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Arkansas Baptist State Convention

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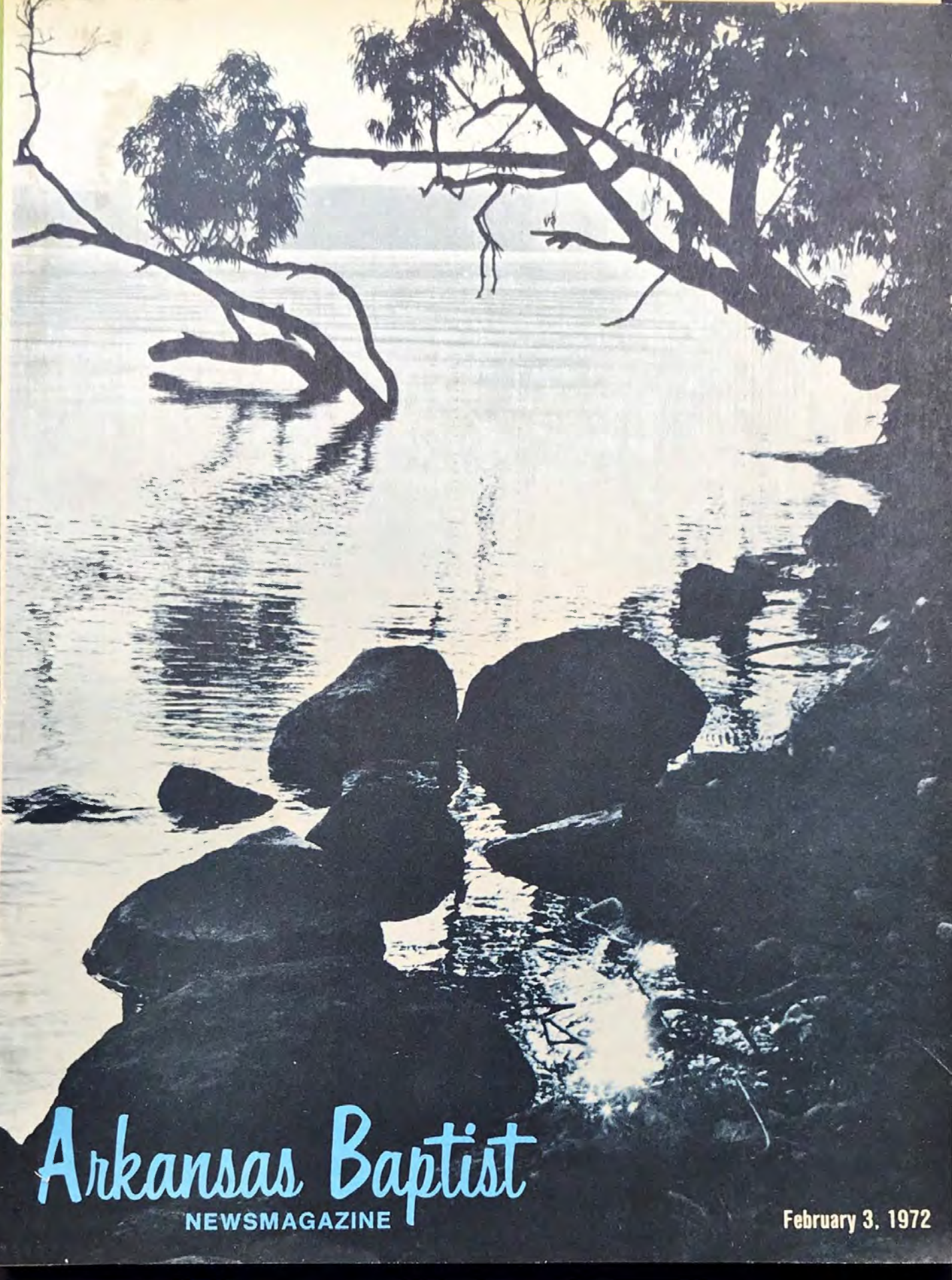
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Arkansas Baptist

NEWSMAGAZINE

February 3, 1972

The law of loving or losing



Dr. Grant

The recent war of bumper stickers about loving America has been interesting to watch.

One side argues "America: Love It or Leave It!" The other side retaliates with "America: Change It or Lose It!" Although bumper stickers are not the most powerful weapon in the world's arsenal of modern warfare, we just might learn something from this conflict.

Some years ago when I was a visiting professor of political science in Bangkok, Thailand, a Thai student wrote a report that has stuck indelibly in my memory. I believe it speaks to this particular war of bumper stickers.

The report was a part of a class project to gain experience in interviewing the public on community problems and governmental affairs. Each student was asked to interview twelve different residents of the city of Bangkok (one each from 12 different occupations such as taxi driver, housewife, landlord, etc.) They asked each person a series of questions designed to find out how much they knew about their local government in Bangkok, how much they actually participated as an active citizen in the affairs of their local government (such as voting, talking to councilmen, writing to officials, etc.) and how they rated the different local services they received (good, average, poor, etc.).

The Thai students were very excited about this first experience in such a survey, and were very eager to see what the results would be. Their assignment was to summarize the answers they received, and to explain what they thought it all meant.

One student, Tira Ratannapoon, was terribly disappointed and embarrassed when he discovered that all of the people he interviewed knew very little about their local government, participated very little in the affairs of local government, and rated most of their local services as either poor or very poor. When he gave his paper to me he expressed his deep sadness at his findings, and also apologized for the broken English with which he had written the report. I read the paper and have never forgotten the final paragraph:

"The results of this survey can be talked about in two things.

The first is that the people pay no intention to their local government, and the second is vice versa."

I tried to reassure Mr. Ratannapoon, telling him that I read his English "loud and clear," and that he should know that his fellow citizens were not all that different from those in America.

It is probably a universal law encompassing all nations that governments pay attention to their citizens only when their citizens pay attention to their government. Or, to put it another way, we tend to lose what we don't love and care for with our mental, emotional, and material resources.

I am sure this must be true of religious institutions as well as governmental institutions. A Baptist church, a state Baptist convention, or the Southern Baptist Convention, can be lost for all practical purposes, to those who do not love them, become knowledgeable about them, and become actively involved in their decision-making processes, however mysterious these may sometimes be.

Laymen, for example, in effect "lose their church or their convention only by their failure to love it through constructive involvement and participation for needed changes. Citizens will in effect lose America only by failure to love America — a love that involves the citizen in the hard work of participation in making needed changes.

Any other kind of love is a sounding brass, a tinkling cymbal, or a meaningless bumper sticker.

Daniel R. Grant

In this issue

- "Love it or leave it" is a popular bumper-sticker philosophy in America today. The dangers of this attitude, whether applied to the country or the church, is discussed in "One layman's opinion" by Daniel Grant. See page 2.
- A new feature begins this week on page 6. Superintendents of missions of each association in the state will report on their work. See "Your superintendent of missions at work."
- Planning for a race relations emphasis in your church? You still have time. An article on page 7 offers encouragement to get in on this SBC program.

Arkansas Baptist

NEWSMAGAZINE

VOL. 71 FEBRUARY 3, 1972 NO. 5

CHARLES H. ASHCRAFT	Executive Secretary and Interim Editor
MRS. WILLIAM L. KENNEDY	Managing Editor
MRS. HARRY GIBERSON	Secretary to Editor
MRS. WELDON TAYLOR	Bookkeeper
MISS LINDA FLESHER	Mail Clerk

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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.

More on Baptist Men

The makeup of humanity seems to insist on certain relationships. There are times when all sexes, sizes and shapes of God's people must have fellowship together. This is true in the worship experience.

It appears that society demands some time for every person to be alone. This satisfies the deep longing for meditation, contemplation, and prayer. The human system also points up the need that certain areas of the human experience would bring women together as women for certain purposes. The WMU and corresponding organizations in other faiths bear this out. Missionary information has gone a long way in this context.

Also, it seems there are times when men as men apart from other relationships should have time together. This concept is well couched in our program for Baptist Men.

Certain evidences are rampant that God often breathes his pleasure upon those not in the organization or with the program. Renewal should, but does not always, come from within. If there is one thing we do not need it is another structured, budgeted, staffed organization. There should be a moratorium

Guest editorial

A good start

We rejoice in the Southern Baptist Convention study through its Executive Committee of assignments to all its agencies and institutions. Such studies are needed periodically if the convention is to operate at its maximum in efficiency.

The first major report now has come from this Committee of Fifteen, as it is popularly known, and should be adopted by the Executive Committee next month. We hope it will win quick and enthusiastic approval of the convention when it meets in June. Some refinements can be added two years from now when the committee completes additional studies already underway.

We rejoice in the recommendation to transfer duties of the Stewardship Commission back to the Executive Committee. Abolishing a Baptist agency or institution lies somewhere between the impossible and the almost impossible. We believe any impartial study of the facts will show the wisdom of killing the Stewardship Commission as such.

Promotion for the Cooperative Program and stewardship should lie within the Executive Committee where there is the original responsibility for allocation of Cooperative Program funds. Some functions of the Executive Committee obviously overlap with programs and staff under the Executive Committee. There also is

on all new overlapping organizations. There are no moves on foot in Arkansas to start a new structured movement among men, thank God.

A group of laymen referred to often as the "Concerned Laity" is not in the business of setting up a new organization, rather a contribution in the field of awakening, renewal, and above all, witnessing. This group is composed of men, solid in their churches and serving in their denomination, who invite their wives to their meetings. They have enjoyed excellent acceptance in their quest for renewal and relevance, God bless them.

While a vigorous program is now being inaugurated in the interest of Baptist Men as expressed in the Brotherhood program, there need be no conflict at this point with the Concerned Laity. The executive secretary is committed to the improvement of the image of the clergy in his time and has the most welcome evidence that he has the broad support of all the laymen in Arkansas to begin by an effort to raise the salaries of all the men of God who serve as under-shepherds among us. This can be done without another structured, budgeted, staffed organization.

When one observes what the laymen of Arkansas are doing for God it is great just to be alive. Reactions, endorsements, testimonies, and constructive criticism is invited for our "Open Forum — Equal Space" feature. — Charles H. Ashcraft

an unnecessary expense in commission meetings and management.

We are a bit disappointed in the report for lack of something specific relating to the Education and Historical commissions and the Joint Committee on Public Affairs. The report indicates recommendations will come after all agencies are studied. The delay will be justified only if the committee is as aggressive as in its first report.

Both the Brotherhood Commission and the convention will welcome recommendations designed to enlist greater activity by laymen. The commission has a new executive secretary and we believe response will come from reorganization within the commission instead of adjusting the structure.

We do get a bit disturbed with the proposal for an advisory committee with representatives from all SBC agencies plus all state Brotherhood secretaries plus a representative from the executive secretaries. That sounds more like a convention than a committee.

A proposal for the Radio-Television Commission gives convention agencies more freedom in the content of their programs. There has been friction in recent years because of authority within the commission. The proposal eliminates a veto power or a power almost that strong.

The Committee of Fifteen is off to a good start. Convention reaction to these first proposals will shape in large part what may come later.—*Baptist Standard*, Texas

I must say it! Cool it, man



Dr. Ashcraft

A man, apologizing for many ugly remarks about a woman, said, "My only regret is that I had not said more ugly things about you so I would have more ugly things to apologize for." The simple woman walked away hoping he would insult her another day because the profuse apology was so rewarding and brought such a satisfying degree of fulfillment.

To offend others and forthrightly apologize is the life story of some people. All of those offended, however, do not walk away with an intense sense of fulfillment. There are some wonderful people who walk with steady cadence, and with smooth temper, do a full day's work every day. Their specific gravity, pound per inch pressure, and basal metabolism make for a pleasant, useful, fruitful and fulfilling life.

Their life is not two simple procedures of offending people and apologizing for it. They do not give ulcers but may be more susceptible to ulcers because

they are the ones whose lives are often spent making up for and correcting the brash mistakes of the offenders — apologizers. God does his work of grace in their lives because they could not do this sort of service without the grace of God.

These other souls who start every day with a glass of cactus juice and close it with a horror late movie give us this unsatisfactory statement, "Well, I blow a fuse, bust a gasket, come unbuckled or blow my top, but it is only for a moment and then I apologize and it is all over." It is not always over.

Apology, under certain circumstances, is not repentance because repentance demands corresponding behaviour and this is not their cup of tea. A person with no temper at all is quite worthless. One with an uncontrollable temper, however, may find a bush growing in his face in the local cemetery come next spring as was experienced in Tombstone, Arizona!

Foul, fast tempers contribute to overcrowded mortuaries, a lower overall life span, a new dimension in abnormal child psychology, poor public relations and a negative witness. Vester Wolber, esteemed professor of Bible, Ouachita Baptist University, says, "A shotgun is only hot for a short time."

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

Good news bookmobile opens doors to ministry in West Virginia

Doors to Christian ministry are being opened in West Virginia through the joint efforts of Southern Baptist Convention agencies.

Sponsored by the church library department of the Southern Baptist Sunday School Board and the Southern Baptist Home Mission Board, a bookmobile has been used to communicate the gospel of Christ and the work of Southern Baptists.

In the Upper Ohio Valley Association where the Good News Bookmobile is used, more than 300,000 people live. The area surrounds Chester, W. Va., a town of 5,000 population where there is no Baptist church. Southern Baptist offering envelopes are printed in Chester.

The bookmobile has opened doors to ministry in Chester, Wheeling, Hil Dar and Ellenboro, towns in the area.

Making its rounds Tuesday through Friday in the afternoon and early evening, the bookmobile has reached many hundreds of persons.

Once each week the Good News Bookmobile stops at each station including schools, grocery stores, community buildings, churches and missions.

"Unchurched people are attracted to the bookmobile even at church stops. Pastors and church members get to know and visit with those who borrow

books," Floyd Tidsworth Jr., pastoral missionary from New Martinsville, W. Va., related.

Buddy Beam and his wife serve as coordinators of the Good News Bookmobile ministry. They serve under the Southern Baptist Home Mission Board's US-2ers program.

Several persons including the Beams have been trained as approved workers by the church library department of the Sunday School Board for the bookmobile ministry.

One man and one woman usually perform the ministry. The man drives the bookmobile, arranges the steps from the van to the ground at each stop and visits with people as they enter and leave the Good News Bookmobile.

The woman serving in the bookmobile ministry receives and checks out books. Between stations she replaces books, files cards and prepares for the next stop.

A cooperative mission project, the Home Mission Board provides the workers for the ministry. The Sunday School Board's church architecture department led in the design of the inside of the bookmobile. The religious education department of the newly-formed West Virginia state convention aids in selecting and training the workers.

Extra large print Bibles and New Testaments were provided by the American Bible Society.

Announced regularly by newspaper and radio, the ministry is supported by six small Southern Baptist churches through the associational church library organization.

Opening doors to Christian ministry, the bookmobile provides a base for the distribution of Bibles and tracts, bookmarkers with Bible verses and other ministries such as materials for the blind, Bible clubs, storytime hours and singing and recreation groups that are in the beginning stages.

"A good foundation is being laid for new Southern Baptist churches. Hundreds are benefiting from the ministry of library services. These are the results of the Good News Bookmobile," said Wayne E. Todd, secretary, church library department of the Southern Baptist Sunday School Board.

People in education

More than sixty-three million Americans are engaged full time as students, teachers, or administrators in the nation's educational enterprise. Another 137,000 made education a time-consuming avocation as trustees of local school systems, state boards of education, or institutions of higher learning.

—U. S. Office of Education and the National Education Association

First Church, Rogers, calls associate pastor



Easterling

First Church, Rogers, has called Rex Easterling as associate pastor. He is a native of Rogers, was converted and baptized into First Church as a teenager. His parents, Mr. and Mrs. Claude Easterling, are members of First Church.

Easterling will serve specifically as outreach director and director of the church's bus ministry, and will establish a children's church, a nursing home ministry, and other Bible teaching ministries.

Easterling graduated from Ouachita University and has studied at Southwestern Seminary. He served Sugar Creek church near Rogers before leaving for school and has been pastor of Bakers Creek Church near Russellville; Unity Church, Arkadelphia; and Lee Chapel Church while he taught school for one year in Percy, Ark.

Twenty six months ago he moved to Euless, Tex., to pastor the Oakwood Terrace Baptist Mission of First Church, Euless. During his ministry the Sunday School attendance increased from 12 to 387. The Oakwood Terrace Church will be given special recognition Feb. 7 at a special awards banquet in Ft. Worth. They will receive an award as the church with the highest percent of Sunday School attendance increase. They had an increase of 115 percent, the highest of any church in Tarrant County Association. They also ranked third in numerical gain with 111.

Mrs. Easterling is a native of Lowell, and is the daughter of Mr. and Mrs. Garland Neil. The Easterlings have four children: Keneil, Karen, Ken, and John.

Easterling began his ministry with the church Jan. 24. Dean E. Newberry Jr., will begin his tenth year as pastor of First Church in March.

Student conference planned for February

Midwestern Seminary announces the dates of its annual Student Missions Conference as Feb. 4-6.

Program personnel for the event will include Bill Lawson, pastor of Wheeler Avenue Church, Houston, Tex.; Stanley A. Nelson, associate secretary for missionary personnel of the Foreign Mission Board; and Nathan Porter, associate director in charge of student evangelism for the Home Mission Board.



WITNESS THROUGH ENTERTAINMENT: Larry Churchill, Deborah Stanley, Jan Holloway, and Linda Brannon.

Witness thru music

'New Found Happiness' spreads it

Les Stanley, music and education director of Central Church, Jonesboro reports a gospel-folk singing group, "The New Found Happiness," of their church penetrates with witness into the entertainment field.

Members of the group are Larry Churchill, electric bassist, Deborah Stanley, Jan Holloway, guitarist, and Linda Brannon. Jan and Linda are seniors in Jonesboro High School and members of the Hurricane Choir and Camerata Singers. Deborah is a freshman music major at Arkansas State University, a voice major and a member of the Concert Choir. Larry is a graduate of Jonesboro High School and is in business with his father in Jonesboro. All are members of the "Now Generation Singers," a 75 voice choral group of the Central Baptist Church.

Last September they were the Grand Award Winners in the Mid-South Fair Youth Talent Contest in Memphis, Tenn., which is the largest of its kind in the world.

They also just returned last Friday from Hollywood, Calif. where they were auditioned by CBS Television. The audition was a pleasant and rewarding experience with possibilities for future engagements in 1972. They attended several CBS shows and saw a number of famous personalities.

The New Found Happiness presents a very excellent program of gospel, folk, and pop music and give their testimonies. They have sung for state business and civic conventions, church revivals, youth meetings and banquets. They can be contacted through Les Stanley.

To teach at seminary

H. D. McCarty, Pastor, University Church, Fayetteville, will be serving as guest lecturer in evangelism at Southwestern Seminary, Ft. Worth, Tex. for the Spring semester. He will be teaching classes in personal evangelism in the absence of Professor Roy Fish, who is on sabbatical leave.

Five sessions will be taught by another Arkansan, Bill Bennett, Pastor, First Church, Ft. Smith. Dr. Bennett will teach

his method of evangelism patterned after "Evangelism Explosion" of James Kennedy, Florida Presbyterian pastor. First Church, Ft. Smith baptized 209 people this past year.

University Church has an outstanding ministry among the students at the University of Arkansas. Close to 200 were won to Christ this year, and the church recorded 101 baptisms. McCarty commented that the life blood of any church is a passion to fulfill the Great Commission.

Buckner Association is rural one

Elva Adams has been superintendent of missions of the historic Buckner Baptist Association in western Arkansas for more than four years.

Your superintendent of missions at work

The first meeting of the association at Poteau

Baptist Church (now Winfield) in 1891 was called "The 21st Annual Session" because the brethren considered their association's beginning simultaneous with that of Concord Baptist Association at Witcherville in 1870.

Concord later divided with the southern part called the South Concord Association until the 1891 session when the name was changed to Buckner. The name change was in honor of J. H. Buckner, the president of Buckner College at Witcherville. He was the brother of R. C. Buckner, founder of the Buckner Orphans Home, Dallas, Tex.

At that time there were 29 churches in the association with a combined total of 1492 members.

Today Buckner Association records 32 churches and one mission with a total membership in excess of 4200 persons. It covers approximately 1825 square miles and includes parts of Sebastian, Logan, and Scott counties.

The area is largely rural and mountainous. Only four churches have more than 300 members, while 19 have less than 100. Seven churches have pastors who serve the church half-time.

One of the real problems with which he grapples, according to Missionary Adams, is keeping pastors on the field. During his tenure in the association, from one to seven churches have been without pastors at all times.

While he is ably shouldering the problems of these smaller churches he is promoting all aspects of Baptist work. Without secretarial help, it falls to Mrs. Adams, to assist in all the office work

required. This includes preparation, printing, and distributing such items as a monthly bulletin to the churches, materials for Vacation Bible Schools, programs for regular and special meetings, and a book of reports for the annual session.



Adams

Buckner Association has a full program of work under the direction of Missionary Adams. There are workers' conferences, youth rallies, hymn sings, Sunday School and Church Training sessions, Baptist Men's meetings and the annual encampment. Also, the association holds a summer assembly under the supervision of the missionary who doubles as program director.

Under his leadership and direction, a Seminary Extension Center is fostered for the benefit of pastors interested in a continuing education for their pastoral duties.

During the relatively short time Missionary Adams has been on the field he has led revivals in 23 of the churches, some more than once. Evangelism receives a strong emphasis in the associational program.

The association, through its missionary, offers capable help to churches needing new buildings and renovations. Within the past two years new buildings have been built for the mission of First Church, Waldron, and West Hartford Church, Hartford.

Naturally a missionary who stays close to his people will be much in demand for ministerial help in the absence of regular pastors. Consequently, requests are endless for such services as wedding

ceremonies, baptisms, funerals, hospital visitation, pulpit supply, and counsel.

Perhaps a missionary's best ministry rests in the attention he gives to the needs of his churches, and, in this case, the Buckner Association is doing much to minister to itself.

Missionary Adams says, "We feel so unworthy and incompetent of this place of service, but we are grateful for it."
—R. H. Dorris, Director, Department of Missions

About people

Theodore Broughton Talley Jr., a senior at Baylor University, has been awarded the Southern Baptist Radio-Television Commission's Bill Moyers Distinguished Communications Scholarship for 1971-1972, Paul M. Stevens, executive director of the Commission, has announced. The scholarship, which includes a \$500 stipend, is given each year to a student preparing for a career in broadcast communications.

Talley is the son of Mr. and Mrs. T. B. Talley of Covington, La.



I made my commitment to Christ without reserve at Ridgecrest. An Arkansas Baptist Student Union choir trip between my junior and senior year made it possible for me to be there. The trip and the week at Ridgecrest came at the end of a year in which I had struggled with the possibility that God wanted me to serve him overseas. It became clear to me that if I were going to be a disciple of Jesus Christ I would have to surrender my life to him for service in his name where ever He might lead me.

(Bill Bullington is serving in Togo, West Africa, with the Foreign Mission Board.)



Crumpton Mission, organized in 1970, entered this new building in 1971. First, Waldron, is the sponsoring church.

Will your church have a race relations emphasis?

By Elmer S. West Jr.

Director of Program Development
Christian Life Commission of the Southern Baptist Convention

On Feb. 13, 1972, thousands of our churches will begin the observance of Race Relations Emphasis. For many churches this will mean a single Sunday, but for an increasing number it will indicate the beginning of a program which may last a week, a month, or the whole year.

Will your church be one of these 8,000 Southern Baptist churches to make this emphasis? The pastor has, no doubt, already received a packet of material prepared jointly by the Home Mission Board and the Christian Life Commission with an eye-catching poster, some thought provoking essays, and several practical suggestions for building a program to last a day, a month, or a year around the theme, "What If We Had Church and EVERYBODY Came?"

The purpose of Race Relations Emphasis is to lead Christians to a better understanding of those who differ from us. This emphasis seeks to deal with our attitudes toward all people of whatever color, race, or national origin. In our country, the largest and most visible minority group is made up of black people. However, many Southern Baptists face a special opportunity with reference to Mexican-Americans, Indians, Chinese, or other groups.

The material designed for this observance is biblically based. It seeks to help each of us understand that God intends for his human creatures to have

attitudes of love and respect for each other. It is his purpose that we should by our actions seek equal opportunities for all citizens in such crucial areas as employment, education, housing, and the exercise of full citizenship. In addition to these areas, we, as Christians have the high privilege of acting out our faith so that we demonstrate an inclusive concern as evidence by open churches, open schools, open neighborhoods, and open hearts.

In the material for use by the local church, suggestions are made of ways in which we can become acquainted with those of another race. Methods are described by which we can learn to communicate with each other, and plans are developed which will lead to cooperation in experiences and actions designed for church and community life.

Starting with a small group in 1966, the number of churches making this emphasis has grown remarkably. Themes in recent years have been as follows: 1969 - "Be Reconciled . . ." (2 Cor. 5:20); 1970 - "What doth the Lord Require of thee but to do justly, love mercy, and to walk humbly with thy God?" (Micah 6:8); and in 1971 - "Love Your Neighbor" (Matt. 22:39).

Our theme for 1972 is intriguing in its possibilities for development. So often we are concerned about what happens to our church when the people whom we so desperately want to come do not

attend. What a change of pace it would be to envision our reactions and our stewardship of time, space, and witness if EVERYBODY in the neighborhood came to worship, study, and fellowship in our church.

God is using this experience to bless his people in remarkable ways. Hundreds of reports came in following Race Relations Emphasis in 1971.

A pastor from North Carolina wrote, "There seemed to be a definite interest in this emphasis and there was little or no hostile reaction. (At least, I haven't heard of any.) Our people have had time to think about this and have found no biblical justification for prejudice. Perhaps we are beginning to move in the right direction. I pray that we are."

From Kentucky comes this report: "The deacons recommended that every member be encouraged to invite a personal friend of another race or nationality to visit our Sunday services. Some responded. One Negro pastor dismissed his services and they came to worship with us . . . Had a wonderful spirit."

Of course, all reports are not so encouraging. One pastor wrote, "The tension is high here since last Sunday. It makes me wonder whether many of our people are yet ready to be Christian toward our black brethren."

There can be little doubt that God is using Race Relations Emphasis to help us strengthen our minds, our hearts, and our hands.

Survey shows special offerings support SBC Cooperative Program

ATLANTA (BP) — A survey of more than 6,000 Baptist churches has disclosed that contrary to popular opinion, special mission offerings among Southern Baptists do not erode the Cooperative Program, but support it.

This finding came from a survey of more than 6,000 churches, including a depth study of two associations in Kentucky, according to Orrin D. Morris, secretary of the department of planning services for the SBC Home Mission Board which conducted the survey.

"Until a more extensive research project is designed, promoters of the special mission offerings and promoters of the Cooperative Program should not be viewed as competitive but as supporters of one another," Morris said.

The special offerings included in the

study are the Lottie Moon Christmas Offering for Foreign Missions, the Annie Armstrong Easter Offering for Home Missions, and associational and state mission offerings. The Cooperative Program is the unified mission giving system supporting all state and worldwide Southern Baptist mission causes.

Most giving through the Cooperative Program and the association is on a percentage of the budget basis, and giving to the other offerings is on a one-time basis, Morris said. He added that the Kentucky associations of Long Run (Louisville) and Pulaski (one urban, the other rural) were selected because Kentucky is a border state and thus was not affected by variables as other states during the period 1960 through 1970.

The significant findings of the study showed that when a church contributes a large amount through the Cooperative Program, the church will contribute more to all other causes. This also holds true for individual members of the church. In churches where the per capita income is higher than average, the Cooperative Program per capita giving is high and so are each of the special offerings, the survey disclosed.

"At no point," Morris said, "were significant adverse relationships isolated from the data showing that special offerings hurt other giving."

There was indication that the Home Mission Board benefited least when per capita church income rose, while Cooperative Program, Foreign Mission Board, and other mission offerings benefited most. On the other hand, when this income decreased, the Home Mission Board and the association were least affected, the study disclosed.

Your state convention at work

Sunday School

Top 25 churches in study courses during 1970-71 are recognized

The following churches have been recognized for being the top twenty-five churches in training in Subject Area 63, Bible Teaching Program, in the New Church Study Course during 1970-71:

Church	Association	Credits
Marshall Road	North Pulaski	483
Central, Magnolia	Hope	173
First, Mountain Home	White River	170
First, Harrison	Boone-Newton	127
Earle	Tri-County	120
Calvary, Little Rock	Pulaski	113
First, Blytheville	Mississippi	112
First, Piggott	Gainesville	109
Grand Avenue, Ft. Smith	Concord	104
First, Gentry	Benton	102
Mt. Olive, Crossett	Ashley	102
First, Hope	Hope	102
47th Street, North Little Rock	North Pulaski	93
First, North Little Rock	North Pulaski	91
First, Cabot	Caroline	87
First, Rector	Gainesville	80
First, Jacksonville	North Pulaski	79
Park Place, Hot Springs	Central	78
Sunny Side, Rogers	Benton	75
First, Searcy	Calvary	64
First, Hot Springs	Central	63
South Side, Pine Bluff	Harmony	54
Tyronza, First	Trinity	54
Elaine	Arkansas Valley	51
Trinity, El Dorado	Liberty	50

These books are listed in Category 63:

- Administering the Bible Teaching Program*
- Children's Sunday School Work*
- Youth Sunday School Work*
- Adult Sunday School Work*
- Administering A Vacation Bible School*
- Preparing to Teach the Bible*
- A Guide to Sunday School Enlargement*

Marshall Road Church, Jacksonville, ranked eighth in Category 63 Training in the top 25 churches in the Southern Baptist Convention.

Arnold to lead conference study on Philipians



Arnold

NASHVILLE — An exposition on "The Philipian Exaltation" will be presented by A. Stuart Arnold during National Bible Conferences at Denver, March 27-30, and at Richmond, April 24-27.

Reared and trained for the

Baptist ministry in England, Arnold served in pastorates there and as secretary of the young people's department for British Baptists. In his last pastorate in England, he established the

first fully organized all-age Sunday School.

Having joined the Sunday School department of the Southern Baptist Sunday School Board in 1968, Arnold is presently consultant in the extension activities section where his major responsibility is for the promotion of January Bible Study.

In addition to Arnold's presentation at each conference, 20 Bible interpreters will be featured. Each conference will offer nine different book expositions, six biblical studies on contemporary concerns and special evening Bible studies for local area persons.

Book expositions will include Genesis 1-11; Isaiah; John 1-3; Ephesians; Revelation 1, 3, 21-22; selected Psalms; Matthew 16-18, 28; Romans 5,6,8; and 1 and 2 Thessalonians.

For registration forms, write to Registrar, Bible Conferences, Sunday School Department, 127 Ninth Avenue, North, Nashville, Tennessee 37203.

Child Care

Why the name change?

I received a letter recently from a lady living in North Arkansas which contained a number of questions about our Child Care ministry. Her questions indicated a real interest in our work and her concern is appreciated. I have decided to use her questions as a basis for my next several articles.

"What is the present name of our Children's Home and why was it changed?" During the 1970 State Baptist Convention, the Convention voted to change the name of our Child Care ministry from the Arkansas Baptist Home for Children to the Arkansas Baptist Family and Child Care Services. It was recognized that this name is more descriptive of our program which has expanded to provide services to families as well as children.

The Arkansas Baptist Home for Children is still the very center of our Child Care ministry and we serve a number of children at the Children's Home each year. Last year we provided care for 72 children who turned to our agency for the fulfillment of their needs. Some of these children are still living at the Children's Home, while others have returned to their own homes or other plans have been made.

Emphasis has changed from a long-term custodial program to a short-term rehabilitation emphasis. Our primary goal is to provide appropriate help for a child and work with his family toward rehabilitation of the family unit. This change of emphasis is a result of the changing needs of children as produced by our society.

Most of the children who are referred for help come from broken home situations. Others are dependent from the loss of one or both parents. Alcoholism, mental illness, rejection, social and economic deprivation are also major factors resulting in the troubled child who desperately needs Christian care and professional help with his problems.

We recognize that we can no longer do even a half decent job simply by caring for children, however well this is done. We must also become involved with the family, plan with it, and attempt to help it, if not to come together at least to work out the kind of relationship that enables a child to save whatever he can from the wreck.

Next Week: What kind of help is available through the area offices?—Johnny G. Biggs, Executive Director

Another lay evangelism school is announced



Dr. Grubbs

Eugene Grubbs, Consultant on Laymen Overseas for the Foreign Mission Board will direct a Lay Evangelism School at Geyer Springs First Church, Little Rock, Feb. 21-25. Other churches involved will be Life-line, First Wakefield, and Sunset Lane.

When Dr. Grubbs joined the Board staff he was Executive Secretary-Treasurer of The Baptist General Convention of Oregon-Washington. He served in this position for two years. Prior to that position he was for four years Secretary of Evangelism of The Southern Baptist General Convention of California. He has also been pastor of churches in Mississippi, Missouri, Alabama and Florida.

Dr. Grubbs served for two years as a missionary to the Philippines but was forced to return to the States because of illness in the family.

He is a graduate of Stetson University, DeLand, Fla. and received a bachelor of divinity degree and doctor of theology degree at New Orleans Seminary.

The sessions of the school begin promptly at 7 p.m. and close at 9. The day sessions for trainees desiring to learn how to direct a school will be from 9:30 a.m. until noon, Tuesday through Friday.

The same type of school is to be conducted at Central Church, Jonesboro, Feb. 14-18, Jesse Reed, Director; Blytheville, Feb. 28-March 3, Bob Holley, director; Mena, First Church, March 6-10, Jesse Reed, director; Rogers, March 6-10, Lawson Hatfield, director. There will be no day session at this school. The Conway school will be March 20-24, Dr. Everett Sneed, director; Watson Chapel, Pine Bluff, March 20-24, Ray McClung, director; Fayetteville, First Church, April 23-30, Charles Baker of Texas, director; Park Hill, North Little Rock, Sept. 11-15 director to be announced; Beech Street, Texarkana date and director to be announced.

Send in your name and the school you wish to attend. — Jesse S. Reed

In the minority

Church-related higher education is a minority part of American higher education today, but to assume that it is therefore a negligible force is to forget the "impossible" lesson of The Twelve. — Myron F. Wicke, General Secretary The United Methodist Church

Doctrines of the faith

The inspiration of the Bible: its divine origin

By Jimmy Millikin
Southern Baptist College

The inspiration of the Bible is a fundamental and most important doctrine of the Christian faith. The first article in the *Baptist Faith and Message* deals with the doctrine of scripture and appropriately opens with the statement: "The Holy Bible was written by men divinely inspired . . ." Baptists thus believe in the divine inspiration of the Bible.

Since the word "inspired" is used in so many ways today, there is need to explain what is meant when we say the Bible is inspired. For example, we commonly use the word "inspired" to refer to a feeling or a heightening of one's natural ability, as when we say Shakespeare was inspired to write great plays or Fanny Crosby was inspired to write great hymns. The inspiration of the Bible must not be confused with this common usage of the word today.

With reference to the Bible the word "inspired" has a unique and quite different meaning. Basically, it affirms two things about the Bible: (1) its divine origin and (2) its divine nature. Here we will consider the divine origin and discuss the divine nature next week.

To say the Bible is divinely inspired means that the Bible has a *supernatural origin*. The key biblical passage from which we get our doctrine of inspiration is 2 Tim. 3:16. There we read: "All scripture is given by inspiration of God." Actually the six English words, "is given by inspiration of God," is a translation of only one Greek word. The word is *theopneustos* and means "God-breathed", or "breathed out by God."

The breath of God is often associated in the Old Testament with the creative activity of God. The Lord "breathed" into man the "breath of life" and he "became a living soul" (Gen. 2:7). "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth" (Psa. 33:6). The term "God-breathed" was one of the clearest and strongest terms Paul could have used to affirm the divine origin of scripture.

The divine origin of scripture is also emphasized in 2 Peter 1:20-21. Here it is stated that no prophecy of scripture ever came "by the will of man", but "holy men of God spake as they were moved by the Holy Ghost." That is, Scripture did not originate in the genius of man, nor is it the result of human research. It has a divine origin.

There are a number of other references in the Bible which indicate the supernatural origin of scripture. The idea of men moved by the Spirit and compelled to speak God's word is found throughout the Old Testament (cf. Ex. 4:10-16; 7:1; 2 Sam. 23:2; Mic. 3:8; Zec. 7:12). The phrases "the Lord said," "the Lord spake", "the word of the Lord came", are used over 3,000 times in the Old Testament. The meaning is clear. The men of the Old Testament did not speak or write as a result of their own insights. It originated with God.

To say the Bible has a divine origin in no way denies that men were involved in its writing. Neither does it imply that the human writers of the Bible were mere writing machines. It simply means that God worked through the human instrumentality in such a way that it resulted in producing what God wanted written. Even though human instrumentality was used, as the *Baptist Faith and Message* puts it, the Bible "has God for its author."

Deaths

In this column will be reported deaths (not obituaries) of members of Arkansas Baptist State Convention churches. Those reporting deaths should do so promptly. Give name, age, date of death, name of church, position.

Zack O. Jennings, 79, Little Rock, died Jan. 20. He was a member of Second Church.

Bennett Fleetwood Bledsoe, 83, Arkadelphia, died Jan. 20. He was a member of First Church.

Charles E. Majors, 76, North Little Rock, died Jan. 23. He was a member of

Immanuel Church, Little Rock.

Jack Shuffield, 86, Nashville, died Jan. 20. He was a member of First Church.

Jay Bryan Kirby, 73, Little Rock, died Jan. 24. He was a member and deacon of Gaines Street Church.

Hampton L. Sellers, 87, Arkadelphia, died Jan. 26. He was a member of Second Church.

Johnnie L. Coop, 31, Batesville, died Jan. 24. He was a member of Calvary Church, where he was choir director.

G. E. Minton, 61, Wynne, died recently. He was pastor at Harris Chapel Church.

Pastoral education offered at seminars

"Circuit Seminar" is the name of a new concept continuing education for pastors. The first will soon be implemented under the co-sponsorship of the Department of State Missions and the Department of Pastoral Care, Baptist Medical Center.

J. Don Corley, Director of the Department of Pastoral Care, will be the teacher.

The idea and plan for this innovation originated with Dr. Corley, who is an accredited Chaplain Supervisor by the Association for Clinical Pastoral Education.

The seminar is a weekly class in or near a pastor's own community for a period of eight weeks. It is called a "circuit seminar" because the instructor will move from a morning class in one city to an afternoon session with a different class in another city.

The first such seminar is planned for Feb. 21-April 12. The circuit will include Little Rock and North Little Rock on Mondays, Searcy and Batesville on Tuesdays, Newport and Walnut Ridge on Wednesdays, Paragould and Jonesboro on Thursdays.

"The Pastor as Shepherd" is the title of the seminar. It concerns the pastoral task, problems and techniques of pastoral counseling, and applications of pastoral care in the work of the ministry. The text and study guide were prepared by Wayne E. Oates, Southern Seminary. Accreditation for the course is approved by the Seminary Extension Department.

Cost of the entire seminar is \$15 for each participant which includes the cost of both the text and study guide.

The circuit seminar is somewhat of a pilot project, an experiment in continuing ministerial education. The success of this first effort will determine whether others will be planned in the future for other sections of the state.

Every pastor in the area of the circuit will do well to take advantage of this opportunity to upgrade the effectiveness of his ministry to his congregation. Superintendents of missions in the circuit area can provide information regarding other details of the classes—R. H. Dorris, Director of the Department of Missions

Revivals

Mt. Carmel, Cabot; Jack Parchman, evangelist; 25 professions of faith. Bill Duvall is pastor.

Crossville Church, Crossville, Ill.; Jan. 16-23; Jack Parchman, evangelist. Dale Bennett is pastor.



FOR OUTSTANDING SERVICE: Bill Nichols (left) new president of the board of Arkansas Baptist Family and Child Care Services presents plaques for service to Julius Miller (right) and Ed Thrash at a recent meeting of the board at the Arkansas Baptist Home for Children. Miller served on the board for 20 years, and Thrash served for 18 years.

Stewardship clinic for pastors, laymen

Selective reading is a necessity for the busy pastor; there are so many good periodicals available that the pastor simply cannot read all of them and must select those that will best meet his needs. The same is true of the average layman, for he also must select those papers or magazines or books that will be most profitable.

Selective attendance at meetings has long been necessary in Baptist Life. The conscientious pastor and layman cannot possibly attend all of the church and denominational meetings planned for their benefit, and some degree of selectivity is required.

The state-wide stewardship clinic to be held in Little Rock on Feb. 29 has been planned with just that in mind. The entire program has been planned for the pastor and layman who are discriminating and who want something that will be definitely helpful to them and their churches rather than just another meeting.

The conference, which will be held at Forest Highlands Church, Little Rock, will begin at 2 p.m. and adjourn at 9 p.m. An overnight meeting has been deliberately avoided in order to make it possible for more persons to attend.

The afternoon session has been designed primarily for pastors and will begin with a message on how to create

in the local church a greater awareness of and appreciation for scriptural stewardship. Resources available from both Nashville and Little Rock will be discussed briefly. Some information and help will be offered on building fund campaigns and on guidelines in church budgeting.

The evening session will include some special features for the layman, including a message on the pastor's salary and some information about the pastor's fringe benefits. A strong emphasis will be given to the concept of perennial stewardship instead of the traditional, inadequate, "one-shot approach."

A special testimony will be given, and the closing message will be entitled, "The Lordship of Christ in Stewardship."

Two out-of-state authorities on stewardship, Michael Speer of Nashville, Tenn., and Billy T. Hargrove of Jefferson City, Mo., will each be featured several times on the program. Speer serves on the staff of the SBC Stewardship Commission and Hargrove is director of stewardship for the Missouri Baptist Convention.

Pastors and laymen and churches and associational missionaries and stewardship chairmen who need no help in stewardship will not want to be represented at this meeting; all others will.—Roy F. Lewis, Secretary of Stewardship-Cooperative Program

Insurance trust set up

The Arkansas Baptist Foundation has received a check from New York Life Insurance Company in the amount of \$861.04. This is a part of a trust established by the late Joe Pat Riley of Eudora for the benefit of the Cooperative Program, Family and Child Care Services, and Ouachita University in equal shares.

Riley made the Arkansas Baptist Foundation the owner and beneficiary of several life insurance policies. This and other checks on policies brings the total corpus of the trust to \$13,859.21. Other policies were from Prudential Life \$2,216.93; Mutual of New York \$8,860.70; and Equitable Life Assurance Society \$1,920.54.

Ed F. McDonald Jr., Foundation Executive Secretary, stated that anyone who desires can add to this trust as a memorial. The trust is called the "Mamie Cone Riley and Joe P. Riley Memorial Trust Fund." Checks can be made to the Arkansas Baptist Foundation, designated for the fund and are qualified charitable contributions.



DELIVERS CHECK: Rezy Mobarak presents to Dr. McDonald a check from New York Life Insurance Company.

Arkansan guest teacher at Midwestern Seminary

Dale Cowling, pastor, Second Church, Little Rock, taught two courses as guest professor during the January term at Midwestern Seminary, Kansas City, Mo.

As guest professor on "The Midwestern Plan," or mini-mester, Dr. Cowling instructed ministerial students in "The Basic Ministry of the Church: Being The Church," which was a two hour course meeting four days a week for four weeks. He majored on the metropolitan outreach and inner city ministries.

Also added to his schedule of activities was a one hour course for the same period on developing the inner life of the minister entitled, "Personal Inner Discipline." Dr. Cowling was also the guest speaker at Chapel services.

A graduate of Ouachita Baptist University, Dr. Cowling has been pastor of Second Church since 1952. He holds the M.R.E. and D.R.E. degrees from Southwestern Seminary, in Ft. Worth, Tex.

Evangelist available

Ralph Boyette, a former pastor at Shady Grove and Crystal Hill churches in Pulaski County, is available for evangelistic work in the state. He may be contacted at P.O. Box 914, North Little Rock 72115.

Woman's viewpoint

Scared — but glad about it

By Iris O'Neal Bowen



Mrs. Bowen

One time, some years back, one of the daughters came home talking about our youth director at the church and how he had been so blessed in his efforts at obtaining an education.

He had told how he was of a large rural family of small means, and had no idea how he was going to get the schooling he needed to go into his chosen field. When the time came, though, a relative offered to help him some. Then every time it appeared he would have to drop out of school for lack of funds, something came along to save the situation for him.

"He said the Lord had been so good to him," the daughter repeated, "it just scared him to think about it!"

"Aw," one of her brothers observed after some thought, "I don't believe the Lord really wanted to scare him."

I guess all of us had rather get scared at the Lord being too good to us than to be scared because we had a feeling we were just about to get our come-uppances for something wrong we had done.

Saul of Tarsus must have felt something like that when he fell under the brilliant presence of the Lord on the road to Damascus and realized his mistake. And after his encounter with the Master, he must have repented a thousand times for his persecution of the Christians.

How he must have suffered when he turned to the Lord, and people refused to believe he was really a true follower. Eventually, of course his works proved his faith and he was able to carry the "good news" to many places and people and establish many churches.

When we have done wrong and feel the Lord's disfavor, all we can do is ask the Lord's forgiveness and then try to forget what we have done wrong, at the same time getting busy doing right things.

Then we can, with Paul, say, "but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark of the prize of the high calling of God in Christ Jesus."

Then perhaps more of our scares would be good scares.

By Roy F. Lewis

To individual churches



Holley

Your state Secretary and Associate would like to go to as many individual churches as possible to conduct conferences on the church training program. We are already scheduled to go to 25 churches. One plan is to meet for an hour or more on

a week-night with the Church Training Council (heads of departments) and explain the Church Training Achievement Guide. At this meeting the leaders will check the good things that they are already doing and then decide on some things that they would like to accomplish in the next month or quarter. The Achievement Guide thus helps them plan a program of work for the future.

Another plan is to meet with these leaders for an hour before prayer meeting and then speak to the entire group at the prayer meeting hour.

We would like to go to a number of churches this year that do not have a church training program and conduct a conference for them explaining such things as the new periodical, "Baptist Adults," and assist them in starting a program of training. There are times that we could go to such churches on a Sunday night.

New periodical to begin in April

Beginning in the April-June quarter "The Adult Church Training Guide" will replace "Source for Leaders," "Now for Leaders," and "Skill for Leaders." The guide will contain training procedures for units of study in "Source," "Skill" and "Now." Suggestions on conducting department period activities and Bible skill activities for use in groups are also included.

Discussion plans for the units in "Baptist Adults" will continue to appear at the close of each session in "Baptist Adults." Adult leaders are urged to use these plans rather than to merely assign parts one, two, and three.

Next issue

Look for important information about the big State Youth Convention to be held in Hot Springs, March 31.

—Ralph W. Davis
Robert Holley



Dr. Bennett

Ft. Smith First Church was uniquely honored in a newspaper ad which was carried in a Ft. Smith daily paper. The five column, 16-inch ad was paid for by friends of First Church who are not members of the church.

Headed "In Appreciation of the First Baptist Church," the ad carried a statement of appreciation which read:

"Though not members, we admit we are deeply impressed and thankful to God for the ministry of the First Baptist Church during these days."

"In a world burdened with immense doubt and despair, this church is fantastically reaching out to share the only message of life there is — the resurrection life of Jesus — with its city, the state, the nation, and the world.

"At the outset of a New Year, we wish to salute the pastor, staff, and congregation of the First Baptist Church."

"We also wish to commend this church to sinners who seek the Saviour, to saints who hunger for the pure word of God, to the unchurched who seek a church home, and to the lonely and unloved who seek a church where you will be appreciated."

Pictures of the four staff members appeared in the ad, including Pastor William L. Bennett, Youth Minister J. Larry Simpson, Music Minister Charles Collins, and Norman Ferguson, minister to sick and shut-ins.

Below the pictures and statement of appreciation were two parallel columns listing 29 accomplishments of the church in 1971, and 26 anticipated accomplishments for 1972.

The church baptized 209 in 1971, which was the largest number in 15 years. A goal of 400 baptisms has been set for 1972.

A record \$412,000 was received in church contributions in 1971, from which a record \$95,000 was given to missions. The 1972 budget calls for approximately \$500,000, and the church has adopted a goal of \$70,000 for the Ouachita-Southern Advancement Campaign.

The church operates a bus ministry, which was expanded from three to six buses in 1971, with another three buses planned for 1972.

In 1971, the church used 130 people in "on the job evangelism," and plans to enlarge that to 210 people in 1972. Every deacon will be involved in a spe-

cific evangelistic responsibility.

The church sponsors a number of youth ministries and youth programs, as well as a large variety of Bible study opportunities. Evangelistic and missionary endeavors permeate both the past year's record and the plans for the current year.

In 1972, the church anticipates initiating a daily radio program and purchasing a printing press to use in communicating the gospel message. The pastor, William L. Bennett, will serve as a guest teacher of evangelism at Southwestern Seminary in Ft. Worth, Tex. He is also planning a preaching tour of mission fields in Rhodesia.

The impact of this church on its community is aptly described in the ad by its non-member, community friends with a quotation of Psalm 118:23: "This is the Lord's doing; it is marvelous in our eyes."

The cover



PEACE, BE STILL—The Sea of Galilee lies as calm as if the Saviour had just spoken to the water, in this scene from an SBC Radio-TV Commission documentary filmed in the Holy Land. (Photo by Rachel Colvin)

Future Shock

Future shock is a word I coined a few years back to describe the distress, both physical and psychological, that arises from an overload of the human organism's physical adaptive systems and its decision-making processes. It is the human response to overstimulation. The human organism has limits to the amount of change it can absorb.

Brotherhood Commission urges change in restructure proposal

MEMPHIS (BP) — The Brotherhood Commission of the Southern Baptist Convention voted here to recommend a change in the restructure proposal released four days earlier by the Committee of Fifteen, a subcommittee of the SBC Executive Committee assigned to study the organizational structure of the denomination.

In a unanimous vote at the suggestion of the state Brotherhood secretaries, the commission asked that only laymen and pastors, not state Brotherhood secretaries, serve as elected, voting members of the commission.

The Committee of fifteen had recommended that the Brotherhood Commission be composed of one-half laymen, one-fourth pastors and one-fourth state Brotherhood directors. The commission's counter-proposal will recommend a commission composed of three-fourths laymen and one-fourth pastors. During discussion of the proposals here, state Brotherhood secretaries who spoke were unanimous in saying they did not want to serve as official members of the commission.

Glendon McCullough, executive secretary of the Brotherhood Commission, said he and his staff had consulted with the state Brotherhood secretaries and the state men said they "want a voice, not a vote."

In other actions, the commission approved the first report of its new executive secretary, including a recommendation from McCullough that the Brotherhood Commission offer to serve as the promotional agency for involving more Southern Baptists in world mission conferences.

If the offer is accepted, the Brotherhood Commission would become the SBC agency responsible for promotion of association-wide world mission conferences (formerly called schools of missions).

McCullough said that the executive secretaries of the Home and Foreign Mission Boards, Arthur Rutledge and Baker J. Cauthen, looked with favor on the new promotional thrust being proposed for world mission conferences.

Two agency employees were promoted by the commission. Dana Driver, assistant editor of Baptist Men's materials, was promoted to editor; and Jack Childs, periodicals service manager, was named assistant to the director of the Business Services Division.

The commission also voted to open their meetings to SBC agency leaders and state Brotherhood representatives, to invite young men ages 18-30 to participate in the commission meetings,

and to inform the SBC committee on boards they would welcome the nomination of young men 18-30, as members of the commission.

Most of the discussion during the meeting centered around the proposals of the Committee of Fifteen to restructure the Brotherhood Commission. The committee proposals will go to the SBC Executive Committee for discussion and vote on Feb. 21-23. Any recommendations from the SBC Executive Committee would have to be approved by the convention in Philadelphia, June 5-8.

In addition to the recommendation that the commission be composed of laymen, pastors and state Brotherhood directors, the Committee of Fifteen proposed the creation of an advisory committee composed of each state Brotherhood secretary (other than commission members), a representative of the seminaries, and one staff member each from the SBC Sunday School Board, Foreign Mission Board, Home Mission Board, Radio-TV Commission, Christian Life Commission, Woman's Missionary Union, and Stewardship Commission. Each group would appoint its own representative to the advisory committee.

A third proposal suggested that the commission's program statement be rewritten to broaden the scope of the agency's work "to develop, project and implement plans and programs involving men and boys in the total scope of Southern Baptist Convention activities." Such activities, according to the committee proposal, could include mission learning experiences, mission involvement, personal involvement, personal witnessing, evangelism and financial support.

Most of the discussion centered on the composition of the elected commission, and whether or not expenses of the advisory committee members should be paid by the commission.

Most commission members and state Brotherhood secretaries participating in the discussion favored the idea of the committee. "The idea of the advisory committee is great, . . . and if we invite these people to participate, then we ought to pay the bill," said John Moore, layman from Taylor, Tex.

Lewis D. Ferrell, pastor of Whitehaven Baptist Church, Memphis, and chairman of the commission's finance committee, said he felt a decision on expenses of the advisory committee should be referred to his committee since it could double expenses of the annual meetings.

Kenneth L. Chafin, director of the Evangelism Division of the SBC Home Mission Board, told the commission that while they spent most of their time discussing composition of the commission and expenses of the advisory committee, the really significant thing about the committee's proposal was that it would tremendously broaden the scope of the Brotherhood's work to deal "with the total mission scope" of the SBC.

Three state Brotherhood secretaries and staff members spoke out in opposition to the proposal that nine of the 36 commission members be state Brotherhood secretaries. All agreed they wanted to be heard by the commission as "advisors", but did not want to vote.

In an interview after the meeting, one of the state Brotherhood secretaries, Roy Gilleland of Tennessee, said many of the state Brotherhood secretaries do not want to be official members of the commission for fear of conflict of interest.

Gilleland also pointed out that he did not feel it was proper Baptist polity for a state convention staff employee to serve on a board which set policy for an SBC agency. He said he could no more be a voting member of the Brotherhood Commission than he could be a voting member of the Tennessee convention Executive Board.

Owen Cooper, chairman of the SBC Executive Committee and a member of the Committee of Fifteen who presented the committee's proposal to the commission, said he felt certain that the full Executive Committee would welcome the views and expression of the commission when it meets to consider the committee report, Feb. 21-23.

Cooper pointed out that the proposal is in a tentative stage, and that the Executive Committee could easily change the recommendations before going to the Southern Baptist Convention in Philadelphia in June.

Broadman has supplies for Bus Outreach

NASHVILLE — A booklet on bus ministry and five related supply items have been produced by Broadman Press and are available in Baptist and general book stores across the nation.

"How to Build a Bus Ministry" is by James E. Coggin, pastor, and Bernard M. Spooner, minister of education, both of Travis Avenue Church, Ft. Worth. The 32-page paperback booklet, designed to serve as a guidebook for congregations considering establishing a bus ministry, is a separate printing of chapter five and appendix of "You Can Reach People Now" by the same authors.

Southern Baptists — A fellowship of trust

By Joe W. Burton

The fellowship of Southern Baptists is a compelling and even startling reality. The idea of fellowship itself is profound. Fellowship—a fellow feeling, together in an enterprise, mutual trust one in another, a common experience of a spiritual nature, mutual recognition of a kindred spiritual background, shoulder-to-shoulder in a compelling enterprise.

Back in 1845, those who formed our Convention defined this fellowship: "The messengers . . . met . . . for the purpose of carrying into effect the benevolent intention of our constituents by organizing a plan for eliciting, combining and directing the energies of the denomination for the propagation of the gospel."

This unifying principle—to band together, shoulder-to-shoulder—has held Southern Baptists together through all of these years. The structure of confidence—together in a missionary purpose—is the unifying principle. The structure of confidence is basic. It is the solid foundation of mutual personal Christian experience and commitment that makes real the union of effort in the joint Kingdom enterprise.

This fellowship rests on concentric circles of confidence. The messengers come from churches committed to the gospel program. Within each congregation there is the fellow feeling for the Master's service, confidence one in another, belief in the sincerity of Christian profession and of commitment. Certification by the churches of the messengers to the Convention attests this confidence. In the Convention itself—in the annual meetings—there is belief one in another as messengers from the churches and as fellow committed Christians, desiring to engage together through the Convention to propagate the gospel. Messengers believe in each other. They are confident of the commitment from and in the churches. These concentric circles of confidence are inherent in our fellowship.

Towering personalities have contributed monumentally to the continuing concentric circles of confidence. Those who wrote that preamble with the historic phrase about "eliciting, combining and directing" are examples: William Bullein Johnson, T. Curtis, Richard Fuller. In their train have followed giants like R. B. C. Howell, J. B. Jeter, James P. Boyce, B. H. Carroll, P. H. Mell, Lansing Burroughs, John A. Broadus, E. Y. Mullins, Joshua Levering, J. B. Gambrell, George W. Truett. The list is unending.

These have been to us what Paul calls "gifts unto me" (Eph. 4:8). They have contributed beyond measure to continuing concentric circles of confidence, to the great structure of trust which is basic to Southern Baptists.

Inevitably, there are threats to any spiritual intangible such as fellowship: war, theological controversy, debt, depression, struggles over comity, debates about publications, the birth pangs of an evolving plan of cooperation. The effort to elicit, combine and direct the energies of the denomination is still an unfinished task.

Today, the struggle centers on polity. The many motions in recent annual sessions of the Convention aimed at the agencies are evidence of that continuing struggle. A motion which requests, suggests or directs, is in the field of polity. Today it is most important to understand polity, to see very clearly the best way to organize "a plan . . . for the propagation of the gospel."

Even in 1845, the founders of the Convention were convinced that the work could be done best by setting up agencies, charging them with specific responsibilities, and giving them the resources to do the assigned work. This they clearly expressed in the historical preamble of the Constitution: "a plan for eliciting, combining and directing the energies of the denomination." Acting on that conviction, they established two boards and set them to their work.

In recent years, that polity has been challenged as early as 1962. The precedent set ten years ago has been repeated each year with increasing frequency. This has been done through motions that are administrative in nature. Some have been declared out of order on the grounds that they violated Convention polity, while on others the Convention has taken action. In every case, the motion has been based on the premise that the Convention should act as a committee of the whole. Each has presumed that the Convention replaces the trusted agency in some aspect of assigned responsibility.

In all of these motions there have been two implications, unintended almost certainly, but still very definitely in the background of the motion. First there is the implication of disagreement with Convention polity. This is implicit in any motion that assumes the administrative prerogative of an agency. The motion, in fact, takes over agency responsibility in some particular.

Consistency would suggest that all such motions should be declared out of order. That this has not always been done has been due, very likely, to the leniency of the presiding officer. The motions also have grown out of the prevailing feeling that the parent body (the Convention) can do as it will in all areas, even to the point of setting aside its own fundamental regulations. They disregard the Convention's self-adopted rules and procedures.

Infrequently, in any deliberative body, there will be a motion which is out of order, according to the agreed rules of the body. But a multitude of such motions is too many. There needs to be a clear understanding generally of established Convention polity.

We need to understand mutually the way we Southern Baptists work together. We do so through appointed, trusted agencies. Each agency has its assigned tasks. The Convention, through official action, determines to engage in broad areas of activity, appoints those who will administer the program, and supplies the resources for the enterprise. The broad determination to do the work is at the Convention level. The administration and the guarantee of performance are the province of and the reason for the agencies.

Curbs on the agencies—effective curbs—are neither creedal requirements nor Convention directives. The effective curb is constituency response—letters, conversation, the election of board members, financial support.

These are the effective curbs on an agency. Motions aimed at rebuke, at correction by Convention order, at setting up a creedal authority never accomplish their stated purpose. Doctrine is not determined by decree. In the integrity of his person, one must believe what he believes.

The guarantee of performance within the established purpose is through trusted agencies. This is the way Southern Baptists have always worked. This is the way we will continue to work—if we continue.

This suggests the second unintended implication in these recurring motions. They all imply mistrust of responsible persons. They carry the impression of lack of confidence in those who have been duly set to their tasks by the Convention itself. Certainly, no one of these denominational employees is perfect. Each—and all—have made mistakes. But there is no ground, none at all, for doubting either the Christian

experience or the Christian commitment of these who serve in positions of trust. Such implication in the motions was surely unintended.

Our fellowship still rests on the circles of confidence, on a solid structure of trust. We are brethren. We are Christians. We are together to "elicit, combine and direct the energies of the denomination for the propagation of the gospel."

I have requested the space for this plea. I have done so on the basis of a lifetime with Southern Baptists. Mine has been a lifelong fellowship. For more than 40 years my life has been sustained by Southern Baptists—practically, emotionally, spiritually. For thirty-six years I have been employed by two of the Convention's agencies—10 by one, and 26 by the other. In these years with the second, I have been editor of a magazine at the very center of the crisis of our times. Southern Baptists have given me my opportunity for service. My retirement, by generous Convention provision, is set for next October 1. My plea now is deep in emotion.

As President Garfield lay dying felled by an assassin's bullet, he is reported to have whispered: "Be very careful, oh, be very careful, how you tell my wife!" Be careful, oh, be very careful, how we preserve this delicate venture of fellowship which is the true spirit of Southern Baptists.

Let's come back resolutely to the valid polity principle. Let's grant its grounding in confidence. Let's practice the self-restraint implicit in our fellowship. Let's treasure our structure of trust.

Joe W. Burton is editor of "Home Life" magazine.

Dallas First Church to build home for aged

DALLAS (EP) — A 40-story home for the aged will be built here by First Church, according to its pastor, W. A. Criswell.

The announcement came on the heels of two other undertakings by the 16,300-member church which continues to grow despite national trends that indicate a decline in church growth among major denominations.

The congregation recently approved the establishment of a parochial elementary school which will be started at the downtown site this fall. Another project is a five-story education building next to the church which will house Sunday school classes and a library.

Dallas First Baptist is the Southern Baptist Convention's largest church, and the SBC is the world's largest Protestant denomination.

Has the church failed?

By Alvin G. Hause, D.D.

4114 - 14th Ave., W.

Bradenton, Florida 33505

(Reprinted by permission)

Many are asking this question these days as we see wars, poverty, lawlessness, immorality, vice, drugs, and suffering multiplied.

"The church has failed" This is the charge quite often made against the church and its institutions because the church has not saved the world in the last almost two thousand years.

How interesting! By the same logic, one could say that soap has failed because there is still dirt in the world. That medicine has failed because there is still disease in the world. Or that laws have failed because there is still lawlessness in the world.

But who said that the church was in the world to do away with wars, poverty, pain and sin? Where in the Bible does it say that the church was in the world to remake the world and solve all the social problems in it?

Surely, the Bible does speak of a time to come when there will be no more war, no more poverty, no more suffering and even Satan himself will be bound for a thousand years. But nowhere is it even intimated that the church is going to bring these things to pass.

The warless, hungerless, sinless world will come to pass only through the personal return of the Lord Jesus Christ. Any careful study of the Bible will reveal this fact.

When He comes "the kingdoms of this world is become the kingdom of our Lord and His Christ, and He shall reign forever and forever." (Romans 11:15) But this does not happen until He returns to rule and to reign.

The church is not set up in the world to redeem the social order, or to change the degenerate world systems. It was established to be the Lord's representative on the earth, to proclaim God's message of salvation to the ends of the earth, and to provide men who have accepted Christ and who have obeyed him, eternal life and a place of fellowship and service. It was not set up to save the world system but to save men out of this world's system.

No, the church has not failed only to the extent that she has not carried out the great Commission as she should have done, because of her selfishness and self interest.

But even at that, look at what the church has done and has accomplished in the world.

Look at the multiplied millions who have been saved through its proclaimed message; look at the lives made over, at the homes redeemed, and at the establishment of institutions of mercy and healing. Look at the hospitals the church has established. The Children's Homes it has fostered. The Old Folks Homes built and the civilization it has brought to the world where she has gone.

Men need to get away from the concept that the church is nothing more than a social agency seeking to bolster up a sagging social system. It does influence social conditions, and even nations and governments, but those are not its direct responsibility, but rather the by-products of the task of winning men to Christ. When men are saved they change society around them. There is no other way it can be done.

The church has not failed, nor will it fall! The promise of God is that it will be here until His return. Our task is to make it what it should be - a lighthouse in the midst of the darkness of the world.

The precious Lord Jesus, standing with His disciples on the top of Mt. Olivet, just before His ascension back to the Father, gave us the task of the church and the only task of the church when He said: "All power is given to me in heaven and in earth. GO YE therefore and make disciples (or teach all nations), baptizing them in the name of the Father and the Son and Holy Spirit, teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." (Matthew 28: 18-20).

Here is our marching orders; here is our holy task; here is our Master's command, and only when we do this and do it with all of our heart and strength do we have His blessed promise to be with us until the end of this Age.

As Dr. Oswald Smith of Toronto, Canada, has often said — "Why should ANYBODY hear the Gospel twice, until EVERYBODY has heard it once?"

ABOUT THE AUTHOR: Dr. Hause, in his 80th year, has spent 57 years in the ministry. He has pastored churches in Kansas City, Mo., and in Orlando, Fla., where he moved in retirement 10 years ago. He has lived in Bradenton, Fla., for the past five years and has been supply pastor at West Bradenton Church, where his son now serves. Dr. Hause now supplies pulpits and teaches prophecy around the state.

Missionaries in Paraguay injured in auto accident

ASUNCION, Paraguay (BP) — Mr. and Mrs. Gilbert A. Nichols, SBC, missionaries in Paraguay, and three of their children are recuperating from injuries suffered Jan. 15 when their car collided with a transport truck less than an hour's drive from their home here. Their son Jon was the only member of the family to escape injury.

The impact sheared off the left side of the Nichols automobile.

The family was brought to Baptist Hospital here, and all but Jon were admitted. Nichols and his wife, both of whom sustained head injuries, suffered concussions and remained unconscious for an hour or so after their arrival. He had no memory of the accident.

Dr. Donald E. McDowell, missionary surgeon at the hospital, termed 16-year-old Becky the most seriously injured. She suffered fractures of the thigh, upper arm and jaw, and a deep cut in the left shoulder area caused severe bleeding. "Fortunately," he said, "we had her blood type on hand, and we

gave her a total of four pints."

In addition, Becky's left ear was partially severed. "We were able to suture the ear back," said Dr. McDowell, "and I believe it is going to take all right." He reported by ham radio five days later that circulation in the ear was good.

Susan, nearly 8, suffered fractures of the collarbone and the tibia, the heavier bone between ankle and knee. She and her mother were released three days after the accident.

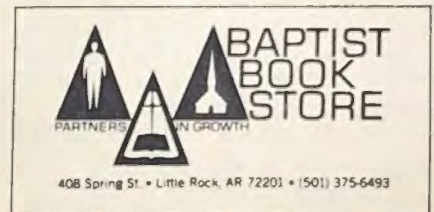
Amy, 14, who was released a day earlier, is caring for them. She was treated for a cut on the back of the head.

Nichols, scheduled to be released with his wife, was detained when doctors discovered that several of his ribs were fractured.

The crash occurred in daylight on a highway slippery from rain. The family was returning from a five-day vacation on the Brazilian coast. Only because of an unusual circumstance was blood of Becky's type on hand in the

hospital, according to McDowell. "The day before the accident," reported Dr. McDowell, "an unknown man appeared at the hospital and said that he wanted to give blood. He had RH negative blood, and since we have little use for this group, he was turned away. He remained, however, and insisted that he wanted to give. So, more to please him, the blood was finally extracted by the technician. This pint of blood may have saved Becky's life." Other donors were found later that day.

Mr. and Mrs. Nichols, natives of Arkansas, were appointed missionaries in 1958 while he was pastor of Baugh Chapel Church, Austin, Ark. He is a native of Mountain View, and she is the former Deanie Marshall of Cabot. He has been director of the Baptist Theological Institute in Asuncion since 1969 and is executive secretary of the Paraguayan Baptist Convention.



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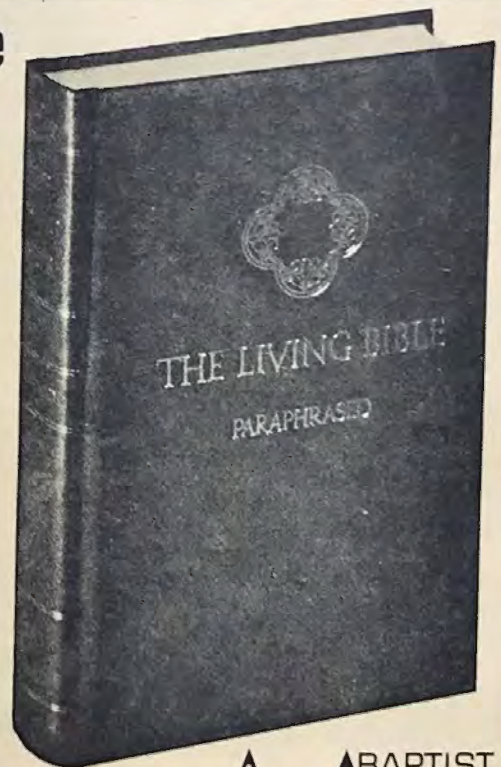
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Baptist deacon inaugurated as Mississippi governor

JACKSON, Miss. (BP) — The inauguration of William Lowe Waller as the 56th governor of the state of Mississippi started with a prayer meeting at the First Baptist Church here.

Waller, who has been acclaimed by some observers as ushering in a new day in state government here, is a deacon at First Church where his wife is also a Sunday School teacher.

Larry Rohrman, pastor of the church, told the inaugural day prayer service crowd that the new governor's religious beliefs "are not feigned or artificial. They are genuine." He said it was the wish of the governor and his wife to begin the day with prayer.

"The problems of our day demand our being here," Rohrman said. "Good government doesn't just happen. It is the product of good men who dare to engage in the pursuit of adequate solutions to the problems of mankind. Good men are not produced by environment. Good men produce good environment. We are here today to pray for changed man."

To the governor, his pastor said: "Only your integrity will enable you to stand erect as you have done in the past, as you resist pressures to compromise your convictions. The people have given you a trust. Guard it with your life. After your task is completed and you pass the

mantle of leadership on to another, do so with clean hands. Care not what men may say. It is God who is your strength and your guide, your life and your Lord."

The prayer of dedication for the new governor was led by W. Douglas Hudgins, executive secretary of the Mississippi Baptist Convention and former pastor of the church where Waller is a deacon and member. Hudgins, in the prayer, asked that God would "deliver him from the pressures of selfish or sectional scheming and keep him dedicated always to the doing of what he believes is right under God . . . May the spirit of Christ, our Lord, characterize his leadership in every sphere of endeavor."

Forty-five minutes after the special prayer service at the church, Waller was inaugurated. During the formal ceremonies, Rohrman led the invocation, and Lewis W. Nobles, president of Mississippi College, a Baptist school in Clinton, Miss., led the benediction.

Both Mr. and Mrs. Waller have been active in the church since their marriage. They first met in the church in what was then called the BYPU (Baptist Young People's Union.) She has been a Sunday School teacher, and he a deacon and officer in the Sunday School.

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The Sunday School Board

By James L. Sullivan

Executive Secretary-Treasurer

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SALE

By Frances Altman

Jerry usually was one of the first ones at school in the morning. This morning, however, he waited until almost time for the warning bell to ring. He wanted to be sure everyone saw him and the special plant he was carrying.

"What's so special about that?" asked Bill. "It looks like a regular clover plant to me."

Many of the other children began to crowd around Jerry for a look.

"Why, Jerry has a four-leaf clover plant," exclaimed Mary. "See, nearly every stem has four leaves."

By the end of the day, Jerry had sold all the four-leaf clovers from his plant. Now he had a handful of coins, and in a few days his plant probably would grow still more lucky leaves.

Two days later Jerry saw Bill again. "I wish I had my nickel back," Bill complained. "That four-leaf clover made me miss half the questions."

Now Jerry began to hear the oh's and ah's.

"What are you going to do with it?" asked Billy, who had become more interested.

Jerry had not really thought about that. Before he could answer, Billy continued.

"I'll pay you five cents for one sprig. I have a test tomorrow, and I'll need a lot of luck." Bill held out a shiny nickel to Jerry.

"I'll take one, too," spoke up Tom. "I'm going to run in the relay race Friday."

On Friday, Jerry saw Tom run next to last in the relay race. Afterward Tom handed Jerry a piece of waxed paper with the clover pressed inside.

For a week Jerry went around the house with a long, gloomy face. He wouldn't go outdoors nor ride his bicycle.

"What is the matter?" his mother asked. She was beginning to worry about him.

At last, Jerry had to tell her about selling the clovers. "By now, Tom and Bill have told everyone that my clovers aren't lucky. No one will like me anymore."

Jerry's mother couldn't help but smile a little. "Jerry," she said softly, "you know you can't buy luck. Most of the time things turn out the way we want them to because we study or practice harder than our competitors."

"Then why do people say a four-leaf clover is lucky?" Jerry insisted.

Bible word square

By Dot Womack

1.	2.	3.
2.		
3.		

1. Man whose wife became a pillar of salt (Genesis 19:15, 26)
2. Number of sisters Joseph had (Genesis 30: 21)
3. Numbers of lepers Jesus cleansed (Luke 17:12-14)

ANSWERS

1. Lot, 2. one.
3. Ten

"Because it makes them feel confident, I guess." Jerry's mother went on with a smile. "Long, long ago, people even believed that you would be able to see witches if you carried a four-leaf clover on Christmas Eve. It's all just superstition."

That afternoon Jerry hunted for Tom and Bill to return their nickels. When he found them, however, neither said a word about the clovers.

"I know my clovers weren't really lucky," Jerry finally began. "I want to return your money."

Billy looked surprised. "It wasn't the clover's fault," he grinned. "I didn't even study for that test."

"And I didn't practice at all for the race," added Tom. "We never really gave your clovers a chance to be lucky."

Jerry looked at the coins in his hand. "Then let's have a soda," he suggested.

To that the other boys agreed.

(Sunday School Board Syndicate, all rights reserved.)

Laymen need spiritual guts, courage, McCullough declares

MEMPHIS (BP) — The new executive secretary of the Southern Baptist Brotherhood Commission, in his inaugural address here, called for a new partnership in developing "a new breed of Christian courage, a new quality of spiritual guts on the firing line" for Baptist laymen.

Glendon McCullough, the newest head of the Baptist agency which works with laymen, said it would take a new partnership between laymen and ministers "to turn the world upside-down with this generation of Christian men in business suits or overalls."

The pastor must be neither passive, shepherd, nor super-salesman, but a partner with laymen to enable them to do God's will, McCullough declared.

"The army of lay disciples we could muster for effective evangelism staggers the imagination," he said. "Yet where is the army?"

"Civic clubs and other community groups," he answered, "can count on their participation in everything from light bulb sales to scholarship drives. But the church still depends on hired help (ministers) to win the world. We are fielding the coach instead of the team."

McCullough who 80 days earlier assumed the top executive post with the Baptist laymen's organization, said he was convinced that Southern Baptists "are ready to tell the Brotherhood Commission to either get with it in a daring way or close up shop and quit talking about it."

The 50-year-old Georgia native told the crowd of commission members, brotherhood workers, and SBC agency leaders, however, that "if any of you thought you were coming to the tomb of Lazarus to examine a resurrection or a wake, I've got news for you.

"The Brotherhood Commission . . . certainly isn't dying," he stated emphatically. "I wasn't joining a funeral cortege when I moved to Memphis," quipped the former personnel secretary for the Southern Baptist Home Mission Board in Atlanta. "Exactly the opposite is true," he added. "Brotherhood enrollment is increasing."

McCullough cited statistical projections which indicate the work with men and boys in the SBC experienced the largest percentage enrollment increase of any organization in the SBC during 1971.

He decried the misconception that the Baptist men's program involves only "joining, meeting and listening" and is just another church organization struggling for survival.

"There are good Christian men across this nation who are tired of being just a part of a jolly fellowship or an elite corps of church door greeters or just holding the ushering franchise. They have moved into areas of mission action that are exciting," he declared.

In many cases Baptist laymen are ready and anxious to do things their pastors have been afraid to tackle. "There are thousands of lay people who are impatient with their church and their denominational leaders," he charged. "They are ready to do something in the areas of race, drugs, youth, poverty, and war."

Three million Baptist laymen are not "a silent majority," he stated. "Rather, they comprise a group that has been lulled to sleep by the lack of purpose with a real challenge, . . . and a confused theology of clergy and laity that finds no support in the New Testament."

McCullough outlined several steps he plans to lead the Brotherhood Commission to take in order to challenge the committed and awaken the unchallenged.

He listed plans to: keep the good ideas and programs; improve the Brotherhood image; work as a team with other SBC agencies and state Brotherhood leaders; increase promotion of Royal Ambassador work; harness the potential of senior men and young men; train men to witness; involve men in creative and imaginative mission action; undergird SBC stewardship efforts; and build a solid theological basis for their work.

McCullough plead for the help of the SBC leaders present, especially in promoting Royal Ambassador work, reaching older and younger men, challenging men to take action on controversial issues, and helping make laymen feel they are needed.

He outlined plans to promote a program of enlisting young people to serve for one or two years in mission work at their own expense, or at the expense of their parents or churches—a program similar to one sponsored by Mormons.

The commission also is considering a computerized list of one million laymen who have special talents and skills for possible enlistment for emergency mission work in time of local or national disaster.

McCullough added, the commission is also evaluating the need for providing counseling services for young men who are confused and seeking answers over the war ethic. An organization which

works primarily with men and boys cannot ignore the issue of conscientious objection, he said.

McCullough said he had been overwhelmed with the extent to which the work and potential of the Brotherhood Commission has been underestimated by Southern Baptists.

"Perhaps the greatest sin of the past has been that this excitement was not communicated adequately to our Baptist constituency.

"To be honest," he continued, "we need some encouraging words instead of cynical comments. I have come to ask some of you tonight to just give us a chance."

Earlier during the evening, a host of Southern Baptist leaders paid tribute to McCullough as the new agency head.

Five SBC leaders and the administrative assistant to Memphis mayor Wyeth Chandler brought greetings. Speaking were Porter Routh, executive secretary of the SBC Executive Committee; James L. Sullivan of the SBC Sunday School Board; Alma Hunt of the Woman's Missionary Union; Arthur B. Rutledge of the SBC Home Mission Board; Baker James Cauthen of the Foreign Mission Board; and James L. Netters of the mayor's office.

Buckner counselor to Home Missions position



Barber

ATLANTA (BP) — James L. Barber, director of Buckner Baptist Benevolences Marriage and Family Counseling Center in Dallas, has been named assistant secretary in the Southern Baptist Home Mission Board's department of Christian social ministries.

The Headrick, Okla., native, will specialize in the department's youth and family services. He assumed the position Feb. 1. Paul Adkins is secretary of the department.

Barber has headed the Buckner Benevolences Marriage and Family Counseling Center in Dallas for the past nine years. During that time he also established a college and seminary related clinical training program in connection with the center.

Sunday School worker George Stuart dies



Stuart

NASHVILLE (BP) — George Wilse Stuart, 60, long-time Southern Baptist Sunday School worker, died Jan. 20 in St. Thomas Hospital. A consultant in the general officers section, Sunday School department of the Southern Baptist Sunday

School Board, Stuart had been recovering from a heart attack suffered in December.

A native of Paragould, Ark., he was educated at Arkansas State College, Jonesboro, and Southwestern Baptist Theological Seminary, Ft. Worth, Tex.

Stuart came to the board in July, 1960, as a consultant in extension work. Later he served as a consultant in associational work and as a general administration consultant. Working in the area of outreach and enlargement of the

Bible teaching program, he compiled the study course book "A Guide to Sunday School Enlargement." He directed Sunday School enlargement campaigns in major metropolitan associations in most of the Baptist state conventions. He worked in his local church, Belmont Heights, as the Sunday School outreach director.

Prior to joining the board's staff, he was associate in the Sunday School department of the Baptist General Convention of Texas from 1957-60. In that capacity he was in charge of associational and district promotion.

Earlier he served as minister of education for Baring Cross Church, North Little Rock; South Beckley Church, Dallas; First Church, Muskogee, Okla.; Northwest Church, Oklahoma City; and First Church, Galveston, Tex.

He is survived by his wife, the former Ferne Barnes of Nashville; a son, George Michael Stuart; a daughter, Mrs. Gene Mason; and one grandson, all three of Dallas.

Funeral services were scheduled at Belmont Heights Church, Nashville, on Jan. 22, and at First Church, Paragould, on Jan. 23.

The bookshelf

Meditations for the Newly Married, by John M. Drescher (editor of *Herald Press*, Scottdale, Pa.)

Woven from the threads of Scriptural teaching and human experience, this little book speaks well to the marriage relationship. For those who desire to do more extensive reading, the book includes a list of books from other authors.

Simple Sermons for the Midweek Service, by W. Herschel Ford, Zondervan, \$2.95

The messages in this book are aimed at helping pastors to build strong, spiritual, midweek services. The talks are clearly outlined and constructed to make contribution to the spiritual growth of any group of Christians.

A Reader's Introduction to the New Testament, by Addison H. Leitch, Doubleday, 1971, \$5.95

The author states his purpose as "getting you to read the New Testament." He deals with each book of the NT, offering a concise summary of each book's contents, with a discussion of the fundamental ideas.

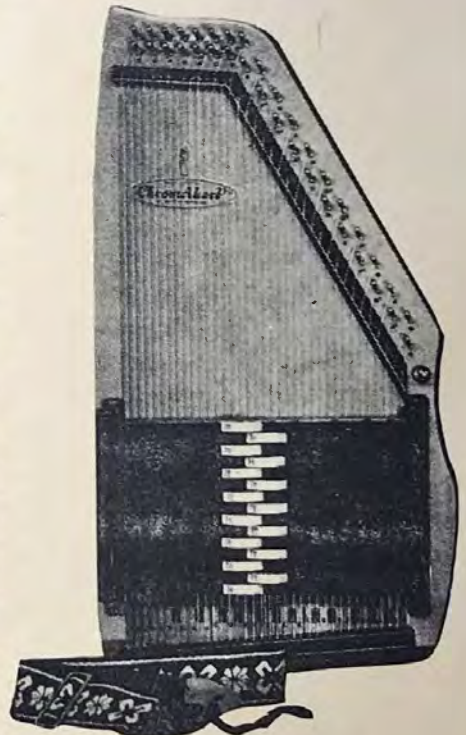
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Christ's concern for the city

By Vester E. Wolber
Ouachita Baptist University

International
Luke 13:31-35, 19:28-48
February 6, 1972

The two passages in the lesson materials are taken from Luke's account of the last journey to Jerusalem.

The privileged city (13:31-35)

This record of Jesus' concern for Jerusalem has been selected for study in introducing the idea of Christ's concern for the city in our day. In the New Testament era Jerusalem was the city, and none of the villages in the land could rival it in size, influence, or spiritual corruption.

One can only guess at the reason which prompted the Pharisees to warn Jesus of Herod's intent to kill him. From his answer to them, and from his soliloquy concerning Jerusalem, the following points for ponder have been gleaned:

1. He instructed them to go tell the fox that he would continue on schedule his program of ministering to people. Jesus never worried, never refused to run ahead of his schedule.

2. In a second statement he added, as though to himself, that he must not tarry behind his schedule: he must move on out of the region of danger and up to Jerusalem where the real issues were to be met. He moved out of Herod's territory, not for fear of perishing there but because he was due to suffer in Jerusalem: he had "promises to keep" in the great city where so many prophets before him had died.

3. In his famous apostrophe to Jerusalem, he said that he often longed to draw her population to himself for comfort and protection, but they would not let him. Why is it that a city will often steadfastly refuse that which it most desperately needs?

4. He lamented that Jerusalem's fate was sealed, her doom cast: she had persisted in a pattern of rejection which fruited in total calamity.

Tears for the city (19:37-48)

As Jesus and his disciples descended upon the city from the Mount of Olives they were met by a multitude of disciples who welcomed him and praised God. Luke does not stress their exuberance as much as Matthew does, and does not mention their quoting the passage from Zechariah; but he does clearly indicate that they welcomed him as the Messiah.

1. Jesus wept over Jerusalem because the city was blind to the way of truth and right. "The things that make for peace" were hidden to their eyes. An effort might be made to defend Jerusalem on the ground of its ignorance of the good

way, but valid excuses for the city are hard to come by in the light of the following considerations: (1) Jerusalem was willfully blind. The religious and political leadership had deliberately resisted Jesus when he brought them higher forms of truth and light, and offered them loftier standards of morality. (2) Their state of blindness when Jesus made his last visit to the city had come on them as a result of a pattern of rejection which they had followed in his previous visits. A city has to live with the consequences of its past policies.

2. Jesus also wept because he knew of the destiny that awaited Jerusalem. He foresaw the utter destruction of the city, a prediction which came about forty years later when Roman forces under Titus surrounded the holy city and starved it into submission. Herod's ornate temple was leveled along with the rest of the city.

Cleansing the temple (19:45-48)

On Monday of Jesus' last week in the flesh he entered into the outer court (court of the Gentiles) of the temple where he found temple personnel operating an emporium in which they sold animals to be used in offerings and made exchange of money. He drove them out and justified his act by accusing them of turning a house of prayer into a den of robbers.

The religious leaders of the city sought to destroy Jesus because he asserted his authority over religious institutions in driving their hirelings out of the temple courts. They were unable to carry out their plans, however, because he was very popular with the masses. The source of his authority, according to John, was the raising of Lazarus in Bethany a few weeks earlier. But the plot thickens as the recommendation of Caiaphas and the plans of the Sanhedrin (John 11:45-53) begin to formulate a scheme of hostility.

The modern city

The financial problem is acute and growing. Peel it back a bit and you find underneath it other problems of graft, crime, and pollution. It seems next to impossible to find finances to maintain municipal governments, and many are

having to reduce their police forces to remain solvent.

The crime problem has been mounting steadily, so much so that politicians think they are giving out good news when they report that lawlessness is not accelerating as fast as it was. Peel back the crime problem and you find underneath the same old problems of poverty and corruption.

The pollution problem is mounting—an old problem with new dimensions, brought on by careless technology, disrespect for law, and all the other chain-link problems.

Jesus is concerned about the problems of our cities and stands ready to help us find solutions.

Our biggest handicap is that we build our cities out of people! And if we are ever to build better cities we must find better materials with which to build them, or find ways of improving the materials which we have. Fortunately, we know how men can be transformed, but we have not been able to persuade the masses to try our method—the Jesus way of life.

There are a couple of hang-ups which continue to hamper us: (a) the desire for transformation is not yet strong enough for the masses to turn toward Christ for help, and (b) our love for Christ and for the world of people is not yet strong enough to make us persuasive enough to lead men to try our Lord. The Spirit of God will help us overcome these hang-ups when we pray.

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Sunday School lesson

Lost in one's self

By C. W. Brockwell Jr.

Minister of Education, Calvary Church, NLR

"An artist was once asked to paint a picture of a decaying church. To the astonishment of many, instead of putting on the canvas an old, tottering ruin, the artist painted a stately edifice of modern grandeur. Through the open portals could be seen the richly carved pulpit, the magnificent organ and the beautiful stained-glass windows. Within the grand entrance was an offering plate of elaborate design for the offering of fashionable worshippers. But—and here the artist's idea of a decaying church was made known—right above the offering plate was hung a square box bearing the legend, 'For Foreign Missions.' And right above the slot through which the contributions ought to have gone he painted a cobweb" (G. B. F. Hallock).

The church was lost in itself. Luke tells of two men in the same condition. Perhaps their story will help you find your way out of the forest of self.

Hey, look me over!

The first man was a blue-ribbon church member; in church everytime the doors opened, a consistent tither, devourer of every piece of church literature. But that was not his problem. That made him a good church member. But, alas, it worked for his disadvantage for he had three bad hangups.

1. He thought more of his accomplishments than of God's grace. He was an action-oriented man all the way. He believed in doing something about his religion. The only trouble was he did it only to himself for himself. He made himself a display of self-righteousness. "Congratulations, Lord," he seemed to say, "you are lucky to have me rather than that other fellow over there." Look what he had done! He had avoided most of the habits of sinful men and he cultivated the habits of righteous men. What a terrible pit one's accomplishments can be! What a tragedy to overlook the grace of God!

Remember those childhood experiences when you could have gotten into serious trouble with the law but by the grace of God you did not? Remember how close you have come at times to committing a number of crippling sins but by the grace of God the circumstances were just enough to prevent you from doing them? Any man or woman who reflects for very long on his past or present can readily see the grace of God at work.

2. He praised himself rather than God. He felt he had risen above other men. There was no need to associate with them for he was better than they so he prayed alone. This is a constant problem

for church members. Since all people do not grow at the same rate, those who feel spiritually superior have a difficult time working with those who seem to be far behind. Praising God is the only way the two can exist in the same family.

Sometimes a person will pray the flip side of this congratulatory prayer. A business man may say: "I thank God that I am not as other men, who say their prayers, read the Bible and go to church, or even as this preacher." How many times have you heard a good man begin a sentence with "I am not a religious person, but . . .?" And think of the multitude who join the service clubs in order to do good without being labeled religious!

Praising God is the only way to pray!

3. He offered God his good deeds rather than himself. He *did* everything right but it came out wrong because he had no relationship with God. " . . . religion begins in a relationship. It doesn't begin in doing good things. Such a doing does not create the right relationship. But the right relationship creates the doing of good things, and purifies the motive for doing them" (Leslie Weatherhead).

The Publican knew he was a crook so he confessed his need of God. The Pharisee thought he was righteous and confessed God's need of him. Have you learned any different? Are you still trying to buy a relationship to God with your good deeds? Think about the last tragic thing that happened to you: like a serious illness or accident or maybe even the loss of a job. What was the first thing that flashed in your mind? Was it not a long list of your faithful services to God as if he had let you down? The Publican brought only his need to God and that is all God will accept. God acts only upon people in need. The Pharisee shut God out because he had no need in his life by which to approach God.

Surprise

The second man Jesus told about who was lost in himself was a young executive or religious leader who was quite rich. He too had filled his life with excellent works but, unlike the Pharisee, he knew something was lacking. His accomplishments did not give him the feeling of security he sought. He thus turned to a specialist on lasting joy. "What do I have to do," he asked, "to get eternal security." He thought he had

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Life and Work

Feb. 6, 1972

Luke 17:11 to 18:30

done everything Moses said do so maybe Jesus would have further instructions. G. Campbell Morgan said the story holds three surprises.

1. The first surprise is that there could be any man to whom Jesus could say he only lacked one thing. How close he was to perfection! Only one thing stood in the way . . . relationship. That one thing, relationship, keeps the road hot to Hell for many simply do not want a relationship with Jesus Christ.

2. The second surprise is that the man lacked anything. Jesus recited the last half of the Ten Commandments so the man could see the one thing he lacked. If you did not already know the first half of the Commandments, you would be hard pressed to find anything wrong with the man. He had a clean record for certain.

3. The third surprise is that you are surprised that you were ever surprised at all. Why? When you see what the man lacked, it is no surprise at all but the one thing Jesus had come to accomplish. Jesus came to give man a right relationship to God, to restore a broken fellowship which had existed too long. Therefore, Jesus offered nothing to mankind but a lasting relationship with the Father. In salvation, it is not what we gain from God's storehouse, but what we gain from God—his presence. We must "go" and remove everything that interferes and "come" and submit to him completely.

Unfortunately, the young man, who seemed to have so much, turned away from the young man who seemed to have so little. Tragic as it may sound, he walked away from *Life* at the very time he went looking for life.

Christ is the only way out of one's self.

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A smile or two

Robert Q. Lewis tells of the world-wide firm with branches everywhere, including one in the Sahara Desert. One day the manager received a letter from the Sahara branch, complaining that the employees were out of water.

The complaint was discussed with the president, who shrugged: "Oh, those Sahara people are always complaining they're out of water."

"I think this time they mean it" said the manager. "The stamp is attached with a pin."

* * *

A four-year-old, very shy to soap and water, was putting up his usual series of arguments about why he should not have to take a bath.

"You want to be clean, don't you?" asked his mother as she half-pulled him to the bathtub.

"Yes," sobbed the tot. "But why can't you just dust me off like you do the furniture?"

* * *

The parrot is the only creature gifted with the power of speech that is content to repeat just what he hears without trying to add enough to make a good story.

* * *

I'll tell you how bad the smog is. I know a 6-year-old kid who doesn't believe in three things—Santa Claus, the Easter Bunny, and the sun.—Robert Orben

* * *

The best thing about telling the truth is that you don't have to remember what you said.

Attendance report

January 23, 1972

Church	Sunday School	Training Union	Ch. Adns
Alexander, First	43	21	
Alicia	51	42	
Alma, First	246	72	
Beirne, First	58	20	
Berryville First	169	63	
Freeman Heights	133	35	
Rock Springs	104	77	
Blytheville, Gossnell	195	82	2
Booneville			
First	187	168	
Glendale	73	45	
Camden, First	403	74	
Cherokee Village	88	31	
Concord, Mt. Zion	26	14	
Crossett			
First	507	133	1
Mt. Olive	279	139	
Dumas, First	277	66	
El Dorado			
Caledonia	39	30	
Ebenezer	141	64	
Farmington, First	83	49	
Forrest City, First	572	160	
Fl. Smith			
Grand Avenue	642	243	4
Moffett Mission	29		
First	1220	401	5
Haven Heights	221	149	3
Gentry, First	136	59	
Grandview	84	65	1
Greenwood, First	311	129	
Hampton, First	127	48	
Harrison			
Eagle Heights	225	101	6
Northvale	121	82	
Helena, First	268	82	
Hope			
Calvary	171	94	
First	413	117	4
Jacksonville, First	392	87	
Jonesboro			
Central	443	192	5
Nettleton	272	120	1
Lake City, Bethabara	111	103	5
Lake Village, Parkway	59	36	3
Lavaca, First	271	126	
Lepanto, First	276	147	1
Lincoln, First	146	56	1
Little Rock			
Crystal Hill	151	54	
Geyer Springs First	695	244	2
Life Line	626	181	4
Luxora, First	54	30	
Magnolia, Central	617	200	1
Marked Tree, First	182	55	
Melbourne, Belview	139	70	
Monticello, Northside	126	64	
North Little Rock			
Baring Cross	519	134	2
Calvary	333	112	
Gravel Ridge	183	100	
Levy	393	78	4
Park Hill	693	178	3
Sixteenth Street	52	32	
Sylvan Hills First	262	127	1
Paris, First	370	53	1
Pine Bluff			
Centennial	245	86	
East Side	165	114	
First	767	128	1
Green Meadows	67	38	
Russellville, Second	217	94	4
Springdale			
Berry Street	102	50	
Elmdale	303	104	
First	648	213	8
Texarkana, Beech Street	434	112	
Van Buren, First	451	197	
Mission	68		
Vandervoort, First	31	6	
Walnut Ridge, First	276	73	7
Chapel	35	31	
Warren			
Immanuel	248	94	2
Southside Mission of First	70	45	1
West Memphis			
Calvary	221	95	
Vanderbilt	101	59	4

The job applicant tried his best to fill out the employment application. On the line asking, "Length of residence at present address," he thought and thought, and finally wrote: "About forty feet, not counting the garage."

In the world of religion

Canadian pastor warns judgment may follow current revival

SASKATOON (EP)—The spiritual revival currently sweeping Saskatoon and other cities of Canada could be the forerunner of national judgment, says the pastor of the University Drive Alliance Church here where the spiritual renewal began.

The Rev. Walter Boldt told a gathering of businessmen in the Chateau Lacombe, "It is my firm conviction that God is sending a national revival to Canada. It is thrilling to see what is happening. But the sobering aspect of all this is that revival may just precede judgment. There is a sense of destiny upon us these days that we can hardly explain."

Quoting the late Dr. V. Raymond Edman, Pastor Boldt continued. "God sends revival for one of two reasons. The

first one is that judgment might be averted on a nation. Secondly, that God's people might be prepared for what they have to go through . . ."

Whether or not the revival does signal disaster ahead, there are many reports that the revival spirit continues to spread in Western Canada. A news item in the Saskatoon Star-Pheonix declared that "renewed morality" could be found in the wake of revival.

"What has been billed as a 'spiritual awakening' has been credited with an unusual phenomena in Saskatoon—a surge of people making up for past dishonesty," the reporter said.

He cited the example of "conscious money" being paid to various business places in recent days and public renouncement by many young people of drug taking.

'King heroin psalm' written by young addict

REIDSVILLE, N.C. (EP) — A tragic, twisted rewording of the 23rd Psalm was found in a closed car here beside a dead heroin addict. She was 23.

Senator Sam J. Ervin Jr. of North Carolina inserted the dead girl's message in the Congressional Record:

"King Heroin is my shepherd, I shall always want. He maketh me to lie down in the gutters.

"He leadeth me beside the troubled waters. He destroyeth my soul.

"He leadeth me in the path of wickedness.

"Yea, I shall walk through the valley of poverty and will fear no evil, for thou, Heroin, are with me.

"Thy Needle and Capsule comfort me. Thou strippest the table of groceries in the presence of my family. Thou robbest my head of reason.

"My cup of sorrow runneth over. Surely heroin addiction shall stalk me all the days of my life and I will dwell in the House of the Damned forever."

Also found in the car with the dead woman was this written message:

"Jail didn't cure me. Nor did hospitalization help me for long. The doctor told my family it would have been better, and indeed kinder, if the person who got me hooked on dope had taken a gun and blown my brains out. And I wish to God he had. My God, how I wish it."

A moment with Dr. Hargroves

This I know

By V. Carney Hargroves
President, Baptist World Alliance

When I say I hope a thing is true, my expression is tinged with doubt. When I say that I believe a thing is true, my words suggest assurance. When I say I know a thing is true, my attitude is one of certainty.

Let us liken to a circle the cumulative goodness of the universe and the truth that relates to it. Out near the periphery are our hopes. Closer in are our convictions. At the center are areas of our knowledge. Whatever the source of knowledge — objective research or subjective interpretation — some things I know.

One of these is that it is better to be kind than unkind. It can be made even stronger — it is better to love than to hate.

Kindness is by no means all that the world needs. There is a need for understanding, patience, wisdom, service, sacrifice. But kindness helps as a practical medium in the give-and-take relationships of life. It makes home a better place in which to live. It gives to the office a more congenial atmosphere. It develops lasting ties in the classroom. It makes life more pleasant for one who buys and one who sells. In the council rooms of those charged with responsibilities of state a little more kindness, supported by the deeper emotion of unselfish concern, might make the difference between war and peace.

Again, I know it is better to do right than wrong. By whatever standards we make this distinction the evildoer provides problems rather than solutions for himself and the society of which he is a part. The Bible is full of illustrations of this. The value of the good life is an idea like an unbroken thread drawn from Genesis to Revelation. It is similar to the rhythmic theme in Ravel's Bolero developing with an increasing tempo.

The results of doing right are limitless — peace of mind, happiness, confidence in self. The results of a lower way are discouragement, fear, anxiety. The practice of right conduct, however, is not easily nor accidentally achieved. It is the logical result of conscious and studied development of inner disciplines and controls.

Long wed couple hails value of bible reading

LANDCASTER, Pa. (EP) — Mr. and Mrs. Harvy Owen celebrated their 70th wedding anniversary last week.

For a picture to celebrate the milestone the Owens posed beside a Bible.

"We have read it together every night since our marriage," Mr. Owen said.

The man, 91, and his wife, 86, have 12 children, 38 grandchildren and 35 great grandchildren.

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