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Arkansas Baptist State Convention

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Arkansas Baptist

NEWSMAGAZINE



May 11, 1972

The weakness of the leap-year citizen



Dr. Grant

At the risk of being badly misunderstood and misquoted, I would like to suggest that voting in national and state elections every two or four years is a *relatively* unimportant part of being influential in American Politics.

The many well-meaning campaigns during the months prior to the Presidential election to appeal to the public by television, radio, press, and the pulpit to "vote as you please but please vote" may actually mislead us. It is all too easy to conclude that this single act in 1964, 1968, 1972, and every four years thereafter is 90 percent or more of the task of being an effective, influential citizen. The get-out-the-vote campaigns by candidates and civic organizations are fine as far as they go. But they may very well make us smug and self satisfied when we have finished casting our ballot for one of the presidential candidates every leap year.

If all we do is vote in presidential elections, or even vote in the "off-election" years, then we are a pretty weak group of citizens — a little bit stronger than the non-voting citizen, but not much stronger and actually not very influential as a citizen. Being really influential and effective in working for the things we believe in in a democracy requires sustained work on a weekly and monthly basis on several things beside voting.

Two things in particular that should be mentioned are active participation in a political party at the grass-roots level, and intelligent involvement in pressure groups or interest groups which best represent your values in public affairs. Also important is writing or calling your elected representatives and officials on issues of importance to you, and encouraging able men and women to run for public office. The housewife who regularly invites the neighbors into her home for coffee and a discussion period with the candidate of her choice, will be a far more influential citizen than the one who merely votes faithfully in elections.

The person who limits his political activity primarily to voting might well be called the "leap-year citizen." He has taken the important first step of citizenship in a democracy but, if he stops there, he will find that important governmental and political decisions are made by those who are far more active than the leap-year citizen. In church terminology his counterpart is the "Sunday Christian."

The sadest part about the leap-year citizen is that he often votes for a particular person or policy he believes very strongly in, and then is sorely disappointed and even disgusted when he finds that the policy or program is not carried out as he wanted it. All too often he decides that his vote makes no difference and joins the cynics and apathetics who do not even vote in elections. The effective citizen is the one who knows that free elections and voting are the bedrock foundation of democracy and the prerequi-

site for most other means of political influence, but who has learned that voting is only about 10 percent of the democratic process — not 90 percent or even 50 percent.

The effective citizen, like the genuine Christian, is on the job daily and not just once during leap year.

Daniel R. Grant

In this issue

- The final installment of the column "Consensus" reveals the percentages of positive and negative answers of the survey questionnaires about the *Newsmagazine*. See page 3.
- It's not enough to vote, says Daniel Grant in his column this week. His thoughts on the subject of how Christians can be good citizens are found on this page.
- Four volunteer missionaries who are teenagers have filled the gap on the pioneer fields where they work. The story and photos begin on page 8.
- This week's cover portrays Mother's Day. See page 7.

Arkansas Baptist

NEWSMAGAZINE

VOL. 71

MAY 11, 1972

NO. 19

CHARLES H. ASHCRAFT	<i>Executive Secretary and Interim Editor</i>
J. EVERETT SNEED, Ph.D.	<i>Editor-elect</i>
MRS. WILLIAM L. KENNEDY	<i>Managing Editor</i>
MRS. HARRY GIBERSON	<i>Secretary to Editor</i>
MRS. WELDON TAYLOR	<i>Bookkeeper</i>
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Opinions expressed in editorials and signed articles are those of the writer. Member of Southern Baptist Press Association, Associated Church Press, Evangelical Press Association.

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

The consensus — Some percentages

The tabulations of the recent surveys in regard to the *Arkansas Baptist Newsmagazine* have been completed with the following notations. A total of 6,391 questionnaires were mailed to all mail out rosters of the Baptist Building with 472 returned, a percentage of 7.38.

The tabulations will be given in percentage form of those responding with attention called to any unusual number which may have had no opinion on the particular question. The percentage return on forms sent to pastors was 26.04 (276 out of 1060.) The percentage of pastors who felt their church had been given adequate coverage and encouragement by the paper was 64.85.

Those in favor of the Sunday School lessons as currently presented each week numbered 80.43 percent. The layman's column was favored by 81.15 percent. The "Woman's Viewpoint" was favored by 59.05 percent. There were 27.53 percent in favor of more controversial materials.

Those who felt that evangelism had received a due proportion of space and promotion totaled 43.47 percent. The total percent of those who felt the general format of the paper should be changed was 21.37. Those who favored a short sermon each week totaled 76.08 percent.

Advertising did not fare well with the pastors with only 28.26 percent in favor. Only 30.43 percent felt the publication should be increased to 30 pages.

The number of questionnaires mailed to lay people were 5,311, of which 196 were returned. The weekly sermon was acceptable to 83.67 percent, "One Layman's Opinion" was favored by 82.65 percent. "Between Parson and Pew" was graciously received by 69.38 percent.

"Doctrines of the Faith" was appreciated by 83.67 percent. Those happy with "Woman's Viewpoint" amounted to 63.77 percent. Those expressing positive appreciation of "Your Superintendent of Missions at Work" totaled 74.48 percent. Those who felt they could endure "I Must Say It" a little longer totaled 65.30 percent.

The percentage of those in favor of the Sunday School lessons as presented was 77.04. "Open Forum-Equal Space" rated 69.38 percent. The percentage of those who felt we should have more on missions was 57.14 and 60.2 percent more on evangelism.

The number who noted that their church or pastor had been featured in the last five years was 39.28 percent. Only 27.55 percent had ever submitted articles to the *Newsmagazine*. Those who received what they termed satisfaction concerning their articles rated 23.46 percent. An item of pleasure was revealed in that 57.14 percent of the pastors were reported to call attention to and publicly commend the paper.

Those favoring the Bible puzzle amounted to 38.77 percent. Those who were pleased with the general makeup of the paper were 87.24 percent. Reporting that the "Consensus" was of value to them were 61.73 percent. Those who considered the paper to be fair to our whole constituency totaled 77.04 percent.

While not all questionnaires were marked in every column the only remarkable omission was to the question, "Have you received satisfaction on articles submitted?" Forty-six marked "yes," 32 marked "no," and 118 gave no reply.

In addition to the check off list space was given on the questionnaires for remarks. The pastors expressed themselves on the purpose of the periodical, the type advertising they wished to be accepted, and the qualities they wished for the new editor. Art considerations were suggested and a number of matters were shared with the executive secretary.

These voluminous materials have been put in readable form and all original survey sheets are retained for future reference. Responses from the lay people also listed suggested changes, definitions of the purpose of the paper and qualities they could wish for the new editor.

Suggestions as to how to increase the circulation of the magazine also were listed. Every notation has been put in readable form with all original forms retained. This information may be examined by any of our Baptist people in the executive secretary's office in Little Rock.

All returned forms were opened by Mrs. Nadine Bjorkman, administrative secretary, and Mrs. Mary Giberson of the *Arkansas Baptist Newsmagazine* office. The tabulations were made by Mrs. Bjorkman, Mrs. Giberson, Mrs. Joyce Thomas, Mrs. Erline Bauer and Mrs. Annabelle Powers. — Charles H. Ashcraft, Executive Secretary.

Thus ends . . .

This issue will be the last which carries the executive secretary's name as interim editor on the masthead. The next issue will carry the name of Dr. J. Everett Sneed as editor in chief of the *Arkansas Baptist Newsmagazine*. From this point on he will be in complete charge of the publication.

I wish to express gratitude to our people for their patience for the past 19 issues for which I have been responsible. Appropriate expressions have been extended to the staff of the *Arkansas Baptist Newsmagazine* who have performed their duties admirably during these days. Editor Sneed has spent considerable time since his election in the *Newsmagazine* office and is well oriented to the routine and deadlines.

Dr. Sneed will be outlining soon his program to increase the circulation of the paper. He has processed the recent surveys and will follow his own judgment as to the procedures to serve best his fellow Baptists and their many projects here in Arkansas.

The Consensus column will no longer be carried as a feature in the paper. I shall continue the "I Must Say It" column as the pleasure of the new editor may indicate. I must say that I am more than pleased with the acceptance the new features begun within the 19 issue period have received. The contributors have had their material in the office on time and all have sought to keep the grade of the paper acceptable until a full editor could assume office.

That so many pastors, 57.14 percent, called attention to the paper and commended it to the people is

(Continued on page 4)

The consensus —

(From page 3)

great news. This evaluation was made by laymen. It is edifying to know of this. Circulation will increase in direct ratio to the support it gets from the pulpit. Some have taken issue with me at this point, but I strongly feel the pastor is the prime leader in our

churches and as he thinks so his people will one day think on spiritual values.

Thus ends with this issue the delightful privilege you have extended me of holding our paper together until more talented hands have taken over. —CHA

I must say it!

Will we endorse our own product?



Dr. Ashcraft

A fine crop of highly trained young men are coming out of our seminaries this spring. Will we accept our own product? The executive secretary visits at least two seminaries each spring. This is a continuing matter which is done for a number of reasons, the least of which is not to help those who wish to return to Arkansas find a place of service.

Many churches who wish information from my office on prospective pastors specify men of mature years and experience. This is good, but how can we help our seminarians get into our structure. Young seminary graduates may indeed make more mistakes than an older person, but the advantages of youth are not to be discounted.

These young men and their wives, each of whom have received the best training which can be secured, will also have much energy. They will have new ideas. They will have a fresh vision. They will have a new brand of eagerness to offer after so long in the classroom. They must be accepted for what they are, what they know, and what they can do. How about calling a young seminary graduate this time?

By having a new young pastor and his family you

may be able to reach some of the newly weds, as well as the young married couples in your city. The young man may represent an appeal to youth which your church just happens to need right now.

How about your own kids? Could they profit by a young pastor not so far removed from the common problems of early years? Everyone has to get experience from some place. Preachers do not come middle aged and experienced. Somewhere they have to have the chance until they are as old as some churches wish them to be. Your church through the Cooperative Program has contributed to the education of these young graduates. Now you can receive a bonus by having one as your pastor.

Some fear that the new young man will shake up the settled stance enjoyed by the church. In almost 100 percent of the cases, this is what the leaders of the church want anyway. Renewal is the quest of us all these days. Churches will support and assist a new leader with fresh ideas and new approaches to serving the Lord. How about it? Will you give this year's crop of seminary graduates a chance to do their thing? No one objects to a young plumber or a young mechanic working on the house or the car. Let's endorse and accept our own product.

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

Associational clerks honored by SS Board

The work of the associational clerk is often a thankless job and requires interest and devoted service. The following 20 clerks in Arkansas have been honored recently for their efforts on the 1971 association annuals. Fifteen of the twenty from Arkansas received "Outstanding Plus" (having two or more special features), or "Outstanding" ratings from the Research Services Department of the Sunday School Board.

ANNUAL OF DISTINCTION awards were made to Mrs. Charles Northen, Paragould, Greene County Association and Mrs. S. D. Hacker, Batesville, Independence Association.

OUTSTANDING PLUS awards have

gone to Bennie Ellis, Harrison, Boone-Newton Association; Mrs. Elva Williams, Mount Ida, Caddo River; A. W. Upchurch Jr., Kensett, Calvary; Orville Haley, Ft. Smith, Concord; Mrs. Richard Rich, Neelyville, Mo., Current River; J. A. Kuehn, Conway, Faulkner County; E. E. Haley, Jonesboro, Mount Zion; Mrs. Harvey Saults, North Little Rock, North Pulaski; Ouachita A. G. Escott, Mena, Ouachita; Mrs. Earl Humbard, Little Rock, Pulaski County; Mrs. Jean

Sanderson, West Memphis, Tri-County; Terrell Gordon, Fayetteville, Washington-Madison; and Everett Wheeler, Mountain Home, White River.

Other awards were made to J. W. Royal, Benton, Central Association; Mrs. H. D. Palmer, Perryville, Conway-Perry; E. A. Richmond, Pine Bluff, Harmony; Gaines Armstrong, Murfreesboro, Little River; and John D. Gearing, Blytheville, Mississippi County.—Nadine Bjorkman, Administrative Secretary

New subscribers

New budget:

Church

Forrest Highlands, L. R.

Pastor

Johnny Jackson

Association

Pulaski

Congratulations to the new editor

Your task is great! Your vision will effect all of us! You have my earnest prayers the magazine will exalt Christ in the Power of the Spirit! — H. D. McCarty, pastor, University Church, Fayetteville.

Bless your heart as you begin your work as editor of the Baptist paper. You can count on us to read what you write, pray for you as you do it, rejoice with you in all your triumphs, and rejoice with you in the leadership of our great people in Arkansas. — Kyle M. Yates, Professor Emeritus, Baylor University.

Please permit me to extend my sincere congratulations to you upon your being selected to be the editor of the *Arkansas Baptist Newsmagazine*. I know of no man that I had rather see hold position than you, as I believe that you are eminently qualified in both ability and spirit for this sensitive position. — H. E. Williams, President, Southern Baptist College.

Congratulations on your election to the important post as Editor of our *Newsmagazine*. This is a challenge exceeded by few others in God's work. I pray that you will be blessed and used of God in this special task. — Wayne B. Davis, Pastor, Oak Grove Church, Van Buren.

How pleased we are to hear of your new position as Editor of the *Arkansas Baptist Newsmagazine*. We are grateful for the fine work you have done in the missions department, and we look forward to your leadership in the area of communications. — Janet Hamm Williams, Geyer Springs Church, Little Rock.

Our heartiest congratulations on your recent election to the editorship of the *Arkansas Baptist Newsmagazine*. This is one of our key papers and represents a strong voice in Southern Baptist affairs. I doubt if at anytime in the history of our convention have we needed a challenge and exposure which our Baptist state papers can give us than we do now. — Ben C. Fisher, Education Commission of the SBC.

I picked up my *Florida Baptist Witness* this week and as I started to glance through my eyes fell on your picture. I cannot tell you as I read the story of your going, moving up to become the editor of the *Arkansas Baptist Newsmagazine* how thrilled I was. Ever since

I was with you in the association out there, I have been trying to interest some leaders in taking advantage of your wonderful talents. — Homer G. Lindsay Jr., pastor, First Church, Jacksonville, Fla.

Just a brief note of congratulations on your new responsibility. I am proud of you. — W. L. Smith, Dept. of Missionary Personnel, Foreign Mission Board.

Congratulations! You will make us a great editor. You represent everything good in God's work and I'm proud that you claim "our neck of the woods" as your family home — we are proud of you here. — Joe Chumley, Batesville.

Congratulations to you upon your election as editor of the *Arkansas Baptist Newsmagazine*. You will be sitting in one of the most strategic spots in all of Baptist life. You will have almost unimaginable pressures put upon you from every direction. However, I am sure you will measure up well. — J. Terry Young, New Orleans Seminary.

Congratulations and welcome to the fraternity of the certain and the uncertain. Our prayers and best wishes are with you as you begin your important work in the state of Arkansas. — James A. Lester, Editor, *Tennessee Baptist and Reflector*.

Please accept my congratulations on your recent election as editor of the *Arkansas Baptist Newsmagazine*. Of course, Arkansas Baptists are to be congratulated for having one of your qualifications to serve in this strategic position. — Daniel R. Grant, President, Ouachita University.

Welcome to the fellowship of Southern Baptist editors! It is a joy to have you as one of our fellows and I look forward to working with you in the months and years ahead. — Joe T. Odle, Editor, *Mississippi Baptist Record*.

I have just read of your election as the new editor of the *Arkansas Baptist Newsmagazine* upon the retirement of Dr. Erwin L. McDonald. I know that you were a student at Southwestern Seminary during the years when I taught there, but I do not believe that I had you in a class. I do recall you and am

pleased to notice that you have completed your doctorate at the University of Heidelberg. May you have a very fruitful and effective ministry in your editorship. — James Leo Garrett, Southern Seminary.

I wish to congratulate you upon your election to the editorship of the *Arkansas Baptist Newsmagazine*. This is indeed a strategic place of service, and you can count on my prayers and support as you do your work. — William L. Bennett, pastor, First Church, Ft. Smith.

Congratulations in your coming to the office of editor of our state paper. It was with joy and deep appreciation I opened this week's *Arkansas Baptist* and found the call had been extended and you had accepted. You come to this office well qualified in every way. — Paul E. Wilhelm, missionary, Clear Creek Association.

Welcome to your new duties as editor of the *Arkansas Baptist Newsmagazine*. Arkansas Baptists are fortunate to attract such a talented man to this important job. May God richly bless your efforts as you serve in this capacity, and may we all unite to work together for the best interests and the will of God among our denomination in our own state. — Kendall Berry, Southern Baptist Foundation.

It is with great joy that I read of your recent promotion to the editorship of the *Arkansas Baptist Newsmagazine*. Since being with you last summer for our conferences on special missions ministries I have subscribed to the *Newsmagazine* and rejoice in the fine work being done in Arkansas. — Clinton Watson, Rural-Urban Missions, Baptist General Convention of Texas.

OBU commencement Saturday for 216 students

ARKADELPHIA — A total of 216 students were candidates for graduation from Ouachita University in commencement exercises held May 6 at A.U. Williams Field.

Wallace Johnson, vice chairman of the board of Holiday Inns, Inc., was the commencement speaker.

Baccalaureate was held in Mitchell Hall Auditorium, with Rheubin South, president of the Arkansas State Baptist Convention, as the speaker.

Other activities of the day included an ROTC pinning ceremony and a band concert on A.U. Williams Field.

Greene County Association spotlights special ministries



Gibson

The Greene County Baptist Association was organized at the First Church, Paragould, on Nov. 11, 1925. Today the total membership is 7,107 in 37 churches.

Carroll W. Gibson, a native of Greene County, after 17 years in California, began serving as superintendent of missions September 1, 1970. Very soon after his arrival Dr. J. Everett Sneed assisted in a survey to determine the areas of need and to pinpoint some special ministries that needed to be performed. Churches and pastors were urged to consider entering into some of the many areas of special ministry.

Some of the churches were already involved in various ministries. East Side Church was running a bus and conducting a class for the deaf. First Church was carrying on a clothing and food ministry, a kindergarten, and a rest home ministry. Immanuel Church was taking their Sunday morning worship service into the homes of shut-ins by means of tape. All 37 churches were participating in a radio ministry, "Voice of Baptists," on KDRS, and the association was also supporting Ravenden Springs Encampment.

In the past year and a half the following churches have begun and are carrying on the following ministries: Bus Ministries have been started in Brown's Chapel, Calvary, First, Lake Street, and Immanuel; Rest Home ministries are being conducted by East Side and Rock Hill; Clothing Ministries have been started by Brown's Chapel and West View; Special Education Class is being conducted by First; and the Center Hill church is active in supporting the jail ministry of Chaplain Ralph Shaddox. The association has placed the jail ministry in the budget and is continuing to support the BSU at Arkansas State University, Jonesboro, and Southern Baptist College.

The Alexander Church had a booth at the County Fair last year and won first prize in its division. It was called, "Truth Booth," and was built and maintained by the youth and their leaders. A good reception was given the booth by the crowds who came by and took tracts

and informational literature. Many opportunities to witness for Christ were made possible as a result of this effort.

In addition to the special ministries, the churches carry on a program of monthly workers conference with emphasis on the various organizations, a monthly youth rally, and will conduct a world missions conference in October this year. There has been good cooperation in conducting two stewardship and budget banquets and an associational officers installation banquet. Many of the churches have had a worthy part in the OBU-SBC Advancement Campaign.

The following churches have made significant improvements to their physical facilities: Alexander, Beech Grove, Bethel Station, Big Creek, Brighton, Center Hill, Light, Marmaduke, New Friendship, Oak Grove, Calvary, Lake Street, Third Avenue, West View, Rock Hill, Robbs Chapel; Delaplaine and Walcott are planning for new auditoriums; Lafe will remodel its auditorium and add classrooms very soon.

A seminary extension center for lay members and pastors is conducted each fall and recently a circuit seminar was conducted by J. Don Corley for pastors. The annual associational sweetheart banquet was well attended, and the following churches also conducted banquets for their youth: Browns Chapel, Center Hill, East Side, First, West View, and Immanuel.

In the midst of all this activity, Missionary Gibson seeks to serve the churches and pastors in any way possible. He has led in Bible Studies, revivals, clinics, planning meetings; counseled with pulpit committees and pastors; attended meetings and services and done a host of things too numerous to mention.

Missionary Gibson says, "I get the most joy from knowing that our churches are moving out into the world with the gospel to those who will never darken the doors of any church until they are won to Christ. Our churches are moving out and God is blessing! They are finding out that when the gospel is 'acted out' as well as 'talked' people respond.

"God is blessing our jail ministry, and many have been saved and bap-

tized. Many have been helped with food and clothing. Our churches are showing they care, and Christ is becoming real to many people. My prayer is that more will get the vision of what needs to be done and will become a part of the action. Jesus fed the hungry, healed the sick and visited in homes and in so doing gave us an example. Our day demands more than mere talk. We must act in love if we are to earn a hearing with the gospel."



Mrs. C. A. Johnson, pastor's wife works in the clothing and food ministry at First Church, Paragould.



Committed
to give. . . as God has given

The cover



"When she opens her mouth to speak, she has only words of wisdom and kindness." (Illustration from "Mother, Home and Heaven," 1890, Thompson Publishing Co., Columbus, O./Luoma Photos, Weirton, W. Va.)

Woman's viewpoint In all thy ways

By Iris O'Neal Bowen



Mrs. Bowen

When my children had passed through the woes of childhood diseases and were all good, healthy specimens, I spent the day at the hospital with a relative while tests were being run on one of her children. The hours passed slowly and I had time to see the effects that illness and accidents can have on small children.

One child had fallen into some farm machinery and had been cruelly mangled. He had had to learn to walk again, an eye was damaged and he still wore bandages after several brain operations.

Another little boy sat in his mother's lap, his abdomen distended, his small bones nearly piercing the skin and with the sallow color that testified to a probably fatal condition.

A two-year-old girl lay in her crib, hardly moving, terribly burned.

"Where are her parents?" I asked.

"Oh," I was told, "they try to get up here once a week. They are from out of town."

At the end of the long day we took our little patient home with a clean bill of health, but I could hardly sleep that night for thinking about the sick babies in pediatrics.

I lay there and thought of my healthy tribe and I prayed, "Oh, Lord, I cannot thank you enough for my healthy children. How can I show my thanks?"

Then across the dark mirror of my mind, came the answer: "In all the ways acknowledge him and he will direct thy paths."

I have spent a lot of thought on the word "acknowledge" since then, for I promised God I would acknowledge him in all my ways. I found the dictionary says to acknowledge is . . . "to understand, to know, to confess . . . to recognize the authority or claims of . . ."

So, to make this verse real in my life, I had to see God as he really is — my creator, Lord and Master, and the manager of my life.

Next, I must confess, or testify by my life and actions where God stands in my life.

Then came the great promise . . . "and he will direct thy paths!"

How grateful I am that he is a God of promises, and if I let him, he will point out the right roads for me to travel!

FT. WORTH, Tex. — Eleven students from Arkansas will receive degrees during spring commencement exercises to be held in Truett Auditorium at Southwestern Seminary, May 12, 10 a.m.

John R. Cheyne of Ft. Smith will be awarded the doctor of religious education degree.

Receiving the master of divinity degree will be Benjamin F. Carroll of Lewisville, James C. Hill of Pine Bluff, Edwin L. Hinkson of Benton, Robert W. McDaniel of North Little Rock, Thomas R. Owens of Magnolia, and James C. Walker of Corning.

The master of religious education degree will be conferred upon Sharon L. Sawyer of Benton, and Sarah (Mrs. Jimmy) Ranton of Little Rock.

Dennis O. Scudder of Portia will receive the diploma in church music, and Loyd D. Stout of Ft. Smith will receive the diploma in religious education.

Seminary President Robert E. Naylor will present degrees and diplomas to 240 candidates from the seminary's three schools: theology, religious education, and church music.

Thomas S. Field, president of William Jewell College, Liberty, Mo., will be the commencement speaker.

Arkansans will get degrees from Southwestern Seminary



SEMINARY GRADUATES: (top) Benjamin F. Carroll, James C. Hill, Edwin L. Hinkson, Robert McDaniel, and Thomas R. Owens; (2nd row) Mrs. Jimmy Ranton, Sharon L. Sawyer, Dennis O. Scudder, Loyd D. Stout, and James C. Walker.

Teen-aged missionaries fill the gap

By Roy F. Lewis

With the enthusiasm of youth and a confidence born of recent experience, the young, teen-aged missionaries told of their months on the mission field. Each had volunteered following completion of high school to serve for one year.

Diana Rhodes, 18, and Sharon Phillips, 19, from First Church of Gravel Ridge, had begun their service among the Navajo Indians at Blanding, Utah. Later they were transferred to the Concern Center in Salt Lake City where Miss Mary Wigger, career missionary serving through the Department of Christian Social Ministries of the Home Mission Board, directs their activities.

Benton Welsh, 19, of University Church, Salt Lake City, Utah, and Sam Ashcraft, 19, of Second Church, Little Rock, served together in Portland, Ore. under the direction of state missions director W. C. Carpenter and pastor Lock MacKay.

Diana's duties in Salt Lake City include leadership of a preschool group on Tuesday mornings and a story time on Tuesday afternoons for children in kindergarten through third grade. On Wednesday mornings she cares for the children of ladies attending an adult Bible class. On Thursday afternoons she leads a Bible and handcraft class for youngsters in grades four through six.

Sharon works primarily with the Concern Center youth programs on Fridays and Saturdays. She also provides office and administrative assistance to missionary Mary Wigger, handles storage of audio-visual recreational

supplies, and does much of the office filing.

Both girls share an apartment near the Midvale Baptist Chapel, where each of them hold membership and have other responsibilities. On Sundays Sharon plays the pump organ and Diana leads the congregational singing; both also teach a Sunday School class.

The girls were asked if they had been expected to move their church membership to the Midvale Chapel as a condition of their missionary service. They seemed surprised by the question and replied, "No, it just seemed to be the proper thing to do. This is where we live now, and this is where our church membership should be."

Young Welsh and Ashcraft served in a coffee house called "The Lodge" operated by the Maricara Baptist Church in Portland. The coffee house is located across the street from a high school and ministers primarily to those of high school age in the community. Recreation and sports, such as basketball, were used extensively to create opportunities for witnessing to the local youth.

The two young men also spent a considerable amount of time "pounding the pavement" in door-to-door surveys. One lady, after responding politely to their survey questions and noticing the length of their hair, commented cheerily and appreciatively, "It's nice to see a hippie who's not on drugs and who is doing something constructive and Christian."

The boys shared an apartment in

Portland, where they did their own housekeeping and cooking. They spent several weeks in Las Vegas assisting in a tent evangelistic crusade. Their missionary service was then ended prematurely because of some local changes in supervisory leadership, but both boys indicated their availability for re-assignment on a temporary basis.

All four of the young missionaries have served without salary or compensation. The First Church of Gravel Ridge has assisted the two young ladies with \$100 per month for their apartment rent, but all other living expenses for the four have been borne entirely by their parents. Not one of them indicated that he or she had suffered in any way or made any particular material sacrifice, and all felt that there has been no great financial burden on their parents.

The four have not been appointees of any mission board or agency, although Home Mission Board personnel sanctioned and encouraged the project, and the Arkansas, Utah-Idaho, and Northwest state conventions cooperated in working out the details.

Social life has not been excluded for the missionaries. Each told of having been readily accepted by other youth in the local communities, and each felt that there had been adequate social life during the months of missionary service, even though adult supervision has been maintained.

In fact, adult missionary Mary Wigger reported that the two girls have been accepted in her community not only as



Sharon Phillips



Benton Welsh



Diana Rhodes

missionary workers, but as friends. "People ask for them," she said, "when they come to the Concern Center and do not see the girls."

Miss Wigger was asked for her evaluation of the value of such an arrangement which utilizes missionaries who are just out of high school and who have no formal missionary training. She felt that the greatest service was in assistance given to full-time career missionaries who are then relieved of a multitude of details which sap their time and energy, thus enabling the trained missionary to spend more time directly in spiritual counseling and ministry. She added, "These young people have really filled the gap, and when their services come to an end this summer, unless replacements are offered, I will have to make a number of adjustments in our mission work here."

After being asked what personal benefits they had gained from their mission service, the missionaries gave answers that were strikingly similar. They mentioned the experience of being away from home and learning to depend more completely upon the Lord. They commented on their many face-to-face encounters with people of other races and other cultures. Diana said, "I have learned more in one year here than all of my previous eighteen years combined." Benton summed it up by saying, "We have found out what real Christianity is all about."

The young missionaries were asked if they would recommend such mission service to other high school graduates, and they were unanimous in their endorsement of the concept. However, when asked if they would continue for a second year, each replied negatively.

They were pressed for an explanation of this seemingly ambivalent feeling, (Continued on page 10)



TOP: Sharon Phillips catalogs and stores the games and crafts used in the Concern Center. MIDDLE: Diana Rhodes, left, leads singing and Sharon Phillips plays the piano. BOTTOM: Mary Wigger, career home missionary, was supervisor for the girls.



Sam Ashcraft



Teen-aged missionaries

(From page 9)

and after pondering for a few moments, one explained it like this:

"I wouldn't take anything for this year of missionary service, and I'd still do it again if I were starting all over, but I've learned and experienced so much in a year that I'm just eager to get on with life and put into practice all of the spiritual values I've gained."

Several of the four have still not completed their personal plans for the future, but will probably return home and continue their education. Sharon indicated the possibility of her remaining in Salt Lake City to attend the University of Utah, where she would study psychology. Having made a public commitment for Christian vocational service at the age of 13, she is preparing herself for a career in social work and possibly as a career missionary.

The writer was in an airport taxi in Salt Lake City on his way to interview the young missionaries. Another passenger, a local Mormon business man, opened a conversation which soon turned to religion and then to missionary service.

After learning of the writer's purpose in visiting Salt Lake City, he volunteered his appraisal of Baptists: "All of the Baptists whom I have met are people who live their religion and know their Bible."

We who are Baptists are aware that



Sam Ashcraft's work at "The Lodge" gave him many opportunities for witnessing.

such praise is frequently undeserved, but it accurately describes the quality of Baptist missionaries and leaders who represent us in the West. Four teen-aged missionaries, with a dedication that amply compensated for their lack of training and experience, contributed to that reputation.

Who will continue the precedent set by these young men and women? Will their posts be left unmanned, or will other young persons and parents respond to the need?

With the deadly assault of inflation on the U.S. dollar, mission boards are hard

pressed just to maintain the status quo. Young, volunteer missionaries, supported by their parents, can fill the gap. Southern Baptists have the resources; the world has the need; God has the power to bring the two together.

(Editor's note: Dedicated young men and women, who are active Baptists, and who are high school graduates or soon will be, if interested in the type of missionary service described herein, are encouraged to contact Dr. Charles Ashcraft, Arkansas Baptist State Convention, 525 West Capitol Avenue, Little Rock, Arkansas.)

Book reviews

By E. A. Pipkins

The Heart of the Yale Lectures

Author: Baxter, Batsell Barrett

Publisher: Baker, 1971

Price: \$3.95, paper (308 pages)

The Lyman Beecher Lectures on Preaching began in 1871 and have been presented by outstanding preachers of every age thereafter. This book attempts to faithfully report what these lectures at Yale University Divinity School have said, by dividing the material into three large sections of: *the preacher, the sermon, and the congregation.*

It would seem that the publishers have been very unwise to select Mr. Baxter for this research. The mountain of rich and life-breathing material at his fingertips has been reduced to little more than one would find in an introductory speech text.

The table of contents lists twelve topics on style; and not one for authority, or the use of the Bible in preaching. Expository preaching is mentioned slightly under miscellaneous elements. In discussing the preacher's

call, selections include little more than that the preacher should have a pleasing appearance and good lungs.

Perhaps the denominational orientation (Church of Christ) of the author has determined his selectivity. If so, this first book in what is so promising a series on preaching has been severely handicapped as to its appeal. One could wish that the author had been chosen from among those known for the value placed on the preaching of the Word.

Future Shock

Author: Toffler, Alvin

Publisher: Bantam, 1970

Price: \$1.95, paper (487 pages)

Unless man quickly learns to control the rate of change in his personal affairs as well as in society at large, he is doomed to a massive adaption breakdown, so says our author. And this is "future" shock. It is the shattering stress and disorientation that is induced in individuals by subjecting them to too much change in too short a time.

The purpose of the book is to help its readers come to terms with the future, equipping them to cope more effectively with both personal and social change by deepening their understanding of how men respond to it. It is the rate of change rather than the direction of change that is the greater contribution to future shock.

One would think that such an astute prognosticator would have a good word to say for the stability of faith in a cosmic God to face future shock. However, no such word is declared.

To Me It's Wonderful

Author: Waters, Ethel

Publisher: Harper & Roe, 1972

Price: \$5.95, (157 pages)

A string of autobiographical sketches written by Ethel Waters in the classic Ethel Waters style and to be appreciated by Ethel Waters devotees. Some interesting pictures of her early career are included.

Between parson and pew Striving for perfection

By Velma Merritt



Mrs. Merritt

"It ain't much! It ain't much!" the prominent pastor shouted.

"I tell you it may be the best church in this city, but it ain't much compared to what the Bible says a New Testament church ought to be."

I got out of the car and heard no more of the sermon but sensed the hunger on the part of a pastor trying to inspire his people to do even greater things than they had been doing in reaching our city for Christ.

Many laymen would feel like saying of their pastor, "He ain't much either!"

Learning to live with the faults within the church and its leadership is quite an accomplishment. Always we should strive

for perfection, but we never reach our goal. While we try for a better way, our dreams somehow get shattered. Where the broken pieces fall depends entirely on the individual.

Accepting the "necessary evils" will help you realize the positive aspects of the imperfection.

Look carefully at the problem. Can it be overcome or improved to bring about something more pleasing? Could it exist only to you?

If the problem can be looked at in proportion to the entire situation, it may not be so big. The good that surrounds it may minimize its importance.

When looking at the faults of a person, it would be helpful to remember the old Indian prayer: "Great Spirit, help me not to criticize another until I've walked a mile in his moccasins."

After walking your mile you might discover, however, that the fault still exists. Depending on the nature of the thing, you can do one of several things: ignore it, blow it out of proportion, or follow the New Testament passage, "If a man be overtaken with a fault..."

Every pastor must face the fact that his church is not the ideal one that he thought it would be, but he can help it become better.

The laymen know their pastor is not the "miracle worker" of which they had dreamed. Despite his imperfections a man seeking to follow the Lord's guidance can be trusted and his leadership followed.

Pastor and people would be surprised how their dreams of perfection could be more nearly true if each prayer would include, "O God, help me to look at the good and turn the bad over to you."

Sunday School

Guide can help your church

Have you used the Achievement Guide to plan, conduct, and evaluate the work of your Sunday School, department, or class? It is an excellent guide in developing a balanced and comprehensive program of work.

Achievement Guides are available for Sunday Schools; adult, adult homebound, adults away, youth, children's, preschool, and special education departments; youth and adult classes.

The three levels of recognition (Merit, Advanced, and Distinguished) are attained by reaching a prescribed number of achievements. Each achievement represents work that will lead to a better program of Bible teaching.

Achievement Guide leaflets indicate that "starred" achievements must be reached. These asterisks are to be disregarded. Each class or department

can choose the achievements it wants to reach.

Sunday Schools in two of our churches have attained Merit recognition: Calvary, Ft. Smith, John Secora, director and First, Mountain Home, Winston Campbell, director. Two other churches have one or more units that have reached Merit or Advanced recognition. These are listed with their Sunday School directors: Earle, Tommy Lovell; Grand Avenue, Ft. Smith, Richard F. Detweiler; First, Harrison, Bob Wright; First, Hope, Herbert Huneycutt; Keo, Ronnie Robinson; Immanuel, Little Rock, George Martin; Central, Magnolia, Roy E. Chatham; Park Hill, North Little Rock, Calvin Johnston; First, Searcy, Albert Yarnell; and First, Smackover, D. A. Andrews.

Achievement Guides for all classes and departments should be provided for all workers. Each worker should be

Little Rock ministry to boys marks one year

Little Rock's "Nearly Home" will observe one year of ministry to wandering boys on Sunday, May 21. The open house will also celebrate the homecoming and birthday of Private Danny M. Countryman, a former resident of the home.

The home, directed by Bill Pruessing, serves as a temporary haven for boys out on their own. The young residents are those too old for the orphanage or foster home, or those alone and seeking a job who need shelter and food until they can support themselves. According to Pruessing, they are not "disturbed" or drug users, but boys without direction.

The ministry is non-sectarian but is supported on an individual basis by Baptists in the area, and by church Sunday School classes and other groups. The home introduces the boys to Christ and they are shown Christian love in the acts of support by individual Christians.

Pruessing has invited Baptists to attend the open house, which will be held between 2 and 4 p.m. at 2612 West 13th Street.

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.

J. C. Hubbard, 57, Dumas, died April 28. He was a member of First Church.

Harry M. Tyrrell, 63, North Little Rock, died May 2. He was a member of Central Church.

Roy H. Wetzler, 68, Lake Village, died May 2. He was a member of Lake Village Church.

Mrs. Juliet Craft Rowland, 65, North Little Rock, died May 3. She was a member of Sylvan Hills Church.

Mrs. Martha L. Bradshaw Skipper, 76, Little Rock, died April 30. She was a member of Olivet Church.

Lloyd F. Herrick, 66, Ft. Smith, died May 2. He was a member of Immanuel Church.

challenged to use it as his program of work.

Copies of the guides are available upon request from the Sunday School Department, 207 Baptist Building, Little Rock 72201.—Pat Ratton, Sunday School department.

READ THE BIBLE THROUGH IN '72

May 11, 1972 - Esther 6, 7, 8.

Fayetteville mission constituted into church

Rolling Hills Mission of Immanuel Church, Fayetteville, has become Rolling Hills Church. The church was constituted in a meeting in March after six years as a mission.

The mission came to be as a result of the church's need to expand their facilities. When they found there was no land to expand, they considered moving, but did not want to leave a section of the city without a Baptist witness. The solution seemed to be the establishment of a mission.

With the help of the Associational New Work Foundation and aid from the Missions Department of the state convention, they acquired land. Then, by floating a bond issue, Immanuel obtained enough money to erect a building to accommodate 225 persons, plus remodel the Immanuel property.

Forty-seven members moved to the mission and worked to grow enough to meet payments on the facilities.

Participating in the constitutional program were Rolling Hills Pastor Alfred Cullum, Executive Secretary Charles Ashcraft of the state convention, Cleo Morris of Immanuel, who presented the deed to Hubert Agee of Rolling Hills, and Terrell Gordon, Immanuel pastor, who delivered the message.

SBC ministers' wives to meet in Philadelphia

PHILADELPHIA (BP) — Emphasizing the theme, "Let Freedom Ring," the wives of Southern Baptist ministers from throughout the nation will gather here for a luncheon meeting of the Conference of Ministers' Wives Tuesday, June 6. Sessions will be held at the Ukrainian Baptist Church at Seventh and Girard in Philadelphia, beginning at 12:45 p.m.

The conference will feature an address by Donald Moore, professor at Southeastern Baptist Theological Seminary in Wake Forest, N.C., and noted counselor and speaker. Musical entertainment will be presented by Mrs. Jimmy Jones of Pasadena, Tex.

Presiding at the conference will be Mrs. Charles A. Watkins, of Roanoke, Va., president of the organization. Mrs. Watkins said tickets for the luncheon meeting would be available on Monday, June 5, or advance reservations may be made by writing the vice president of the organization, Mrs. D. B. Martin of 9 Edwards Court, Mt. Holly, N.J. 08060.

Other officers are Mrs. T. Earl Ogg of Monroe, La., secretary-treasurer; and Mrs. Billy Mobley, Ohoskie, N.C., corresponding secretary.



The Rolling Hills congregation meets in this modern building.

Church Training Bible drill winner



Miss Gray

Miss Susan Gray, member of First Baptist Church, West Memphis, was the winner in the State Youth Bible Drill which was conducted at the State Youth Convention in Hot Springs on March 31, 1972. She will represent Arkansas at the Southern Baptist Drill at Ridgecrest during Church Training Week, July 13-19. The Bible drill in which she will participate will be conducted on Saturday afternoon, July 15.

Susan is in the 8th grade in school

and became a Christian when she was eight years of age. She will represent Arkansas in a wonderful way in the Southern Baptist Drill.

Youth at Ridgecrest, Glorieta this summer

Southern Baptist youth will play a large role in the success of Christian education at Ridgecrest and Glorieta Baptist Assemblies this summer. The Church Training Youth Conference, June 4-10, is for 15-17 year old youth only. Previously it was erroneously announced as for 12-17 year old youth. All other weeks for Church Training Week at the assemblies will be open for youth from ages 12-17 as well as for adults and others. These conferences include June 11-17 at Glorieta and July 6-12 and July 13-19 at Ridgecrest. — Ralph W. Davis

Bus Evangelism Clinic to be held May 22-23

One of the newest and most effective outreach tools among Southern Baptists today is Bus Evangelism.

For churches interested in greatly enlarging their attendance in Sunday School, outreach and winning people to Christ, there will be a Bus Evangelism Clinic in Baptist Building, May 22-23. The Clinic will begin at 1:30 p.m., May 22 and close 9:30 p.m., May 23. Sixteen hours of "How-to-do-it."

William Powell, Director of Bus Evangelism of the Home Mission Board, will be in charge of the meeting. Other outstanding leaders will be on the program.

Each person in attendance will pay a \$10 registration fee. If two people from the same church attend the fee will be only \$15. The top fee for several people attending from the same church will be \$20.

Any bona fide Bus Captain who averages at least three (3) hours of visitation each week will be admitted free.

Remember:

"Most people will not come to church,

they must be brought,

Most people will not study the Bible,

they must be taught,

Most people will not accept Christ,
they must be won."

Send reservations to Jesse S. Reed, 525 W. Capitol, Little Rock, Arkansas 72201 — Jesse S. Reed, Secretary.

Baptists aid residents of home with college

I am continually strengthened and pleased by the generosity of Arkansas Baptists. Many of you have deep interest and Christian concern for the children and families who turn to us for help. Your support enables us to meet the physical, emotional and spiritual needs of many children and to offer services to their families.

Financial support in the form of Cooperative program money, Thanksgiving and Mother's Day offerings, memorials, sponsorship, and other individual gifts are appreciated. Other churches have put our Child Care ministry in their church budgets rather than take a special offering. Bequeaths from wills also contribute to the expansion of our services. We appreciate your prayerful and financial support, for without it the scope and effectiveness of our ministry would be greatly reduced.

I learned recently that a lady had deposited a \$10,000 trust in a savings

Doctrines of the faith

The doctrine of the holy spirit

By Jimmy A. Millikin
Southern Baptist College



Dr. Millikin

God has revealed himself as Father, Son, and Holy Spirit. That is, God is triune in his nature. In these doctrinal studies we have now come to consider the "Third Person" of the Godhead — the Holy Spirit.

In the history of Christian Doctrine there have always been two extremes when it comes to the doctrine of the Holy Spirit. From ancient to modern times some have so emphasized the Spirit to the extent that the person and redemptive work of Christ is pushed into a secondary place of importance. The groups who have fallen into this error are also quite frequently characterized by emotional excesses in the expression of their Christian experience. The other extreme is that others have placed little or no emphasis on the Holy Spirit.

Of the two extremes it is probably true that the Holy Spirit has been more often neglected than over-emphasized. Like the Ephesians a great number of people within professing Christianity have not so much as even heard whether there be a Holy Spirit (Acts 19:1-2). So prevalent has been this neglect in a wide segment of Christianity that the Holy Spirit has been frequently called "the neglected person in the Godhead."

At the present time, however, the doctrine of the Spirit is receiving great attention among Christian thinkers and workers. It may even be said that no longer is the Holy Spirit "the neglected person in the Godhead." There seems to be more preaching on the subject from the pulpit than there has been in a long time. Spiritual life conferences in which the person and work of the Spirit is emphasized are common occurrences today. Hosts of people who have been Christians for a long time are for the first time being introduced to the "Spirit-filled life."

This renewed interest in the doctrine of the Holy Spirit should be welcomed by all who are concerned about the powerlessness and worldliness in the church today. The current interest in the Holy Spirit is not without its dangers, of course. We may very easily fall into the error of over-emphasis or, worst still, a wrong emphasis. There must be, therefore, a strict adherence to what the Scriptures actually teach about the Spirit and his relationship to the church and to the individual believer.

In the past Baptists have had a strong and balanced view of the Holy Spirit. In the *Baptist Faith and Message* a brief but very comprehensive paragraph is devoted to the doctrine of the Holy Spirit. In it the work of the Holy Spirit in conversion, in the development of Christian character, and in the bestowal of power for service, is stressed.

It is no doubt true that the excesses which are sometimes associated with an emphasis on the Holy Spirit have caused many Baptists to neglect the scriptural teaching of the subject. Like some other groups, though, many Baptist people are beginning to have a renewed interest in learning about the Spirit. Because of this interest, and also because some have already fallen prey to some of the dangers often connected with the subject, we will devote the next several studies to the Holy Spirit.

institution locally with the instructions that the accrued interest would be used to aid a child from the Children's Home to attend college, preferably Ouachita University. Her thoughtfulness and generosity will aid one of our three graduating high school seniors to attend Ouachita next fall. This fund will help children for many years to come to get a better start in life.

Ouachita has been helpful in granting assistance to children from the Children's Home to attend college. They arrange on-campus employment for our young people to enable them to make money to apply toward their room, board, and tuition. From our

educational fund, we provide for the students' books, some clothes, spending money and medical needs. We maintain an interest in them and their college life as long as we are needed.

We are proud of our three graduating seniors this year, all fine Christian young men. One of our young men will attend the University of Arkansas on a four-year football scholarship, and another has chosen Ouachita University. One of our students, not desirous of college, has made other plans. Our thanks to you for helping these young people reach this significant mark in their lives.—Johnny G. Biggs, Executive Director.

Get the whole truth: SBC stewardship materials

Truth is truth, no matter where you find it. Southern Baptists have no monopoly on truth, nor do we have any corner on effective methods and techniques in church work.

Stewardship is found throughout the pages of God's Word, and any method or technique of helping people understand and practice scriptural stewardship can be blessed by God. Southern Baptists developed "The Forward Program" and it is one of the greatest stewardship programs ever put together, but it is not the only one.

Several other Christian organizations and publishers have developed stewardship programs, and occasionally I am asked by someone to evaluate one of these programs or to compare it to Southern Baptist material. I encourage any church to use any program that will glorify God and accomplish its purpose.

At the same time, however, there are several words of caution that should be offered. Unless one knows the exact source and writer of the literature and material he is using, then a very careful proofreading of every item is in order.

In some cases, most items of literature in a particular program may be very acceptable, but one or two items may have some questionable content or negative implications. Of course, this can be said of all literature, but when one goes outside his own denomination for such material the danger is greater and more caution is warranted.

If a series of materials are being used, then the content, objectives, and implications should be considered collectively as well as individually. I recently read a series of tracts from one publisher that seemed perfectly acceptable piece by piece, but when viewed collectively presented a rather legalistic view of stewardship and seemed to imply that tithing was the ultimate in stewardship, rather than the beginning.

Another matter that disturbs me is the profit motive and pricing policies of many religious publishers. I have on my desk a price list from a well-known non-denominational publisher offering to sell me some tracts at exactly five times the cost of those purchased through the Stewardship Commission.

Certainly every individual or group in private business has a right to a fair and reasonable profit, but the mark-up in the case just cited does give one some cause to wonder. Churches purchasing

Setting of RA camp sessions shows beauty of God's world

The beauty and quiet atmosphere of Camp Paron is conducive to periods of meditation. Boys stroll through the beautiful trees and take hikes in the dense woods of the 266 acre camp site. There is also time to sit on the hillside beneath the shade of a tree and read their bible and reflect on the goodness and love of God. Observing the beauty of nature, each boy is made more fully aware of the existence of a loving God.

In camp, guidance is provided in the study of nature. Emphasis is placed on the many wonderful things God has created and made a part of the world for the use and benefit of man. Conservation and preservation of nature is also a part of the study and training. The study of nature points to the love of God. The mind of the boy is guided to think of his own relationship to God and how he may come to God through Christ.

Camp time is outdoor time. Much of the activity of camp is outdoor. The evening worship is usually held under the open-air tabernacle, nestling among the beautiful trees.

Mission study, with a missionary,

usually meets in a pavillion or under the trees on a hillside. Amidst the beauty and splendor of a setting such as this, it is easy for boys to listen to the wonders of the working of God. They also listen to the voice of God as he speaks to them. Many of the boys not only hear but obey the voice of the Master. Many boys make decisions for Christ in camp. Only eternity can reveal the value of these decisions.

Three weeks of camps are scheduled for June. The first week will begin June 12. The second week will begin on June 19, and the last week will begin on June 26.

A weekend camp for 6-8 year old boys and their father will be held Friday through Saturday, June 23-24. The camp for this group will begin at 3 p.m. on Friday.

Information regarding camps has been mailed to all counselors, pastors, and ministers of education. For more information contact one of them or write to Brotherhood Department, Baptist Building, 525 West Capitol Avenue, Little Rock, Ark. 72201. — C. H. Seaton



from such sources would do well to consider the stewardship of their own funds.

Truth is truth, no matter where you

find it; just make sure it's the whole truth and nothing but the truth.—Roy F. Lewis, Secretary of Stewardship-Cooperative Program

Suggestions offered for laymen involvement in mission efforts

MEMPHIS (BP) — A wide variety of opportunities involving laymen in missions were unfolded before 30 state Baptist Brotherhood leaders from 20 states in a three-day meeting at the Southern Baptist Brotherhood Commission here.

Plans for proposed projects were outlined in such areas as local church missions, lay evangelism, foreign and home mission tours, international Baptist conferences, radio and television ministries and seminary extension.

Offering the suggestions were a battery of leaders including the Brotherhood Commission staff headed by Executive Secretary Glendon McCullough, the chairman of the SBC Executive Committee, Owen Cooper, and representatives of four SBC agencies.

Help in pioneer areas

M. Wendell Belew, director of the Missions Division for the SBC Home Mission Board, encouraged the state Brotherhood leaders to continue enlisting laymen's groups to help in construction work in areas of the country where Baptist work is numerically weak. He also urged laymen to become involved in inner city projects, and to increase the number of indigent boys involved in their Royal Ambassador camps.

"Groups of men also can help people in trouble at roadside rest stops and give a Christian witness at the same time," Belew said. "They also can start Bible study groups in motels for those men who don't want to spend the night in the bar." Belew also suggested projects in the area of interfaith witness, mission fellowships, disaster relief, work with migrants, and work with Negroes.

Kenneth L. Chafin, the SBC Home Mission Board's director of evangelism who has arranged 2,500 lay evangelism schools in the last two years, called on state Brotherhood leaders to enlist and inspire key men to take this training. Chafin said he plans to start 10 to 15 key city lay evangelism schools during the next 18 months. He also expressed a desire to work with Brotherhood leaders in the area of lay renewal.

Help recruit missionaries

In the area of foreign missions, Sammy DeBord of the SBC Foreign Mission Board, Richmond, asked for the help of the state Brotherhood leaders in recruiting missionaries, particularly professional people, and in promotion of associational world missions conferences.

Cooper, who also is a member of the Men's Department of the Baptist World Alliance, asked the state Brotherhood leaders to help him enlist 1200 Southern Baptists to attend an international Baptist conference in Israel in November, 1973.



NEW DAY CAMPING BOOK — C. H. Seaton, Arkansas Brotherhood secretary, got a preview of ROYAL AMBASSADOR DAY CAMPING, published recently by the Brotherhood Commission, during the annual Brotherhood Planning and Promotion Conference in Memphis, April 18-20. Examining the book with Seaton is Clayton Gilbert, Crusader consultant at the Commission. The day camping guide is now available in Baptist book stores for \$1. (Brotherhood Commission Photo by Tim Fields)

The state Brotherhood leaders voted to support the conference and build attendance through tours they may arrange. The leaders also agreed to set their annual meeting at the Brotherhood Commission in 1973 just prior to the annual meeting of the elected members of the agency.

McCullough said the move would permit state Brotherhood leaders to share their expertise and input from the field as plans are being made.

ANNUAL PASTORS & WORKERS CONFERENCE

THOMAS ROAD BAPTIST CHURCH — LYNCHBURG, VIRGINIA

JUNE 25 - 28, 1972

Theme: "Building a Super-Aggressive Church"

Other speakers—These pastors of America's
Fastest Growing Churches:



Host, Dr. Jerry Falwell, pastor America's fastest growing church, averaging over 6,000 in S. S. Old Time Gospel Hour telecast over 157 stations nationwide.

DR. GREG DIXON—Indianapolis (Indiana) Baptist Temple
REV. CARL BAUGH—Calvary Heights Baptist Temple, St. Louis, Mo.
REV. TRUMAN DOLLAR—Kansas City (Mo.) Baptist Temple

REV. LARRY CHAPPELL—United Baptist Church, San Jose, Calif.
REV. HERBERT FITZPATRICK—First Baptist Church of Riverdale, Md.
DR. BOB MOORE—Marietta (Georgia) Baptist Tabernacle

DR. JACK HUDSON—Northside Baptist Church, Charlotte, N. C.
REV. CECIL HODGES—The Bible Baptist Church, Savannah, Ga.
REV. VERLE ACKERMAN—First Baptist Church of W. Hollywood, Fla.



Dr. B. R. Lakin, former pastor Cadle Tabernacle, Indianapolis, Indiana, heard on nationwide radio. Evangelist and Bible conference speaker.

AND STAFF, THOMAS ROAD BAPTIST CHURCH

	SUNDAY, JUNE 25	MONDAY, JUNE 26	TUESDAY, JUNE 27	WEDNESDAY, JUNE 28
9:00		Dr. Jerry Falwell— SATURATION EVANGELISM	Dr. Greg Dixon—MESSAGE	Rev. Larry Chappell— MESSAGE
9:45	Sunday School Guided tours for full-time church workers State Delegations will be televised and recognized nationally			
10:30		Dr. Elmer Towns— SUNDAY SCHOOL GROWTH Rev. Carl Baugh— BEGINNING A CHURCH Mrs. Ruth Towns— THE PASTOR'S WIFE Mr. Gordon Luff— YOUTH CAMPING	Mr. Calvin Combs—IBM Rev. Verle Ackerman— THE PASTOR AND HIS STAFF Mrs. Ruth Towns— THE PASTOR'S WIFE Rev. C. A. Hodges— Rev. Jim Moon— HOSPITAL & MEMBER VISITATION Dr. Elmer Towns— Mrs. Sandra Witt— THE DEAF MINISTRY	Dr. Elmer Towns— WRITING PRESS RELEASES Rev. Jim Vineyard— SOUL WINNING (Demonstration) Mrs. Ruth Towns—(Moderator) PANEL ON THE PASTOR'S WIFE Rev. Truman Dollar— STRUCTURED LEADERSHIP Rev. Jim Moon—INTRODUCTION TO PASTORAL DUTIES Mr. Tom Watson—DIRECTION OF A CHURCH TV PROGRAM
11:00	Sunday Morning Service (Televised Nationally) plus Junior Church			
11:30		Mr. Gordon Luff— YOUTH WORK I Rev. Jim Vineyard— BUSING Mr. Vernon Hammond— STARTING A CHRISTIAN SCHOOL Dr. Jack Hudson—WORKING WITH A GROWING STAFF Rev. Jim Moon— "THE SECOND MAN"	Dr. Bob Moore—MESSAGE	Rev. Herbert Fitzpatrick— ORGANIZED VISITATION Dr. Bob Moore—PROMOTION Mr. Vernon Hammond—THE RELATIONSHIP OF A CHRISTIAN SCHOOL TO THE LOCAL CHURCH Mr. Gordon Luff—YOUTH WORK II Mr. Dan Manley—RECREATION
2:00		Dr. Jack Hudson—MESSAGE	Rev. C. A. Hodges— THE PASTORAL STAFF	Rev. Truman Dollar—MESSAGE
3:00	Dr. Jerry Falwell—FINANCES	Mr. Paul DeSaegher—MUSIC Rev. Jim Vineyard—BUSING II Rev. Carl Baugh—BEGINNING A CHURCH (Repeat) Rev. John Hash—A STEWARDSHIP DEPARTMENT FOR A LOCAL CHURCH Rev. J. O. Grooms— SCRIPTURE MEMORIZATION Mr. Dusty Rhodes—THE TECHNICAL PRODUCTION OF A TV PROGRAM	Mr. Paul DeSaegher— THE CHURCH CHOIR Dr. Elmer Towns—HOW TO WRITE YOUR OWN SUNDAY SCHOOL CURRICULUM Dr. Greg Dixon—PROMOTION Mr. Sam Pate— THE CHURCH BUSINESS MGR. Rev. J. O. Grooms— SOUL WINNING Rev. Dick Smith—HELPING A CHRISTIAN PLAN A WILL WHICH REMEMBERS THE LORD	Rev. Jim Vineyard— JUNIOR CHURCH Dr. Bob Moore— SUNDAY SCHOOL CONTESTS Rev. Larry Chappell— HOW TO BEGIN A BUS MINISTRY Rev. Robert Glass—APPROACHING INDIVIDUALS FOR WILLS, BONDS, ETC. Rev. J. O. Grooms—(repeat) SCRIPTURE MEMORIZATION Rev. Ed Martin— THE PRISON MINISTRY
4:00		Dr. Elmer Towns—MESSAGE	Rev. Verle Ackerman—MESSAGE	Rev. Herbert Fitzpatrick—MESSAGE
6:00	Thomas Road Baptist Church Institute			
7:30	Dr. B. R. Lakin—MESSAGE	Dr. B. R. Lakin—MESSAGE	Dr. B. R. Lakin—MESSAGE	Dr. B. R. Lakin—MESSAGE

2600 ATTENDED THE FEBRUARY BUS WORKERS CONFERENCE. OVER 5000 OUT-OF-TOWN PASTORS AND WORKERS EXPECTED THIS TIME. REGISTER EARLY!

FEE: \$5.00 per married couple (children free), meals extra; \$1.00-per-day bunkhouses. Write to: Pastors Conference, TRBC, P. O. Box 1111, Lynchburg, Va. 24505, for information, registration. Chartered buses coming from all over America. Inexpensive, comfortable travel for families. For chartered bus information (from your area) write or call Jim Vineyard (TRBC, 703-239-9281). Whole congregations can come this way.

Laymen urged to combat giants of hate, racism

MEMPHIS (BP) — Stating that the giants of prejudice and hate are stalking our land today, the top executive of the Southern Baptist Brotherhood Commission challenged 250 Baptist laymen to do some things about the problem of racism that their pastors cannot do.

"There are some giants who stalk our land today — giants of prejudice, giants of hate," said Glendon McCullough of Memphis. "Our greatest sin is to avoid taking on these giants. I'm thinking the laymen of this country are ready to do something in the matter of race the pastor can't do," he continued. "If you don't do something, you will lose the younger men in your churches," McCullough warned.

McCullough made the statements in the keynote address at a regional leadership training institute here designed to train 250 church Brotherhood leaders from 13 states in mission action, Brotherhood organizational methods, and other mission activities. Most of the institute was devoted to specific suggestions to the laymen on what they can do about the problems of racism, poverty, aging, moral issues, and evangelistic outreach.

Sponsored by the SBC Brotherhood Commission, the conference also included conference leaders in special fields from the SBC Home Mission Board, the SBC Christian Life Commission, and the SBC Sunday School Board.

The extensive training was sandwiched between the keynote address by McCullough and a closing challenge by Arthur Rutledge, executive secretary of the Home Mission Board.

McCullough sketched a spiritual future for Baptist laymen which called for varying efforts through the churches. "The first step is to dig in and reach some new spiritual depths," McCullough said.

In addition to urging action against the giants of prejudice and hate, McCullough called for laymen to help "confused young men looking for answers about war. We need a church that can listen, particularly men who can listen in love," he said.

Rutledge pictured the United States today as a time of unusual opportunity for laymen. He cited the needs of the people and the growing responsiveness to the gospel. The need for a Christian ministry is evidenced by the mounting crime rate, racial tensions, threat of alcohol and drugs, and the growing suicide rate, he said.

Rutledge pointed to the response of youth in the Jesus movement, the variety of witnessing efforts of choirs and college groups and the 411,000 persons added to Baptist church rolls by baptism in 1971 as proof of responsiveness to the gospel.

In a plea for more involvement for mission action, Rutledge said many people haven't heard what Baptist laymen are saying because they feel the men are interested in them just as another member in the church and another notch in their belts.

"We have to learn to care for people, not only for their souls, but for them as persons."

retirement and post-retirement guidance and planning for those served by the Annuity Board. The pilot project has grown out of the board's ambassador-at-large program, which is being phased out this fall, Morgan added.

A native of Maysville, Mo., Whiteaker, 61, has served for the past three years as minister of education at Cliff Temple Church in Dallas. Well-known in religious education circles, he held similar posts with other churches earlier in Texas, Missouri, and Oklahoma. At one time, Whiteaker was Baptist minister to students at Oklahoma State University, Stillwater.

In May, 1971, he was elected a trustee for the Sunday School Board of the Southern Baptist Convention. Whiteaker

also served for six years as a member of the Executive Board of the Baptist General Convention of Texas.

Morgan said the need for retirement guidance for ministers and church and denominational workers is a high priority item for the Annuity Board. Such guidance would be available both before and after retirement. Morgan said the board has the responsibility to fill "the great need" for publications, conferences, correspondence, and other forms of guidance regarding retirement years. He added that Whiteaker will bring to the board "experience and identity in pre- and post-retirement planning, since he has set up similar types of programs in churches he has served."



Dean Shelton

The Baptist Student Union became a part of my life during my freshman year at Arkansas Tech. During my four years at Tech, BSU was very meaningful to me spiritually. It served to bring me back in contact with church and Christian people. I had grown apart from church before going to college.

It was through BSU that I came to know about the Sunday School Board's Art Department where I now work. I toured the Sunday School Board while in Nashville with some BSU students.

Another thing that BSU gave me the opportunity to do was to serve as a summer missionary. This was a very rewarding experience, and a great opportunity to serve the Lord.

(Dean Shelton is an artist in the Art Department of the Sunday School Board.)

Whiteaker named Annuity Board vice president



Whiteaker

DALLAS (BP) — Kermit E. Whiteaker of Dallas has been elected vice president and assistant to the president of the Southern Baptist Convention Annuity Board here. He will join the board's staff May 15, according to Darold H. Morgan, president

and chief executive officer of the agency.

Morgan said Whiteaker will establish a pilot project in all phases of pre-

Peppy and Poky Platypus

By Betty H. Brown

(Sunday School Board Syndicate, all rights reserved)

Mother Platypus was lying in her underground nest of leaves, with her furry body curled around her two large eggs. The eggs were stuck together, so it was easy for her to keep them both warm. They were ten days old, and soon they would hatch.

Then she heard a peck, peck coming from the inside of one of the eggs. She placed her small ear on the side of the other one. There was no sound. Once again she heard a pecking from the first egg. Crack! Out wiggled a tiny platypus. He was very lively, so his mother decided to call him Peppy.

Still there was no sound from inside the other egg. "My," said Mamma, "this one is slow. I will call him Poky." A few days later the second little platypus pecked out of his egg.

Peppy and Poky stayed with their mother in the soft nest for many weeks. Only when she was sure that they were fast asleep would she hurry down to the river for her dinner.

Peppy was anxious to go out through the long tunnel and see the world. Poky was in no hurry. He liked his nice warm home.

Then early one evening Mamma Platypus said, "Come, boys. It is time for

you to leave the nest for a little while. I will show you how to dive for food."

Peppy ran along the tunnel in front of his mother. She called, "Wait, Peppy!" But he had already gone around a corner and couldn't hear her. Poky came slowly along behind.

When Peppy reached the end of the tunnel, he blinked his little eyes and looked all around. He saw that the opening where he stood was by the roots of a big tree. Just below him was the river.

"I will not wait for my mother and my poky brother," he said. So he closed his eyes and dived headfirst into the water. Zoom! Straight down he went. Bang! The next thing he knew, his tender bill had hit something hard. He had dived straight into an old board. He came to the top of the water just as his mother and Poky were coming out of the tunnel opening.

"Mamma, I hurt my bill," cried Peppy.

"I am not surprised," said his mother. "If you had waited for me, I would have told you about that old board. Now your bill is too sore for you to dive for food again tonight. You will have to go to bed hungry."

Then she turned to Poky and said, "All right, Son. You watch where I dive. Then follow me." And in she went, headfirst.

Poky didn't want to make any mistakes and hurt himself. He decided to wait a little while.

Mother Platypus made dive after dive. She brought up delicious-looking food from the bottom of the river. Then she sat and slowly ate it. Poky and Peppy watched. They both hoped that she would share her dinner with them. But she didn't.

When it was dark, she said, "All right, boys. We will now go back to our nest." Both of them followed her slowly home.

Later, when Mother Platypus was curled around them, she said softly, "I know that you are very hungry. Today I hope that each of you learned a lesson. Peppy, you know now that you must wait long enough for someone to show you how to do things right. Then you will not get hurt. And you, Poky, must learn that you cannot be so lazy and slow. If you are, you will get nothing to eat."

Then she gave each of her sons several large snails which she had been saving for them in her cheek pouch. Soon they all went to sleep.

Philadelphia — an historic city of Baptist, American heritage

By Lynn E. May Jr.

Executive Secretary, SBC Historical Commission

PHILADELPHIA (BP) — For the first time since its formation in 1845, the Southern Baptist Convention will meet this year, June 6-8, in the "Cradle of the Nation."

In doing so, the messengers to the convention will gather in not only one of America's most historic cities, but also in a city rich with Baptist heritage.

Philadelphia is well-known as the home of the Liberty Bell, Independence Hall, the Betsy Ross House, Congress Hall, and other national memorials. As the site of the Continental Congress which adopted the Declaration of Independence, and as the site of the first capital of the United States, Philadelphia is known as the cradle of our nation.

Many Baptists, however, are unaware of the historic significance of Philadelphia as the site of numerous important beginnings and developments in the heritage of Baptists.

It was here that the first Baptist association in America was organized. It was here the first national organization of Baptists, the Triennial Convention, held its first and last meetings. It was here that the first session of the Baptist World Alliance to meet in the United States was held.

A brief summary of these events will indicate the riches of Southern Baptists' Philadelphia heritage.

It all started in 1688 when Elias Keach, son of a famous London Baptist minister, led 12 Baptists who had migrated from England, Wales and Ireland to form the Pennepack Baptist Church near Philadelphia.

Under Keach's leadership, this early church soon gave birth to four other churches in surrounding areas of Pennsylvania and New Jersey, including the First Baptist Church of Philadelphia which was formed in 1698. These churches firmly planted the Baptist witness in the Philadelphia area. The historic Pennepack Church, now called Lower Dublin Baptist Church, is located at Bustleton in Philadelphia. First Baptist Church is located at 17th and Sansom Streets, a few blocks from the headquarters hotel for the convention (the Sheraton).

On July 27, 1707, representatives of five small churches organized the Philadelphia Baptist Association, the first such organization of Baptist churches in America.

Patterned after English Baptist associations, it handled questions of doctrine and practice, counseled churches, provided preachers, and sent out missionaries. The Calvinistic confession of faith adopted by the association in 1742 was widely endorsed by Baptists in America and helped to give them direction theologically.

This association played an important part in the growth of Baptists in the South. In 1749 it sent Oliver Hart to Charleston, S.C., where in 1750 he led in the formation of the Charleston Association, the first in the South.

Today, the Philadelphia Association continues to unite the efforts of American Baptists in the Philadelphia area, including the Lower Dublin (Pennepack) Church and the First Baptist Church which helped to organize it 255 years ago.

In 1774, Baptist history and American history merged in a significant way in Philadelphia. When the Continental Congress met in Philadelphia in 1774, Baptists sought to take advantage of this effort in behalf of freedom by sending Isaac Backus of Massachusetts to lay before the Congress the Baptist plea for religious liberty.

Backus, staunch leader in the struggle for religious freedom, secured the assistance of Philadelphia Baptist Association leaders. They arranged a meeting with the delegates of Massachusetts to the Congress as a preliminary step toward the presentation of their grievances before the entire Continental Congress.

On October 14, 1774, Backus, John Manning and other Baptist leaders met with Massachusetts members of the Congress—Samuel Adams, John Adams, Robert T. Paine, and others—and confronted them with Baptists' claims for religious liberty. Through four hours of debate, Backus and his supporters sought to establish the Baptists' cause as "a national political grievance." Though they did not achieve that purpose, they

did secure a promise from these political leaders that an effort would be made to do something for the relief of the Baptists. The site of this significant encounter was Carpenters' Hall, now located at 320 Chestnut St., Philadelphia.

With the fight for religious liberty won when the Bill of Rights, including its First Amendment guarantees of religious freedom, was added to the Constitution in 1789, the next significant Baptist historical event in Philadelphia occurred in 1814. That was the year the so-called "Triennial Convention" was organized, welding the scattered Baptists of America into a national denomination.

On May 18, 1814, at the invitation of the Philadelphia Association, 26 ministers and seven laymen from 11 states and the District of Columbia, met at the First Baptist Church of Philadelphia and formed the first national Baptist body in America. Though popularly called the "Triennial Convention" since it met every three years, the official name was "The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions."

The formation of this denominational body in Philadelphia was the culmination of numerous preparatory events. Sentiment among Baptists in America for the support of foreign missions grew following the beginning of William Carey's mission work in India. The conversion of Congregational missionaries Adoniram Judson and Luther Rice to Baptist views when they went to India further stimulated that interest in missions. Rice's return to enlist support from American Baptists was climaxed by the formation of this convention. The world mission enterprise thus helped Baptists in America find a basis on which to "elicit, combine and direct" their energies into a single cause.

Southern leaders who helped to organize the Triennial Convention included such stalwarts as Richard Furman of South Carolina, first president of the convention, and William Bullein Johnson of Georgia, the last Southerner to serve as president of the Triennial Convention before the Baptist schism of 1845.

(Continued on page 20)

Philadelphia

(From page 19)

In 1844, Philadelphia was the scene of the final meeting of the Triennial Convention. Though the Triennial Convention had united efforts of Baptists North and South in foreign missions and other denominational enterprises for 30 years, the last meeting in 1844 was fraught with tension and distrust.

The heat of the slavery controversy, dissatisfaction among the Southern brethren with the northern-based American Baptist Home Mission Society (which they believed was neglecting Southern mission fields), and other factors prompted charges and countercharges on both sides. An uneasy peace was achieved at the Philadelphia meeting with the passage of a resolution by the convention proclaiming its neutral position on the controversial issues. William Bullein Johnson, elected president of the Triennial Convention in 1841, asked the brethren in 1844 not to consider him for re-election.

Some leaders, both North and South, left the Philadelphia meeting in 1844 with the feeling that separation was inevitable. They were right. It happened the next year, 1845, with the formation of the Southern Baptist Convention in Augusta, Ga. Johnson, the last Southern president of the Triennial Convention, was elected first president of the new Southern Baptist Convention.

It was not until 1911 that members of the Southern Baptist Convention returned to Philadelphia for a major convention with the Baptists of the North with whom they severed ties in 1845.

In 1911, Baptists from around the world, including those of the Northern and Southern Baptist Conventions, gathered in Philadelphia for the second Congress of the Baptist World Alliance. Significantly, Philadelphia was chosen as the site for the first meeting of the Alliance in the United States. At the Philadelphia meeting of the world fellowship organized in 1905, the Alliance elected Robert S. MacArthur as the first American to serve as president of the organization.

On June 6-8, 1972, Southern Baptists will be returning to their birthplace for the first time as a national body since they pulled out of the Triennial Convention meeting here in 1844. On their return, they will find a city rich, not only in the heritage of their nation, but their denomination.



NASHVILLE — UNUSUAL GIFT — Mary Sue Price (center) of Miami, Okla., is shown in the midst of the high school graduation gift she requested from her parents — a visit to the Southern Baptist Sunday School Board. Having gained an interest in church vocations through attending vocational guidance "leaderlab" at Ridgecrest (N.C.) Baptist Assembly for two years, Mary Sue wanted to see the types of denominational work available before beginning her college career. Also pictured are Mrs. Alice Magill, vocational guidance specialist, who became friends with Mary Sue at leaderlab, and Leonard E. Wedel, director of personnel, who provided her a copy of his recent Broadman book, "So You Want a Job."



- **WASHINGTON (UPI)** — The government initiated a nationwide publicity campaign recently to try to rid the nation's highways of drunk drivers, who are blamed for more than half the 55,000 traffic fatalities each year. "We are not embarking on a morality crusade," Transportation Secretary John A. Volpe told a news conference.

"We are trying to drive home the point that if one chooses to drink, he must not get behind the wheel." Government statistics showed that 28,000 persons died in alcohol-related accidents in 1971, with two thirds of those attributed to problem drinkers who drive. To try to keep such drivers off the roads, Volpe said, the Transportation Department was financing a nationwide advertising campaign on television and radio and in newspapers. The government is ready to spend \$750,000 in the first year of a three-year campaign.

(The Atlanta Constitution, March 30, 1972)

Proclaiming the gospel

By Vester E. Wolber
Ouachita University

International
Luke 4:16-21
Romans 10:14-18
Ephesians 3:7-13
May 14, 1972

The Christian religion is unique among all the religions of the world in its use of preaching. The ancient Hebrew religion made good use of the prophets who spoke their message from God, but they did not schedule weekly appointments for preaching. Public proclamation of religious messages did not become a regular portion of Sabbath worship until the synagogue was established. Ezra seems to have given the original impetus to the custom of reading and expounding the scriptures publicly, but there were never enough qualified teachers to expound the ancient writings in all the synagogues.

Anointed to preach (Luke 4:16-21)

John the Baptist gave a new impetus to the art of preaching when he moved about the Jordan valley preaching repentance as the prerequisite for entrance into the kingdom of God. Jesus went down to John and was baptized in the Jordan, but soon withdrew into Galilee where he made use of the synagogues in announcing his gospel.

1. It is significant that Jesus selected preaching as the means through which to propagate his good news and establish his kingdom. He identified with a line from Isaiah which says that God anointed him to preach the gospel. Thus he fixed the practice of public proclamation at the center of Christian worship where it remains today as the primary and most characteristic element of public worship and evangelism.

2. It is also significant that in this model of Jesus' preaching he chose to make use of scripture. It cannot be determined whether he made use of a passage from Isaiah which had been scheduled for reading that day, or selected the passage himself; but in either instance it is readily seen that the passage was most appropriate.

3. Having read the passage, Jesus sat down to explain its meaning. It was customary in his day for the rabbis to expound scripture from a sitting position, and Jesus also like to sit as he taught. The method helped to create a relaxed atmosphere in which the great truths of the new revelation could be explained. The important fact, however, is not his posture as he spoke but that he

chose to make use of scripture in getting his message across.

Jesus showed that his authority was superior to that of the Old Testament: He never quoted it as proof text, and in the Sermon on the Mount he set his own views over against those of the Old Testament. He did not come to destroy the Old Testament but to fulfill and advance its teachings.

4. Jesus identified himself as the fulfillment of the passage from Isaiah. The last words which he read said that he had been sent "to proclaim the acceptable year of the Lord." Jesus knew where to stop reading and when to stop speaking. His opening remark after he sat down was "Today this scripture has been fulfilled in your hearing."

The apostles and other New Testament preachers continued to interpret the Old Testament in the light of the new illumination which Jesus brought. Their sole purpose in preaching from the Old Testament was to make way for a fuller understanding of the final revelation which had come to them in Christ. Jesus was not the medium through which God's full revelation came to us so much as that he was that revelation, and is.

How preach unless sent? (Rom. 10:14-18)

In the preceding verse Paul had said that any man who calls on the name of the Lord will be saved, and now in a series of questions he lays out these important conclusions:

1. Men must believe on Christ if they are to call upon him for salvation. The scripture says that the man who would come to God must believe that he is (Heb. 11:6), and in the same spirit Paul says that if one is to call on Christ for salvation he must call in faith.

2. People must know about Christ if they are to believe on him. New Testament faith is not projected toward a theological vacuum nor a blob of ignorance; some basic information about the historical Jesus is a necessary prerequisite to faith in him. New

Testament preachers gave out this historical information about Jesus before they called on men to believe on him. It is for this reason that modern Sunday Schools have been the most effective agencies in history in preparing the way for evangelism in that they teach the necessary information which people must have before turning in faith unto Christ.

3. Someone must preach the gospel to them if men are to hear about Christ. This statement does not mean that only a preacher, as such, can give one the truth about Christ; it means, rather, that one who bears witness to Christ becomes thereby a preacher. From the beginning, the Christian religion was a layman's movement in that it was incumbent on all believers to practice the art of Christian witnessing. Luke reports that the Jerusalem Christians who were forced to leave Jerusalem went about preaching the word (Acts 8:4).

4. Men must be sent if they are to proclaim the gospel. While all Christians must share in the responsibility of hearing Christian witness, it is also the responsibility of all to send out some as special witnesses.

We are probably forcing our own ideas into the text if we see in these words an allusion to the ordained ministry as contrasted with the laity; but the general thrust of the passage certainly does justify a program of missionary advance. Paul's previous paragraph stressed the universal sweep of the divine invitation to all men, with the assurance that all who call upon the Lord in faith will be saved. All who come unto Christ to find life are expected to go back and share that life, but some who come are sent back as authoritative witnesses—sent by the one to whom they came for salvation. Thus, in the true order of things, God sends men who preach the word which other people hear and believe and call upon God for salvation.

The apostle's clinching conclusion says that faith is out of what is heard, and hearing is through the word of Christ. In his application of this conclusion, he shows that the word had gone out and that the Jews did hear and understand and disobey. The word of God never comes to any person with such clarity and force that he or she cannot reject it. Faith is a willful act, and all of the people of God are volunteers.

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God's work and man's task

By L. H. Coleman
Pastor, Immanuel Church, Pine Bluff

Life & Work
May 14, 1972
Acts 5:17 to 6:7

Last week our study involved trouble within the church fellowship — the sin and punishment of Ananias and Sapphira. During this same period of time the early church continued to have trouble from without. Threats and persecution were the lot of these believers.

How did the early Christians react to these threats? To state the case rather mildly they did not succumb to the pressure at all. If anything they worked for Christ even harder. Look at the way they answered the threats:

1. "For we cannot but speak the things which we saw and heard," Acts 4:20.
2. "We must obey God rather than men." Acts 5:29.

Please look briefly at what transpired since our last lesson.

The effects of the popularity of the apostles. Acts 5:17-42.

1. The high priest is filled with jealousy. v. 17.
2. The apostles are put in prison. v. 18.
3. An angel delivers them. v. 19.
4. The angel commissions them to speak in the temple. v. 20.
5. The apostles taught in the temple. v. 21.
6. The Sanhedrin seeks the apostles. vs. 22-25.
7. They are brought before the council (Sanhedrin) vs. 26,27.
8. The Sanhedrin reminds them of the charge against them. v. 28.
9. The apostles' reply. vs. 29-32.

Gamaliel's advice to the council (Acts 5:33-39)

The leaders of the Sanhedrin were furious concerning the apostles and their work. The words "we must obey God rather than men" went through their hearts like a saw. Stoning was contemplated (next week's lesson incidentally deals with the stoning of deacon Stephen). From such illegal action the apostles were saved by Gamaliel.

Who was Gamaliel? He was one of the most celebrated and respected teachers of the law. He was a Pharisee and this marks the first time in the book of Acts a Pharisee is mentioned in connection with persecution. Gamaliel's title was "rabban" and he was head of a school which specialized in Jewish law. The following statement gives indication of how he was respected: "Since Rabban Gamaliel the elder died, there has been no more reverence for the law; and purity and abstinence died out at the same time." Saul of Tarsus was a

student of his.

Perhaps Gamaliel was somewhat impressed with the signs of divine favor upon the Christians. The Pharisees, being strict legalists, devoted their lives to the keeping of the smallest detail of the law. Because of the austerity of their lives generally they were a respected group. Evidently, however, Gamaliel was a kind gentleman who had more tolerance for the views of others than the average Pharisee.

Gamaliel's advice was significant and important because his words carried weight and were wise. His advice in essence was, "Leave it alone." If the Christians' work was from God no man could stop it. If it were from man it would come to nought. His advice made sense and the Sanhedrin agreed to this logic.

The Apostles beaten and dismissed (Acts 5:40-41)

Reluctantly the Sadducees went along with Gamaliel's advice. They acquiesced. However the apostles because of their disobedience received the normal Jewish penalty of 39 stripes. They were dismissed and given further warnings. For the first time in the book of Acts the apostles actually suffered physically for the name of Jesus. Is it any wonder that Peter later wrote about suffering for Christ in I Peter 2:20-24?

These believers suffered for Christ gladly. Perhaps they remembered what Christ had said in Matthew 5:11-12. Their work for Christ continued. The unhindered gospel must march on. The persecutions gave them an opportunity to demonstrate their loyalty to Christ and to share in the sufferings of Christ.

The selection of the first deacons (Acts 6:1-7)

Please study this passage very carefully because it is fraught with significance and meaning for the present-day church.

1. The occasion (vs. 1-2)

The number of disciples was greatly multiplying. There was a complaint because certain widows were neglected. The administrators then were the apostles and evidently they were giving their full time to the duties of the church. The apostles were attempting to take care of all the needs of all the church and as time went on the apostles need-

ed assistance.

Please note that the murmuring or complaining (an unhealthy condition for the church) was done by the Grecian Jews or Hellenists and not by the widows themselves.

Deacons were needed to assist the pastors (or apostles) and provide a solution to the church's problem.

2. The method of selection (v. 3)

The deacons were selected from "among you" (v. 3) or from among the multitude or the church. In other words the method of selection was completely democratic and authority rested with the church itself. (Their method was totally "Baptistic.")

3. Qualifications (v. 3)

These men selected had four qualifications:

- (1). They must be constructive, peace-makers. This is implied because these men were to solve the murmuring.

- (2). Men of good report.

- (3). Men full of the Spirit. No church needs any deacon who is not Spirit-filled.

- (4). Men of wisdom.

The New Testament gives further qualifications in I Timothy 3:8-13.

4. Nature of their work.

Their work basically was of a practical nature. However the entire work of any church basically is spiritual and they were always to concern themselves with the spiritual life of the church. Deacons are to be helpers of the pastors.

Deacons are not a board of directors. They recommend to the church and are not to act for the church unless and until the church so authorizes.

Deacons should be referred to as the body of deacons and never as the board of deacons. These men through the years have been of invaluable help to the cause of Christ. The greatness of this office for those who render unselfish service to God's kingdom is emphasized in I Timothy 3:13.

5. The ordination of these men (v. 6)

The church expressed confidence and gave its blessings through prayer and the laying on of hands which is commonly referred to today as ordination.

6. The Effect (v. 7)

What effect did the deaconship of these seven men have upon the work of the church?

- (1). The word of God increased.
- (2). The number of disciples multiplied.

(Continued on page 23)

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Life and Work lesson

(From page 22)

(3). A great company of priests were obedient to the faith.

The plan was successful and has been in effect since that time.

Conclusion

Several important events transpired in the time represented by the verses covered in today's lesson. If we shall have the spirit and commitment to Christ today the word of God will continue to multiply and multiply until Jesus returns.

A smile or two

A car screeched to a halt at an intersection and barely missed an old lady. Instead of bawling the driver out, she just smiled sweetly and pointed to a pair of baby shoes dangling from the rearview mirror.

"Young man," she asked, "why don't you put your shoes back on?"

A farmer who was a loyal church-going Christian was spending the day in a large city. He entered a restaurant and sat down at a table near a group of young men of the world. When his meal was served, he quietly bowed his head and said grace.

One of the young sophisticates thought he'd have some fun with the farmer, and he said in a loud voice, "Hey, Pop, does everyone do that where you come from?"

The old man looked at him and replied, "No, son, the pigs don't."

Attendance report

April 30, 1972

Church	Sunday School	Training Union	Ch. Adms.
Alexander, First	46	35	
Alicia	60	35	
Alma, First	367	131	41
Berne, First	66	28	
Berryville			
First	176	59	
Freeman Heights	99	41	
Rock Springs	113	75	2
Blytheville			
Calvary	192	91	
Gosnell	157	96	
Booneville, First	203	167	
Camden			
First	476	107	
Hillside	110	49	
Cherokee Village	103	21	
Concord, Mt. Zion	44	19	
Crossett			
First	448	127	1
Mt. Olive	278	143	2
Temple	174	97	
Dumas, First	240	89	
El Dorado			
Caledonia	35	26	
Ebenezer	140	65	2
Farmington, First	115	43	
Forrest City			
First	624	152	6
Second	183	108	
Ft. Smith			
First	1136	343	42
Grand Avenue	675	268	2
Moffett Mission	26		
Haven Heights	220	134	
Oak Cliff	119	50	1
Trinity	169	59	
Gentry, First	156	94	3
Grandview	85	56	
Green Forest, First	139	42	
Greenwood, First	272	112	
Hampton, First	150	59	
Harrison, Eagle Heights	230	115	2
Helena, First	271	67	1
Hope, First	496	148	2
Hot Springs			
Grand Avenue	161	91	
Lakeside	177	98	1
Park Place	440	129	3
Jonesboro			
Central	413	186	5
Nettleton	282	120	4
Lake City, Bethabara	140	127	1
Lake Village, Parkway	58	40	
Lavaca, First	292	149	4
Lepanto, First	279	214	3
Little Rock			
Crystal Hill	120	46	3
Geyer Springs	671	232	3
Life Line	596	209	23
Magnolia, Central	554	240	5
Marked Tree, First	160	47	
Melbourne			
Belview	147	79	2
First	147	166	33
Horseshoe Bend Mission	33		
Monticello, Northside	98	63	
Mountain Home, First	312	98	
North Little Rock			
Baring Cross	532	179	1
Calvary	336	145	1
First	210	112	
Levy	378	82	6
Park Hill	709	124	1
Sylvan Hills	252	112	2
Paris, First	383	120	3
Pine Bluff			
Centennial	168	69	
Dollarway	130	70	4
First	625	193	2
Green Meadows	67	40	1
Rogers, First	641	158	13
Russellville, Second	222	94	2
Springdale			
Berry Street	101	58	
Elmdale	437	67	2
First	624	231	8
Oak Grove	65	27	
Stephens, First	109	78	
Van Buren, First	435	204	7
Mission	50		
Vandervoort	51	31	
Warren, Immanuel	250	86	
West Memphis			
Calvary	211	105	
Vanderbilt Avenue	85	57	

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Joy, hope, relevance studied at Bible Conference - East

RICHMOND (BP) — More than 1,400 persons met at First Baptist Church here to study the Bible as a message of joy and hope and to discover the Bible's relevance to contemporary life during the National Bible Conference - East.

The sessions sounded the same themes of hope and joy that were voiced a month earlier at a similar National Bible Conference - West in Denver. Both were sponsored by the Southern Baptist Sunday School Board in Nashville in cooperation with local and area Baptists.

Featuring six Bible book studies, three conferences on the Bible and contemporary concerns, a joint conference on Philipians and four evening messages, the sessions here were led by noted Southern Baptist pastors and professors from across the nation.

Speaking at the opening session of the conference, Carl Bates, president of the Southern Baptist Convention and pastor of First Church, Charlotte, N.C., told conferees that the word of God, the gospel and experience are producers of hope.

Through these, he said, man finds hope of eternal life, hope for righteousness and hope for the resurrection. Joy in life, he concluded, comes as a result of these sources of hope.

During a "youth night" service concurrent with the opening session, Larry Rohrman, pastor of First Church, Jackson, Miss., told about 300 high school students that there are influences in the world that cause men to follow "the beat of the wrong drummer."

"There is a way to know the right way to go," said Rohrman, "and that is by reading God's Word."

Later in the week, speaking to the entire conference on "Hope and Its Promises," Rohrman told participants that "Christ in you is the only hope of solving the horrendous problems" of the world.

Speaking of the role of the social gospel, Rohrman said, "There are some preachers who are trying to move too fast and therefore, lose some they are trying to lead . . . My definition of a preacher is one who leads people toward God as fast as he can, but goes as slow as he has to . . . When a man starts

thinking like Jesus, acting like Jesus, and being like Jesus, he cannot hate any man."

Luther Joe Thompson, pastor of First Church, Richmond, speaking on "The Pursuit of Happiness" noted that "happiness is a major Bible concern, approached with sensitivity and seriousness both in the Old and New Testaments."

In discussing the ways to achieve happiness, he included discovering life's ultimate meaning and purpose, coming to terms with oneself and God, settling the really important questions and finding usefulness.

The concluding message was brought by Dale Moody, professor of Christian Theology at Southern Seminary.

Other conference leaders in Bible studies were John D. W. Watts, and Clyde T. Francisco, both professors of Old Testament at Southern Seminary in Louisville; Fred M. Wood, pastor, Eudora Church, Memphis; L. D. Johnson, chaplain, Furman University, Greenville, S.C.; A. Stuart Arnold, consultant, Sunday School department, SBC Sunday School Board, Nashville; Henry Turlington, pastor, University Church, Chapel Hill, N.C.; Charles A. Trentham, pastor, First Church, Knoxville, Tenn.; E. D. McCreary, professor of philosophy of religion, Virginia Union University, Richmond; and Henry M. Chiles, pastor, Central Church of Bearden, Knoxville.

Also conducting studies were Charles L. Holland, pastor, Briggs Memorial Church, Bethesda, Md.; J. Larry Mayo, pastor, Warrington (Fla.) Church; Theodore F. Adams, professor, Southeastern Seminary, Wake Forest, N.C.; Dale Cowling, pastor, Second Church, Little Rock, Ark.; John M. Lewis, pastor, First Church, Raleigh, N.C.; Wayne Barnes, pastor, First Church, Zachary, La.; and Henlee H. Barnette, professor of ethics, Southern Seminary.

The National Bible Conference - East was sponsored by the Sunday School Department of the Southern Baptist Sunday School Board, the Baptist General Association of Virginia, the Baptist General Convention of Virginia, the Virginia Baptist Convention, the Richmond Baptist Association, the Dover Baptist Association and the Middle River Baptist Association.

According to conference coordinator Chester Russell of the Sunday School Board, other associational, state and national Bible conferences are planned for 1973.

Hotel rooms almost gone for SBC in Philadelphia

PHILADELPHIA (BP) — With more than 4,000 hotel rooms reserved by mid-April by persons planning to attend the Southern Baptist Convention, convention officials here reported only three hotels had 66 unclaimed room reservation openings for the week of the convention, June 5-9.

Three other hotels, however, were still holding 962 rooms reserved in "blocks" for specific groups.

A comparison of reservations made for the SBC last year in St. Louis and the SBC in Philadelphia disclosed that almost the same number of rooms had been reserved by mid-April for the two meetings.

"It appears that we are running pretty much on the same schedule as last year of this date," said John H. Williams of Nashville, financial planning secretary for the SBC Executive Committee.

As of April 19, 1972, a total of 4,086 rooms had been assigned in Philadelphia, compared to 3,924 rooms assigned in St. Louis as of April 16, 1971.

Williams said that some additional rooms are expected to be available by the first of May after the "block" reservations are assigned to specific individuals.

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