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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

February 5, 1970

Teenager conversion

On a trip recently to Nashville, Tenn., I acquired a copy of *The Story of My Life*, the biography of outstanding Kentucky pastor-leader Marion Palmer (M. P.) Hunt (1860-1944).

Not the least interesting of the human-interest events recorded here is Dr. Hunt's recollection of what it was like when the Union soldiers came to the Hunt farm, at Auxvasse, Mo., during the Civil War, and took all the family's cash, including little M. P.'s lone dime.

The copy of the biography that has fallen to me is historical beyond the usual. This copy was autographed by Dr. Hunt "To my beloved preceptor Dr. John R. Sampey," on Jan. 12, 1942. An inscription pasted in the front indicates that it was given in turn by Dr. Sampey to the Southern Baptist Historical Society, then located in Louisville, Ky.

The most of Dr. Hunt's ministry was in Louisville, where he was pastor on three different occasions of Twenty-second and Walnut Street Church. Other Louisville pastorates included West Broadway Church and Eighteenth Street Church, the latter of which he served from 1924 to 1942. He held one Arkansas pastorate, First Church, Fayetteville, 1914-16.

As reported in his biographic sketch in *Encyclopedia of Southern Baptists*, Vol. 1, Dr. Hunt, with John Newton Prestridge, founded *The Baptist World*, Louisville. He was western secretary for the Foreign Mission, Home Mission, and Sunday School boards for awhile, with headquarters in Kansas City. He was the prime mover in the organization of the first Baptist hospital in Kentucky—Kentucky Baptist Hospital—on whose board of trustees he served from the founding of the institution until his death.

What happened in Dr. Hunt's conversion is another inspiring witness to the goodness of God's grace. At 17, when his father was dying, M. P. was a very wayward son.

The parent, William Bearl Hunt, had already blessed and said goodbye to all of his large family of children but M. P. Taking the teenager by the hands, the father said: "Marion, you have caused me more trouble than all the others put together and I expect when I meet you at the judgment bar to hear the Judge say [to you,] 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.'"

In thinking of how this called him to repentance and led to his conversion a few months later, Dr. Hunt said, "I think of those words as the kindest my father ever spoke to me."

Erwin L. McDonald

IN THIS ISSUE:

A REPORT on the state-wide Evangelistic Conference held in Little Rock begins on page 6. Included are sermons by featured preacher Manuel Scott, Russell Clearman, and Executive Secretary Charles H. Ashcraft.

* * *

DEPARTMENTS WITHOUT CLASS-rooms are coming soon for the upper end of the Sunday School children's division. The advantages of the new grouping are explained in an article on page 14.

* * *

HOW MISSIONARIES are shaping the Vietnam social ministry is told in a story by Arkansan Ione Gray. For an explanation of the program for relief of suffering in the country, see page 19.

* * *

A SERIES by T. B. Maston continues with a thought-provoking article on the proper Christian attitude toward civil disobedience in America. See page 20.

* * *

DENOMINATIONS exist to assist the churches, contends Dr. Charles H. Ashcraft in another in a series of articles on denominational primacy. His column is on page 4.

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newsmagazine

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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.

A new Baptist 'freeway'

Under Executive Board policies adopted last year, Board employees—including the editor of this paper—may attend meetings of the Board only on the invitation of the Board's executive secretary and/or its president.

Now Executive Secretary Charles Ashcraft has announced, with the concurrence of Board President W. O. Vaught Jr., that it will be the policy of the current administration for Board employees to be admitted to the Board meetings on a regular basis. And in announcing this at a staff meeting recently in the Baptist Building, Dr. Ashcraft stressed that the employees not only are now being invited to the Board meetings, but that they are being urged to attend, if at all possible.

In my years as editor of the *Arkansas Baptist Newsmagazine*, I have always been admitted to the Board meetings because of the nature and responsibility of my assignment. I have profited much from my fellowship with the Board members, who constitute a cross-section of Arkansas Baptists. And having this contact with the Board, I am convinced, has helped me to keep informed and inspired on the Baptist affairs in our state. So, I am grateful that this privilege continues to be mine and that it is now being extended to all of my fellow Board employees.

Evangelism Conference hits new high

The Arkansas Baptist State Evangelism Conference just concluded was one of the best. Seldom have we seen so great a variety of speakers or heard so many handle their assignments so well.

A casual reading of the program personnel might suggest to any who were not in attendance that the program was a bit lop-sided on the native sons side. Some out-of-staters who had been invited could not come, we understand. But the effectiveness of a preacher is not always measured in direct proportion to how far he is away from home. And the Arkansans came through in good form.

Herbert Hodges, the young pastor of Little Rock's South Highland Church, lived up to his growing reputation as a Bible expositor, as he gave an inspiring series of studies on Philippians.

J. Harold Smith, pastor of Windsor Park Church, Ft. Smith, was at his eloquent best as he preached on "The Living Lord," and "A Revived Christianity."

A series of sermons by Executive Secretary Charles Ashcraft, of the Arkansas Baptist State

It is my conviction, from many years of association with the Baptist employees of Arkansas, that there is no group anywhere who have a greater interest in or a greater concern for all that is being attempted in the name of Christ and of the Baptists of Arkansas than do these. For the employees are far more than "hired help." They are in the places they fill out of a feeling that this is where God wants them to be. They regard themselves as brothers and sisters in Christ and Christ's co-laborers.

Another aspect of this Baptist democratic approach, also begun at the suggestion of Dr. Ashcraft, is regular written progress reports from the various departments of work to the members of the Executive Board. This was inaugurated at last week's meeting.

The *Baptist Newsmagazine* has long publicized a promotional slogan aimed at increasing circulation and readership: "Baptists who know, care." And this is true, we believe, even of Baptists who happen to be on Baptist payrolls. The two-way street of communication that has now been opened between the Executive Board and its employees surely is no dead-end street. It may well turn out to be for our spiritual progress as Baptists of Arkansas what the modern freeways are to transportation.—ELM

Convention, balanced practicality and relevance with a great spiritual impact.

Russell Clearman, pastor of Gaines Street Church, Little Rock, "hit a home run" and "drained all of salvation out of the baptistry" with his sermon on "The Ordinances of Our Faith."

What the out-of-staters lacked in numbers they more than made up in impact. Jack Stanton, associate secretary of the Division of Evangelism of the Home Mission Board, Atlanta, was at his best as he spoke on "Recovery of Relationships" and "Using the Scriptures in Personal Evangelism."

And what can we say of the great Negro preacher Manuel Scott, pastor of Calvary Church, Los Angeles? As a man, he is a Pygmy. But as a preacher, he is a heavyweight. Seldom have we heard the preaching of the Word of God with so great a power and relevance as we heard it in Brother Scott's sermons. He impressed us again, as every time we have heard him, as being a man of God heavily endued of the Holy Spirit.

Jesse Reed and associates, in planning and staging this conference, have put all of us much deeper in their debt.

I must say it!

Denominational primacy —assisting churches

Denominations exist to assist the churches. Denominations which continue to exist will assist the churches. Every institution of the denomination has its being for no other purpose than to assist the churches in their God-given assignments. The leader of any organization within the church also will do well to know that his organization lives or dies in relation to its determination to serve the higher interests of his church.



DR. ASHCRAFT

The leader of any institution, agency, commission or board should remind himself that his salary is paid with money which was blessed at the church altar for the noble purposes God vested in the churches.

Every person who receives funds in any amount, either through the Cooperative Program or designated considerations, could well begin each day by asking, "What will I do today to as-

sist the churches in their almost impossible task?"

The denomination which plans to be around for a while will have to control the things which it supports financially. Baptists only come to their best when they own, operate, control and relate all they touch to the good of the churches. The soliciting and acceptance of funds outside our fellowship should be no basis for activities devoid of church control, for even such gifts are made to Baptists on the integrity of their name and their stated purposes.

Wise executives and their respective boards will do well to place this test on every request for funds. They will not sleep well who would allocate funds given by the churches or her friends to hinder, cripple, embarrass, or malign the churches or their dedicated pastors.

Every word which appears in Baptist periodicals should be screened with the question, "Will this article, editorial, release or review assist the churches to perform their God-assigned tasks?"

The churches only can claim divine

origin. Only they can claim immunity to defeat. Only they bear the stamp of the eternal God. Only they represent the highest hopes and dreams of God on earth. Denominations exist by their charity and support.

Any person, institution, agency, board, commission or committee which exists for any reason other than to assist the churches will one day be prominently listed in "Who's Through," and may God hasten such a day.

One man's opinion, but I must say it!—Charles H. Ashcraft, Executive Secretary

\$100,000 fund

RALEIGH, N. C.—A retired North Carolina Baptist pastor and his wife have established a \$100,000 trust fund benefiting the Cooperative Program of the state convention and two Baptist schools, the minister attended.

The gift is being made by Mr. and Mrs. Richard K. Redwine of Winston-Salem, N. C. He is the former pastor of First Church, Hickory, N. C., and former director of the North Carolina Baptist Assembly at Southport, N. C.

The trust fund was set up with the North Carolina Baptist Foundation to benefit in perpetuity the Cooperative Program of the Baptist State Convention of North Carolina, Southern Seminary, Louisville; and Wake Forest University, Winston-Salem.

Deaths

Mrs. Minnie Clark

Mrs. Minnie Betts Clark, 90, of Austin (Lonoke County), died Sunday. She was the oldest member of the Watensaw Church.

Survivors include a son, Samuel Clark of Austin; five daughters, Mrs. Jessie Robinson of Beebe, Mrs. Pauline Richey and Mrs. Marcile Holmes, both of Missouri, Mrs. Katie Richey of North Little Rock and Mrs. Ora Lee Jackson of Austin; a sister, Mrs. Bertha Ward of Missouri, 26 grandchildren, including Mrs. Juanez Stokes of North Little Rock, 46 great-grandchildren and three great-great-grandchildren.

Vernon Sumner

Vernon Sumner, 62, of 305 North Hospital Boulevard, Jacksonville, an employe of the Pulaski County Road and Bridge Department, died Sunday. He was a member of Second Church at Jacksonville.

Survivors are his wife, Mrs. Marie Harden Sumner; a daughter, Mrs. Sue Fuller of Jacksonville; two brothers, Wilkins Sumner of Ames, Okla., and Walter Sumner of Little Rock. Three sisters, Mrs. Gertrude Regitz and Miss Ella Sumner of Little Rock and Mrs. Annie Boyd of Jacksonville, and two grandchildren.

Baptist missionaries save 1,000 Nigerian refugee lives

RICHMOND—Southern Baptist missionaries have been credited with saving more than 1,000 lives in the Port Harcourt area of Eastern Nigeria.

A spokesman for the Amegi community in Eastern Nigeria disclosed this in a letter expressing gratitude for the missionaries' work to H. Cornell Goerner, secretary for Africa for the Southern Baptist Foreign Mission Board here.

Goerner, in response, has issued a plea for Southern Baptists to observe a special day of prayer "for the building of bridges of understanding in Nigeria" on Sunday, Feb. 8, the date set for Race Relations Sunday throughout the Southern Baptist Convention.

In the letter to Goerner, the Nigerian spokesman, L. O. Obireke, commended especially the work of a team of Southern Baptist missionaries led by Urban L. Green.

"Through his [Green's] cooperation and assistance, the lives of over 1,000 of our displaced persons have been saved," Obireke wrote.

"During the past 12 months we have been receiving from the Baptist mission and the Nigerian Baptist Convention

what the Bible would call manna from heaven," he wrote.

"We received money, household materials, clothing, medical aid and food-stuffs to sustain the lives of our displaced persons both in Port Harcourt and at Okordia," the Nigerian continued.

"We very much appreciate the generosity of the Baptists and we sincerely thank you all for your humanitarian gestures," he concluded.

The letter was dated on week before the end of the civil war in Nigeria.

The team of missionaries to which Obireke referred is comprised of four missionaries, three from Oklahoma and one from Mississippi: Mr. and Mrs. Green, of Carney and Stillwater, Okla., respectively; Miss Josephine Scaggs, Stigler, Okla.; and Miss Emogene Harris, Johns, Miss.

Goerner noted that the relief team which has worked for months at Port Harcourt may now be able to move into areas formerly unsafe because of military activity. He speculated that other missionaries from Western Nigeria may soon be able to join in the relief work. (BP)

Pine Bluff church approves plans

Southside Church, Pine Bluff, has approved unanimously plans for the construction of an educational building.

Bids on construction costs are being let by the architect, and one will be recommended to the congregation within a few weeks. Construction will begin upon acceptance of the bid.

Tal Bonham, president of the Arkansas Baptist State Convention, is pastor of the church.

L.R. native is evangelism speaker

LOUISVILLE, Ky.—Charles Covington, a third-year theology student at the Southern Seminary, and Little Rock native, will speak on "Involving the Youth in Evangelism" at the Associational Evangelistic Conference at Lexington Avenue Baptist Church in Danville, Ky., Feb. 16. He will be in Owensboro, Ky., with Barry St. Clair, another student at the seminary, to speak on "Youth and Evangelism" at the Daviess-McLean Evangelism Clinic on Feb. 19.

Covington was among seven Southern Seminary students who spoke at the conference held for state secretaries of evangelism of the Southern Baptist Convention in Nashville recently.

He also addressed the state evangelism conferences of Kentucky and Illinois during the month of January.

Covington, chairman of the student evangelism committee at Southern Seminary, is a 1967 graduate of Ouachita University. His home church is Tyler Street Church where Harold Hightower is pastor.

Johnson is ordained

Don Johnson, a student at Southern College, was ordained to the ministry by Temple Church, Searcy, on Jan. 17.



MR. JOHNSON

He has been called as pastor of Beech Grove Church near Paragould. Serving as chairman of the ordination council was W. W. Dishongh, pastor of Trinity Church. Examination of the candidate was led by Wayne D. Gunter, pastor of Temple Church. The ordination sermon was by A. C. Uth, pastor of First Church, Searcy. Also participating were H. A. Nettles, James Wiley, Doyle McGrew, Denver Nettles, John C. Moore Jr., and William B. Manasco.



THE PROPOSED educational building for Southside Church is shown as visualized by the architect, Mack Ferguson of Little Rock.

Beacon lights of Baptist history

The staying power of prayer

BY BERNES K. SELPH, TH.D.
PASTOR, FIRST CHURCH, BENTON

Miss Amanda Tinkle went out as missionary to Nigeria West Africa, under the Foreign Mission Board of the Southern Baptist Convention in 1938. She was appointed on Thursday and sailed the following Saturday. She landed at Lagos and made her way to Shaki to serve as the first medical missionary to this inland town of 40,000 population.

The missionaries greeted her with welcome letters upon arrival. She was hardly prepared for the reception given her by the natives in front of the church her first Sunday in their midst. Unable to understand the language, she had to trust her missionary friend to interpret the message of her greeters. They told her she was an answer to their prayers. They thanked God for her coming and this answer to their prayer greatly strengthened their faith.

The nurse's instinct made her realize that a vast gap lay between the welcome and her expectation of the healing ministry. No doctors, medical supplies, or hospital facilities were available. Miss Tinkle looked around and found a room, six feet by twelve to start her dispensary. A little castor oil, liquid quinine, epsom salts, and Sloan's liniment constituted her medical resources. These afforded little help against pneumonia, tetanus, and malnutrition. More than 100 miles separated her from the nearest hospital and doctor. Added to this problem, the people had no means of transportation.

The people knew nothing of the Christian care of the sick. They had been taught that an evil spirit caused sickness and release of the evil spirit would bring healing. When one was too ill to get up they thought he wanted to be left alone to die. For a long time after missionary Tinkle's arrival her only patients were those native doctors could not cure and which they thought could not recover.

After months of discouraging experiences and with no possibilities in sight of things getting better the young nurse told her older missionary friend that she could not stay any longer. She was wasting her time in trying to care for the sick with nothing to work with. The friend did two things: She reminded Miss Tinkle that the people in Shaki had prayed for medical help a long time and had accepted her coming as an answer to prayer. To leave now would disappoint them and cause them to lose faith in prayer.

Then she said, "Let us pray about it. If we pray and do the best we can with what we have God will take care and provide our needs in time." Miss Tinkle added: "We prayed and stayed, and God has taken care of the needs and provided far more than we ever asked for or thought we could have."*

*Taken from an address by Miss Tinkle given in Hot Springs, Nov. 13, 1969



Dr. Vaught



Mr. Miller



Dr. Bonham



Mr. Riherd



Mr. Palmer



Dr. Maddox

Miller named vice president of Board; committees named

Dillard Miller, pastor of First Church, Mena, was elected vice president of the Executive Board of the Arkansas Baptist State Convention, in the annual January meeting of the board here on Monday of last week.

(W. O. Vaught Jr., pastor of Immanuel Church, Little Rock, had previously been elected president of the board in mail balloting in which he won over Mr. Miller in a run-off vote.)

Personnel for the various committees of the board were elected as follows:

Operating:

Leslie Riherd, pastor of First Church, Newport, chairman

For terms expiring in 1970: Wilson Deese, pastor of West Helena Church (Dist. 6); John Graves, pastor of First Church, Plumerville (Dist. 5); Tal Bonham, pastor of South Side Church, Pine Bluff, and president of the Arkansas Baptist State Convention; and W. O. Vaught Jr., pastor of Immanuel Church, Little Rock, and president of the Executive Board of the Arkansas Baptist State Convention;

For terms expiring in 1971: Dean Newberry, pastor of First Church, Rogers (Dist. 1); Mr. Riherd (Dist. 3); and R. A. Bone, pastor of Calvary Church, Batesville (Dist. 2);

For terms expiring in 1972: Hoyle Haire, pastor of First Church, Booneville (Dist. 4); Loyd Hunnicutt, pastor of Central Church, Magnolia (Dist. 7); and Mrs. Roy Hilton, El Dorado (Dist. 8).

Finance:

For terms expiring in 1970: Bill Allison, layman, Siloam Springs; Mrs. James Barentine, Heber Springs; Paul Barrington, pastor of First Church, Augusta; E. E. Boone, Wynne, missionary of Tri-County Association; G. E. Davis, layman, Lepanto; Mrs. Wayne Friday, Blytheville; Harold Hightower, pastor of Tyler Street Church, Little Rock; Bill Kreis, pastor of Calvary Church, North Little Rock; C. E. Moses, pastor, First Church, Viola; Homer Shirley, pastor, Third Church, Malvern; Gerald Trussell, pastor, First Church, Hope; and Noble Wiles, pastor, First Church, Evening Shade;

For terms expiring in 1971: Mrs. John Copeland, West Memphis; E. J. Gan-

naway, pastor, Temple Church, Dermott; Elmer Griever Jr., pastor, First Church, Berryville; Wendell Henderson, layman, Waldron; Glenn Hickey, layman, Mt. Ida; Bob Lyon, layman, North Little Rock; Harold O'Bryan, pastor, First Church, Cabot; Clifford Palmer, pastor, Grand Avenue Church, Ft. Smith, chairman; Thomas Simmons, pastor, Calvary Church, Hope; Joe Taylor, layman, Paragould; Charles Whedbee, pastor, Calvary Church, Ft. Smith; Paul Wheelus, pastor, Elmdale Church, Springdale; and J. W. Whitely, pastor, Centennial Church, Pine Bluff;

For terms expiring in 1972: Jack Bledsoe, pastor, Second Church, Monticello; Tom Bray, pastor, Second Church, El Dorado; Zane Chesser, pastor, Pike Avenue Church, North Little Rock; John Colbert, pastor, First Church, Lepanto; Mason Craig, pastor, First Church, McGehee; Leo Hughes, pastor, Trinity Church, Texarkana; W. V. Philiber, pastor, Life Line Church, Little Rock; Harold Sadler, pastor, First Church, Dardanelle; Curtis Smithson, pastor, Shannon Church, Pocahontas; Al Sparkman, pastor, Levy Church, North Little Rock; Paul Stockemer, pastor, First Church, Wilson; James Tallant, pastor, Fitzgerald Church, Wynne; and A. C. Uth, pastor, First Church, Searcy.

Program:

For terms expiring in 1970: Ray Branscum, pastor, Markham Street Church, Little Rock; J. D. Campbell, layman, Piggott; Glen Clayton, layman, Fayetteville; J. D. Dryer Jr., layman, Mountain Home; Cline Ellis, pastor, First Church, Fordyce; Carroll Evans, pastor, First Church, Manila; L. B. Jordan, pastor, First Church, Heber Springs; Carl Kluck, pastor, Second Church, Arkadelphia; Mrs. Roy Law, Ft. Smith; John Maddox, pastor, First Church, Camden; and Don Moore, pastor, Walnut Street Church, Jonesboro;

For terms expiring in 1971: A. B. Carpenter, pastor, First Church, Blytheville; Wade Carver, pastor, Earle Church; Mrs. Raymond Coppenger, Arkadelphia; Bruce Cushman, pastor, First Church, Van Buren; Dillard Miller, pastor, First Church, Mena, chair-

man; Glenn Morgan, pastor, East Main Church, El Dorado; Ollie Noles, pastor, Rock Springs Church, Buckville; Damon Shook, pastor, Park Place Church, Hot Springs; William West, pastor, Second Church, Conway; and Bob Wright, pastor, First Church, Harrison;

For terms expiring in 1972: Harold Brewer, pastor, First Church, Ashdown; Delton Cooper, pastor, First Church, Almyra; Don Fuller, layman, Brinkley; Klois Hargis, pastor, First Church, Hamburg; Herbert Hodges, pastor, South Highland Church, Little Rock; D. C. McAtee, pastor, First Church, Smackover; John McClanahan, pastor, First Church, Pine Bluff; E. A. Pipkins, pastor, First Church, Clinton; Harold Ray, pastor, First Church, Nettleton; James Sawyer, layman, Benton; and Ellis Yoes, layman, Ft. Smith.

Nominating:

For terms expiring in 1970: John Maddox, pastor, First Church, Camden, chairman; and Cline Ellis, pastor, First Church, Fordyce;

For terms expiring in 1971: Damon Shook, pastor, Park Place Church, Hot Springs;

For terms expiring in 1972: John H. Colbert Jr., pastor, First Church, Lepanto; and James Sawyer, layman, Benton.

Executive Committee: W. O. Vaught Jr., chairman; Tal Bonham, Pine Bluff; Leslie Riherd, Newport; Clifford Palmer, Ft. Smith; Dillard Miller, Mena; and John Maddox, Camden.

From the churches-

Deacons of First Church, Arkadelphia, have elected Don Dawley chairman of the group. Also elected were Harold Echols, vice-chairman, and Claude Sumerlin, secretary.

Seventeen young people have been named to the youth council at First Church, El Dorado. Elected to offices for the group were Carolyn Forward, president; Johnny Elkins, vice president; and Cathy Mayfield, secretary.

Beech Street Church, Texarkana, deacons have elected officers for the new year. They are chairman, Otis Young; vice chairman, John Thane; and secretary, Kelly Presswood.

Opportunity for Baptist men

Dr. Charles Ashcraft, Executive Secretary for Arkansas Baptists, will be one of the featured speakers for the



DR. ASHCRAFT

Baptist Men's meeting, to be held on March 6-7. The meeting will be at Calvary Church in Little Rock. The theme for the meeting will be "Baptist Men and Missions in the Seventies." Top priority for every Christian is to be mission-minded and mission active by sharing the message of Christ with those who do not know him. There are many methods and ways whereby the good news of salvation may be given to those who have not heard.

Dr. Ashcraft will be speaking to us on the theme "Baptist Men, Missions and Personal Witnessing." He knows men and appreciates their abilities and potentials in promoting the Lord's work in and through their churches. For five years he was Brotherhood secretary for the New Mexico State Convention and knows Brotherhood work and organization and its value to men, the church, and the promotion of the mission cause of Christ. He is an excellent preacher and soul winner and from personal experience is well qualified to speak regarding personal witnessing and missions.

Dr. Ashcraft has spent many years in the pioneer mission area of our country and knows about missions firsthand. He is a native of Arkansas, a graduate of Ouachita University, and Southern Seminary. He served as a chaplain in World War II and from those experiences knows and appreciates the need for missions and witnessing around the world.

His message will be a blessing to all men who hear him. Make plans now to attend the meeting of Baptist Men on March 6-7, and receive information and inspiration for the challenge of the seventies.—C. H. Seaton

OBU gets gift

SHAWNEE, Okla.—Oklahoma Baptist University here has received a \$200,000 challenge grant from the Mabee Foundation of Tulsa for completion of its Fine Arts Center.

Grady C. Cothen, president of the school, said the grant was made with the stipulation that the school raise about \$250,000 in matching funds by Aug. 31, for the construction of studio and classroom facilities in the lower level of Raley Chapel. (BP)



Groundbreaking ceremonies for the new \$78,600 educational building of First Church, Marshall, featured the use of a number 10 turning plow, which was pulled by the church members. Pastor Dorsey L. Crow said the action symbolized the project theme "Together we build." Shown with Pastor Crow (left) at the ceremonies are Joe Mays, Chairman of the deacons and T. U. head; Lloyd Smith, Brotherhood president; Vernon Renfroe, Sunday School superintendent; and Bill Lattner, building committee chairman.

The cover:



EVANGELISM SPEAKERS at last week's Arkansas Evangelism Conference included, left to right: Secretary Jesse Reed, of the Arkansas Evangelism department; Jack Stanton, associate secretary of the Evangelism department of the Home Mission Board, Atlanta, Ga.; Manuel L. Scott, pastor of Calvary Church, Los Angeles; and Executive Secretary Charles H. Ashcraft of the Arkansas Baptist State Convention.—ABN Photo

'To be happy and effective we must be right with God'

Speaking on "The Recovery of Joy," Dr. Charles H. Ashcraft, executive secretary of the Arkansas Baptist State Convention, told the Arkansas Evangelism Conference:

All of the fine arts require preparation of soul and all deal with moods. Artists paint best when they capture a mood. Poets do their best when they feel a certain way. Preachers are at their finest when things are right. Musicians are often inspired by high moments of ecstasy. Likewise the soulwinner must seize, capture, find, assume, achieve a certain emotional thrust, mood, spirit, disposition, or readiness in his, the finest of all the arts—introducing men to Deity.

The experience of David was like this. He had to get ready. Psalms 51:8-12 relates his awesome condition. But coldness of heart and prayerlessness are just as fatal to soulwinning as is vile sinfulness of the flesh. We must get ready.

David only got ready when he was right with God. But when joy was restored, only then did he affirm his readiness to witness. "Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee" (Ps. 51:12-13).

There is joy in the heart of a sinner who repents.

There is joy in the heart of the one who bears witness.

There is joy in heaven (Lk. 15:10) over just one sinner who comes to repentance.

Joy in revival

But there is joy elsewhere, not just in the soul of the convert who is forgiven, not just with the angels of glory, but in almost everything about us, and that is revival. Homes are saved. Marriages are salvaged for God. Everybody looks different when God comes in.

There is nothing finer in all the land than a great revival—the kind that changes lives, that causes people to pay their debts and love the church.

Speaking on "God's Men Must Be Right," Dr. Ashcraft said:

An old phrase contemporary with my generation as a young man was, "Get right with God." A preacher would tell a man, "What you need most for all your trouble and problems is just to get right with God." We know what

this means. We know that it is right.

The thing we need most as men of the cloth is to get right with God. If sinners need this to be saved, we need it to lead them to salvation.

'Our responsibility'

It will never be so hard for us if we take the matter on ourselves for reformation, revival, and rehabilitation. Whatever the mess is which we are in, we as preachers are responsible. For we are the spiritual leaders, called, ordained, anointed, and commissioned of Almighty God.

If you say that the church is irrelevant, why is it? We are to blame.

If you say your lay leaders are indifferent, why? It is because of our own attitudes.

If the wrong preaching is being done, whose fault is it? It is ours.

While none of us could be convicted in the courts of crimes or sins or activities not accepted by our fellow man, there are some things which in the eyes of God are just as evil and which destroy the evangelism potential. Coldness and compassionlessness will paralyze God's right arm.

Pureness of heart

The power of God will rest on no human soul who harbors the smallest, unforgiven sin in his heart. We only can deal with this.

God prefers a clean vessel through which to disperse his grace. Cleanliness and sanctification go hand in hand.

God prefers to do business with a gentleman—and the finer qualities are understood here today.

Gluttony is no more commendable before God than alcoholism, or any other form of addiction. (As many die of soft living as die of riotous living.)

God in the home

Intimate family relationships are not beyond the scrutiny of God and affect our spiritual life (I Pet. 3:7). "That your prayers be not hindered."

God will hold us accountable for preaching the plan of stewardship as well as the plan of salvation, and we must answer for the thieves and robbers who void our revival efforts. The power of God is not disbursed to people who rob God.

There is healing and strength and revival when God's people are brave

Executive Secretary's address

enough to confess their sins one to another, openly and publicly. But we would never try that.

God will hold us accountable for the schedules of our days. We must program soulwinning. If someone else makes your schedule, he may have lived your life for you.

We cannot leave the spiritual condition, atmosphere, and climate of our churches to someone else. We must work for the soulwinning atmosphere in our church.

Improving technique

No one can free us from the responsibility of any weaknesses we may have in this business. If we are weak with the invitation to the lost to accept Christ, we should learn better how to extend the invitation. If we are weak on appeal, let us study a good evangelist or pastor.

We will find no solace from God in giving second-class energy to first-class projects. We must save our best selves for this art.

The judgment will have little leniency for the Baptist pastor who does not seek to enroll people for Bible instruction. (It is eight times easier to win the lost who are enrolled in Bible classes.)

To coach the new convert will extend your ministry 100-fold.

Reaching the lost

We will have to work out our system to get the lost to the services and on the premises, for this is the best place to be saved. And it is suicide to imply that the church is secondary to a coffee house.

The victory over ourselves must be won.

We will have to be strong enough to train counselors and laypeople to help us.

We can multiply and extend our ministry by taking our laymen with us to witness.

It is binding on all men of God to be right on the race question. God will not for long extend grace to you which you in turn refuse to extend to another.

It has long been known that the observance of the ordinances affect the evangelism potential. We must be right here. This is not an ecumenical affair.

But with all of this, we can still be good for nothing unless we witness for God.

Church involvement needed for poor

The average American family spends 17 percent of its income for food, but in Arkansas 28



percent of the population must spend more than a third of their income for food, Maurice Caldwell, executive director of the Arkansas Baptist Home for Children,

Monticello, said here last week in an address at the Arkansas Baptist Evangelism Conference.

Speaking on "Compassion for the Poor," Mr. Caldwell said church people need to involve themselves personally in the lives of the poor if they are to be of real help in solving the poverty problem.

"We must devise new ways and techniques of meeting the challenges that are multiplying daily," Caldwell said. He said that the old way of taking a box of food and clothes to a needy family once a year, at Christmas, falls far short.

And human needs are not always measurable in terms of family income, he stressed. Sometimes children die of malnutrition in the affluent communities simply because their parents are not able to prepare proper food for them, he said.

Children sometimes go without properly fitted clothing because their parents do not know how to sew or do not have the things with which to sew, he said.

"The nation and the churches have the resources and personnel and institutions needed for the helping of people in destitute circumstances, Mr. Caldwell said. He said that Christians can no longer afford to "close their eyes to areas that create poor health, inadequate education, substandard housing, insufficient food, and inadequate incomes."

Mrs. Cooper enters college

Mrs. Pauline Cooper, widow of Hugh Cooper, founder and first pastor of Cherokee Village Church, who with her children Paula Sue and Eddie Lynn continues to live at the Cooper home near the church, enrolled last week as a student for the spring semester at Southern Baptist College.

Program personalities



South Highland Church's Herbert Hodges reviews his notes just ahead of one of his lectures on Philippians.



Home Mission Board's Jack Stanton visits with Superintendent of Missions Conway Sawyers, El Dorado, at the Evangelism Conference.

The ordinances of our faith

BY RUSSELL CLEARMAN
Pastor, Gaines Street Church,
Little Rock (At Arkansas Baptist
Evangelism Conference)

Let me ask you a question. Through which of your five senses do you learn the most? We are told that you learn two percent through the sense of smell, three percent through touch, three percent through taste, 12 percent through hearing, and 80 percent through sight. It is a proven fact that you remember best that which you see.

This truth is not without Scriptural significance. Jesus placed great emphasis upon visual aids in his teaching. With flawless language he drew word pictures taken from life itself. Such ordinary terms as birth, disciple, and marriage were given a sacred connotation to enable his hearers to comprehend by mental pictures that which is involved in the Christian experience. It is no wonder, then, that we speak of Jesus not as a teacher, but as the teacher. He was a master in the use of visual aids long before the science of pedagogy discovered the value of learning by seeing.

Before he left this earth for the glory above, God's blessed Son gave us two ceremonial pictures that were to become the meeting points for God, his Son, and man. When you sit in church and witness someone being buried in beautiful baptism, you are seeing a sermon in symbol. It is a confession of the believer's identity with the Lord Jesus Christ in his death, burial, and resurrection. When you come to the Lord's table and partake of the elements, you are proclaiming the atoning death of Christ and the promise of his Second Advent.

I. The two ordinances

While the Roman Catholic Church has what it calls the seven sacraments, a New Testament Church has only two ordinances—baptism and the Lord's Supper.

They are both deeply impressive, highly meaningful, and exceedingly beautiful.

Baptists who know their Bible realize that neither of these two ordinances has any saving efficacy. They are not sacramental but symbolic in nature. They are correctly called ordinances because they were "ordained" or instituted by the Lord himself.

In the Bible, the word "ordinance" is used to refer to either governmental or divine laws.

An ordinance is, therefore, a decree or a command. It is in the latter sense that the word "ordinance" is used with regard to baptism and the Lord's Supper; and Christians are commanded to observe both of them.

They are a test of our friendship for the Lord Jesus: "If a man love me he will keep my commandments." "Ye are my friends if ye do whatsoever I command you." "Why call ye me Lord, Lord, and do not the things I command you?"

That explains why we believe and practice the two ordinances of the church, and why we cannot ignore them or change them or eliminate them. Both ordinances are profoundly significant and should be thoroughly understood by all Christians.

Let us, then, consider these timely truths in their proper sequence.

II. The ordinance of baptism

The word "baptism" comes from the Greek word *baptizo*, which means to dip, to plunge, to immerse in water and was used by the ancient Greeks to signify the dyeing of a garment.

This ceremony is first introduced in the New Testament in connection with the ministry of John the Baptist, or the baptizer. The baptism of John was a baptism of repentance, signifying that the person submitting to baptism had repented of his sins and was willing to accept the coming kingdom of God.

Baptism was the first act of Christ's public ministry. He has made it the initial act of our Christian life and service. He has made it the act in which we confess to the world, in vivid and forceful symbolism, what Christ has done for us in salvation; and it is the act in which we profess before men and angels our supreme allegiance to him with the Father and Holy Spirit, and obligate ourselves to obey all things whatsoever he commands us.

This doctrine was vigorously and faithfully practiced by the early New

Testament Churches. Listen to the testimony of Scripture:

Acts 2:38—"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Acts 2:41—"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."

Acts 8:12—"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."

Acts 8:36—"And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?"

Acts 8:38—"And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him."

Romans 6:3—"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?"

Colossians 2:12—"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

1 Peter 3:21—"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ."

Ephesians 4:5—"One Lord, one faith, one baptism."

And yet a fierce controversy is waged at this point. There are false teachers and preachers who have launched a determined and ceaseless effort to distort and destroy this vital verity of the Christian faith.

For example, baptism is not pouring water on the body, nor is it sprinkling water on the head. The act of water baptism speaks of death, burial, and resurrection. The baptism of Jesus was not on the shore, and it was not with water; but it was in the Jordan River and was in water.

This means simply and sensibly that

Bible baptism consists of the processes of immersion, submersion, and emersion. To change the mode is to lose the meaning.

The sacrament of sprinkling comes not from the Word of God but from the Roman Catholic Church, and it should be left there.

Furthermore, baptism is not to be administered to infants. It is unthinkable from every point of view. We do not find the slightest sanction for it in the Word of God. It tends to ritualize Christianity and reduce it to pointless and superficial forms. It attacks the spirituality of the Lord's body and bride which, according to the New Testament is composed of baptized believers. It perverts the meaning and message of baptism and attempts the impossible task of religious experience by proxy.

Then, there are others who view baptism as a sacrament or as being necessary for salvation. These apostles of apostasy preach their monstrous and mendacious message of baptismal regeneration. I must disagree with that divisive, delusive, and damnable doctrine. It simply isn't true.

Baptism is not grace but works. It is not an act of faith but of obedience. It is a work of man, not of God. These are absolutes! There can be no neutrality here.

The Master himself made a final and fearful announcement concerning those who seek to climb up some other way. The unchanged and unchangeable declaration of historic Christianity is that salvation is not by man but by God; not by human merit but by divine grace; not by water baptism but by the blood of the Crucified One. I care not what men may say—God has established it.

"Neither is there salvation in any other; for there is no other name under heaven given among men, whereby we must be saved."

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit, which he shed on us abundantly through Jesus Christ, our Savior."

"What must I do to be saved?" There is only one answer, and that is the original one! "Believe on the Lord Jesus Christ and thou shalt be saved."

Now comes the urgent, probing, challenging question. What is the primary purpose of New Testament baptism? "We believe that Christian baptism is the immersion in water of a believer, in the name of the Father, and Son, and Holy Ghost; to show forth, in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Savior."

Baptism is a pictorial proclamation of our union with Jesus Christ. It is also a sign and symbol of our experience in grace. We have died to our

old life of sin. That old life has been buried and we have been raised from the dead to walk in a new life in Christ Jesus.

It is written: "Therefore, we are buried with him by baptism into death, that as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

We are baptized, not to be made Christians, but because we are Christians. We are not baptized to live, but are baptized because we live.

We know that our Savior was not buried in order that he might die. He was buried because he had already died. Likewise, you are not buried in baptism in order that you may die to sin. You are buried in baptism to symbolize that you have already died to sin. So, Christian baptism is for Christians only.

When you go down into the liquid grave and come forth from it, you are preaching a sermon to those who witness it. You are saying, "Here is a picture of the redemptive work of Christ. I am expressing my faith in the crucified, buried, and risen Lord."

You are also saying, "Here is a picture of that which has happened to me because of my faith in the Savior and his saving work. I have died to sin, have buried the old life, and have been raised to a new life in Christ. And for that reason I am looking forward to my bodily resurrection from the dead when the Lord comes again."

What a beautiful picture! What an eloquent sermon! But even more, what an unforgettable experience!

III. The ordinance of the Lord's Supper

The second and only other ordinance committed to the church is the Lord's Supper.

It was on the night of our Lord's betrayal that the Supper was instituted. The Supper consists of the eating of unleavened bread and the drinking of the fruit of the vine.

Baptists believe that the Lord's Supper is a sacred and solemn symbol of the substitutionary death and second coming of the Son of God.

The Lord's Supper has not only a retrospective meaning but a prospective meaning. It points backward to the victim upon the cross and forward to the victor upon the throne. The Supper of our Lord is a living memorial to a living king.

"This cup is the new testament of my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

Gathered about the Lord's table we remember him who had glory with the Father before the worlds were born.

We remember him who forsook the courts of everlasting day and chose with us a darksome house of clay.

We remember him who is the image of the invisible God, the firstborn of every creature.

We remember him and his beneficent ministry among the children of men.

We remember him who agonized over the torturous cup in Gethsemane's garden and prayed, "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt."

We remember the God of glory dying in infinite loneliness and shame, and the sacred, healing, cleansing fountain flowing from Calvary's mountain.

We remember a dying figure, a bloody cross, a darkening sky, a trembling earth, and the final prayer of the God-man, "Father, forgive them, for they know not what they do."

We remember him who plucked the sting from death, robbed the grave of its victory, and came forth a conquering hero.

We remember him who is the finest flower that ever blossomed in history's garden; the loveliest jewel that ever glittered in the coronet of time; the brightest star that ever shone in the galaxy of the immortals—the very God of very God!

The hour is coming when this same Jesus "shall descend from heaven," "with a shout," "with the voice of the archangel," "with the trump of God."

Then man's last enemy will be swallowed up in victory, the chains of corruption that bind us to the clod will be snapped, and we shall drop this robe of flesh and rise to seize the everlasting prize.

Even so, come quickly, Lord Jesus.

Some day when the last battle is fought, when the last wound is healed, when the last toil-filled day is ended, when the last tear of earthly sorrow is wiped away, when the last soul is saved, and all God's saints are gathered home yonder in Immanuel's land, we shall see him face to face, the King in his beauty; and the cry of our adoring hearts will be:

"All hail the power of Jesus' name! Let angels prostrate fall; Bring forth the royal diadem, And crown him Lord of all."



Mr. Clearman

Holy living involves union with Christ and 'difference'

Speaking on "The Call to Holy Living" (I Pet. 1:16), Pastor Manuel Scott of Calvary Church, Los Angeles, said in a message at the Arkansas Evangelism Conference:

Holy living always involves vital union with Christ. Every person who accepts Christ as Savior receives three things: a new birth, a new standing, and a new life.

Traditionally, we Baptists have used three terms to identify these: regeneration, justification, and sanctification.

Although we are caught in a semantic revolution, we must be careful not to throw away all of the terms we have been using. For many of these terms are Bible terms.

Regeneration refers to the new birth: "If any man be in Christ, he is a new creature."

We have got to have a fundamental change.

Justification has to do with the new standing: "There is therefore now no condemnation. . . ."

Don't let anybody say that the standing of the believer before God is no dif-

ferent from that of the unbeliever. Abraham said to God: "Will you destroy the righteous with the wicked?" He knew that God would not.

Sanctification refers to the new life: "Therefore we are buried by baptism into death. . . . (Rom. 6:4).

Sanctification means being set apart and aside for God's unique purposes. As Christians we have a peculiar destiny and a peculiar dignity. We can't be like everybody.

The church today is powerless in many ways because it is not easy to determine the difference between those of us on the inside of the church and those on the outside. Many of us are just rubber stamps for the status quo.

We are called to be holy. And to be holy, we must be different.

We Baptists have backed away from the word "holy," because the word has had a history of bad association. For many, holiness is a mere denominational discipline reserved for those who claim to belong to the "sanctified" church.

All of God's children are holy. But for many, being holy is just an emotional

binge, talking in tongues, berating the miracles of modern medicine.

You may go ahead and shout and roll, if you wish. But you can be holy without rolling.

Some think that holiness is a matter of withdrawing from the world. And some people are so good that they are good for nothing. If we wear masks of sinlessness and have no sympathy with other people's sin—if we do not know how frail we are, that we are all sinners saved by grace, we are too "holy."

The call to holy living cannot be answered by mere human effort. If we are to have a society of holy men, the men must be indwelt by Christ: "Christ liveth in me. . . ."

The Western World is trying to make us holy with mere human resources.

If we are really to be holy, we must put everything but God in second place.

What we need most of all is love for God. You can't be a saint unless you sanctify God. We must recognize that God is unique, transcendent, separate, higher, and holier than all his creation. A great heresy is the contention that God is coterminous with his creation, that the only place you can meet God is in your neighbor. This is a 20th Century pantheism.

We Baptists believe that God is in everything, but that he is above and beyond everything. God is older than all of us—he is chronologically transcendent.

That man Scott

Says the preacher's main job preaching, not 'masterminding'

Speaking on "The Other Side of Acts 6:1-4" Pastor Manuel Scott, of Calvary Church, Los Angeles, noted Negro Baptist leader, said, at the Arkansas Evangelism Conference:

This chapter has frequently been used by preachers to define and give direction to deacons. Many have turned to this to discipline dissident deacons—we all have them, you know.

But there is another side. And looking at that other side, we see the New Testament church was dealing with three big problems that are ours today: population explosion, race problem, and poverty.

We read here, "when the number of the disciples was multiplied . . ." We are all concerned over the population explosion. The increase of people brings an increase in problems.

This text reports "a murmuring of the Grecians against the Hebrews . . ." I don't have to tell you that we've got a race problem on our hands. You know that. The President's Commission on Crime reported that our nation is moving toward two countries—one black, the other white.

Our Lord said, "If a house be divided against itself, it cannot stand." Even the devil, if he be divided against himself, cannot stand.

There is a new racism being born today. It is coming about through the leadership of Negroes who once contended for integration but are now demanding segregation of blacks.

How long will it take us to learn that out of one flesh God made us all? There is a fundamental equality among men. All are born alike and all are going to die and stand before the judgment seat of God alike. And if you think you are better than I am [because you are white and I am black], just wait:

The complaint of the Greeks was that their widows were being neglected "in the daily ministration." So here is the poverty problem.

We do not have poverty for lack of goods. The trouble is there is something lacking in distribution. While some live like kings, others have to live like pigs.

So we see that the New Testament preachers had to deal with a population explosion, a race problem, and a problem of poverty.

Now we have people wanting to make us preachers full-time agents to wage war on these problems exclusively. If we are not careful, we will give up our main job of preaching God's word. And with the tremendous knowledge and information explosion today there is dan-

ger that people will come to think of the Bible as just another cultural doctrine. We preachers must keep our ministry within the bound of the book. We are not to be bibliographers but Bibli-cists.

The average layman has no idea as to what we preachers are supposed to be doing. Many laymen are trying to push us into jobs God has not given us. Today people are tailoring theology to fit everything they want to back.

Anybody born again ought to be moved by human suffering. And we see that the New Testament preachers did not ignore the social problems. But they did not encourage the poor and oppressed to indulge in violence. There is nothing to be gained by violence, vengeance, and vandalism. I am saying this everywhere I go, and a lot of people do not like to hear it. Some jumped down by throat after I said this at the Southern Baptist Pastors Conference in New Orleans last spring. But the only way to keep people from jumping down your throat is to keep your mouth shut.

Notice what the New Testament preachers did about the problems. They were pleased to move the responsibility to the laity and allow them to share some of the limelight. "Look ye out among you . . . men of honest report . . ." they said. The preachers said: "It is not reason (proper)

God has a cosmological transcendency—he made the cosmos.

God has a moral transcendency—he never has to get down and pray. He has a moral excellency.

God has a dynamic transcendency—he can do more than we can do.

God can make your enemies let you alone on the deacons' board!

If you would be holy, keep God as the leader of your pilgrimage.

The call to holy living requires some human effort, but not human effort alone.

Anybody who has character has to struggle for it. There must be the putting aside of weights that hinder the race. And some things are hard to put aside.

As a boy I had a cursing tongue. I could out-curse anybody. And I haven't forgotten yet. But I have been working on it.

We are laborers together with God. And if God works, you've got to work.

The Sermon on the Mount is Christ's blueprint for Christian, holy living. You can't acquire meekness and purity of heart easily. You have to struggle for it. The Christian life is a hard life, but it is a holy life.

When one answers the call to sanctification, he is on his way to glorification. But we must not become so wrapped up in the thought of salvation by grace that we neglect the dynamic of goodness.

If we live holy in this world, we shall be glorified in the sweet bye and bye.

that we should leave the word of God, and serve tables. . . . We will give ourselves continually to prayer, and to the ministry of the word."

The Christian preacher must make sure that his priority is the word of God. Too many preachers today are buying sermons and not building a thing.

If you want to preach, you must prepare, and you can't mastermind everything in town.

An old spiritual has a message for us: "Steal away to Jesus."

The return of the preacher to the Word made flesh will help society far more than for him to spend his time in the streets trying to run everything.

Preachers need to search the Scriptures and be able rightly to divide the word, developing the art of saying it so as to be heard and understood. The preacher needs to say it so that it can be re-said.

Good preaching is like good coffee. It must be reheatable.

God give us the good sense to follow the New Testament preachers.

Not only must we preach. We must give ourselves to prayer. No man preaches any better than he prays. The preacher must definitely get in the prayer mood. And to pray is to learn to clean oneself up on the inside.

Someone commenting on the scriptural admonition to go into the closet to pray and shut the door observed that "there are some things the door won't shut on."

Let us ask God to set us preachers on fire and to make our tongues sharp and our hearts warm!

About people

Don E. Dillow, pastor of the Pennsylvania Avenue Church, Urbana, Ill., for the past 14 years, has been named secretary of the church training department for the Illinois Baptist State Association, Carbondale. He will succeed Bluford M. Sloan, who resigned in September.

A native of Dongola, Ill., Dillow planned to enter the field of physical education and was offered a contract to play professional baseball by the Chicago Cubs, but he declined the offer to enter the ministry.

Daughters of two Southern Baptist missionaries have won Elizabeth Lowndes Awards for excellence during their college careers—Donna Lynn Nelson Allred and Mary Margaret Dunaway.

The Executive Board of Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, has voted \$200 awards to each of them.

Mrs. Allred is the daughter of Mr. and Mrs. James Nelson, home missionaries working with Indians in Albuquerque, N. M. She graduated from Wayland Baptist College, Plainview, Tex., and is now teaching school in Plainview.



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Your state convention at work

Sunday School

From classrooms to departments scheduled soon

"No classrooms for children? Why?"

These questions have been asked many times concerning departments without classrooms for the upper end of the Sunday School children's division. This division, in October 1970, will include under the grouping-grading plan those formerly called Primaries and the 9, 10, and 11-year-old Juniors.

To understand the logic of this grouping and some of the changes in organization, procedures, and facilities, we must look at the age-group philosophy.

We believe the boys and girls should be given some freedom of choice and self-expression; that they should be treated as individuals, giving them opportunities for creative expression. The new arrangement will give them many opportunities to learn to think for themselves. It calls for a positive approach, and kind firmness.

Washburn and Cook, in their book *Administering the Bible Teaching Program*, have said, "The years six through 11 are transitional. Because they bridge the gap between early childhood and adolescence, they may logically be treated as an entity."

It has been demonstrated that the department room without classrooms is well suited for good learning experiences for the six, seven, and eight-year-olds. Much of the same reasoning can be carried over to the upper-end of the children's division.

There are several significant implications which have caused the study of this idea to culminate in suggesting departments without classrooms.

Children are accustomed to working in small groups in the larger room, both in public school and in Primary departments of Sunday Schools. One advantage is that materials are immediately available to all and improved teaching is encouraged. The director can observe and assist when needed. Flexibility in grouping and regrouping for special units of study is another aspect. Resources are more accessible, and more involvement of boys and girls can be expected.

Smaller enrollment per department is encouraged.

The new physical arrangement will tie the entire program of the day together. Still another advantage is that the children can be familiar with all the activities going on in the room. And it is easier to shift department rooms as enrollment varies.

Lower construction cost is another benefit. (But do not despair over what you now have.)

A word needs to be said to the churches that cannot adjust immediately to smaller enrollments to use department rooms without classrooms. The new literature may be used in either approach. However, workers in departments with classrooms should plan to adapt the new method by using the department room for large-group-time (teaching led by department director); and the small groups following the suggested methods in classrooms (with doors left open or removed).

Temporary groupings are used in the lower-end of the age span, as have been used with Primaries. This will be true when nine-year-olds are grouped with eight-year-olds or when the six-through-nine-year-olds are grouped together.

Ideally, every child would make the transition from a situation in which temporary groupings are used to a situation involving permanent groupings at the time his own development indicates the need for the change. It has been thought that 10 and 11-year-olds,

as well as nine-year-olds who are grouped with tens and elevens, are ready for this transition.

Although there are no classes suggested for older children, there are permanent groups that meet together each Sunday, with the same teacher.

In these permanent groups, boys need men and girls need women as teachers in small-group projects.

As the child approaches the upper limit of the age span, he needs to be involved in a small learning group of a more permanent nature.

The small, permanent group provides him the stability of belonging to an intimate, ongoing group.

The small, permanent group affords opportunity for him to test his abilities in sustaining relationship with friends and adults.

At this age-level, many of the boys and girls face spiritual decisions of accepting Christ as Savior. At this time they need guidance by adults who know and understand the children's situation at this important time in their lives.

Lawson Hatfield, secretary of the



Children work on a "world travel" study, under the directed-activities approach which now takes the place of separate classes.—Sunday School Board Photo

Sunday School department of the Arkansas Baptist State Convention, has said of the department approach, "This new approach has been tried in various churches and has proved to be a better method of teaching. It offers a challenge to our churches to keep up with the times in improved methods and resources.

"Dedicated leaders will find the transition not too difficult, especially when workers are reminded that this general approach has been used in Vacation Bible School Junior work now for many years. Pastors and other general officers can get needed children's division information in the new book by Washburn and Cook.

"Foundation for evangelism is made in preschool work, birth through five years of age, and is further strengthened in the younger ages of the children's division, for children in grades one through three (ages 6-7-8).

"Children in grades four-six (ages 9-10-11) are assigned to teachers who understand and guide them in this most important period of their spiritual development.

"As evangelism has functioned in the past in Junior Vacation Bible School and Sunday School, so the function will continue in the upper age of the children's division in Sunday School in the 70's."—Mary Emma Humphrey, Consultant, Children's Division, Sunday School Department, Arkansas Baptist State Convention

Chaplaincy ministry needs used materials

Chaplaincy Ministries of the Missions Department has need for several items in establishing the new chaplaincy programs. These include used, but serviceable, Broadman hymnals, past issues of Upward magazine for Intermediates, certain Bible study materials, etc.

Inquiry regarding these needs may be made to R. H. Dorris, Director of Chaplaincy Ministries, Baptist Building, 525 West Capitol Ave., Little Rock, Ark. 72201

AROUND THE WORLD IN 1970.—Come with me on a conducted tour to Tokyo for the Baptist World Alliance and on around the world, July 7 to Aug. 10. Contact me for color brochure giving details.—Erwin L. McDonald, Editor Arkansas Baptist Newsmagazine, 525 West Capitol Ave., Little Rock, Ark. 72201, Telephone Franklin 6-4791, Ext. 63.

Long or short, you need a will

"All to mother."

These three words constitute the shortest will on record. The longest will consisted of four volumes of almost 96,000 words.

Whether your will is long or short—you need a will! A Christian should be concerned with how his money and property continue to work for the Lord when he is gone. A Christian should have a will and his will should reflect the will of God!

The underlying biblical principle for Christian stewardship is that "everyone of us shall give account of himself to God" (Rom. 14:12). We are accountable to God for our time (Mt. 20:6), actions (I Sam. 2:3), and words (Mt. 12:36).

And, of course, we are accountable to God for our possessions. Stewardship of possessions involves much more, however, than the amount of money we drop into the offering plate on Sunday.

We are accountable to God for how we earn money, our attitude toward money, the giving of self before substance, the motive for giving, the amount we give, what we do with what is left, and how we leave our money when we die.

We are accountable for our possessions in life and in death "for whether we live, we live unto the Lord, and whether we die, we die unto the Lord" (Rom. 14:7-8).

If one leaves no will, his property is disposed of according to the laws of descent and distribution for the state in which he resides. These laws usually call for one's estate to pass down, up, and sideways. It passes down to one's wife and children, up to his parents (if he has no wife and children) or sideways to brothers, sisters, uncles, aunts, nieces, and

nephews if no parents survive.

Many have forced their wives and families into long weeks of unnecessary agony by not having wills. In some cases, the wives have not been able to draw money from bank accounts to pay hospital and funeral expenses.

"If you want to do a disservice to your family, your church and your denomination, die without a will!" These blunt words of an experienced estate counselor should be taken seriously by every Southern Baptist.

What's the first step? Write your State Baptist Foundation Secretary for free literature and counsel on wills and living trusts.

Information concerning a wills and trusts emphasis in your church is available from the Stewardship Commission of the Southern Baptist Convention (460 James Robertson Parkway, Nashville, Tenn. 37219).—Stewardship Commission



FOR ASSOCIATIONAL TEAMS
STATE
VACATION BIBLE SCHOOL CLINIC
Feb. 10, 1970
PULASKI HEIGHTS BAPTIST CHURCH
2200 Kavanaugh
Little Rock, Ark.
9:30 a.m.-3:00 p.m.
INTRODUCTION OF ALL NEW MATERIALS
MATERIAL WRITERS TO LEAD CONFERENCES
Sack Lunch—Provision for Preschool Children



BAPTIST CHURCH GETS GUIDEPOSTS AWARD: James L. Pleitz (left), pastor of the First Baptist Church, Pensacola, Fla., receives the annual Church of the Year award from Guideposts Magazine Editor Norman Vincent Peal (right). The magazine selected the Pensacola church to receive the award because of its creative youth program. (BP Photo)

Pensacola church wins award for outstanding youth work

PENSACOLA, Fla.—Declaring that “there is no generation gap in this church,” Norman Vincent Peale of New York City presented to First Church, Pensacola, the 1970 Church of the Year award for the church’s “creative” youth program.

“We think you’re doing the greatest piece of youth work of any church in the country,” said Peale, editor-in-chief of *Guideposts* and pastor of Marble Collegiate Church, New York. Peale presented a large bronze plaque to the pastor, James L. Pleitz.

“You’ve got a dynamic church under a great spiritual leader,” said Peale, as he made the presentation before a crowd of 1,800 persons.

Inscribed on the bronze plaque were the words, “Guideposts Church Award . . . honoring the congregation of the First Baptist Church of Pensacola . . . for the scope and strength of its youth programs.

“To the adults for their initiative, to the young people for their response—together they proved that ‘Christianity

is something you do,’” concluded the inscription.

According to the *Guideposts* citation, the Pensacola church has done a lot in its ministry to youth during the past year. The award recognized the church for such things as:

—Holding “underground church” services for about 75 teenagers who learned from the experience what it might have been like for the first-century Christians to endure persecution. (The youth were “arrested” and “jailed” in a set-up plan for “trespassing” in an abandoned warehouse);

—Rebuilding and repainting the Beach Boulevard Baptist Church at Henderson Point near Pass Christian, Miss., following Hurricane Camille. (The church is located just outside the gates of Gulfshore Baptist Assembly);

—Repairing and repainting the Pine Forest Chapel in Pensacola, a mission of the Bellview Baptist Church here;

—Production of a folk-rock musical, “Tell It Like It Is,” which proved so

popular that it drew standing-room crowds and was repeated at the high school auditorium and the Florida State Fair.

An article written by a teenage member of the church, Miss Teresha Thames, entitled “Night Raid,” telling the story of the “underground church” program, precedes the citation from the magazine in its February issue.

It is the first time in the 13 years that *Guideposts* has been giving the award that a Southern Baptist congregation has been selected for the honor. *Guideposts* has a world-wide circulation of 2.2 million.

Van Garner, roving editor of *Guideposts*, explained that the editors each year “comb the nation, querying readers, religion editors and church members about churches that have reached beyond the normal call of religion in their efforts to understand and help their fellow man.”

Both Pleitz and Garner had high words of praise for the leadership of the church’s former youth director, Miss Helen May, and its minister of music, Paul Royal, who worked closely with the youth.

Pleitz said the entire church was tremendously excited about the selection of the church to receive the award, and that the recognition for its youth program was consistent with the outstanding work being done by the church in every area.

“I’m very proud of the congregation,” Pleitz said. “Our people realize that being a Christian involves all of life and not just a few hours on Sunday. I would dare anyone to find a happier group anywhere.”

After Peale had presented the bronze plaque to Pleitz, the pastor responded by telling Peale, “If you’re going to make an award for the Church of the Decade we’ll be in the running because we have some exciting things planned for the future.”

Pleitz is well-known throughout the Southern Baptist Convention, having served as chairman of the denomination’s influential national Executive Committee for several years.

Several top Baptist leaders were special guests at the presentation, including Porter Routh, executive secretary of the SBC Executive Committee; Harold Bennett, executive secretary of the Florida Baptist Convention, and Florida Convention President Doug Watterson of Tallahassee, Fla.

“Baptists Who Know, Care”

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

The bookshelf

Points for Emphasis 1970, by Clifton J. Allen, Broadman, 1969

This is the 53rd annual volume of the pocket commentary on the International Bible Lessons for Christian Teaching, Uniform Series.

America's First Civilization, Discovering the Olmec, by Michael D. Coe, The Smithsonian Library, 1968, \$4.95

This is the first popular account of the Olmec civilization of Mexico's Gulf Coast lowlands. The Olmec, about whom almost nothing was known 50 years ago, have now been recognized as creators of the earliest and one of the greatest cultures of the New World.

I, Too, Am Man, by James R. Dolby, Word, 1969, \$3.95

The author writes for the person "who is interested and willing to think new thoughts and to begin bridging the gap between those involved in the investigation of human behavior and those committed to a Christian world view."

Moments for Everyone, by Earle H. MacLeod, Zondervan, 1969, \$2.50

A book of daily devotions, this book takes note of the fact that "everything we do starts at some moment and concludes at another" and that "nothing is real or actual except that which confronts us at this moment."

Your Adversary the Devil, by J. Dwight Pentecost, Zondervan, 1969, \$4.95

This is a study of the Scriptures as to the person and work of "the one with whom we are at war."

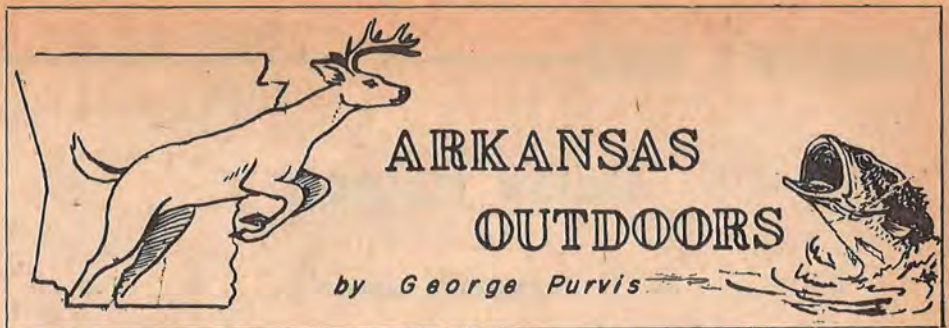
Of All Places, by Winola Wells Wirt, Zondervan, 1969, \$3.95

Subtitled "Interludes in a Woman's Travels," this book is a collection of travel experiences from all over the world, acquired by the author "during a lifetime of trotting hither and yon, on business, for pleasure, and with her family."

The Unique World of Women...in Bible Times and Now, by Eugenia Price, Zondervan, 1969, \$3.95

"It is no simple task to live in 'the unique world of women' in the latter part of the 20th century," writes Mrs. Price. This book is to help women who "all too often feel inadequate, confused and futile—no matter how hard they try to be good wives, mothers, friends, daughters, and mothers-in-law, church workers, teachers, nurses, etc."

February 5, 1970



Rabbits are challenging game



Just watching and listening to a good pack of beagles in hot pursuit of a rabbit is a lot of fun.

When all kinds of hunting are considered, across the whole country, rabbit hunting heads the list as the most popular hunting sport.

Rabbits are fast, challenging targets whether they are hunted with or without dogs. However, each year there seems to be an increase in the number of rabbit hunters who go out with packs of beagle dogs. Just watching and listening to a good pack of beagles in hot pursuit of a cottontail or the larger swamp rabbit is a lot of fun, even if the hunter doesn't get a shot and comes home empty handed. The hunter who does bag a rabbit has some good eating in store after the hunt.

Rabbits are usually plentiful where there is good food and cover year round. When rabbits are scarce in an area lack of food and cover sometime during the year is usually the reason.

Those who rabbit hunt understand fully why it is rated as the top sport in the United States.

Betsy helped

BY LESLIE E. DUNKIN

Frail Betsy had many things to do. Her six sisters and four brothers produced many busy days for the family. She was the third of the sisters and had poor health. She did not let her health keep her from doing her part of the many tasks to be done each day for such a large family.

This was made difficult for her because she was easily frightened. She was afraid of the dark, but she conquered this fear by going about the house at night without any light. She forced herself to go into the garrets of houses which were said to be haunted. Her active imagination helped to increase the terror of the source of her many fears.

She found the situation made even more difficult for her when her mother died the year Betsy had her twelfth birthday. The older girls took over the personal care of the younger children.

In the midst of the busy life of this large family, Betsy learned to bear her burdens and face her problems alone. She would not bother somebody else with her troubles. When she was ill, which was often, she kept it to herself. Others had enough of their own to worry about, so she thought and decided.

Fortunately for this family, Betsy's father was a successful English banker. Money was not a serious problem with them. Betsy, her six sisters, and her four brothers were able to get the food and clothing they really needed. However, they were all kept busy, helping to keep the home and family going smoothly and happily. Through it all, the children were happy, well off, and contented—contented except Betsy.

The young people saw the gay, light side of London. They had parties, went visiting, and took part in various other entertainment. Even Betsy entered into the happy spirit of the group. However, she longed for something more, something better and more satisfying.

"I want to do something to help other people," she decided, after much reading, studying, and thinking about the Bible and observing the world about her. "I am not really happy when I am trying to make only myself happy."

Helping to care for her brothers and sisters was not enough for her. Betsy wanted to go beyond her family with her help. She started a Sunday school in her home for the neighbor children. At first, she had only one boy. She took him to the attic, where she read and told him Bible stories, teaching him many lessons. Others became interested and Betsy's Sunday school had to be moved downstairs to have room for all the eager boys and girls.

Later she married. Although she had eleven children of her own, Betsy never lost interest in others. She wanted to find something to do to help them. She visited poor people and read the Bible to them. Many of them had not learned to read. She would sympathize with them and then go home to make clothes for them.

She became aware of the horrible condition of the men, women, and children in the prisons in London. She personally helped to get the prisons cleaned of much of the dirt. Better treatment finally came to the prisoners through her efforts. She started schools in the prisons.

Many obstacles arose, but Elizabeth Fry declared confidently, "I believe that my great and good Master will make a way where I see no way."

She was the first woman other than a queen to appear in London before the House of Commons. This is similar to Congress in the United States. There she made her personal appeal, giving the men her view of the London prisons. Her reasoning was that kindness does more to turn people from their sinful ways than harsh bitter treatment. Prisoners loved her for this personal interest in them.

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City walls

BY THELMA C. CARTER

If you were a boy or girl living in ancient Palestine, you would know a great deal about the walls that fenced in the village or city in which you lived. Just to see the massive walls, towering high above the homes, small shops, streets, and gardens, would make you feel safe and secure.

Bible history tells us that almost every village and city had great walls to protect the people from their enemies. Some towns had more than one wall, that is, double walls with double stone gates. The walls were made of huge stones or sun-dried mud bricks. They were from eight to 15 feet thick and from 30 to 50 feet high. Soldiers used scaling ladders when they climbed to the top.

Usually the walls were connected to a fortress, castle, or stronghold built on the rocky cliffs of hills or mountains. Sometimes the walls were built up and down the steep mountainside. This location of the walls was thought to be a wise plan. Then the enemy would have to fight uphill to attack the city.

At regular intervals, watchtowers and parapets were located on top of the walls. The towers usually contained the hurling engines of war and other battle equipment, such as battle-axes, bows and arrows, archers' shields, helmets, slingshots, and hurling stones. Tall ladders and movable battle towers were always inside the stronghold.

The Bible tells of city walls. "Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning of the wall, and fortified them" (2 Chronicles 26:9).

Some of the walls that protected ancient cities are standing today. Portions of the walls of early Jericho still remain. They are visited by thousands of visitors to the Holy Land. How amazing and wonderful is the fact that more and more of the stories in our Bible are coming to life as men dig into the ruins of ancient cities.

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God is with me

God is with me night and day,

When I sleep and when I play;

He who made things great and small

Loves and watches over all.

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Missionaries shape strategy for Vietnam social ministry

BY IONE GRAY

SAIGON, South Vietnam—The social ministries committee of the Vietnam Baptist Mission has hammered out the clearest and most comprehensive strategy for Christian social work ever devised by Southern Baptist foreign missionaries for the relief of suffering in a country.

The proposed program of social ministries resulted from a long and intensive study of human need in South Vietnam.

This program includes: Beginning and continuing a program of training in social ministries through the Baptist theological seminary in Saigon;

Encouraging the election of Christian social ministries committees in local Baptist churches.

Instituting day care centers and programs of weekday activities—such as classes in elementary first aid, prenatal care, home health, infant and child care, nutrition and food preparation and preservation—and starting outpatient clinics, counseling in family planning and supervised recreation;

Establishing a continuing program of workshops for training social ministries committees of local churches; and

Continuing the distribution of relief goods.

Realizing the need for professional assistance and guidance, the missionaries in South Vietnam and the Foreign Mission Board called on Walter Delamarter, associate professor of social work and director of social work education at Southern Seminary, Louisville, Ky.

Delamarter went to South Vietnam last summer to help the missionaries and Vietnamese Christians find practical ways to express their Christian love for the suffering people of the war-devastated country. After three grueling weeks of travel, interviews, conferences and study, Delamarter gave an informal report of his findings and recommendations to the missionaries in their annual meeting in early August.

His 46-page, formal report was in the hands of the social ministries committee when it met in late November to draw up a policy statement of Christian social concern for the Vietnam Baptist Mission. The same week the executive committee of the Mission accepted the statement for depth study.

The purpose of ministering to the person's social, physical, mental and spiritual needs and a list of principles for such a ministry given early in the policy statement revealed the determination of the committee that social ministries be programmed through local churches.

The following are among the principles of Christian social concern which the committee wrote into the policy statement:

"That which we do must help, not hurt, enhancing the dignity of the individ-

ual. . . . These questions might be asked: Does what we do for him make him more dependent? Does it bind him more to his present bondage and needs? Does it lessen incentive? Does it hinder personal development? Does it meet a real need while helping him grow?"

"That which we do should be identified with a local church or churches. This implies that it is a ministry of Christian concern of the local church. It also implies that, where possible, existing church buildings will be used as centers for projecting activities.

"Activities should be of a nature that mission involvement can be terminated without endangering the effectiveness of the program. This recognizes that our program is assisting in the development of indigenous churches, that we carry on work from limited financial resources, and that we carry on work with limited personnel."

In determining its set of principles, the committee was stimulated by Delamarter's seven basic principles and concepts in developing a program of social ministries.

"Focus on quality rather than on quantity," he said. "The needs of almost every foreign mission field for Christian social ministries are staggering. Baptists would go bankrupt trying to do even a substantial amount, but we can develop a strategy of superior qualitative selective services which will say to the world, 'My, how those Christians love one another.'"

One of Delamarter's principles deals with the putting of emphasis on investment in leadership rather than brick and mortar.

"Good leadership in a tent is better than poor leadership in a beautiful facility," he said. "There is no reason why, with proper planning, education and dedication, we cannot have both.

"The church cannot be the church unless it proclaims, teaches, provides a Christian fellowship and engages in a ministry of service and healing," he continued. "When any one of the four basic functions is missing, the church is no longer a whole church."

Concurring in this conviction, the social ministries committee suggested four church-centered goals for 1970. These, of course, must meet the approval of the churches. They are:

1. Cooperate with the seminary in Saigon in beginning a course on the introduction to Christian social ministries.
2. Set up a pilot project in day care or in kindergarten—or both—in cooperation with a local church.
3. Set up a pilot project in weekday ministries in cooperation with a local church.
4. Conduct at least one workshop af-

ter implementation of these two pilot projects to train leaders of local churches in social ministries.

Though the goals for 1970 are microscopic when placed against the background of South Vietnam's need, they would begin the long-range program of Christian social ministries as drawn up by the committee.

The Vietnam Baptist Mission has placed high on its list of personnel requests a career social worker. In the meantime, as an emergency measure, it has asked the Foreign Mission Board to try to find a social ministries specialist who is willing to come to South Vietnam to work a year or two with the missionaries in English so that a structured program of Christian social work can be started immediately, beginning with the four 1970 goals.

Delamarter and the missionaries in South Vietnam believe the increasing withdrawal of U. S. troops from the country and the transfer of more and more responsibility for social welfare services to the Vietnamese government and to private voluntary agencies (including churches and mission groups) calls for an immediate response.

The social ministries committee of the Vietnam Baptist Mission is made up of Mrs. Samuel M. James, Saigon, chairman; Walter A. Routh Jr., Camranh Bay; Mrs. James F. Humphries, Saigon; and Herman P. Hayes, Can Tho, ex officio, as chairman of the Mission.

About those rumors

A few months ago, Pastor Rheubin L. South of Park Hill Church, North Little Rock, fell from a deer stand in a tree and injured his right arm. During several weeks of recuperation and shaking hands with his left hand, the Doctor resolved forever after to watch his step when deer hunting.

Last Friday night he slipped on steps going from one level of his home to another and fractured his right arm just below the shoulder socket.

As this was written, he was getting along nicely, thank you, but he has now added to his deer-hunting resolution a resolve to be more careful when scurrying along in sockfeet.

Sunday morning Park Hill's Minister of Education Willard A. Zeiser added insult to injury as he announced to the congregation:

"I want to refute some ugly rumors that are going around about our pastor—he didn't fall out of a tree—and nobody pushed him!"

The Bible and civil disobedience

BY T. B. MASTON

Retired professor of Christian Ethics
Southwestern Seminary

What should be the attitude of Christians toward civil disobedience which has become so prevalent in the contemporary period? Should they approve, disapprove, or should theirs be a selective approval or disapproval? By "selective" we mean selective on the basis of causes, methods, and spirit.

Some people have made an effort to bring the Bible into the present controversy concerning civil disobedience. For example, some contend that Jesus was a revolutionary and that Paul disobeyed the civil authorities. On the other hand, some would use Romans 12:1 and other scriptures to insist that civil disobedience is always wrong.

Whether or not it is correct to consider Jesus a revolutionary depends on the meaning attached to the word. His teachings unquestionably were and still are revolutionary. Nothing would produce a more drastic revolution in our world than for those who claim to be followers of Christ to take seriously his teachings and seek to apply them in their lives and to the life of the world.

If by "revolutionary" it is meant that Jesus attempted to overthrow constituted authority then we would have to conclude that he was not a revolutionary.

Also, it should be remembered, although it may not be particularly significant, that the disobedience of Jesus was against religious rather than political authorities. And even in this area his "rebellion" was not against the faith of his fathers but against the misinterpretation and the distortion of that faith.

The followers of Jesus, according to the book of Acts, found it necessary at times to disobey the civil as well as the religious authorities. The position of the early Christians was concisely stated by Peter and John when they said that they had to obey God rather than man.

The preceding means, among other things, that disobedience, from the biblical perspective, can be justified under some conditions. We know, for example, that Paul on more than one occasion was imprisoned because of his disobedience. The only specific cause that is clearly evident in the scriptures for disobedience is when the authorities forbade Paul or other disciples to preach or teach.

Of course, we should not forget the statement of the general principle that the child of God must obey God rather than man. This conceivably might mean disobedience for various reasons.

It seems clear from the biblical perspective that any disobedience by Christians should be done regretfully. Also, it should be participated in such a way as not to undermine respect for constituted authority. This means, among other things, that the right of the state to punish will be recognized as well as the right of the individual to disobey. This in turn means that there will be no attempt to overthrow the constituted authority.

If these concepts in the Bible are applied to contemporary civil disobedience, what must be our conclusions?

First, we cannot deny the right of nonviolent civil disobedience. On the other hand, we must conclude that much contemporary civil disobedience would have to be disapproved. This disapproval would be based primarily on the motive and particularly the spirit of the disobedience.

Each civil disobedience incident or movement would have to be judged on its own merits. There would be no blanket approval or disapproval but "selective" approval or disapproval.

Baptist beliefs

Explaining Pentecost

BY HERSCHEL H. HOBBS

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

"And they were all amazed, and were in doubt, saying one to another, what meaneth this?"—Acts 2:12

At Pentecost the disciples were enabled to speak languages not their own without previous study. They spoke the languages and dialects of those from other lands who were in Jerusalem for the feast of Pentecost (2:9ff.).

When the Jews of Jerusalem heard it they were "amazed." This renders a verb meaning to be at a loss. They were at a loss to explain this phenomenon. So they asked the meaning of it. Literally, "What does this wish to be?" They asked this question seriously. Two explanations were given.

One answer came from "others." This means "others of a different kind" (heteroi). They were different from the serious-minded ones. So "mocking" or jokingly they said, "These men are full of new wine" (v. 13). "New wine" was sweet wine (gleukous), but intoxicating. "Full" renders a perfect tense of a verb meaning "to fill." This tense means completely filled. Robertson comments, "tankered up with new wine, a state of fulness.

Since these people could not understand the languages spoken, they called it drunken speech. The world cannot understand the spiritual evidence of the occasion. Paul said that such things are spiritually discerned (I Cor. 2:14). The languages were understood by some who were present. But these people know nothing of this.

Another answer was that of Peter (Acts 2:14ff.). He explained that they could not be drunk so early in the morning (9 A.M.). Jews did not eat and drink until the fourth hour of the day (10 A.M.). So such a charge of drunkenness was preposterous.

The answer is that they were filled with the Holy Spirit as prophesied in Joel 2:28-32 (Acts 2:16-21). Thus Peter used this false charge and the occasion for preaching the gospel.

Spirit-filled Christians are often misunderstood by the world. The world may malign. But the fruits of the Spirit attest to their true character. Someone said that Christians often are out of step with the world, but they march to the beat of a different drummer.

The law and the Christian

BY L. H. COLEMAN, PASTOR,
IMMANUEL CHURCH, PINE BLUFF

Life and work
February 8, 1970
Romans 7:1-25

Paul continues his discussion of God's provision of redemption. Having discussed redemption from the standpoint of our need, its universal scope, and the moral consequences, he goes deeper into the matter of the law, in this lesson.

Freedom (deliverance) from the law (Rom. 7:1-6)

Romans 6:1-7:6 forms a complete idea in Paul's presentation. There are moral consequences related to redemption. Redemption will inevitably manifest itself in righteous living.

In chapter 6 (see last week's lesson) Paul illustrated the moral consequences through two metaphors: baptism and slavery.

In the first six verses of chapter 7 Paul mentioned a third metaphor: marriage. In the relationship of a wife to her husband, she is made free by the death of her husband. A wife is bound to her husband as long as he lives; when the husband dies the marriage thereby is dissolved and she is free to marry another man. The death of the husband frees or releases the woman from the bond of the marriage.

In the application, believers are represented as dying with Christ and being released from the bond of the law in order that they might be united with Christ, who was raised from the dead. We are dead to the law; we are risen again with Christ. We have been discharged from the law by our having died to the law.

"Newness of the Spirit" is a reference to the Holy Spirit. The Spirit of God brings about newness in our life, actions, attitudes, and ambitions.

The functions of the law (Rom. 7:7-13)

Please follow Paul's line of thought in these verses. In chapter 6 Paul stated that believers are dead to sin; in chapter 7 he stated that we are dead to the law and discharged therefrom. Paul's consciousness of sin came through the law. Note in verse 7 how Paul depicts the spiritual character of the law (coveting). The law brought home to Paul the fact of his sinful condition.

Prior to Paul's knowledge of the tenth commandment, the sinful princi-

This lesson treatment is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

ple was inactive. Then the sinfulness of covetousness entered into his consciousness. Sin was aroused to activity. No longer was the sin principle dead. From this point forward all manner of covetous lust was stirred within the apostle. All manner of desire contrary to this commandment was aroused through the commandment itself. Have you ever had many speed limit signs on the highway cause you to want to increase your speed? This is the idea involved.

Note verse 13. Sin works death. The true character of sin is exposed by the fact that sin works death through the thing that is good. Its perversity comes to light because sin turns that which is holy, just, and good into an instrument of death.

The law exposes sin and convicts. The law aggravates sin and arouses to activity. However the law is not sinful.

The fight with the law (Rom. 7:14-23)

These verses, if we are honest with ourselves, have a very familiar ring. Paul stated eloquently what each Christian experiences in his fight with sin. Note three conclusions:

1. Paul did what he was not wishing and practiced what he actually hated (vs. 14-16).

2. It is indwelling sin (Satan within) and not his real, true self that worked out evil in his life (vs. 17-20).

3. What defeated Paul was the terrible revelation of a positive law or principle of sin in his members. The paradox was that Paul sinned despite his inward pleasure or delight in the law of God.

A Christian's carnal nature remains even after his acceptance of Christ as Savior and Lord. Sin and our Adamic nature remain as a part of each of us as long as we are housed in our earthly tabernacles or bodies.

Read again verse 21. Can not each of us give this identical testimony? Oh, how we need the power of Christ and the presence of God's power in our lives moment by moment!

The flesh and the law of sin

(Rom. 7:24, 25)

Without the help of Christ we cannot achieve holy living or righteous conduct. Paul stated his need of a deliverer—someone to help and give strength. Paul reacted to his inner frustration and underscored a sense of wretchedness concerning his estimation of himself. Paul longed to be delivered from sin in all its aspects, ramifications, complications, and consequences.

Paul asked, "Who shall deliver me?" Paul's life was a testimony that only Christ can satisfactorily deliver a person from the power, bondage and burden of sin. Victory is found in Christ (see v. 25). Paul was delivered through Christ. Alas, Paul arrived at a new dimension of faith; he received a new appreciation of redemption; he reached a new plateau of joy because of all that was involved in his salvation. What a Savior!

Conclusion:

For the next two weeks we shall study together the greatest chapter penned by the Apostle Paul—Romans 8. Here Paul was at his best. This was his "Hallelujah Chorus." We eagerly look forward to these lessons.

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God's forgiveness offered

By VESTER E. WOLBER
Religion Department
Ouachita University

International

February 8, 1970

Luke 7:36-50

In the lesson for last week we looked at God's sovereign control over the kingdom and its subjects. This week we look into the life of Jesus and find there a gracious heart that forgives. Much of the teaching of Jesus was situational, as opposed to formal, teaching in that it came in response to issues which arose out of given situations. His teaching differs from the modern situation ethics kick in that he brought established principles of truth and morality to bear upon the problem and did not manufacture on the spot a code of ethics deduced from the situation.

The incident (36-38)

It all happened around a dinner table. Jesus was an invited dinner guest of one Simon who was a Pharisee. A soiled and misused woman brought ointment to anoint his feet. The dining table was low and the people sat or half-reclined on mats, their feet extended at an angle away from the table. As she drew near him to anoint his feet, she heard his voice and looked upon his countenance. The situation all at once became too much for her and her emotions raced out of control. She flooded the place with tears which dripped from her face onto the feet of Jesus. Already bending low, she spontaneously knelt and wiped away the tears with the tresses of her hair. Then she kissed his feet and anointed them.

Roman popes have tried to strike up a kinship with Christ by having papal visitors kiss their feet. I think I would like to identify with the lowly woman who kissed Jesus' feet and make her act mine. But I prefer to kiss only the feet that have walked on water.

The thoughts of Simon (v. 39)

The incident set Simon the host to thinking. Already he had heard that Jesus was a prophet and it seems likely that in inviting him to dinner he hoped to come to know him better. But Simon was not a man to make up his mind until all the evidence was in.

1. The first bit of evidence, as interpreted by Simon, was negative. Three thoughts ran through his mind, two of them wrong. (1) He recognized the woman to be a notoriously sinful woman—probably a prostitute—and he was right. (2) He assumed that if Jesus had known the character of the woman he would not have welcomed her caresses, but he was wrong. (3) He concluded that Jesus did not know the

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character of the woman, but again he was wrong.

2. The record does not indicate the final verdict of Simon after he had observed the gracious manner in which Jesus dealt with the woman. It must be said in Simon's favor, however, that he did not openly denounce or oppose Jesus. He was courteous.

The remarks of Jesus

The banquet was a semi-public affair and on this occasion the meal was probably served in an open court open to the public which gathered to watch.

1. Using a parable, he taught that in the experience of forgiveness the intensity of emotion corresponds with the consciousness of the burden which is lifted from the heart. The man who owes five hundred coins which he cannot pay (each coin equivalent to a day's pay) will worry over it more than another equally serious man who owes fifty coins and cannot pay. Just so, when both debts are cancelled the man relieved of the greater burden will experience the greater intensity of emotion, other things being equal.

He assumes that the men are equally serious in acknowledging their obligations, and that they are equally unable to meet their obligations. He kept the story simple and did not draw into it any consideration of the differing levels of emotional intensity which characterize men.

2. In direct language he told his host that the penitent harlot had honored him more than had the wealthy Pharisee. When an honored guest was received into a Jewish home, water was provided to clean the dust from his feet, a welcome kiss was planted on his cheek, and his head was anointed with olive oil. Since Simon had not seen to any of these it would seem that Jesus had not been received as an honored guest. Simon had received him coolly, perhaps because he did not desire to identify too closely with him.

But that which Simon had failed to do, the harlot did. For water she supplied her tears; for a kiss on the cheek she continued to kiss passionately his feet; and to anoint his head she brought expensive ointment. What Si-

mon had neglected to do, she did with an over-plus.

3. In words of compassion he told the penitent woman that her sins were forgiven (v. 48). The word "forgive" means to remit or remove: to take away. Jesus removed her sin so that it no longer was a barrier between her and the good life.

The contrast between the woman and the Pharisee had been sharply drawn; Simon was morally upright, as men measure conduct, and socially approved, but impenitent; the woman on the other hand, was morally degraded and socially rejected; but genuinely penitent. The one positive factor in her case was repentance, just as the one negative factor in his case was impenitence.

Jesus added to his expression of tender compassion another note of gentle assurance: "Your faith has saved you; go in peace."

The forgiveness of God is an experience which a person willfully seeks and consciously enjoys, one which leaves a residue of abiding peace.

About people

Bishop Gerald Kennedy will be the guest lecturer for the H. I. Hester Lectureship on Preaching, at Golden Gate Seminary, Mill Valley, Calif., March 3-6, Seminary President Harold K. Graves has announced.

It will mark the second time that Bishop Kennedy, well known Methodist leader from Los Angeles, has given the Hester lectures.

Merrill D. Moore, top stewardship leader of the Southern Baptist Convention for more than 22 years, has announced plans to retire as executive secretary-treasurer of the SBC Stewardship Commission, Nashville, effective Jan. 31, 1971.

Moore, 65, has been the top executive of the Stewardship Commission since the organization was founded in 1961. For 13 years prior to that, he was director of stewardship promotion for the SBC Executive Committee here.

Under the bylaws of the commission, the executive committee of the 26-member elected commission will nominate a new executive secretary-treasurer, possibly as soon as the next full commission meeting in August.

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A Smile or Two



"We're in luck. They have nothing we'll have to keep up with!"

And used three pens

Two men were working on the White House lawn. They walked about picking up papers with a long spear. A wind suddenly blew one bit of paper into the White House through an open window. One of the men rushed inside, but returned shortly.

"Did you get it?" asked his companion.

"Nope, I was too late. He had already signed it."

Sick joke

"Look here," said the boss to the clerk, "What does this mean? Someone just phoned and said you were sick and wouldn't be in the office today."

The clerk thought for a moment and then burst out laughing. "Ha! Ha! The joke's on him. He wasn't supposed to call in until next week."

Peeking?

Mother: "How many times must I tell you to keep your eyes closed during prayers?"

Billy: "Yes, Mom, but how did you know I didn't?"

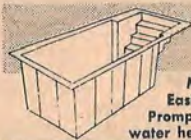
Attendance Report

January 25, 1970

Church	Sunday School	Training	Ch. Addns.
Alicia	64	54	
Arkadelphia, Shiloh	20	12	
Banner, Mt. Zion	38		
Berryville			
Freeman Heights	137	45	
Rock Springs	79	42	
Booneville, First	266	220	
Camden, Cullendale	392	96	
Cherokee Village	74	25	
Crossett			
First	562	175	2
Mt. Olive	252	87	
North Crossett, 1st	113	49	
Dumas, First	217	33	2
El Dorado, Ebenezer	176	77	
Fayetteville, First	569	137	
Forrest City, First	480	107	
Ft. Smith, First	1,154	382	2
Green Forest, First	162	75	2
Greenwood, First	298	86	5
Hampton, First	131	65	5
Helena, First	275	95	3
Hot Springs			
Grand Avenue	183		
Piney	184	78	
Hope, First	469	152	2
Jacksonville			
Bayou Meto	127	72	2
First	436	95	
Marshall Road	287	115	13
Jonesboro			
Central	459	122	14
Nettleton	278	98	
Little Rock			
Archview	148	57	
Geyer Springs	660	121	3
Rosedale	226	72	2
Magnolia, Central	550	204	
Marked Tree			
First	165	47	
Neiswander	103	53	
Monroe	76	30	
Monticello			
Northside	117	72	1
Second	238	98	
North Little Rock			
Calvary	428	139	1
Central	282	90	
Gravel Ridge	150	86	
Highway	145	56	
Sixteenth St.	62	40	
Park Hill	850	215	7
Paragould, East Side	279	149	2
Paris, First	361	99	8
Pine Bluff			
Centennial	225	101	
East Side	167	85	
First	773	144	2
Green Meadows	55	23	
Second	180	60	
Springdale			
Berry Street	119	48	
Caudle Avenue	111	32	
Elmdale	406	116	2
First	446	115	2
Van Buren, First	433	162	5
Jesse Turner Mission	9		
Chapel	43		
Vandervoort	27	11	
Warren, Westside	84	39	

"HIS LAND," the newest Billy Graham church film is now being scheduled for showing here in the state. For information write or call:

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Enjoy yourself. These are the good old days you're going to miss in 1980.

The average man's idea of a good sermon is one that goes over his head—and hits his neighbor.

All too often the shortest distance between two points is under construction.

Perhaps its only coincidence, but man's best friend can't talk.

In the world of religion

World Relief Commission plans relief for Biafra

LONG ISLAND CITY, N. Y.—Although the shooting war between Nigeria and Biafra has stopped, the cease fire signals the expansion of another kind of war for the World Relief Commission.

WRC, the overseas relief arm of the National Association of Evangelicals, terms the current assistance a "war against extinction, hunger, disease, abject poverty, hopelessness and despair."

Weapons, according to Everett Grafham, director, will be food, clothing, medicine, blankets, vocational training and food-for-work rehabilitation programs.

SBC Annuity boosts benefit checks

DALLAS—Most persons receiving benefits from the Southern Baptist Protection Program will find the amounts of their checks four per cent larger during 1970, as well as a new format for the checks, the top executive of the Southern Baptist Annuity Board said.

According to R. Alton Reed, executive secretary of the SBC Annuity Board, all persons in the plan except those who get education benefits and fixed period benefits will get the increase starting with checks issued Jan. 31, 1970.

Reed said the increase is not new, but rather represents a departure from the way it has been given during the past few years.

"Previously persons receiving retirement benefits were given a "13th check," which during the past two years has amounted to 12 percent of each annual retirement benefit," he said. (The extra check for 1969 will be recommended to the trustees in February.)

Reed said the new procedure now allows the board to give part of the increase each month instead of waiting to give it all at one time at the end of the year.

"With the way the costs of living keep going up, the board feels this approach will help our people," Reed said.

He added that this means the "13th check," if given in 1971, by necessity, would be smaller. (BP)

Long-range rehabilitation programs are being drawn up to accompany the immediate relief thrust. (EP)

Sees family as 'building block'

OLYMPIA, Wash.—The nation's current concept of obscenity is all wrong, according to State Senator R. R. (Bob) Greive of Seattle.

"Our definition of what is obscene or not obscene varies from moment to moment," he admitted, adding:

"I think a better definition of what is obscene is that which tends to destroy the family. . . . If we destroy the basic building block (of our society) we destroy what we know as our society," the Seattle Democrat said.

The lawmaker decried the trend toward immorality. "We live as though we are in the middle of a huge advertising campaign," he said. "A planned campaign to break down the moral fiber of the country couldn't do a better job." (EP)

Church 'seceders' keep properties

WASHINGTON, D. C.—By refusing to intervene in two cases involving appeals from the Presbyterian Church, U. S. (Southern) and the Churches of God, the U. S. Supreme Court has allowed seceding congregations to take over church property that normally has been vested in the denominations.

Even more peculiar, the Court refused to act despite the fact that in January 1968 it had overruled Georgia's supreme court, which had awarded the Southern Presbyterian church properties to the congregations.

Since that decision, the Georgia court had reheard the case and ruled a second time that the property should be awarded to the seceding congregations. (EP)

Pentecostals score sex education

ST. LOUIS, Mo.—Family life and sex education as taught in most public schools today is "outside the context of Biblical morality" and should be banned, according to the United Pentecostal Church.

At the denomination's recent International Conference, delegates passed a resolution opposing "sex educational programs in our public schools where there is an absence of Scripturally acceptable moral emphasis."

Anti-abortion drive lauded by Catholics

BARRON, Wisc.—The largest educational program on abortion ever attempted in Wisconsin was launched by the five dioceses of the Catholic church in the state.

Jan. 11, the Feast of the Baptist of Our Lord in the Catholic church was designated "Right of Life" Sunday by the bishops.

Five hundred thousand brochures attacking abortion legislation and practice were prepared by the National Right to Life Committee in Washington, D. C. Each parish priest was instructed to prepare his Sunday sermon on the abortion issue. (EP)

School prayer allowed by board

SAN LEANDRO, Calif.—A unanimous decision by the Board of Education here has given students the right to hold prayer sessions on school property outside of school hours.

The decision followed the request of Peggy Williams, 16, a Pacific High School student, for permission to hold prayer sessions before school hours in the conference room.

County Counsel Richard Moore had no objections. The decision to permit religious exercises on school property rests with school trustees, he noted. (EP)

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