to, and recruit men of all races.

The decision to cancel distribution of the literature seems to say a great deal about the value system and priorities of our Sunday School board. It seems as though a "peace at any price" ethic has been adopted, which is directly contrary to that of New Testament teaching, in order to avoid hostile reaction from some Baptists.

Even a glance at the life and teachings of Jesus would lead one to see that he advocated the recruitment and acceptance of all men, of all races. Furthermore, I do not find Jesus retreating from a situation which was "potentially inflammatory." On the contrary, he met such situations "head on" in spite of potential controversy. Theoretically the entire Christian life is "potentially inflammatory"; however, in practice it has been reduced to "accepting the wishes of the majority, and offending the least number of people possible."

The Sunday School board has not in the past failed to promote such issues as: soul winning, Bible study, tithing and cooperative program. Is love and acceptance of all men of all races any less "Christian or scriptural?" It is no less scriptural or Christian, but a bit more controversial.

In a time when we as Baptists are striving to reach more people and share with them our religious experience, action such as that taken by our Sunday school board does not serve to further the effort and even though

rationalized, it cannot be justified — Sam T. Adkins III, Southern Baptist Theological Seminary, Louisville, Kentucky

## The BSU influence

The place—a restaurant on the Dallas-Ft. Worth Turnpike. Before I got out of the car a pleasant young man pulled in next to me. Noticing my Arkansas license, he said, "What part of Ark. are you from?" After telling him that Fayetteville was my home I asked, "Are you from Ark.?" "Yes sir, I surely am!"

Upon learning that he lived near Jonesboro, I asked if he knew several persons there and inquired if he attended Arkansas State University. "No sir, but I knew a lot of BSUers there." He went on to relate his appreciation for the BSU ministry because he was saved in a week-end revival led by the Arkansas State BSU and met his wife during a revival led by the same group.

The thing that impressed me most was the fact that this young man readily and naturally shared his faith with me before he knew whether I was a Christian or not, and before he knew I was a BSU Director.

I am grateful for the Christian witness and ministry of BSU because of its profound influence on my life back in the 1940's and because God is still using it in many ways to bless many lives.—Jamie L. Jones, BSU Director at the University of Arkansas

## For religion lectureships

The Spiritual Life Committee of Southern Baptist College has presented a plan to the Administration and Faculty for the establishment of a fund to underwrite an annual Lectureship in Religion. The plan calls for the raising of \$20,000 to be invested with interest going to provide honoraria and expenses for scholarly men and women to come to S.B.C. campus and deliver a series of lectures on an agreed theme.

The Administration and Faculty have given us the green light on this project, and we are now ready to proceed with the raising of the fund. It is understood that any funds given toward this project will be considered as local effort toward the Ouachita-Southern Campaign.

It is further understood that the money raised for the Lectureship will be invested through the Arkansas Baptist Foundation, with the understanding that the interest will be used exclusively for the Lectureship—Earl R. Humble,

Chairman, Spiritual Life Committee, Southern Baptist College, Walnut Ridge, Ark.

## 'Day of reckoning'

Now that we helped defeat the Prayer Amendment, we will be even more widely known in this nation—unfortunately known more for what we are "agin" than what we are for—but being against the Prayer Amendment has brought us even wider notoriety, especially among our lawmakers.

From henceforth, let it be known across this land that whatever is allowed in our public schools that *officially* (if that's the right word) Southern Baptists are not going to stand for any contamination of our children's minds as result of having prayers in the classroom — denominational, non-denominational, voluntary (sic) or what have you!

All the publicity generated to defeat this Amendment was not from the grassroots of Southern Baptists, and I have a feeling that there will be a day of reckoning—provided there is any opportunity for the grassroots to be heard from, and there was little this time around—both at the polls at election time as well as when collection plates are passed.—Worth C. Grant, 8201 16th St., Silver Spring, Md. 20910

**REPLY: Those of us who opposed the proposed Prayer Amendment are not against prayer. We just do not want public officials telling us what or when to pray. And the First Amendment as it now stands puts no restriction on voluntary prayer, which, many of us feel, is the only kind of prayer there is.—ELM**

## Selective Service data

Despite lower draft calls now, still many of our young men face painful decisions about classification and other problems. Few of them know where to turn for factual help. Young men, their parents, and their pastors can get free information on how to get the latest on Selective Service, official draft forms, a summary of the new draft law, and much other helpful data by writing to Graham R. Hodges, Box 293, Watertown, New York, 13601. Included in the information he provides is a book containing the official statements by virtually every church body in the U.S.A. on conscience and military service—Mrs. Carolyn Mallison, 724 Myrtle Avenue, Watertown, N.Y. 13601

## More letters

on page 6



## Ouachita homecoming set for Nov. 20

ARKADELPHIA—Activities for Ouachita University's 1971 Homecoming have been scheduled for Saturday, Nov. 20. The theme is "Tiger Matinee."

A parade through downtown Arkadelphia at 10 a.m. will be the first major event of the day. Floats will be entered by the OBU social clubs and classes and will be on display in front of Daniel Dormitory following the parade.

The crowning of the homecoming queen will highlight the pre-game activities at 1:30 p.m. The queen and her court will be chosen by the student body from a field of contestants entered by the various campus organizations and classes.

The Ouachita-Henderson State College game will begin at 2 p.m., followed by a reception for the queen, who will be presented with gifts from Arkadelphia merchants.

At halftime of the game, the Purple and Gold Heart Award will be presented to a Ouachita Alumnus who had demonstrated "outstanding service to the Former Students Association and to Ouachita."

Reunions scheduled for the day include: all former students at 10:30 a.m. in the drawingroom of the Student Center; social club reunions at 11 a.m.; class of 1946 at 11:30 a.m., in the semi-private dining room of Birkett Williams Hall; and the class of 1951, at 5:30 p.m. at the Continental Inn.

The board of directors of the Former Students Association will meet at 6 p.m. in the private dining room of Birkett Williams Hall.

The Ouachita Student Senate will present a movie at 8 p.m. in Mitchell Hall.

## On the editor's retirement

I have just read about your forthcoming retirement effective March 1, 1972. I do not understand why you young whippersnappers are retiring. It seems that they are retiring younger and younger all the time, but I just want you to know that I will be praying for you as you enter a new phase of your ministry.—H. H. Hobbs, Pastor, First Baptist Church, Oklahoma City, Okla.

\* \* \*

I have enjoyed your friendship through the 25 years or so that we have been on the denominational scene. I could go back in memory and identify you with each of the positions you have held as listed in the news announcement. I am sure our paths will continue to cross in the years ahead.

I write primarily to express regret at your forthcoming retirement and also to add my commendation to the fine work you have done, more especially as the Arkansas editor. You have done an excellent job all along the way and should be mighty proud of the record.—John J. Hurt, Editor, *Baptist Standard*, Dallas, Tex.

\* \* \*

I see where you're planning to retire effective March 1, 1972. I regret this for a very personal reason. Many times I have found *Quote Magazine* picking up statements from you, and I've liked them, and have even quoted some of them myself. I hope that in some way *Quote Magazine* will continue to have access to some of the things you write. . . . The best of wishes to you as you begin this new phase of your career.—P. Harris Anderson, Office Assistant to the President, Mercer University, Macon, Ga.

\* \* \*

It was with great concern and sadness that I read in your October 28 issue that you have announced your retirement plans. We are going to miss you greatly in the ranks of editors. Many of us will miss you not only as a capable colleague but also as a trusted and personal friend.—R. G. Puckett, Editor, *The Maryland Baptist*, 1313 York Road, Lutherville, Md.

\* \* \*

It is wonderful to have had leadership like yours through the years that has contributed so much to the Arkansas Baptist work in so many ways.—J. K. Southerland, Division of Banquet Foods Corporation, Batesville, Ark.

\* \* \*

We in the Christian Life Commission will particularly miss you in the strategic post which you have held for these many years now in Arkansas. We want you to know of our great appreciation for you and to assure you of our prayers and best wishes as you get ready to do a little more fishing. I trust God will give you many useful and fruitful years yet. I hope our paths will continue to cross.—Foy Valentine, Executive Secretary-Treasurer, The Christian Life Commission of the Southern Baptist Convention, Nashville, Tenn.

## 'Who needs the devil?'

I was interested in the article in last week's *Arkansas Baptist* concerning the North Carolina pastor's support of liquor.

To paraphrase an old cliché—"With preachers like Mr. Owens, who needs the devil?"—Mrs. Bill Hargis, Warren, Ark.

stagger the imagination," he says.

While noting that extremes, dangers, pitfalls, and problems exist in the movement—just as in the early Church—Graham says he studied the movement and found a number of "commendable features." He then lists ten of them:

1. The movement thus far centers in the person of Jesus Christ.
2. It is Bible-based.
3. It demands an experience with Jesus Christ—"an intense personal relationship with Jesus that . . . should condition every human life," in the words of *Time*.
4. It puts renewed emphasis on the Holy Spirit.
5. In it, young people have found a cure for drug addiction.

6. It is pushing churches to update their services and methods, providing opportunities for greater involvement of members and more dynamic relationships among them.

7. It stresses Christian discipleship—almost "a new puritanism" which may be "a reaction to the permissiveness of the past ten years."

8. It offers evidence of social responsibility: the movement is interracial, and many young people have started "all kinds of new social projects."

9. It possesses great zeal for evangelism.

10. It emphasizes anew the Second Coming of Jesus Christ.

## Jesus Movement seen as God-centered

WASHINGTON, D.C.—Evangelist Billy Graham says in an article in the November 5 issue of *Christianity Today* magazine that the Jesus movement "by and large is a genuine movement of the Spirit of God that is affecting nearly every denomination and every social and educational stratum, and is causing discussion from the editorial room of the *New York Times* to the dining room of the White House."

"This highly encouraging development comes at a time when other thousands of American young people are involved with permissive sex, drugs, and violence on a scale that



## ELM to serve on DEMOCRAT staff

Upon his retirement from editorship of the *Arkansas Baptist Newsmagazine* next March 1, Erwin L. McDonald will become religion editor of the *Arkansas Democrat*, Little Rock afternoon newspaper.

Announcement of the appointment was made in the *Arkansas Democrat* in its Sept. 13 issue.

In the interim between now and the beginning of the new position, Dr. McDonald will do a weekly article for the church page of the *Democrat*. The first of the series, published last Saturday, carried a brief survey of the major religious faiths of Arkansans. This article highlighted religion and possibilities for spiritual growth as being among the greater attractions of Arkansas as a place to live and bring up families.

The second of the series, for Saturday of this week, will be an appraisal of the annual meeting of the Arkansas Baptist State Convention, held in Little Rock this week.

In his new position, Dr. McDonald will be attending state and national meetings of the major denominations, including the meeting of the Southern Baptist Convention next June in Philadelphia.

## Officers named by Tri-County Ass'n

New officers for the Tri-County Association are: Wade L. Carver, pastor of Calvary Church, West Memphis, moderator; Don Ferguson, pastor of Second Church, West Memphis, vice moderator; Mrs. Lloyd Sanderson, of Ingram Boulevard Church, West Memphis, clerk; and E. F. Tyson, of First Church, Forrest City, treasurer.

## Deaths

**Fred E. Warren**, 77, Blytheville, chairman of the board of the Farmers Bank and Trust Company, died Nov. 6. He was a member of First Church.

**Mrs. Edith Rice Daniel**, 74, Gurdon, died Nov. 7. She was a member of Beech Street Church.

**Mrs. Bessie Barnes Lindsey**, 91, Hamburg, died Nov. 4. She was a member of First Church.

**Gerald Rankin**, 71, Little Rock, died Nov. 10. He was a retired engineer for Missouri Pacific Lines and a member of Immanuel Church.

**Dan J. Webb**, 55, Little Rock, died Nov. 10. He was a member of Pine Grove Church and was a receiving clerk for Sterling Wholesale House.

**Mrs. Agnes Cunningham Moser**, 72, Batesville, died Nov. 9. She was a member of West Batesville Church.

## Woman's viewpoint About budding successes

By Iris O'Neal Bowen



Mrs. Bowen

I was in a big store down under the hill the other day, hunting materials with which to illustrate a poem, and I overheard a most interesting conversation. Trying not to be too obvious, I hung around and eavesdropped. A young fellow about 12 or 13 was attempting to persuade his mother it was terribly important that he have the items he held in his hand.

"Look here, Mother," he said. "These are the things I was telling you I needed."

"What are they?" she asked.

"Why, they are digging tools—you know, like artists use. I really need them if I am going to grow up to be a famous artist!"

They moved down the counter a way and there they came upon some items that would be most beneficial if he entered the scientific field. Again he pressured his mother:

"Now, these are what I really need, especially if I go into science. I will just have to have all this stuff if I am going to be a famous scientist when I grow up. You know that, don't you?"

I listened closely, but I didn't hear his mother's reply and I expect she was, like Mary, "pondering all these things in her heart!"

She had my sympathy. I had one of those budding successes, too, but that was before discount stores with their arts and crafts supplies by the counters-full. My great scientist of the future had to be content with jelly glasses for test tubes and my baking supplies and medicine cabinet contents for his experiments.

I shared them generously with him, for I wanted to encourage him, and soda, baking powder and even zinc oxide were cheap those days. However, the day he came home from school wanting to build a still, I put my foot down.

I could just see any visitors staring in disbelief at all that copper tubing, and stuff dripping into a pan. I could hear my weak explanations about it all being in the interest of science, but most of all I could imagine Meddlers number 2, 3 and 4 lying about the house stoned!

Scientist of the future was disappointed, but, I still think I was right!

## Amos Greer named Independence moderator



Mr. Greer

Ross Ward, pastor of West Church, Batesville, out-going moderator, presented the gavel to Amos Greer, pastor of First Church, Mountain View, new moderator for 1971-72, during the third session of the 121st annual meeting, of Independence Association, Oct. 13, at West Church.

Other general officers elected were:

Lonnie Busby, pastor of White River Church, Oil Trough, vice-moderator; Mrs. S. D. Hacker, clerk; R. A. Bone, pastor of Calvary Church, Batesville, treasurer; Billy Goynes, pastor of Emmanuel Church, Southside, Batesville, evangelism chairman; Pastor Ward, stewardship chairman; and Forrest Bynum, pastor of First Church, Desha, director of resort and retreat ministries.

Department Directors elected were: Jim Knight, Sunday School director; C. T. Bennett, Church Training director; Jim Watkins, Music director; Kenneth

Puckett, Brotherhood director; and Mrs. Raymond Morris, WMU director.

The first session was held at White River Baptist Church on October 11 and Rev. Westmoreland delivered the annual sermon. Special music was presented by Miss Evelyn Westmoreland and Mrs. Paul Bass. There were 112 present.

Moderator-elect Greer preached the doctrinal sermon, and Charles Ashcraft, executive secretary of the Arkansas Baptist State Convention, the closing message. Other speakers included Fred Westmoreland, pastor of Ruddell Hill Church, Batesville, and Daniel Grant, president of Ouachita University. Jim Watkins provided special music.

Two churches were admitted to membership in the association: Calvary, Timbo, Thurlo Lee, pastor, and First Church, Mountain View, Amos Greer, pastor. There are now 21 churches and one mission in Independence Association.

The next annual meeting will be at Salado, Rosie, and First Church, Batesville, next Oct. 9, 10, and 11, respectively. R. A. Bone will preach the annual sermon and Hal Gallop, the doctrinal sermon. — S. D. Hacker, Superintendent of Missions.



# Dare to be great

(Mt. 20:20-28)

By R. Wilbur Herring, J.D., D.D.

Pastor, Central Baptist Church, Jonesboro, Arkansas



Dr. Herring

At our Southern Baptist Convention in St. Louis this year, one could not help but notice the large number of men promoting and selling motivation courses. I do not now intend to offend these good men who feel it is their solemn duty to get all of us motivated in doing greater things for our Lord and his kingdom. Most of us will admit that we need to be motivated, and we need to motivate the people in our churches. But this is indicative of our day and time, in which there has been a most unusual emphasis on being great.

This past year, *Life Magazine* had an article about a certain super-salesman. He has written a self-motivation course called, "Dare To Be Great." The man started life as the son of a sharecropper and, as a harelipped lad, could hardly speak. He is now a multi-millionaire, and he claims that anyone, regardless of educational background or talent, can become great in a very short time. He says that all they have to do is take his course and practice his strategy and they will become great. Of course, he is like all the others that are of the world, he bases greatness on a man's worth in dollars and cents.

This syndrome of hungering for greatness has always plagued the Christian ministry, and we are vulnerable prey for the present super-salesmen who entice us into get-rich-quick schemes and coax us to take their courses on "How to Have One Thousand in Sunday School before the Annual Associational Meeting."

We are all guilty of over-working that five-letter word, g-r-e-a-t. Can't you just hear us as we introduce our pulpit guest, "Friends, we are greatly blessed by having the great pastor of the great First Baptist Church as our speaker for this great occasion. He has had a great ministry, and has had a great influence on this great community with his great church program."

I can honestly say that I had 11 successful years in my profession before I entered the ministry, and during those years I was not the least bit tempted or concerned about becoming great. But from my first year in the ministry, I found myself constantly elated or depressed with my feelings as to whether I was great. I found myself in competition with my fellow ministers as to which of us was the greatest.

The message from the Word of the Lord is simple and direct. All of us need these words from the lips of our Lord, for he is speaking to most of us as we are so wrapped up with this objective of being great. He answers the age-old question, "What is true greatness?" He gives us a solid footing in his kingdom, and he turns us in the right direction whereby each of us can be truly great in his sight.

**The Lord first sets forth the standard of the world as to greatness.**

This principle in simple, present-day language is to say that one is great if others are subject to his command or authority. The more people he has under his authority or command, the greater he is.

In the business world (both management and labor), the more we are promoted in rank above our fellowmen, the greater we are. This is true in the military, in government, in education, and in every area. This is true in our

denomination. When we greet one another, the first words are, "How many did you have in Sunday School?" "How big is your church membership?" "How much staff do you have now?" "What is your budget this year?"

In the Scriptures before us, we are told how this principle of the world works. The mother of James and John came to the Lord and asked for a favor. All that she wanted was that her two sons be placed in the two top places of authority in the Lord's kingdom.

This mother wanted the best for her two boys. We cannot blame her for this ambition, for all parents are ambitious for their children and like to see them do well. It might not be too far afield to think that even today some influential mother or father has asked that their son be given a very prominent place of service in the Lord's work.

These two lovable apostles, ministers of the gospel, were also using the standard of the world in attaining what they considered great. Look at their past. They were very aggressive fellows. We should not be surprised to learn that they put their mother up to this "recommendation." They were the sort of men that just didn't sit around and wait for things to happen by praying. They were the kind that got busy and started pulling the right strings to get where they wanted to go. "God helps those who help themselves," they probably quoted to themselves, thinking that it was Holy Scripture.

James and John were the sort of men we honor most in our society. Both were go-getters. They knew what they wanted and they got the plums in life.

The other apostles were indignant over the action taken by the mother of James and John. They resented this effort for special treatment for the high and mighty places. They, too, were using the standards of the world, and they were upset most of all because they had not thought of this before James and John beat them to it.

Now there is a conclusion we must reach concerning this principle of the worldly standard in attaining greatness. Let us first conclude that the Adamic nature that is within us clamors for greatness under this principle. We are prone to yield to this pull within us, and we are easy prey to those who would have us walk this path. We must suppress this nature if we are to walk the Jesus way.

Secondly, we know that since this principle is the standard of the world, it is worldly to follow in this way. So often we think that to be worldly is to smoke, chew, drink, curse, and dance, and we are rather willing to end the application with these habits. But, dear friends, we know that we are worldly if we adhere to or conform with the ways of the world. To conform with the principles of greatness as taught and practiced by the world is worldly, and such practice is sinful and leads us to despair and destruction.

The Bible clearly says, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

In the *Living Bible*, this verse is paraphrased as follows: "Don't copy the behavior and customs of this world, but be a new and different person with a fresh newness in all you do and think. Then you will learn from your own experience how His ways will really satisfy you."

The world's way will not satisfy you. There are some men leaving the ministry because they did not find satisfaction in it. There are a lot of men in the ministry today who are dissatisfied. The reason in both cases is that they have consciously or unconsciously adopted the standard of the world for greatness, and this way is not satisfying. As one dear friend told me, after you have become the great pastor of the great First Baptist Church, your eyes are cast upon other churches greater than your own. Said he, "You are never satisfied."



## **The Lord laid down the principle of God for true greatness.**

We already know this truth, that is, we have read it, and we have heard it, but have we appropriated it to our lives? Before going to the Godly principle of greatness, he said concerning the world's standard, "But it shall not be so among you." The followers of Christ should not be guilty of using the world's standard of greatness.

Then the Lord set forth the simple truth concerning the Godly standard of greatness. ". . . whosoever will be great among you, let him be your minister." The word for "minister" in the Greek is "diakonos," meaning deacon, laborer, or servant. So, our lesson is clear and to the point. To be great, one must be a servant or one who serves. Service must be our motivating force.

In one of the hospitals in Jacksonville, Fla., there is a small but prominent sign hanging on a wall. Each time I made my visits in that hospital, I saw this sign. The sign reads simply, "Love Serves." If one is filled with the love of God, and if one loves the brethren, then one will serve both God and his fellowmen.

You will remember the question put to our Lord by one of the lawyers of his day, "Master, which is the great commandment in the Law?" The answer was, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the laws and the prophets."

Then our Lord went one step further for the ambitious ones who are never satisfied with remaining in the crowd or the herd. He said, if you would like to be the most important person, or to be right at the top, then you must be servant of all.

This word "servant," in the Greek, is "doulos," which means slave. In the New Testament, there are two kinds of slaves mentioned. One is a slave by military defeat or by debts, and the other is by birth. "Doulos" has reference to one who is a slave by birth.

Paul referred to himself as "doulos" or a bond slave of Jesus Christ. For any of us to become the chief minister or the top of the list, we must not only be willing, but must become slaves to all.

There are many scriptures in the Bible that tell us that the way up is the way down. One such scripture says, "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

As servants and as slaves of the Lord Jesus Christ, we are called upon to serve all people, regardless of their education, regardless of their social level, regardless of their abuse and misuse. It is not the way of the world, and the world might think us spineless, but let me tell you, dearly beloved, it takes a real man of God to truly humble himself, and serve all men for Jesus' sake.

Here is the beauty of it all. You do not have to wait until you are called to that church somewhere in the future. You can start today where you are—at Possum Gap, Goobertown, Blooming Grove, or any other blooming place. You can follow the Jesus way and serve the little flock the Lord has given you, and serve the unsaved of your area, and God will count you great right now and again at the Judgment Seat of the Lord Jesus Christ.

### **III.**

## **Jesus cites himself as the example of this principle of true greatness.**

He said, "Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." The Son of God did not come to be served, but to serve and to give his life as a ransom for many.

Dear friends, here is the crux of the whole matter. The

Lord Jesus Christ is our great example. He it is that we are to follow. He is our goal and our objective. We must take our eyes off of men, regardless of how great they might be in the eyes of the world, and we must keep our eyes upon Jesus Christ the Lord. He is not only our Savior and our Lord, but he is without any question or any doubt the greatest man that ever lived upon the face of the earth. His way is not only the right way, but his way works.

We are called to our respective places of service for the purpose of serving. We are not called to be great. We are called to serve, and in our serving we will become great. Our motto in life should be, "To serve God and man."

The businessman, the tradesman, and the laborer, as well as the professional man, must make his chief objective that of serving others. Too many people make their objective money or profit. When we have the desire to serve by our product or services, we need not worry about the profit or living.

Why does the average person join the local church? Is it to serve or to be served? I had a very wise deacon who told me that he felt that most people joined the church to be served, and very few joined to serve. Well, the men and women who join the church with the idea that the pastor, the staff, and all the people are to serve them, will be disappointed sooner or later, but the person who joins the church to serve the Lord and to serve others will never be disappointed.

This same principle works for the pastor or staff worker. Were you called to your present position to be served or to serve? Your answer to this question will determine your happiness and satisfaction with your work where you are right now. Sometimes we become self-centered as pastors, and we like to boast of how well our people are caring for us or serving us. We like to let the other pastors know what our church is doing for our anniversaries, birthdays, and how they are building expensive homes in which we can live.

Our state papers are often filled with pictures of the new parsonage, the trip to the Holy Land, or the new automobile our people gave us.

Young preacher, you had better not fall into the pattern set by some of your older brethren, for sooner or later you will be sadly disappointed and dissatisfied with your people.

I remember that in one of my pastorates the people and staff spoiled me by giving me big gifts on my anniversaries and birthdays. Later, when I was called to another church and my birthday came around, I was given a box of animal crackers by one of the members of the staff. And that was all I received.

It is funny now, for it sounds so childish to be hurt over such a little matter. But right here lies my point. Your happiness should not depend upon such an untenable factor as to whether your people will be thoughtful and considerate of you. You, like your Lord, were not called to be served, but rather to serve.

It takes a man with a great heart and a great soul to minister to those less talented and less educated than he is. It takes a big man, a truly great man, to reach down and wait upon those who are little in heart and in deeds. But our Lord did, and if our Lord did this, why do we, his servants, think that we are better than our Lord?

To those of you who are serving in difficult places, and little or nothing is known of your work for God and man, stay with it, dear brother, for the eyes of the Lord are upon you. He and he alone is the final judge as to those who are truly great and of those who are advertising themselves as being great.

Do you desire to be great? Do you dare to be great? Then go, my brother, back to your field of service with the burning desire to serve others. Then you will learn from your own experience how his way will really satisfy you.





# "M" Night

# 1971

## "TRAIN TO MAKE A DIFFERENCE"

Association	Date	Location
Arkansas Valley	December 6	First, Marianna
Ashley	November 29	First, Hamburg
Bartholomew	November 29	Second, Monticello
Benton Co.	November 29	First, Siloam Springs
Black River	November 22	First, Walnut Ridge
Boone-Newton	November 29	Eagle Heights, Harrison
Buckner	November 29	Waldron First Mission
Carey	November 29	First, Bearden
Central	December 6	Third, Malvern
Clear Creek	November 29	Clarksville & Van Buren
Concord	November 22 & 23	Spradling, Ft. Smith & First, Paris
Conway-Perry	December 5	Plumerville
Current River	November 29	Shannon, Pocahontas
Dardanelle-Russellville	November 29	Fair Park, Russellville
Delta	December 6	First, McGehee
Gainesville	November 29	Emmanuel, Piggott
Greene County	November 29	East Side, Paragould
Harmony	November 29	Central, Pine Bluff
Hope	December 6	First, Stamps
Independence	November 29	First, Batesville
Liberty	December 6	First, Cullendale & Trinity, El Dorado
Little Red River	November 16	Rose Bud
Little River	December 13	First, Ashdown
Mt. Zion	November 29	North Main, Jonesboro
North Pulaski	December 6	First, North Little Rock
Pulaski	November 29	Pulaski Heights
Red River	December 6	First, Beirne
Rocky Bayou	November 29	Evening Shade
Tri-County	November 29	Calvary, West Memphis
Trinity	November 29	First, Trumann
Washington-Madison	November 29	First, Fayetteville

Date and place are not available for the following associations: Big Creek, Caddo River, Calvary, Caroline, Carroll County, Centennial, Faulkner, Ouachita, Van Buren, White River.

**To make a difference...TRAIN**  
*It's the Christlike thing to do.*



# Dec. 3-4 are correct dates for S.S. General Officers retreat

Oops—we goofed!

The correct date for the General Officers retreat is Dec. 3-4. Information released earlier incorrectly listed the date as December 4-5. Please make this correction on your church calendar.

The retreat, to be held at Camp Paron, will begin with supper at 6 on Friday evening and will close following lunch on Saturday.

Outreach, training and use of Achievement Guides will be major program areas.

A new training program for Sunday School leaders and a new program-help booklet, *Ideas for Training Sunday School Leaders*, by William R. Cox, will

be available at the retreat.

The program is designed for pastors, other staff members, and general Sunday School officers.

Cost of the retreat, \$4.75, should be paid at the camp. To help in planning accommodations and meals, advance reservations should be made by completing the following form and returning it to: Sunday School Department, 525 West Capitol, Little Rock, Ark. 72201.

While we goofed in printing incorrect dates in a recent mailing, we ungoofed by correcting the mistake in bold red ink. This way you can hardly miss the correct information. Smile! — Lawson Hatfield, State Sunday School Secretary

## Stewardship — C.P.

### Do rock the boat

In a sermon the preacher had referred to the status quo several times. Finally one listener in whispered tones asked another what the pastor meant. The second listener replied, "Status quo is the Latin for the mess we're in."

All of us, particularly those of us who have some type of leadership responsibilities in Kingdom's work, have a natural fear of "rocking the boat" and upsetting the status quo. The pastor is afraid of "rocking the boat" in his church. The associational missionary is afraid of "rocking the boat" in his associational fellowship. The state convention employee is afraid of "rocking the boat" in his work with the churches.

This fear seems to be especially prevalent in the area of stewardship. Perhaps it is because people are highly sensitive about money. The Apostle Paul's experience in Philippi as recorded in Acts 16:16-24 illustrates the dangers of upsetting the status quo in relation to people's livelihood and finances.

Such dangers are very real, whether one is promoting a budget, asking for pledges, or preaching on tithing. But, fearsome or not, maintaining the status quo is not a part of Jesus' instructions to his followers.

On several occasions Jesus calmed the sea. But on many more occasions he "rocked the boat" and upset the status quo. Sometimes it was social, and sometimes theological. Sometimes he did it subtly, and sometimes abruptly. Sometimes it was gentle, and sometimes forceful. But always he did it in love and with a purpose.

Individuals may need to have their financial boats rocked in order to recognize the Lordship of Christ in material things. Churches and associations may need to rock the budget boats to call attention to perishing souls and missionary responsibilities.

Christians and churches and associations either make progress or lose ground. The status quo may feel comfortable for a while, but given a little time it will develop into a real mess.

Status quo maintainers are a dime a dozen, but boat rockers are a special breed. Which are you? — Roy F. Lewis, Secretary of Stewardship — Cooperative Program.

### General Officers Retreat Reservation

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CHURCH \_\_\_\_\_

Number attending from our church \_\_\_\_\_

Pay At Retreat



**FOR HIGHER EDUCATION:** Treasurer Ralph Stevens, left, of Friendly Hope Church, near Jonesboro, presents the pledge of his church for the Ouachita-Southern Campaign, to President Daniel Grant of Ouachita University. With the pledge, for \$1,590, Mr. Stevens presented a check for \$318 to cover the payment for the first year. The presentation was made at a session of the annual meeting of the Mt. Zion Association.

Don Vuncannon is pastor of the Friendly Hope Church, which has 194 members and an average Sunday School attendance of 87.

# Committed



to give... as God has given



## John Finn named Boone chaplain



John Finn, superintendent of missions for Boone-Newton Association, has been appointed chaplain of Boone County, an office established in September by the County Court.

Mr. Finn

In this new and additional role, Mr. Finn will supervise, promote, and coordinate religious ministries to persons confined in the county jail, those on parole from the Arkansas Department of Corrections, and juvenile offenders on probation and being processed by the Juvenile Court. He will receive no remuneration from the county for these services.

This ministry is patterned somewhat after that of Chaplain Ralph Shaddox, Craighead County, Jonesboro, who was instrumental in helping establish the Boone County office. Chaplain Shaddox worked in close cooperation with County Judge Eoff, Prosecuting Attorney Bill Doshier, and Sheriff Loy Green, as well as with Mr. Finn.

Chaplain Finn reports that the community is enthusiastic about this ministry, and offers of assistance have come from church and civic organizations and many individuals. He recommends a similar program for other Arkansas counties. — R. H. Dorris

## Harmony Association calls for special labeling of liquor



**HARMONY OFFICERS**—W. Harold White, superintendent of missions, Pine Bluff; Mr. Cole, Mr. Watson, Mr. Richmond, and Mr. Kennedy.

Messengers attending the annual meeting of Harmony Association, at Immanuel Church, Pine Bluff, voted unanimously to adopt a resolution urging Arkansas congressmen to endorse and support legislation to require the labeling of alcoholic beverages as potentially hazardous to the health and safety of the user.

The resolution stated:

"Whereas the harmful effects of alcoholic beverages upon the human body are well known and an increasing number of the fatal accidents on our nation's highways are caused by drivers under the influence of alcoholic beverages, be it resolved that we urge

our elected representatives in Congress to endorse and support legislation to require the labeling of alcoholic beverages as potentially hazardous to the health and safety of the user and that copies of this resolution be sent to Arkansas members of Congress."

New officers were named as follows: Bill Kennedy, pastor, First Church, Star City, moderator; Minor Cole, Pine Bluff retired pastor, first vice moderator; Jimmy Watson, pastor, Greenlee Memorial Church, Pine Bluff, second vice moderator; E. A. Richmond, Pine Bluff chaplain, clerk; and James Heard, pastor, Watson Chapel, Pine Bluff, treasurer.

### Arkansas paper lauded for 'excellent material'

One of our paper's fans, Richard Nosek of 2322 S. Drake Ave., Chicago, Ill., recently gave a subscription to the *Arkansas Baptist Newsmagazine* to Haven of Rest, Hollywood, Calif., whose programs are aired by several hundred radio stations in the United States and around the world.

Acknowledging the gift, Paul Evans, pastor of Haven of Rest, wrote to Mr. Nosek recently:

"Thanks to you, I'm now receiving the *Arkansas Baptist Newsmagazine*. I want you to know it is a source of excellent material for our radio programs and public appearances."

### The cover



The auditorium of Second Church, Little Rock, was the focus of attention for Arkansas Baptists this week as the annual meeting was held there.



# South Carolina pastor fired; race, authority reasons cited

DUE WEST, S.C. (BP)—The pastor of Due West Church here was fired one week after the church's deacons dismissed services because a black student sought to attend, and the pastor held a service instead at a nearby college.

Depending upon whose opinion is sought, the reasons for the pastor's dismissal vary from his attitude on race relations to his attitude toward constituted church authority, according to a report in the *South Carolina Baptist Courier*.

Don Stevenson, pastor of the church since 1968, was dismissed by a vote of 47 to 36, effective immediately, with salary continuing through Nov. 25.

Ironically, during the same business conference in which the pastor was dismissed, the church voted to admit people to worship services and all church activities without regard to race.

Due West Church is located less than a block from Erskine College, a Reformed Presbyterian school with about 800 students.

Stevenson was fired one week after a tension-filled Sunday when deacons hastily cancelled the morning worship service because a black student from the

school was present. When the pastor made the announcement, at the deacon's request, that the service had been cancelled, he added that he would conduct a worship service "in a few minutes" on the steps of Belk Hall, the Erskine College administration building.

Stevenson then walked with the black student and about 15 other members to the Belk Hall entrance for a brief service. The black student was identified as Cornelia Wright, a sophomore from McCormick, S.C. She is a Methodist.

Earlier, in September, the church had authorized Stevenson to invite college students to a fellowship meal at the church. Because of a six-year policy excluding blacks from all church functions and services, Stevenson pointed out to the deacons that some black students were expected to attend the fellowship meal.

The deacons decided to let the church decide whether to allow blacks to attend the meal, and also whether to agree to a request from the college's Baptist Student Union, an integrated organization, that they be allowed to meet in a room at the church.

During the business session, the proposal concerning BSU meetings,

which was moved to include opening the church fellowship (membership) to blacks, was defeated by a three-to-one margin. Another motion to include blacks in the invitation to the church supper planned for that night was also defeated.

Stevenson notified the black students that they could not attend the church supper, but invited them instead to a meal at his home. Eight black students and three white students accepted his invitation. About 40 were present at the church, where the pastor appeared briefly.

Action of the church was deplored in resolutions adopted by the faculty of Erskine College, the Student Christian Association, and the entire student body at chapel services.

In an interview with the *Baptist Courier* after the church had voted to fire the pastor, the chairman of deacons, Don Crum, said that racial attitudes were partly to blame, but that other factors were responsible also.

"The church has not been growing as it should or making significant accomplishments," Crum said. "For the past two years there has been a lack of harmony and cooperation between the pastor and much of the church membership."

Stevenson, who teaches two classes in religion at Erskine College, said he does not wish to go into teaching. "I prefer another pastorate, wherever I can be useful," he said.

Even though the church has voted to receive blacks in worship services and other church activities, Crum said that he had received no indication that any blacks planned to attend.

# Arkansans among missionaries named by Home Mission Board

ATLANTA (BP)—Five married couples were appointed as full-time missionaries by the Southern Baptist Home Mission Board in a meeting of the board here.

Appointed to missionary status were Robert and Alice Dickerson, Mobile, Ala.; William and Mary Heck, Austin, Tex.; Juan and Valentina Pawluk, Los Angeles, Calif.; Jesse and Mary Elizabeth Senter, Evansville, Ind.; and Kenneth and Diana Veazey of Norfolk, Va.

A Pine Bluff, Ark., native, Dickerson was named center director under the board's department of work with National Baptists in Mobile. He is a graduate of Arkansas A&M College College Heights, and Southwestern Seminary, Ft. Worth, Tex.

Mrs. Dickerson, a native of Monticello, Ark., attended Arkansas A&M College and graduated from the University of Arkansas, School of Nursing, Fayetteville, Ark.

Heck will serve as director of Christian social ministries in the Austin Association. A native of Evansville, Ind., he is a graduate of Carson Newman College, Jefferson City, Tenn., Southern Seminary, Louisville, and the University of Louisville. A native of Clay, Ky., Mrs.

Heck is a graduate of Carver School of Missions, Louisville.

A native of Poland, Pawluk will serve as missionary in the First Slavic Baptist Church in East Los Angeles. He attended the University of Argentina and seminary in that country. He is a graduate of California Baptist College, Riverside, Calif., and Golden Gate Seminary, Mill Valley, Calif. Mr. Pawluk is also a native of Poland.

Senter is the new superintendent of missions for the southwest area of Evansville, Ind. A native of Gibson, Tenn., he is a graduate of Virginia Polytechnical Institute, Blacksburg, Va., and Southern Seminary. Mrs. Senter, a native of Cliffside, N.C., is a graduate of Wake Forest University, Winston Salem, N.C., Southern Seminary, and the University of Louisville.

Veazey is director and pastor of the Westminster Center in Norfolk, Va. A Clanton, Ala., native, he is a graduate of Samford University, Birmingham, Ala., and Southern Seminary. A native of Richmond, Va., Mrs. Veazey is a graduate of Averett Junior College, Danville, Va., Longwood College, Farmville, Va., and Southern Seminary.

# Isaiah prophecies on Baptist Hour

Herschel H. Hobbs will turn to the prophecies of Isaiah for passages relating the Christmas story to modern times, in his December sermons on "The Baptist Hour."

In "God's Ageless Purpose," his message for Dec. 5, Hobbs will find in Isaiah 45 "a voice that today's world need to hear at Christmas time." "God's Suffering Servant," a discussion of Christ's sacrifice for sinful man as described in Isaiah 42, will be the sermon for Dec. 12.

The sermons for Dec. 19 and 26 will be titled "God's Mighty Deliverance" and "God's Abiding Question." The first, taken from Isaiah 7, will stress the significance of the Saviour's virgin birth. The final message, based on Isaiah 8:19, will discuss modern trends toward sorcery and devil worship in the face of God's plea for people to turn to him.



# Carey, Judson, Rice, Moon, Wallace, Smith. ...Smith?

He's a *living* missionary, but his work is as vital and demanding as his better known predecessors.

Just as the "famous" missionaries needed support from fellow Baptists, so do the Smiths (all 42 of them), the Johnsons, the Carters, the Taylors, the Harveys, and all the other contemporary foreign missionaries.

For practical suggestions on how you can become involved in mission support, clip the coupon below and mail to:

"M. Smith"  
Foreign Mission Board, SBC  
Box 6597, Richmond, Virginia 23230

Please send \_\_\_\_\_ free sets of "The Mission Support Packet".

Name \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

## The bookshelf

*Trees, Shrubs, and Vines*, by Arthur T. Viertel, Syracuse University Press, 1970, \$3.95

This is a pictorial guide to the ornamental woody plants of the Northern United States exclusive of conifers.

\* \* \*

*Kingdoms and Strongholds of the Crusaders*, by T.S.R. Boase, Bobbs-Merrill, 1971, \$15

Dr. Boase examines the radical transformation of the crusading enterprise in the 300 years from the end of the 11th century to the beginning of the 16th. He shows that while the states established in the eastern Mediterranean by the crusaders were regarded generally as ephemeral medieval side-issue, the impact these states made on their time and the mark they have left on history are all out of proportion to the numbers of people involved. Vulnerable though the crusaders were—to the infidel, to the rigors of climate, to disease, and to intense rivalries and dissensions among themselves—they were none the less grandly self-confident.

The author, former vice chancellor of Oxford University, gives detailed pictures of the crusaders' states, using wide and varied illustrations.

\* \* \*

*Christian Faith and Modern Theology*, edited by Carl F. H. Henry, Baker, reprinted 1971, \$3.95

A part of the Twin Brooks Series, this book is a collection of papers and addresses giving contemporary evangelical thought.

\* \* \*

*The Stirring Giant*, by Bob E. Patterson, Word, 1971, \$7.95

Dr. Patterson, an associate professor of religion at Baylor University, has put together here what he regards as "the best church renewal literature published since 1952." He quotes from 100 books and 19 periodicals. Writers quoted include Emil Brunner, Pierre Berton, Elizateth O'Connor, Elton Trueblood, Findley B. Edge, and Keith Miller.

\* \* \*

*Saturation Evangelism*, by George W. Peters, Zondervan, 1970, paperback, \$3.45

Says Dr. Peters, professor of world missions at Dallas Theological Seminary, "It is my deepest conviction that saturation evangelism rightly conceived, carefully organized, wisely supervised, and energetically executed under the direction of the Holy Spirit can revolutionize modern evangelism."



# Pennsylvania-South Jersey Baptists hold first meeting

PITTSBURGH (BP)—Meeting for its first annual session as a new state convention, the Baptist Convention of Pennsylvania-South Jersey adopted a 50-50 plan of work 1972-73, setting goals to increase their mission efforts by 50 percent.

Joseph M. Waltz, executive secretary of the convention, described the "50-50 plan" as a combination of three Southern Baptist Convention programs projected for the 1970's—Witness Involvement Now (WIN), Extend Now, and People to People.

Goals under the proposal for the new Pennsylvania-South Jersey Convention are (1) to increase the number of church-type missions, Sunday Schools and Bible classes by 50 percent during 1972 and 1973; (2) to increase Sunday School enrollment by 50 percent; (3) to train at least 50 percent of church members in lay evangelism schools; and (4) to train at least 50 percent of the church workers in worker improvement

clinics. Organized a year ago, the new convention currently is comprised of 88 churches and missions, with 8,567 members. Twelve new churches and 1,276 members were added during the year.

In other actions, the convention adopted a budget of \$154,300, an increase of about \$14,600 over last year. Goal for contributions from the churches was set at \$105,000, with 21 percent going to Southern Baptist Convention mission causes through the Cooperative Program.

Re-elected president of the convention was a layman, C. E. Price of McMurry, Pa., general manager of the Industry Services Division, Westinghouse Electric.

Next year the convention, which includes Southern Baptist churches in Pennsylvania and South of Trenton in New Jersey, will meet in Philadelphia, Nov. 3-4.

## 60,000 reply to S.S. Board survey

NASHVILLE (BP)—More than 60,000 questionnaires have been returned from Operation Talk Back, an effort to determine readership opinion toward periodicals and publications of the Southern Baptist Sunday School Board here.

This apparently is the heaviest response to any effort made by the board to determine the viewpoints and reactions of Southern Baptists, according to Martin Bradley, secretary of the research services department for the board.

Questionnaires were placed in the April-May-June 1971 issues of 78 periodicals produced by the Sunday School Board, Brotherhood Commission, and Woman's Missionary Union, agencies of the Southern Baptist Convention.

The questionnaires dealt with the specific periodicals in which they appeared, plus general questions about various related programs and concepts.

Information from Operation Talk Back is now being tabulated and analyzed, Bradley said. Final results are tentatively scheduled to be released in January, 1972.

Information from the questionnaires will be used in decisions of the leadership of the agencies involved.

"When 60,000 persons give us the privilege of listening to their viewpoint, the least we can do is respond in every valid way possible," said Allen Comish, director of the Sunday School Board's Church Services and Materials Division.

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## Baptist named to World Council study of church

NEW YORK (BP)—A Southern Baptist professor at Vanderbilt University's Divinity School, John R. Killinger, has been named to an 11-man study team by the World Council of Churches to study the meaning of salvation.

Sponsored jointly by the World Council of Churches and the National Council of Churches in the U.S.A., the study on "The Meaning of Salvation Today" will be completed in time for a report to the National Council meeting in 1972 and the World Council meeting in Indonesia in 1973.



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## The more important question

By T. B. Maston

**"Who is my neighbour? . . . which . . . was neighbour unto him that fell among the thieves?" (Luke 10:29, 36, KJV).**

You recognize that these questions are related to the story or the parable of the Good Samaritan. The lawyer had given the summary of the law as supreme love for God and love for neighbor. Jesus had said, "This do, and thou shalt live." Then the lawyer asked, "Who is my neighbour?" Many Jews in the days of Jesus restricted "neighbour" to a fellow Jew.

Jesus, the matchless teacher, made no attempt to go beyond directly the lawyer's question. Rather, as he so frequently did, he told a story or a parable.

The lawyer wanted Jesus to place a limit on neighbor and hence on love, but Jesus never built any fences around any of his basic teachings. They were all limitless. If we derive any definition of "neighbor" from what Jesus said it would have to be that he is anyone who is in need.

At the close of the story Jesus asked the lawyer a far more important question than the one the lawyer had asked him. The question of Jesus was, "Who was neighbour unto the one who fell among thieves?"

It is much more important for us to be a good neighbor than to know who is our neighbor.

## Foreign Board outlines missionary requests

RICHMOND (BP)—The American dollar may have been "devalued" abroad, but the demand for Southern Baptist foreign missionaries has not decreased, according to a consensus reached by Southern Baptist Foreign Mission Board area and personnel secretaries following their annual review of requests for personnel overseas.

Mission organizations and national Baptist groups in 76 countries requested 464 new missionary couples and single persons for 1972, they reported. The highest number of missionaries ever appointed in a single year by the Southern Baptist agency was 261 in 1969.

The premium remains on general evangelists, according to Louis R. Cobbs, secretary of the board's department of missionary personnel. Of the requests for new missionaries, 233 call for college and theologically trained men and women to serve as general evangelists, long regarded the backbone of the missionary force.

# Negro Baptist Board deplors SBC withdrawal of race material

NASHVILLE (BP)—The National Baptist Publishing Board executive committee adopted a statement here saying that withdrawal by the Sunday School Board of the Southern Baptist Convention of a quarterly for teenagers including a unit on race relations has caused "a setback in our Christian endeavors."

The statement by the Negro Baptist publishing house, which produces material for the four million-member National Baptist Convention of America, criticized the cancellation of the quarterly, *Becoming*, produced by the church training department of the SBC Sunday School Board.

The quarterly, for 14- and 15-year-olds, and a companion teachers' guide, had been withdrawn and revised at the last minute in the publishing process after James L. Sullivan, executive secretary of the SBC Sunday School Board, made a decision as editor-in-chief that the material would result "in misunderstandings."

"One of the photographs, which depicted a black boy and two white girls in conversation was subject to misinterpretation, as was some of the textual material," said Allen B. Comish, director of the board's Church Services and Materials Division, who recommended that Sullivan withhold the quarterlies.

Reacting to news reports of the decision by the Sunday School Board, the National Baptist Publishing Board issued a statement saying:

"We feel that, at a time when we of the Christian family are attempting to build better relationships among the races, better fellowship among the redeemed regardless of race, that such denunciation and calling back of the publication, *Becoming*, . . . because of the cover (photograph) depicting a black boy and two white girls is a setback in our Christian endeavors."

The Negro Baptist publishing house, which prints material for an estimated 50,000 Negro Baptist churches, noted that some of the churches in the Negro convention use some Southern Baptist literature. The statement added: "We feel the removing of the art text (sic) has done more harm than the quarterly would have done."

"Many of us in our pulpits," the statement continued, "in our Sunday Schools, BTU's (Baptist Training Unions), our Missionary Departments are encouraging Christian fellowship regardless of race, and we feel that the killing of the racial art text by the Southern Baptist Sunday School Board offers material to those who are against

integration or Christian fellowship in any form."

The statement from the Negro Baptist group, however, commended the stance of the writer of the material, Mrs. Twyla Wright of Casa Grande, Ariz., who said in a copyrighted story in the Nashville Tennessean, "As a Christian, I am disappointed that the material was not published.

"I wrote it with love for all Christian brothers, and I wrote it to help break down racial barriers," continued Mrs. Wright. "I do understand why it was recalled and the reason is the racial climate of the nation. I don't want the issue of recalling the quarterlies to create more disunity between black and white Christians. I wrote it in love and don't want the recalling to be in hate."

The National Baptist Sunday School Board statement said that the board "substantiates" the position of Mrs. Wright, a member of Trinity Southern Baptist Church in Casa Grande, Ariz.

The statement was signed by T. B. Boyd, executive the position of Mrs. Wright, a member of Trinity Southern Baptist Church in Casa Grande, Ariz.

The statement was signed by T. B. Boyd, executive secretary; S. H. Simpson, board chairman; N. Samuel Jones, editor-in-chief; J. P. Nightingale; John H. Williams of Kansas City; and Paschal S. Wilkinson of Kansas City.

Meanwhile, in North Carolina, the predominantly Negro General Baptist State Convention meeting in Raleigh, N.C., adopted a resolution calling the action of the Sunday School Board "shocking and disappointing."

Officials of the Sunday School Board had no comment on the statements adopted by the two Negro Baptist groups.

Earlier reports indicated, however, that the photograph to which the statements referred was not a cover photograph, but was used inside the quarterly.

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# The little pine

By Sarah Messina Hoch

EVERY DAY the little, scrawny, scraggly pine whined, "I'm of no use to anyone. The sparrows never make their nests in my branches. No one sits in my shadow."

The wind carried these messages to Grandfather Palm, who stood beside the scrawny, scraggly pine but was too tall to understand its whining.

One day the sparse branches of the pine drooped earthward, and it lamented louder than ever. That very morning the telephone linemen had topped it.

"And just when I was growing tall," cried the little, scrawny, scraggly pine.

The wind delivered this message to wise, old Grandfather Palm and said, "What are we going to do about this moaning pine? It deflates me to see it so sad. I can hardly blow a breeze."

"I've tried nearly everything," said Grandfather Palm. "You yourself have carried the messages. I've complimented him on his sturdiness. I've told him to be patient, that some trees fill out slowly and that everything is of some use. Still he is sad."

"Whoosh," said the wind gently. "That's too bad. How about wrestling with me a while, Grandfather Palm. Maybe we'll think of something."

The wind moved to the northeast. He blew, and the green palms atop Grandfather Palm's head moved slightly. The wind blew harder. The green palms swayed. The dry fronds, like a long, shaggy beard hanging down Grandfather Palm's trunk, made scratchy, rustling noises. Still Grandfather Palm didn't lean one little bit.

The little, scrawny, scraggly pine stopped watching four puppies playing beneath Grandfather Palm and looked up toward the sky.

Now the wind blew with all its might. The air grew cold. The white lilies bent to the ground. In the



By Thelma C. Carter

LOOKING up, you may think you see a white cloud drifting out to sea. Then you see fishing vessels coming into port and the white cloud hovering over them. If you live near the seacoast, you know that the white cloud actually is thousands of gulls, hovering wing tip to wing tip over the vessels. They pick up fish scraps as the fishermen sort out their catch.

Sea gulls are among the most graceful flying birds. They wheel and dip, ride wind currents, and then light on the water without ruffling a feather.

Naturalists tell us that gulls are clever in that they depend on the tides at sea for their food. When the tide is low, they join other shorebirds in hunting for seafood. At high tide they fly inland, feeding on insects and field mice. They seldom dive for fish. They prefer the kind that swim near the surface of the water, such as herring.

Gulls belong to the same long-winged, swimmer bird family as terns, another seacoast bird. Gulls are large or medium-sized birds, with a wingspread of almost five feet. They can fly about thirty-five miles an hour. They have webfeet and are excellent swimmers.

Their plumage is usually white with a gray mantle or coat. In nesting time the head is black. In summer, the head feathers are white.

There are about fifty different kinds of gulls. The sea gull we see most often is the common sea gull or the herring gull.

next yard, oranges and lemons fell from the trees, startling some bantam hens. They scurried off, their feathers ruffling. The sparrows left their perch on the telephone lines, which were now swinging back and forth, back and forth. Finally the four puppies stopped playing and huddled together.

"Stop it!" Grandfather Palm said sternly to the wind. "You are frightening the young."

The wind howled with glee. "I want to see you bend way down to the pine tree," he said to Grandfather Palm.

The wind continued to blow fiercely. The ground was covered with leaves. Suddenly a dry frond on Grandfather Palm's trunk let go. With a sharp scraping sound, it plunged down, down toward the huddled puppies below.

The scrawny, scraggly pine was horrified. It was already leaning toward Grandfather Palm because of the wind's fierceness, but he knew he wasn't leaning far enough to catch the frond. Thereupon, the scrawny, scraggly pine made a great effort. It stretched way out and tried to catch the falling frond. The frond tore through the little pine's meager upper branches. It came to a stop on the last one.

The puppies yip-yip-yipped away.

"How brave you are, Little Pine!" said Grandfather Palm.

The wind stopped its howling and gently carried the message to the scrawny, scraggly pine.

The little pine listened happily. "I am of some use after all," he cried. "I am of some use."



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# God conquers evil

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

**International**

Romans 5; 8:38-39  
2 Corinthians 4:7-18  
November 21, 1971

The ultimate enemy of the human race—and of God—is moral evil which is set in opposition to God. From the beginning—so it appears—God was determined to overcome evil and eradicate it and its fruits from his moral order. Paul's doctrine of the cross sets this conflict between God and evil at the center of the stage as the fundamental issue of all reality.

In his age-long battle plan to overcome evil, God made man with the necessary spiritual equipment to recognize moral evil and avoid it. A part of that equipment is the conscience, which functions as one's internal judge in ruling on thought or conduct.

To assist man in identifying moral evil, the Lord gave the moral law, which was condensed into ten laws at Sinai (Exodus 20 and Deuteronomy 5). In ancient times God sent prophets to keep moral and spiritual issues before his people and directed men to write and preserve religious books, which have come down to us as the Old Testament.

But the Almighty's ultimate strike against sin was made through the Christ-event: the Incarnation, life, death, and resurrection of Jesus. The conflict between God and Satan, who heads up the forces of evil, came to its climax at Calvary, where Satan brought up all his heavy artillery to concentrate its full power on the person of Jesus. They killed him, but they could not shake him. And when God raised him out of death, his followers proclaimed him as victor over both sin and death. It was in the light of that victory already attained that early Christians moved out into the world, bent on moral and spiritual conquest.

The passage selected from Romans for concentrated study this week sets out the inner meaning and lasting benefits of the believer's continuing experience with God through trustful submission to Christ. It describes three elements of the Christian's personal blessedness.

**Peace (Rom. 5:1)**

The original entrance of moral evil into the first people upset their equilibrium—took away their peace of

mind—and all their descendants spend all their lives in trying to get it back. Restlessness is the order of the day, and Paul understood that this same restlessness pervades the sub-personal order of the animal world (Rom. 8:18-22).

But Paul also taught that peace is available for all men through, faith in Christ. He does not mean that one is to trust that Christ will give him peace; but that if one will trust in Christ and submit to him as Lord, he will from that experience gain peace. Peace, therefore, is not a blessing to be sought as an end in itself: it comes as a by-product of a right-standing with God.

**Rejoicing (2-5)**

To rejoice is to replay one's joy, like playing a favorite record on a stereo to recall and re-experience its mood. But one can also rejoice in hope of things to come: the Christian is privileged to rejoice in the light of Christ's victory already won, and in anticipation of the future victory already assured.

Paul wrote that he rejoiced in his suffering, and said it in such way as to indicate that the privilege of rejoicing because of hardship is open to all believers. The reason for rejoicing over pain is that suffering which calls forth faith can be creative in producing in sequence other desirable Christian attributes such as endurance, character, and hope.

As a final basis of rejoicing, Paul adds that this Christian hope does not disappoint, for the Holy Spirit has poured God's love into the believer's heart.

**Assurance (6-11)**

Here is one of the strongest statements on security that is to be found in the New Testament: it says that since Christ died to justify us while we were weak and ungodly, we can rest assured that he will ultimately save us by his life.

The passage contains three strong assurances:

**1. Assurance of Christ's love.**

Jesus came not to declare the love of God for us so much as he came to express and exemplify that love of God. It was while we were yet sinners, weak and ungodly, that the Son of God loved us sufficiently to die for us. The

argument which Paul makes is that Christ does not love us any less now that we have been reconciled by his grace and brought into harmonious relations with him.

**2. Assurance that the death of Christ overcame sin.**

According to John's gospel, Jesus kept saying through the last days prior to his death that he had gained victory over the world; and in I John 3:4 the author states that the purpose of Christ's manifestation in the flesh was that he might take away sins.

A satisfactory explanation of just how the death of Christ saves us has not been found. An intellectual awareness that he was divine in nature and that as he died to maintain a vicarious relationship with all men—this understanding helps us. But the cross of Christ must ever be shrouded in mystery until one is able to look at the event from the other side.

But when the converted man seeks to understand the cross in the light of his own transforming experience he gains full assurance that somehow it works. His load of sin and guilt is lifted and he enters into meaningful fellowship with God.

Paul argues by contrast that (1) since God loved us enough while we were sinners to provide a terribly expensive atonement for us, it follows that his love for us is not diminished now that we are justified; (2) since God loved us enough to save us while we were enemies, it follows that he will continue to love us now that we have been reconciled and made friendly; and (3) since Christ's death was sufficiently powerful to reconcile us, it follows that his resurrected life is powerful enough to keep us.

**Conclusions**

In a final analysis of God's conquest of sin the following facts stand out:

1. The Creator and Sustainer of the universe stands unalterably opposed to moral evil. Paul said that the wrath of God is steadily revealed against all ungodliness and unrighteousness in men (Rom. 1:18). Any system of theology which presents a morally indifferent God, is not in line with Paul—who thought of God's wrath as streaming forth from heaven against all wrong-doing.

2. This divine opposition to moral evil seems to have had its origin in the beginning when he determined to

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(Continued on page 22)



## Gratitude for God's help

By C. W. Brockwell  
Minister of Education, Calvary Church, NLR

Life and Work  
Nov. 21, 1971  
Luke 7:1-50

E. F. "Preacher" Hallock, who for 46 years pastored First Baptist Church, Norman, Okla., was a recent guest in our home. Years of Bible study and prayer have made him a most winsome Christian. Every other word he speaks seems to be "Thank you, thank you." No wonder God has blessed him so!

Though God sends rain on the just and the unjust alike, it lasts longer when there is gratitude to soak it in. God's goodness never goes unnoticed by grateful, forgiven sinners.

Luke tells us over and over again that Jesus is the Saviour of all mankind. He cares for all men. His life in the flesh was but a small sample of the concern he has for every man. He had friends all over—tax collectors, busy women, religious leaders, rich men, the up and out and the down and out and the out and out discards of polite society.

He touched dead men's coffins, leper's bodies, and sent demons screaming with merely a word.

The wealthy sought him, the zealots solicited him, the thinkers challenged him, and the hungry pursued him. They fell at his feet, clung to his robe, and did everything but accept him as the Son

of God. Yet Jesus cared—in the heat of the day, the long hours of the night, and all the way down the corridors of suffering leading to death.

Truly no one ever cared for us like Jesus!

### Well, I never!

Legally, Simon the Pharisee was doing quite well. But just in case, he asked Jesus to drop by for lunch. No red carpet treatment, understand, but everyone would at least know that Simon was broadminded, to say the least. But he had a narrow heart and Jesus was an expert at exposing narrow hearts.

There were many "party crashers" in those days for most celebrity meals were taken in the courtyard, kind of like our eating out on the patio or around the swimming pool. People liked to listen to the conversation around the table when someone important was being entertained.

They were all comfortably reclining around the table when right off the streets came this woman of obvious ill-repute and began to take on over Jesus. Big tears streamed down her face and splashed on his dusty feet, but she quickly wiped them clean with her own hair and poured expensive perfume over them, like they were precious treasures. Simon noticed.

"Well, I never," he thought, "if this Jesus really were a prophet, he would know what kind of woman she is."

Simon had legalistic cataracts over his eyes. He could only see people in brackets or categories. He was blind to individuals in need of compassion. To him people were sinful or righteous, Jew or Gentile, clean or unclean.

Jesus saw them both, Simon and the woman, as sinners but he dealt with the unrepentant one first.

### Who does he think he is?

The trouble with Jesus was he went about answering people's thoughts. People could see Jesus; so they did not believe he could read their minds. We cannot see Jesus and we still do not really believe it either. We do everything to hide our inner self from man when all along we are clearly exposed to God. How embarrassing! How deceived we often are!

Jesus corrected Simon with a simple story. "A man loaned money to two people—\$5,000 to one and \$500 to the other. But neither of them could pay him back. So he kindly forgave them both, letting them keep the money! Which do you suppose loved him most after that?"

"I suppose the one who had owed him the most," Simon answered.

"Correct," Jesus agreed (*Living Bible*).

The story is a vivid illustration of two responses to Jesus open to those he encounters. Simon rejected Jesus; the woman received him.

The central point of the story is really two-fold. (1) He who loves much is forgiven much. (2) He who is forgiven much loves much.

The woman knew she had much to be forgiven and she poured out herself in thanksgiving. Simon thought he had little if any to be forgiven and he failed even to show the common courtesies of the day to Jesus.

Could it be that our devotion and service to Jesus is our estimate of how much we believe we have sinned? A close relationship to Jesus through Bible reading and prayer will certainly help us see the true nature of sin at work in our lives.

Jesus turned from Simon's cool reception to the woman's warm acceptance. She received his word of forgiveness and departed in peace.

The religious leaders could not tolerate Jesus' association with sinners and his claim to forgive their sin. His actions remained a constant barrier between them and finally led to his death. Yet God used that very death as the only remedy for sin-diseased man. Only God can take the worst of man and transform it into the glory of God.

Thank God for that!

## International lesson

(From page 21)

conquer sin and eradicate it from his order. His struggle against it has been long and hard and came to a climax in the death and resurrection of Jesus.

3. In these two events, God overcame moral evil. The Book of Revelation portrays Satan as a defeated foe who is aware that his time is short (12:12). The victory will be expedited when Christ returns to set up his eternal kingdom; but until that time comes, the modern Christian, like Paul, has this treasure of eternal life in earthen vessels, and the outward man is wasting away (2 Cor. 4:7,16).

The best of God's men have frail bodies, a carnal nature, and live in a sin-addicted society; but when the new order is established, they will have new bodies, their carnal natures will have been destroyed, and they will be identified with a new and heavenly society. Paul said that the last enemy to be destroyed is death (1 Cor. 15:26) but it seems that the biggest one is sin.

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- B—BSU, Influence of (L) p. 5; Baptists as a peculiar people (IMSI) p. 4.
- C—Cowling, Dale, leadership of Second Church, Little Rock (GE) p. 3.
- E—Editor's retirement, comments on (L) p. 6.
- G—Greer, Amos, named moderator of Independence Association p. 7; God, asking questions of (PS) p. 2; greatness, real criteria (Annual Sermon) p. 8, Editorial p. 3.
- Mc—McDonald, Erwin L., to be religion editor of Arkansas Democrat p. 7.
- O—Ouachita University, announces homecoming p. 6.
- P—Prayer Amendment, "no thanks" for defeat (L) p. 5.
- S—Sunday School quarterly, deplors withdrawal (L) p. 5, National Baptist Publishing Board criticizes withdrawal p. 17.
- T—"Talk Back" questionnaires total more than 60,000 p. 15.
- W—"Woman's viewpoint," encouraging young successes p. 7.


One of the hardest things a youngster faces nowadays is learning good manners, without seeing any.

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## A smile or two

The airliner flew into a violent thunderstorm and soon was swaying and bumping around the sky. One nervous lady happened to be sitting next to a clergyman and turned to him for comfort.

"Can't you do something?" she demanded forcefully.

"I'm sorry, madam," said the reverend, gently. "I'm in sales, not management."

\*\*\*

The new girl, hired as receptionist for both the church's ministers and their callers.

One day the ministers were startled to hear her say on the phone, "I'm sorry, but I can't advise you to see either of them."

\*\*\*

"With all due reverence, my boy, I really think our English custom at the telephone is better than saying 'Hello' as you do in the United States."


"What do you say in England?"

"We say, 'Are you there?' Then, of course, if you are not there, there is no use in going on with the conversation."

Nov. 7, 1971

Church	Sunday School	Training Union	Ch. Adns.
Alicia	74	70	
Banner, Mt. Zion	29	14	
Berryville			
First	171	44	
Freeman Heights	136	41	
Rock Springs	94	69	
Booneville, First	260	207	
Camden, First	422	83	
Charleston, North Side	66	58	1
Cherokee Village Mission	141	38	
Crossett			
First	463	139	
Mt. Olive	235	123	
El Dorado, Caledonia	42	26	
Forrest City, First	532	187	
Ft. Smith			
First	1302	512	6
Grand Avenue	730	246	2
Moffett Mission	39		
Haven Heights	254	123	
Gentry, First	165	78	
Grandview	84	57	
Greenwood, First	310	137	
Hampton, First	150	47	
Harrison			
Eagle Heights	240	99	
Northvale	145	79	
Helena, First	358	77	5
Hope, First	458	197	1
Hot Springs			
Lakeshore Heights	94		
Lakeside	169	76	
Jacksonville			
Bayou Meto	131	85	
First	400	94	3
Marshall Road	360	173	4
Jonesboro			
Central	450	219	2
Nettleton	218	113	
Lake Village, Parkway	58	34	
Lavaca, First	266	141	2
Little Rock			
Crystal Hill	116	73	3
Geyer Springs	747	263	2
Lakeshore Drive	97		3
Life Line	627	211	2
Nall's Memorial	86	34	4
Luxora, First	74	34	
Magnolia, Central	559	198	
Marked Tree, First	142	48	3
Melbourne			
Belview	129	86	
First	130	58	
Horseshoe Bend Mission	15		
Monticello, Northside	109	64	2
North Little Rock			
Baring Cross	541	195	1
Calvary	373	146	
Gravel Ridge	197	125	6
Levy	426	78	
Park Hill	857	179	9
Sixteenth Street	62	42	
Sylvan Hills	203	137	
Paris, First	356	120	
Pine Bluff			
Centennial	187	73	
East Side	185	94	2
First	705	114	8
Green Meadows	47	19	
Second	156	64	
Russellville, Second	192	93	
St. Charles	90	36	3
Springdale			
Berry Street	117	44	
Elmdale	369	122	2
First	645	236	6
Oak Grove	76		
Van-Buren, First	468	221	
Mission	46		
Vandervoort, First	61	24	3
Walnut Ridge, First	308	89	5
Chapel	26		
Warren, Immanuel	239	92	
West Memphis			
Vanderbilt Avenue	98	61	1

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**ZONDERVAN**



# In the world of religion

"He was a Jew"

## SCHOLAR SAYS JESUS HAD SHORT HAIR

Men who let their hair grow thinking the style more closely resembles that worn by Jesus Christ are mistaken, says a professor at Ambassador College, in Pasadena, Calif.

"Not that the length of Jesus' hair has any bearing on what he said," Harry A. Eisenberg rushes to add, in an article published by the college.

The some-time archaeologist reminds that "any intelligent person, much less any theologian or Bible authority, will agree that Jesus was a Jew. And history bears out that Jesus was an ordinary looking Jew . . . Yet the pictures of Jesus that we see don't look anything like the two types of Jews today: the Sephardic and Ashkenazic."

Eisenberg declares that all men of Christ's day, no matter what their profession or social status, wore their hair short. He points out further: "Prior

to the coming of the Romans, it was the Hellenistic Greek culture which dominated the Eastern Mediterranean, and Judea by no means escaped. Even in Christ's day a large segment of the Jewish population was Greek-speaking and Hellenistic in outlook. The Greek, Hellenistic style for men was to wear the hair short."

As for the non-Hellenistic Jews: "The Talmud, which is anti-Hellenistic, states that all priests would have their hair cut once every 30 days. These Jews were aware of the statement in Ezekiel 44:20, 'Neither shall they shave their heads, nor suffer their locks to grow long.' The Talmud further tells us exactly what hair style—the 'Julian,' or what we would call a Caesar cut (Sanhedrin 22b).

"The priests," Eisenberg notes, "were the religious leaders whom God intended to set the example for the community (Mal. 2:7)."

## Compensation set for Washington clergy

SEATTLE (EP)—Beginning Jan. 1, churches must provide workmen's compensation insurance for paid staff persons, including clergymen, the State Labor and Industries Department of Washington has decreed.

Workmen's compensation insurance premiums are paid by employers.

Church employees will be assigned to two risk classes. One will include clergymen, professional employees and clerical office employees, and the other will include employees such as janitors and gardeners.

Application for coverage must be made before Jan. 1.

## Bob Jones University to admit married blacks

GREENVILLE, S.C. (EP)—Bob Jones University has agreed to admit black students on a "trial basis" and if the students are married.

One black student who works at the college took a course this past fall, a spokesman for the conservative school said. Only married blacks may attend because of the "social aspects" of college life, the spokesman added. "We are opposed to interracial marriage and dating and this provision should avoid those problems." The executive committee of the school's Board of Trustees approved the shift in policy. Bob Jones III, president of the university said, "We feel we can take qualified married Negroes, and maybe take them for the Lord's service, which is the purpose for all our students."

## Prisoners told 'Pray right, eat'

DETROIT (EP)—A woman who was arrested in 1969 for participating in a war protesters' raid on the offices of the Dow Chemical Co. plant in Midland, Mich, reports "grace" has an ironic twist at meal time in the Detroit House of Correction.

Paroled in August, Miss Jane Kennedy recalls it was customary at mealtime for the prisoners to join in a traditional Roman Catholic table grace before eating: "Bless us, O Lord, and these thy gifts which we are about to receive from thy bounty, through Christ our Lord. Amen."

But one day some of the prisoners decided to pray what they considered to be a more appropriate prayer: "Lord, have mercy."

The next time it happened, the matron in charge told them, "Either you pray the right way or you don't eat."

Silence followed as the inmates stood at the table for 10 minutes. Finally they mumbled the conventional prayer, Miss Kennedy recalls, in a quick and cursory manner and sat down to eat.

## Technicality seen in UN action

DALLAS (EP)—The president of the Dallas unit of the United Nations Association said public reaction against the so-called expulsion of Taiwan when Red China was voted into the UN is misleading.

Taiwan was not expelled, according to the Rev. Thomas A. Fry, Jr. Rather, Chiang Kai-shek's claim that he represents China was officially refuted.

## Skid Row Mission completes 94 years

CHICAGO (EP)—Pacific Garden Mission, the "Old Lighthouse," "God's Flophouse," or whatever it is called by the thousands of unfortunates it serves, was 94 years old Oct. 24.

Many "graduates" returned to the facilities at 646 S. State St. for anniversary visits.

"These are the ones who found heaven on earth," said Harry G. Saulnier, mission director for the last 32 years.

The anniversary program was held in the ballroom of the nearby Conrad Hilton Hotel, for some 2,000 guests. Wilbur M. Smith was the speaker. Bev Shea provided musical numbers.

Since 1877, the doors of Chicago's oldest rescue mission have not been locked. A lighted lobby and a 35-foot neon cross blazes from dusk to dawn, luring the down-and-outers into the mission for counsel, food, clothing and rest.

## Graham recovers from stomach upset

LONDON (EP)—"Only something I ate." That's the explanation from Evangelist Billy Graham through a representative who reported the preacher is back on schedule after an illness which seized him here.

Dr. Graham was in London to refilm a "trailer" to "Two a Penny."

His next area crusade will be held in Charlotte, N.C., April 5-9, 1972.

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