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February 19, 1970

Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

February 19, 1970

Saving our hides

The newspapers recently carried the story of a religious sect out in Arizona dedicated to saving its own hide.

The members of the sect call themselves the "Full Gospel Assembly." But their neighbors call the "The Undergrounders."

For the past ten years the FGA has hovered near Benson, in Arizona's sparsely inhabited Cochise County, 50 miles east of Tucson, spending their time intermittently underground in a well-stocked air raid shelter.

The leader of the group across the years has been Ann Weimer, a woman in her late 50s, who from time to time has been able to convince her flock that destruction of the country by Russian nuclear bombs is imminent, sending the people scurrying into their bomb shelter.

Benson's city attorney, Roy Skaggs, has been quoted as saying of Mrs. Weimer and her followers, "They're no different than anyone else around here—except for their oddball beliefs."

"You can always tell a FGA home," added Mr. Skaggs. "The windows are covered with newspapers to keep radiation out."

But before we crack our sides laughing at "The Undergrounders," let us sit down, with chins in hand, and do a little searching of the inner recesses of our own hearts.

In ancient times—and even today, in some parts of the world—one could not publicly profess to follow Christ without precipitating ill will and even hate upon his head.

The Roman government in the early days of Christianity, despite the fact that it was a great protagonist for law and order with justice, actually had a policy of seeking out and destroying Christians.

Under such conditions, it was not likely that anyone would make a public profession of accepting the Christian faith for ulterior motives.

But all our lives, we Americans have lived in a land and at a time that openly accepting the Christian religion and joining a church are the popular things to do. Thus the danger that we may "join up" for something less than the

most becoming of reasons is perhaps as great today as it has ever been.

If we judge by the way a lot of us live, the motivation of "The Undergrounders" may not look so bad along side some of our own reasons for "being religious." Are we "religious" primarily for what it means to us personally, or for what we, by being "religious," can do to help others?

Erwin L. McDonald

IN THIS ISSUE:

IS CRADLE ROLL on its way out? For an answer read about the conversation between state Sunday School secretary Lawson Hatfield and granddaughter Jenni, a Cradle Roll member, on page 7.

CHURCHES are warned of the dangers of private schools to escape public school desegregation by the editors of the state Baptist papers. See page 10 and an editorial on page 3.

THE COVER story is found on page 6, and a related article is on page 13.

THE SERIES on denominational primacy by Dr. Charles Ashcraft continues with an article on church and state. See page 4.

Arkansas Baptist newsmagazine

February 19, 1970

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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.

Baptists and the integration crisis

Since Southern Baptists constitute a major segment of the population of the South, they are about as much involved as any one in the continuing crisis of public education.

The South, which across many decades has had not one but two public school systems—one for whites and one for blacks—is suffering more under court-ordered integration than are fellow Americans in the North and in other sections of the nation. Outside the South are many examples of de facto segregation in the public schools, because of housing patterns, but the big difference is that there is but one legally constituted school system.

But regardless of the school pattern in any given locality, the principles of justice, as President Nixon has affirmed, are the same all over the country. What is required to assure—and insure—justice, of course, varies according to local and sectional circumstances.

Both from the standpoint of the clear and emphatic teachings of Christianity and the unmistakable intent of the constitution of the United States, the ideal for all people is justice for all and equal opportunity before the law. The battle for superior rights and special privileges for any of us, black or white, has long since been lost. The only program or policy that can hope to succeed in the long run is one that faces up to the fact that in a democracy neither the color of a person's skin, where he lives, nor what his financial or social status may be has any real bearing on one's basic rights as a human being.

It may be that we Southerners have pulled down upon our own heads such radical and hurtful requirements as long-distance busing and arbitrary shifting of faculty on a strictly racial basis. Could this be largely the result of our basic unwillingness to be through with racism? When we will accept persons as fellow human beings and be mutually and genuinely concerned over the welfare of all of us, it may be that integration of public schools will fall into its rightful place. Then children could again be free to attend the schools of their own neighborhoods. Then, and it may not be before then, we might hopefully get back to centering on providing quality education for everybody. That is what brought up the question of desegregation in the first place, remember?

In the meantime, what are we going to do about it? Boycotting the public schools and setting up private schools, in churches or elsewhere, will afford no lasting solution, we believe. A timely resolution passed by the Southern Baptist Press Association last week at its annual meeting in San Antonio and reported elsewhere in this issue points out that there are "serious financial, racial, political, social and religious dangers involved in conducting private schools in church buildings to avoid integration in public schools." And the most of these dangers remain, even when churches and church facilities are not involved.

Our counsel, for whatever it is worth, is: Don't panic. Abide by the requirements of the government and work and pray for better human understanding among us all. There are approved and democratic processes open for correcting such hurtful approaches as forced busing and faculty splitting on a racial basis.

A further emphasis found in the resolution of the Southern Baptist Press Association is worthy of serious consideration: "Pray for educational and governmental officials as they seek to resolve problems incident to public school integration."

Need Another Hand?



The people speak— *I must say it!*

Students volunteer for field work

Would you please ask the readers of the Arkansas Baptist if they know of churches or missions in the state which need simple construction or repairs and which could be accomplished by college students during their Easter vacation? Our students would prefer to do work that would not be accomplished were their aid not given.

The churches would be responsible for room and board and building materials, and our students would give their services.

Last year we had 100 college students involved in Easter ministries, and we hope again this year to involve this many students.

Youth revivals can be held simultaneously with the work projects.

The witness of the students in the homes, in the church services, and in the community is a redemptive result of Baptist Student Union Easter ministries.—Tom J. Logue, State BSU Director.

Denominational primacy —church and state

(5th of a Series)

The denominations who will still be answering roll call on the celebration of the 2,000th anniversary of the atone-



DR. ASHCRAFT

ment will have to decide soon the area of service in which they will serve. The word of God is not silent upon the duties assigned the State as well as those assigned the churches. The State is ordered of God to maintain the peace, enforce the laws, protect its citizens and work for the common good. The churches have their job descriptions which are paramount in the spiritual, moral, miraculous, and redemptive services. While the State and the churches would be composed of the same people and have the coming of God's kingdom a mutual

concern, their duties are not the same. Wise people will discern the specialties of the two and will ply their respective trade with singleness of heart.

God's churches are indispensable because they perform an indispensable service. Churches who continue to do so will be around awhile, suffering small threat of extinction. The State is not in the business of casting out devils nor is the church guaranteeing life incomes to the citizens of the land. While the state has been granted the power of taxation to pay for the services for the common good and may foolishly extend lifetime guaranteed gratuities to its citizens, the churches are at their best in their specialty of announcing heaven's finest endowments for all eternity for those who by repentance and faith wish to be heirs of God and joint heirs with Christ. Those of us who cherish the Christian concept to permeate the whole of society may find our best hopes in functioning at peak performance in the spiritual, moral, miraculous, and redemptive processes. Some matters are better solved in the mid-week prayer service than down at City Hall. It is no matter of debate that the State's best chance to do its' job well rests upon the character, integrity, and fidelity of good Christian citizens. In that sense the churches may achieve total evangelization sooner than attempting expensive urban renewal, financing demonstrations, vast staffs of welfare workers and non-redemptive charities. The world will become a better world when the churches produce better people. Christ only can change the inner nature of citizens. Best these churches get back quickly to casting out devils or there may be no one in Washington with enough character to interpret the Constitution, even less to enforce its concepts. Let the church remain the church for, in so doing, it retains its failure exempt status and will be around to welcome Christ when he returns to receive his people. One man's opinion—but I must say it!—Charles H. Ashcraft, Executive Secretary

Beacon lights of Baptist history

The Compere of Arkansas

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

The Compere family of Arkansas descended from missionary stock. Ebenezer Lee Compere came to Western Arkansas to work among the Indians in 1860. But it all began some 70 years before, in England.

His father, Lee Compere, was born Nov. 3, 1790, in Market Harbor, Leischershire. Four years later his father, John, died, leaving his widow and three children: Jane, Lee, and Betsy.

A short time later, the mother died. Lee and Betsy, his younger sister, were placed in the home of an elderly couple who were Baptists. Though Lee's parents had been members of the Anglican church, it is not strange to learn that he followed the Dissenters and united with a Baptist church at the age of 15.

Sometime later, he wrote his sister, Jane, that he had been called to the ministry and was beginning his study for it. He was accepted by John Sutcliff, pastor of the Baptist church at Olney, and lived in his home and studied under his direction.

Dr. Sutcliff was one of the five men of immortal fame to whom credit must be given for launching the modern mission movement. He was one of the twelve ministers, along with a young student, and young deacon Timms, who met in the back parlor of widow Wallis in Kettering, England, Oct., 1792. He promised a pound and one shilling of the total missionary offering of thirteen pounds and two shillings. As the missionary enterprise grew, the responsibilities increased.

William Carey went to India as the missionary; Samuel Pearce became the mission's preacher and editor; Andrew Fuller, its secretary, statesman, pamphleteer, and historian; John Ryland taught in the Baptist school at Bristol and stimulated his students in overseas duty. John Sutcliff served as missions counselor and tutor of volunteers for foreign service.

One of the young men who lived in Sutcliff's home when Lee Compere came was Eustace Carey, nephew of William Carey, and his first biographer. In this atmosphere young Lee caught the enthusiasm of missions which carried through to the end of his days and spilled over into the third and fourth generations. Work among the Negroes in Jamaica caught his attention. After corresponding with a school mate who preceded him to Jamaica, courting and marrying Susannah Voysey, and appointed, he and his young bride sailed for this field, Nov. 21, 1815. Two years later illness, due to malaria, drove the young missionaries from Jamaica, and they took a ship to Charleston, South Carolina. Years later a son continued this missionary trek to Arkansas.

*Amy Compere Hickerson, *The Westward Way* (Atlanta, Home Mission Board, SBC, 1945) pp. 1-124

About people

Gene Bolin, director, department of student work, Oregon-Washington Convention, has been named consultant for new work development for the student department of the Sunday School Board of the Southern Baptist Convention.

It will be the second time that Bolin has joined the staff of the student department of the Sunday School Board, and the second time he has resigned as director of the Oregon-Washington student-work post to accept the national office position.

He is the author of the book, *Christian Witness on Campus*, published by Broadman Press.

Current River Ass'n missions conference

A world missions conference was held last week in the Current River Association, J. Russell Duffer, superintendent of missions.

Speakers included J. C. Wells, James Johnston, Frank Owen, L. D. Hall, Mr. Duffer, C. F. Landon, Charles Everett, James Young, Everett Sneed, Amos Greer, Minor Davidson, Miss Callie B. Brown, Lowell Jamieson, Sonny Simpson, Paul Stender, J. T. Midkiff, Howard Berry, Donald Smith, Curtis Smithson, Ray Crews, Grant Robertson, Bennie Gates, Doyle Wesson.

Churches participating included Biggers, Calvary at Corning, First Corning, Hopewell, Success, First Reyno, Shannon, First Pocahontas, Oak Grove, Mt. Pleasant, Witt's Chapel, and the Baptist Student Union.

Othar Smith to Indiana pastorate

Othar Smith, a former pastor of First Church, Conway, and for many years pastor of First Church, Bowling Green, Ky., has recently accepted a call to the pastorate of Calvary Church, West Lafayette, Ind., near the campus of Purdue University. The home address of the Smiths is 3008 Sparta, West Lafayette, Ind. 47906.

Walter N. Hill to Pine Bluff

Walter N. Hill has resigned the pastorate of First Church, Beebe, to accept a call to the pastorate of Lee Memorial Church, Pine Bluff.

During the 23 months of Mr. Hill's pastorate at Beebe, the church built a \$23,000 parsonage and reduced its indebtedness to \$6,000. There were 130 additions, 65 by baptism and 65 by letter.

Jonesboro Central calls Les Stanley

Les Stanley has accepted the call of Central Church, Jonesboro, to serve as minister of music and education.

Mr. Stanley had served the church in a similar position from 1964 to 1968. Since that time, he served First Church Galena, Tex.

He will have primary duties in the fields of music and education, and will assist the pastor in the areas of evangelism and business administration.

McCord to DeWitt

Eddie L. McCord, has been called to the pastorate of First Church, DeWitt. He was pastor of Watson Chapel Church for the past five years.

Mr. McCord is a graduate of Ouachita University and Southwestern Seminary.



FOUR participants in Ouachita University's Religious Focus Week held last week take time for some conversation in the student center drawing room. They are (from left) Dr. Daniel Grant, president of Ouachita; Rev. O. Phillip May, associate pastor of Broadway Church in Knoxville, Tenn.; Dr. Richard B. Cunningham, assistant professor of systematic theology and Christian philosophy at Golden Gate Seminary; and Merve Mims, director of religious activities at Ouachita.

Pine Bluff teenagers pray for schools, protest song

Attending an annual mid-term retreat recently on the campus of Ouachita University, 140 teenagers pledged their prayers to the superintendent, teachers, staff and school board of the Pine Bluff School District and voiced opposition to a popular song about Jesus Christ.

The retreat was sponsored by South Side Church in Pine Bluff.

The resolution was drawn up and said: "We the undersigned young people who attend Pine Bluff schools are aware of the grave situation in our schools and do hereby promise to do our best to cooperate in making necessary transitions toward harmonious relationships. We promise you our greatest contribution—our prayers."

The teenagers were led in the season of prayer by South Side Pastor Tal Bonham. During the season of prayer, the teenagers prayed for their school officials and for their fellow students both black and white.

Typical prayers were: "Lord, help us not to see black and white students but to see all students as individuals created in your image."

Charles Barfield, associate pastor of the Pine Bluff church and director of the retreat, was confronted by several teenagers

who expressed concern over a popular recording, "The Trouble Maker."

The recording was branded "a false and misleading caricature of Jesus Christ." The youths said that it seeks to identify the teachings and actions of the Man of Galilee with the irresponsible attitudes of the "Hippie Movement" of today.

As for being a "trouble maker," Jesus, in contrast to the so-called movements of today which claim to confront society with its hypocrisies, embodied within himself every virtue which he demanded of others, Dr. Bonham said.

Jesus' long hair was not an expression of protest but the common style of his day, the pastor emphasized.

Dr. Bonham reports that 14 teenagers "made first time commitments to Christ" and over 60 "rededicated their lives to Christ" during the two-day retreat. During the Sunday services following the retreat at the South Side Baptist Church, one other teenager made a first time commitment and a young man indicated that he had been "called to preach."

This is the fifth year that the Pine Bluff church has sponsored a mid-term retreat for its teenagers and guests.

Deaths

Mrs. Verna Garrett

Mrs. Verna Edith Garrett, 74, Heber Springs, died Feb. 8.

Mrs. Garrett was a member of First Church.

Surviving are her husband, C. C. Garrett; four daughters, Mrs. Arlin Spradlin of Arkadelphia, Mrs. O. J. Foust of California, Mrs. Raymond Wolford of Searcy and Mrs. Richard Green of Florida; a brother, Albert Sadler of South Dakota; a sister, Mrs. Josephine King of California; seven grandchildren and two great-grandchildren.

D. Ray Wright

D. Ray Wright, 59, Batesville, a truck driver for the Gulf Oil Co., died Feb. 9.

Mr. Wright was a member of West Church and had been a deacon for 10 years.

Surviving are his widow, Mrs. Vela Edwards Wright; a daughter, Mrs. Max Rutledge of Batesville; three brothers, Albert, Jim and Lon Wright of Bethesda (Independence County), and two grandchildren.

Ernest D. Allmon

Ernest Delmont Allmon, 86, Pottsville (Pope County) died Feb. 11. He was owner and operator of Allmon Mack Abstract Agency, former secretary-treasurer of the National Farm Loan Association, former executive secretary of the Russellville Production Credit Association, a former Rotarian and a member of Pottsville Church.

Survivors include his widow, Mrs. Vera Henry Allmon; two daughters, Mrs. Ernestine McKinney of Little Rock and Mrs. Lucille Mack of Russellville; a brother, Clarence Allmon of Russellville, three grandchildren and a great-grandchild.

John W. Weedon

John Winston Weedon, 60, Little Rock, an electrician for the I. K. Electric Company, died Feb. 11. He was a member of Pulaski Heights Church and Albert Pike Masonic Lodge 714. A native of Wabbeseka (Jefferson County), he was a Navy veteran of World War I.

Survivors are his widow, Mrs. Lucy May Battle Weedon; his mother, Mrs. Orlenae Partan Weedon of Little Rock, and a brother, William P. Weedon of Denver, Col.

John N. Gross

John N. Gross, 44, Little Rock, died Feb. 9. He was a native of Conway, a member of Calvary Church and a veteran of World War II.

Survivors include his widow, Mrs. Louise Mallett Gross; four daughters, Diana, Marsha, Melissa and Susanne Gross, all of the home; his mother, Mrs. Edna Gross of Conway; two brothers, D. M.

Gross of Little Rock and Douglas Gross of Oklahoma, and three sisters, Mrs. Merlene Kentner of Benton, Mrs. Mildred Potter of Conway and Miss Barbara Gross of Little Rock.

Euel A. Martin

Euel Albert Martin, 51, Route 1, Hensley, a salesman for Radford Petroleum Equipment Co., died Feb. 12. He was a member of First Church of North Little Rock and a veteran of World War II. A native of Van Buren, he lived at North Little Rock for many years before moving to Hensley three years ago.

Survivors are his mother, Mrs. Jamie H. Martin of Hensley; a brother, James C. Martin of North Little Rock and a sister, Mrs. Frances Biles of Hensley.

Mrs. Verna Harrell

Mrs. Verna Wyatt Harrell, 65, Arkadelphia, died Feb. 11. She was a member of the First Baptist Church.

Survivors include her husband, Roy Harrell; a son M-Sgt. Roy A. Harrell of the Air Force; two daughters, Mrs. John B. Logan and Mrs. G. Max Stegall, both of Texas, a brother, Coleman White of Arkadelphia; two sisters, Mrs. Ruth Lewis of Texas and Mrs. Pearle Brookling of Arkadelphia, eight grandchildren and three great-grandchildren.

The covers



Book written on drinking and driving

NASHVILLE—Marse Grant, editor of the "Biblical Recorder," Baptist state paper for North Carolina, shows a copy of his new book to Col. Edwin C. Guy, commanding officer of the North Carolina State Highway Patrol. The book, released Jan. 1 by Broadman Press, is *Whiskey at the Wheel: The Scandal of Driving and Drinking*.

Guy is recognized as one of America's foremost experts on the Breathalyzer, which Grant discusses in detail in his book.



EDITORS EXAMINE ENCYCLOPEDIA COPY: Davis C. Woolley (standing), managing editor of the *Southern Baptist Encyclopedia*, Volume III, shows the members of the Encyclopedia editorial committee how high the stack of manuscripts will be when all the copy for the 500-page volume is turned in. The first batch of copy was submitted to the publisher, Broadman Press, only recently. The volume will cover Baptist history since 1956, and will supplement the previous two volumes which covered prior history. Among members of the committee is Arkansas Baptist Newsmagazine editor Erwin L. McDonald. (BP photo.)

Your state convention at work

Sunday School

Yes, Jenni, there is a cradle roll thing

Some time ago I had a chat with Jenni about small things. Jenni is my Texas granddaughter. Jenni is 8 weeks old. Not many people can talk with infants, but I can. I have always had the gift of talking to the very young in "mother tongue." Jenni said she had heard about lots of Sunday School changes coming in the 70's. I agreed that I had heard the same thing.

"Our group is not opposed to change," Jenni said.

Nodding in the affirmative I simply said, "I know, I know."

"We are not only unopposed to change," she continued, "we welcome it. Frequently we demand it."

"Yes Jenni," I managed a word, "Yes, I know."

Then Jenni said a strange thing to me. "I hear there won't be a Cradle Roll for the likes of me in the 70's, grandfather—is that so?"

She continued before I could reply.

"I was enrolled in Cradle Roll, grandfather, during my first week, and the Cradle Roll visitor was interested in me, even before I was born."

"Look grandfather," she pointed to

some letters, "here is some information the Cradle Roll visitor gave my mother, even before I was born."

"Very good, Jenni," I said, then quickly Jenni continued.

"I'm already a veteran in the Nursery. But I'm concerned about the others. You know, grandfather, the new ones not here as yet. I'm expecting some new friends shortly after October 1st. What will happen to them? Especially some whose parents are not already enlisted in Sunday School and church. Will there be a Cradle Roll for them? Who will get the babies in the 70's, grandfather?"

Finally, in order to inform Miss Jenni of the facts, I firmly took over the conversation, as Jenni firmly took over the pacifier I offered her.

"Yes, Jenni, there really will be a Cradle Roll-type ministry in the 70's. It will not be a department by the name, separate from the Nursery, but will be the visitation ministry of the preschool department responsible for bed babies. There is a new officer to be elected for this purpose, the outreach leader and visitors. Isn't that better?—The Sunday School department the babies should be enrolled in will make the visits."

Jenni agreed with a quick nod be-

tween two breathy pulls on the pacifier.

"In some cases," I continued, "outreach leaders in the Adult departments



JENNI Hilton and Grandfather Hatfield

will have this responsibility." "Jenni, your grandfather and grandmother Hatfield are pleased to see your church's interest in you as evidenced by the Cradle Roll certificate." Jenni made the same kind of affirmative sign as before, pacifier and all.

"Furthermore, your other grandparents who have not seen you yet, will be happy to see your Cradle Roll certificate when they come home this spring. They live in North Africa,"* I reminded her.

Jenni ejected the substitute lunch and smiled her best Cradle Roll and Nursery smile. Said she, "I'll be so glad when my other grandparents get their vacation this spring. I know they will be glad to know there will still be an outreach leader to minister to the likes of me in the 70's."

"Yes," I said reassuredly, "Jenni, there will be an enrollment ministry in the 70's for your new friends. And, alert outreach leaders will give parents a recognition certificate and continue to visit the home until the baby is enrolled in the Nursery. Just like you, Jenni."

Jenni continued to smile

So did grandfather

*The paternal grandparents are Mr. and Mrs. L. V. Hilton. Mr. Hilton is employed by an oil firm at Alexandria, Egypt.—Lawson Hatfield, state Sunday School Secretary

State Youth Convention set

1. Where? Robinson Auditorium, Little Rock
2. When? Friday, March 27, 1970
3. Schedule: 10:00 a.m.-7:30 p.m.
4. President: David Hart, ASU, Jonesboro
5. Theme: "Who Will Answer?"
6. Opening session, morning and afternoon: "Tell It Like It Is"—Youth Choir, Central, Magnolia, Morris Ratley, Director
7. Speaker: Dr. William Lancaster, Decatur, Georgia
8. Special morning feature: "Bridging the Generation Gap"—young people and adults question each other
9. Special afternoon feature—"Who Will Answer?"—Youth of First Church, Hot Springs, Mrs. Ray Pearce, director
10. Night session: "The New Creations"—University Baptist Church, Fayetteville, Don Wright, director

Was the State Evangelism Conference a success?

How do you judge an Evangelism Conference?

Some of the people said our conference at First, Little Rock, Jan. 26-27 was the greatest we had ever had. I did not plan it that way. My idea of a conference is to do what needs to be done, for us at that particular time whether it is the greatest or not.

If you judge the conference by Bible study it was successful. Brother Herbert Hodges just "out-did himself". If you judge it by the singing, the conference was a success. The musicians seemed to have had the experiences they were singing about. All of us were moved by the heart-warming music.

If you judge the conference by inspiration then it was a success. Each session was well attended. The attitude of the speakers was helpful. The prayer

period and instruction meeting of the personnel before the first session got our leaders in the right spirit and attitude. They were optimistic, enthusiastic, spirit-filled, and had their messages well prepared. God led them in their delivery.

If you judge the meeting by fellowship it was successful. The all-night prayer service did something to us, in us, and for us. In our "Sidewalk Committee Meetings" there was a high spirit. No one felt dejected and defeated.

A layman said, "I needed what you preachers were getting. If people knew the kind of meetings these conferences are, you could fill any building around here. We members need to be evangelized, too."

If the spirit of the meeting meant anything the conference was successful. The many "amens" and "yesses" given helped, even if an "amen" was sometimes in the wrong place.

When we look at the objectives of our program of evangelism I'd say the conference was a success.

1. Keep a concern for the lost upon the hearts and minds of our people.
2. Have a program of personal soul-winning that will reach every member of our churches.
3. Promote a program of spiritual growth.

Brother Ray Branscum said, "I attended the first evangelistic conference that was directed by the late Dr. Ben L. Bridges many years ago, and so far as I recall I have only missed on from that date until now, but the recent conference we have had has been the greatest I have ever attended."

The conference caused me to decide to do more Bible study, pray more, and do more personal soul-winning. I suppose we should judge a Conference by what happens after it is over; if so, the harvest is not in yet.

To God be the glory.—Jesse S. Reed, Secretary

Realistic View

All things may come to him
who waits,
As all the poets say;
But I have learned from
life to know
The things we want today
May be too late, and when
they come,
Not worth the price we pay.
—Etta Caldwell Harris

Your state convention at work

Baptist men to hear insurance executive

Laymen and pastors attending the Baptist Men's meeting on March 6-7 at Calvary Church, Little Rock, will hear



MR. PACE

an outstanding layman speak on missions activities and how to do them. James K. Pace is a leader in the field of insurance, but even more important is a leader in his church in mission activities. Mr. Pace is a native of Mississippi, where he received his early training and education. He graduated from George Washington University, Washington D. C., in 1937, and entered the insurance business there. He received his C. L. U. degree in 1942.

Mr. Pace joined the Air Force in 1943, where he was assigned to the personal affairs division. Following military service he returned south and became manager of Reliance Life Insurance Company. The company was merged with the Lincoln National Life Insurance Company and Mr. Pace became General Agent for the Memphis Agency and has remained in that capacity since. Mr. Pace is a past president of the Memphis Life Underwriters, past president of the Memphis General Agents and Managers Association, and past president of the Tennessee Association of Life Underwriters.

Mr. Pace is a member of Eudora Baptist Church, Memphis, where he is a deacon, Sunday school teacher, and chairman of the long-range planning committee. He has served his denomination as a member of the Brotherhood Commission of the Southern Baptist Convention and was Chairman of the Commission in 1968-69. He is Chairman of the Executive Commission for 1969-70 and a past president of the Tennessee Baptist Convention.

Mr. Pace will bring some timely and practical suggestions regarding Baptist Men and mission activities in and through their church.

Joining with Mr. Pace will be other laymen and pastors with challenging and inspirational messages for Baptist Men. Make plans now to attend this meeting. The dates, March 6-7. The place, Calvary Church in Little Rock. Complete information has been mailed to all Brotherhood Directors, Baptist Men's Presidents, and pastors.—C. H. Seaton



Give!

As God has prospered

20 cows offered for missionary's hand

Doris Glenn, Southern Baptist missionary journeyman, had been in Nyeri, Kenya, only a few months when she learned her true value—to one African—as a blushing bride (almost).

According to David C. Long, journeyman in Uganda, it happened like this:

One day Miss Glenn was a passenger in a vehicle driven by veteran missionary Wendell R. (Jack) Hull. They stopped to pick up a Kikuyu tribesman who was walking to town.

The African seemed absorbed with Doris's long hair; all the way to town he patted it with his fly whisk made from a cow's tail.

Finally, he asked Hull for his "daughter's" hand in marriage, and he made an offer. Hull refused, saying that the cost of his "daughter's" education had greatly exceeded the amount offered. The stranger then told Hull to name his price.

"All the while Mr. Hull was enjoying the episode and Doris sat there red faced," says Long. "However, in the end she found some consolation; the offer was 20 cows, a very good price for a bride by Kikuyu standards.

"Now Doris says if she becomes an old maid it will at least be by her own choice. I suppose it does something for a girl to know she is worth 20 cows."



GRAHAM SPEAKS AT ECUMENICAL GATHERING: *Evangelist Billy Graham (center) stands during congregational singing beside denominational leaders launching a unique Oklahoma City Agency for Cooperative Christian Ministry. Beside Graham is Herschel H. Hobbs former president of the Southern Baptist Convention and president of the agency's Executive Board. (BP Photo by Bob Matthews)*

Graham addresses ecumenical organization in Oklahoma

OKLAHOMA CITY—An overflow crowd of more than 15,000 persons turned out to hear Evangelist Billy Graham speak during the inauguration of the Agency for Christian Cooperative Ministry, but Graham had little to say about the new ecumenical organization.

Instead, Graham preached an evangelistic sermon and gave an invitation to which an estimated 600 to 800 persons responded.

Only at one point in his message did Graham refer to the new interdenominational approach being used by the new agency.

Graham said he thought it was good "for us to come together once in a while and learn something about each other.

"The strangest thing is that as I look over this audience I can't tell the difference between a Catholic and a Protestant or a Baptist and a Presbyterian," Graham said.

The new agency, which stresses cooperation to meet spiritual, human and social needs, but not organic union, has attracted members from a cross-section of denominations ranging from Roman Catholic to Nazarene and Southern Baptists.

President of the executive board for the agency is Herschel H. Hobbs, pastor of the First Baptist Church of Oklahoma City and former president of the Southern Baptist Convention.

In an interview, Hobbs said that so far, four Southern Baptist churches and the

pastor of one other church have joined the organization. The pastor joined as an individual, which is possible under the structure of the new agency.

Hobbs added that several other Baptist churches are interested in the organization and may join at a later date.

"A lot of churches, Baptist and otherwise, are standing back waiting to see if this program will work," Hobbs said. He admitted that the organization has yet to prove itself, but when it does, "I think this will become a pattern for other cities across the nation."

During the rally, Kenneth L. Forshee, minister of Holland Hills Christian Church here, read a statement to the crowd concerning the organization, saying it was not a warmed-over version of the old Council of Churches but is an entirely new structure for the 70s "through which the churches can proclaim the Gospel, honor the Lord Jesus Christ, and meet the needs of their neighbors in Metropolitan Oklahoma City."

Persons representing eight denominations had parts on the program. An 1,100 voice choir, mostly from Baptist and Methodist churches, sang. Dignitaries from the city and surrounding communities, including several mayors and judges, were introduced. Tulsa Evangelist Oral Roberts was among those introduced.

Once the announcements, recognitions and the installation of the agency's executive board has been completed, the meeting at the State Fair Coliseum took on the flavor of a typical Billy Graham Crusade. (BP)

Baptists in Spain

Spanish churches in church-state issues

Churches register: Ten Baptist churches have registered with the Spanish government and others are considering it, according to Mrs. Charles W. Whitten, Southern Baptist missionary. She reports "strong conflict among the registering and non-registering churches," and, she says, "It is to be hoped and prayed that the Spanish Baptist Union will be unimpaired." The union consists of more than 50 churches.

Church may organize: A small Baptist mission in Vallecas, a suburb of Madrid, will probably be organized into a church when a national pastor arrives there in March, Mrs. Whitten says. She and her husband lead the mission. Meetings began in a machine shop but are now held in a rented building with "a beautifully decorated" auditorium and limited space for education.

WMU raises relief: During the annual Week of Prayer for Foreign Missions the Spanish Woman's Missionary Union began to promote an offering for relief work in the former Biafran sector of Nigeria. By the end of January the offering had become the largest the women's group had ever taken for any outside project.

Radio Draws Responses: Response to Spanish Baptists' radio programs, especially in isolated areas, has been good, Mrs. Whitten says. One listener in the province of Soria wrote: "A group of us get together to listen to the program. We want some of you to come and baptize us." A half-hour weekly program and five-minute daily programs are broadcast by Trans-World Radio in Monte Carlo.

Illinois Baptists denied new name

CARBONDALE, Ill.—The secretary of state for Illinois has denied permission for the Illinois Baptist State Association to change its name to the "Illinois Baptist Convention" as approved by the state Baptist meeting last November.

Secretary of State Paul Powell of Springfield ruled that the new name was not acceptable "for corporate use" because of a protest filed in his office by American Baptists in the state, who claim the name is too similar to their own name—Illinois Baptist State Convention.

Selection of any other name will now wait on state convention action, said Illinois Baptist State Association Executive Secretary James H. Smith here.

"In the meantime, we have no other alternative but to continue with our present name," Smith said. (BP)

Editors warn churches of private school danger

SAN ANTONIO, Tex.—Editors of 30 Baptist state papers throughout the nation adopted a resolution here warning Baptist churches of the dangers involved in operating private schools in church buildings to avoid integration of public schools.

The resolution urged all Baptist people to pray for educational and governmental officials "as they seek to resolve problems incident to public school integration."

The editorial also asked that all Christians "recommit ourselves to the biblical teachings of equality, freedom, and justice for everyone, regardless of race, creed, or national origin."

Members of the Southern Baptist Press Association, composed of the editors of 30 state-wide Baptist newspapers plus several nation-wide Baptist publications, adopted the resolution unanimously.

The association and the executive secretaries of thirty state conventions affiliated with the Southern Baptist Convention met simultaneously at the Hilton Palacio del Rio hotel here.

The editors resolved "that we respectfully remind churches and individuals of the serious financial, racial, political, social and religious dangers involved in conducting private schools in church

buildings to avoid integration in public schools."

The resolution said that the entire public school system is being threatened by reactions to recent federal court orders to expedite integration, and response to those orders. It pointed out long-standing Baptist support of public school education guaranteeing "equal education to all."

Another resolution emphasized the role of the free press in providing full and accurate information on all sides of any issue, and pointed out increasing polarization in the nation over current issues.

The association recognized "the responsibility resting upon the editors and staffs of its member publications for courageous and accurate reporting as well as incisive appraisal of issues and problems."

In other actions, the association elected J. Marse Grant, editor of the *Biblical Recorder*, Raleigh, N. C., as president; and Joe T. Odle, editor of the *Baptist Record*, Jackson, Miss., as president-elect. Alvin C. Shackelford, editor of the *Indiana Baptist*, Indianapolis, was elected secretary-treasurer.

Next year, the editors will meet February 15-17 in Florida (in a city to be named later). (BP)

Sunday School Board votes to invite youth to meeting

NASHVILLE—The elected Sunday School Board of the Southern Baptist Convention, in its annual meeting here, voted to select youth periodically to sit in and comment upon committee and full board meetings.

The board also reported a total income for 1969 of \$36,252,000 and adopted a revised 1969-70 budget totaling \$37,518,000.

Three to five young people will be invited to sit in on committee and general meetings of the board periodically. They will be asked to file written evaluations and suggestions growing out of their observations. Expenses will be borne by the board.

James L. Sullivan, executive secretary-treasurer of the board, said that youth would be selected from different areas of the convention territory.

The revised budget for Oct. 1, 1969-Sept. 30, 1970, replaces the \$38,939,000 budget originally adopted for the period in the board meeting in Ridgecrest, N. C. in July 1969.

The decrease of \$1,421,000 was recommended as an economy action after income forecasts were re-evaluated. The new budget includes \$3,212,000 for direct costs in the education and service programs through which the board serves the churches.

The board also voted a bylaws change which provides for a church program and services committee to be added to the other nine committees of the elected board.

This committee will review long range program and curriculum plans, theory and design, and will deal with related items. (BP)

Government leaders stress need for God

WASHINGTON—At the annual Presidential Prayer Breakfast here President Richard M. Nixon joined some of the nation's top public officials in proclaiming need for prayer and dependence on God during these times of turmoil and challenge.

As a nation under God, "we are not interested in conquering the world," the President declared, but in giving to other nations "an example of spiritual leadership and idealism which no other nation has provided."

Speaking to more than 2,600 persons, Nixon chose as the theme for his remarks the familiar exhortation of St. Augustine: "You must work as if everything depends on God."

The president of the Baptist World Alliance, William Tolbert, vice president of Liberia, was one of the honored guests seated at the President's table.

Other guests represented leaders in the fields of business, labor, the military, education and science, members of the diplomatic corps, U. S. senators, and members of the House of Representatives. In addition, a number of governors and big-city mayors were present.

Congressman Albert H. Quie (R., Minn.), presiding officer, noted that the larger group of the 2,600 had come from around the world and were "joined in Christ's love."

Quie expressed the hope that from this meeting would come "a specific esprit de corps" and that it would produce "more freedom to talk about God with less embarrassment." (BP)

Makes contributions in lieu of fine

NASHVILLE—The Southern Baptist Sunday School Board here recently received a \$30 money order from a serviceman in Vietnam, but did not know where to credit the payment.

So, they wrote to the serviceman and asked how the money was to be used. He replied:

"I got caught speeding and the Commanding officer gave me a choice of paying \$30 to a worthwhile association, or he would give me an Article 15 (which is bad) and a \$50 fine.

"Please use the money as you see fit," he wrote. "I am a daily reader of *Open Windows* (the board's daily devotion guide). My wife and I are both Baptist and enjoy the book very much."

The Sunday School Board sent the money order to the SBC Executive Committee as a contribution to the Cooperative Program, the unified budget which provides funds for Southern Baptists' world-wide programs. (BP)

Home Mission Board visits Augusta after 125 years

ATLANTA—In mid-March the Southern Baptist Convention's Home Mission Board will return to Augusta, Ga., its birthplace, to recall its history and to commission missionaries, the evidence of its future.

The meeting, March 9-12, will be part of the year-long celebration of the Convention's 125th anniversary.

Plans are under way for a mammoth missions rally on March 11 at Augusta's Bell Auditorium. Preceding the service will be a musical period by a 500-voice choir.

Refugees 'seek Christ'

Some refugees from the village of My Lai, site of the alleged massacre of Vietnamese civilians by American troops, have expressed a desire to become Christians.

They were among a total of 500 persons who became "seekers after Christ" during a month of Baptist evangelistic meetings in Vietnam, a Southern Baptist Convention missionary reported. Exactly how many of the 500 once lived at My Lai was not indicated. (EBPS)

State Baptist officials of Georgia, South Carolina, and other nearby state conventions, the editor of the *Augusta Chronicle* (the South's oldest newspaper), Porter Routh, Nashville, and other SBC leaders, pastor Jack Robinson of the First Baptist Church and city leaders of Augusta will join in the mass meeting to highlight the anniversary.

"We are endeavoring to show the past and present or the Home Mission Board," said L. D. Griffith, director of the board's Division of Communication. "The commissioning service will emphasize the future."

The Augusta Baptist Association and its pastors' conference have voted their support.

The Home Mission Board, now in Atlanta, is one of two agencies established at the 1845 organizational meeting. The other is the Foreign Mission Board, now in Richmond, Va. (BP)

'Help Line' to aid troubled on 24-hour basis in N. Y.

NEW YORK—Help for the troubled is as close as a telephone in metropolitan New York since the Help Line Telephone Center opened Feb. 1.

The telephone outreach is the latest community-action project of Marble Collegiate Church, part of Collegiate Church Corporation, the oldest religious body in New York City.

A staff of 150 specially trained interviewers working two shifts a month and a full-time professional staff of

Missing stop sign results in death

SHAWNEE, Okla.—A missing stop sign, apparently removed by pranksters, led to the death of the pastor of Pearson Church in Pottawatomie-Lincoln Association here and his 17 year-old son.

Killed in a two-car crash in West Shawnee were Clifford L. Head, 38, and his son, Kenneth Michael.

Five other persons, four of them members of the Head family, were hospitalized in serious condition.

Highway patrolmen said removal of the stop sign, later found a half mile away, was "a direct or indirect cause of the tragedy."

The station wagon driven by Head collided with a car which should have stopped at the intersection, officers said. The other driver suffered head and internal injuries.

Mrs. Head suffered broken arms, legs and other injuries. Also hospitalized were the Heads' children, Lisa, Danny, and Terrie. (BP)

seven will provide personal counseling, crisis intervention, family guidance, employment advice, suicide prevention, addiction deterrence and referral service.

Callers expect the questions to deal also with a search for housing or a school or information on rent control.

"When people in the metropolis need help, where can they turn?" asked H. Leslie Christie, executive director of Help Line.

"They are confronted with massive telephone directories, competing services and indifference. Fear of red tape and runarounds discourage many," he said.

The number of Help Line is: 686-3061. (EP)

Commends religion of American Indian

NEW YORK—While the white man was busy preaching to "savage" red men he should have stopped to find out the deep religious roots of native Americans, says UPI religion editor Louis Cassels.

The columnist points to the book *Black Elk Speaks*, published in 1932 by the University of Nebraska Press, as a noble compendium of spiritual and secular wisdom.

"If Black Elk's concept of God is primitive, we should all be so primitive," says Cassels. (EP)

Criswell's New Book . . .



An optimistic personal testimony of W. A. Criswell's first year as Convention president. He speaks with candor concerning the controversy over his first Broadman book, with confidence over the church, and with discerning Christian frankness about today's racial problems. (26b) \$3.50

also by Dr. Criswell . . .
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Decisions in Poland

Baptist leaders in Poland report that most of the 52 churches there observed weeks of evangelism during 1969. There were 86 conversions to Christ and baptisms, chiefly young people. (EBPS)

Church lacks own building

Never in its 34-year existence has the 768-member Sharon Baptist Church of Gothenburg, Sweden, had its own building! Now, the time seems near when that will be changed.

Pastor Freddy Gotestam, who has led the church nearly half its life, said that the church has been using space in the Young Men's Christian Association for most of that span.

The pastor said that keen interest in evangelism and missions has held the congregation together, despite its lack of a building. Nearly a third of last year's 460,000-crown (\$90,000) budget went to support seven missionaries overseas.

SBC president on African tour

RICHMOND—W. A. Criswell, Dallas, president of the Southern Baptist Convention, and his daughter, Mrs. Anne C. Jackson, left Jan. 27 for a month's tour in Central and Eastern Africa.

Traveling at the invitation of the Southern Baptist Foreign Mission Board, headquartered here, they are visiting missionaries and African Baptists in seven countries. Criswell speaks and Mrs. Jackson sings in various settings to introduce the Baptist evangelistic campaigns scheduled for this fall. (BP)

Clergymen fight abortion laws

CHICAGO—A group of 30 Protestant and Jewish clergymen who conduct an abortion referral service here will file suit soon in an effort to prevent Illinois from enforcing its abortion laws.

Plans for the injunction were disclosed by E. Spencer Parsons, dean of the Rockefeller Chapel at the University of Chicago and chairman of the Clergy Consultation Service on Problem Pregnancies.

The clergy group's purpose is to inform women about licensed physicians in other states and countries able to terminate unwanted pregnancies.

Dean Parsons, who spoke at a church leaders' conference at the Chicago Theological Seminary, said the suit will argue that Illinois abortion laws constitute unwarranted interference with the practice of medicine, counseling by clergymen and the right of women to obtain medical services. (EP)

Ouachita Relays are scheduled in April

ARKADELPHIA—The eighteenth annual Ouachita Relays are scheduled for April 18 at A. U. Williams Field.

Last year, 43 teams entered the tournament. North Little Rock took Division II honors while DeQueen won Division I. Track coach Bob Gravette stated that there will be two divisions this year also.

Division I teams are members of class A and B schools. Division two is made up of class AA, AAA, and AAAA schools.

\$87,229.11 for missions

GRAND RAPIDS, Mich.—Giving to overseas missions from U. S. Good News Clubs sponsored by Child Evangelism Fellowship amounted to \$87,229.11 in 1969, according to H. Raymond Florence, director of overseas ministries for the organization. Children made the meetings contributions through small globe banks in homes where Good News Clubs meetings were held. (EP)

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Democracy's creative minority

By T. B. MASTON

Retired professor of Christian Ethics
Southwestern Seminary

Basic in a democracy, political or religious, is majority rule accompanied with a respect for the rights of the minority. The latter involves the right to attempt through peaceful means to change the viewpoint or opinion of the majority.

There is one minority group that has a rough time in a democracy. It is the creative minority. The preceding correctly implies that all minorities are not creative and also that only a minority of people in a democracy are creative.

The majority of people prefer not to be disturbed. They may be critical of things as they are, but most of them are traditionalists and defenders of the status quo.

The strong desire for stability that seems to be characteristic of a democracy is one reason why the creative minority has a hard time in a democracy. By "creative minority" we are not thinking primarily of an organized group but rather of individuals. Frequently there is a tendency in a democracy to ostracize such individuals.

There also seems to be built into the democratic process a tendency toward

the leveling of people. When one rises very far above the ordinary level the tendency is to push him back down. This tendency is particularly strong when he rises above the ordinary level in ideas and ideals, in motives and purposes, in dreams and thought.

The leadership of a democracy and the majority who support that leadership evidently feel threatened by such creative minds and souls, who challenge the old ways and are willing to try the new. Creative individuals are disturbers of the status quo, and from the perspective of the majority, there are few sins that are more serious.

There is a tendency at times in a religious democracy to apply a particular theological label to its creative minority. Because they are open to new insights and new strategies they are frequently considered "liberal." They may, however, be basically conservative in their theology while being liberal in regard to structures and programs.

A creative minority is needed in any democracy. Otherwise the democracy will tend to become static. A static structure will soon lose its relevance in

Blood circulation affected by alcoholic beverages

EUSTIS, Fla.—Alcohol harms the er because it makes his blood flow more slowly, depriving the brain of oxygen, a noted medical researcher told the national school on alcohol and narcotics studies meeting at Lake Yale Baptist Assembly near here.

Dr. Melvin H. Knisely, chairman of the Department of Anatomy, Medical College of South Carolina, Charleston, S. C., told nearly 200 educators, enforcement officials, and church and community leaders that alcohol also harms the liver, kidneys, and heart muscle the same way.

Dr. Knisely said he has devoted 30 years of research into the condition known as "agglutinated blood" in which red blood cells become sticky and cluster together, impeding flow in the microscopic veins and arteries and depriving tissue of oxygen. It is frequently found in association with malaria, high fever, severe burns and other conditions and is always dangerous, he said.

It has not been realized before, he said, that blood cells also become sticky as soon as ethyl alcohol passes into the bloodstream. Researchers, he suggested, have too often "dried out" intoxicated

patients before examining them in detail.

While the agglutination lasts only as long as the alcohol remains in the blood, Dr. Knisely said, brain cells are particularly vulnerable to anoxia (lack of oxygen) and deprivation for even a few minutes will kill them.

"Whenever a person drinks enough to become giddy," Dr. Knisely said, "he is going to kill some of his brain cells. There is no way you can get away from it."

"Brain cells can never be replaced," the researcher declared. "We lose a few million along the way in life which is one reason we become forgetful when we get older."

"The person who drinks a lot of alcohol ages himself many years before his time. Eventually, he loses the ability of self-control entirely and falls into alcoholism."

"At the same time, he is badly damaging his liver, the millions of little blood filters in his kidneys, and his heart muscle which eventually becomes flabby and filled with fatty tissue."

"Our findings at autopsy fully confirm the damage we would expect from ag-

'Creative individuals are disturbers of the status quo...'

a rapidly changing world. The creative minority may be like a thorn in the flesh at times, but it is needed to suggest new insights and new directions.

This means, among other things, that in church and denomination as well as in political democracy the rights of the minority to be heard should not only be respected and defended, but also welcomed.

There should never be a tendency to label one as "an obstructionist," "a non-conformist," or "a liberal" simply because he suggests a different perspective or procedure.

It is tremendously important, if a democracy is to remain healthy and dynamic, for the right to differ in love to be recognized and respected.

We should be very careful about "reading" or forcing anyone out of the denomination because he disagrees with the majority and/or with the leadership of the denomination. There is a possibility that a minority perspective may represent the wave of the future. A minority may be pointing the way in which God would have us to go.

At the same time, the minority, if it is to be really creative, must respect the majority and seek to work within the existing structures to bring about the desired changes.

glutinated blood. The more alcohol an individual has consumed and the longer he has been drinking, the more brain damage he shows. No one can be sure what part of his brain is going to be injured. That is why some suffer far more obvious effects from drinking than others. But no one escapes."

William N. Plymat, chairman of the board of Preferred Risk Mutual Insurance Company, Des Moines, Iowa, warned of the increasing toll alcohol is bringing in highway accidents. He pointed out that 44 percent of the more than 50,000 Americans who die in traffic each year are killed only because the driver who hit them had been drinking.

Plymat, whose company insures only non-drinkers, also said that the lesser-affected but slower brain responses of social drinkers "who have had only one or two cocktails" may be raising the toll even higher.

"We are sacrificing a lot of innocent lives," said Plymat, "merely to allow a few of our citizens the freedom to drink too much and a handful of others the profit of selling it to them."

Billy McCormack, executive director of the American Council on Alcohol Problems, Washington, D. C., predicted a new national effort will be made to curb liquor advertising.

it's a small world
but it's got big challenges



**The Cooperative Program
extends through all the world
the kindly ministries of Him
who came for the healing of
the nations.**

Criswell claims liberals prompted his second term

DALLAS—W. A. Criswell, president of the Southern Baptist Convention, said he would not be serving his second term as president of the 11.4 million member convention had it not been for criticism of his preaching and writing by "liberals."

Criswell, pastor of the 15,000-member First Church here, made the comment at a news conference introducing his newest book, *Look Up Brother*, which already has drawn criticism from some of the same persons critical of his book the previous year, *Why I Preach That The Bible Is Literally True*.

"What those liberals in the SBC don't know is if they had left me alone, I would not be serving a second term as president of the convention," Criswell said in the press conference.

"Had they (the critics) kept their mouths shut, none of this would have come about," the *Dallas Times Herald* quoted Criswell as saying, regarding his decision to accept another term as president.

Criswell said he originally had intended to serve only one term as president and had so informed the men who backed him for the first year.

But in February of 1969, the Association of Baptist Professors of Religion

adopted a resolution taking exception with Criswell's book on the literal interpretation of the Bible, saying it denied the "historical critical" method of biblical interpretation. It was also critical of the publicity surrounding the book, published by Broadman Press, the general books publishing arm of the Southern Baptist Sunday School Board.

In his second book, *Look Up Brother*, Criswell devotes two chapters to the book controversy, saying he first was baffled by the criticism and was "blue and downhearted" for a week after reading of the professors' resolution.

"After the criticism of my book, I couldn't turn my back on the whole thing," he said in the press conference, explaining why he decided to allow himself to be nominated for re-election.

Criswell was re-elected president of the convention for a second term at New Orleans last June by a margin of 7,482 to 450 votes over William C. Smith, professor at the University of Richmond, Va., one of the officers of the Association of Baptist Professors of Religion.

He told the news reporters that the future of the denomination is in its outreach for missions, its evangelism and its church ministries. He said he was seeking to "forward these things during my second year as president." (BP)

Baptist beliefs

Baptism for salvation?

BY HERSCHEL H. HOBBS

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

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins . . ."—Acts 2:28

This verse is the cause of endless controversy. Did Peter teach baptismal regeneration? Or is there another possible meaning?

To begin with, note that in the Greek text "repent" is plural and "baptized" is singular. All were to repent, have a change of mind, heart, and attitude. They had shared in crucifying Jesus. Now they were to crown Him as Lord in their hearts. Having done so, each one individually was to be baptized or immersed "in the name of" or on the basis of the redemptive work and authority of Jesus Christ.

This was to be "for" (eis) the remission of sins. How may we understand this preposition eis? Was it result or reason for baptism? The word eis within itself may mean either. It may be rendered for, unto, into, with respect to, because of, or on the basis of. Sometimes it expressed aim or purpose as in I Corinthians 2:7, "unto our glory." But it is also used in the sense of something done as the result of something else. Or the basis or ground upon which a thing is done (cf. Matt. 10:41). Perhaps the best example is in Matthew 12:41. The men of Nineveh "repented at [eis] the preaching of Jonas." They repented not in order for Jonah to preach, but as the result of his preaching. Indeed, the English "for" is used in this sense. A man is executed "for" murder, not in order that he might murder but because he had done so.

The context must decide whether eis means purpose or the result of a thing. In this case the context is the entire New Testament. The New Testament abundantly teaches salvation apart from baptism. In this light we may see Acts 2:38 as teaching baptism as the result of remission of sins, not in order that sins may be remitted. So baptism is a symbol not a sacrament. Man is saved by grace through faith alone (Eph. 2:8-10). Baptism should come as the result of salvation, not as a means to it.

Virginia editorial raps Criswell book

RICHMOND—An editorial and a review in the *Religious Herald*, Virginia Baptist weekly newspaper, have criticized the latest book by Southern Baptist Convention President W. A. Criswell and the SBC Sunday School Board for publishing it.

"The Sunday School Board made a grievous mistake by allowing itself to become an instrument for stirring already troubled waters and for widening the breach between groups within the convention," said the editorial, written by Editor Reuben Alley.

The review, written by University of Richmond Professor Robert Alley, the editor's son, called Criswell's book, "both sad and pathetic."

Both the editor and the professor had been vocal critics of Criswell's earlier book, *Why I Preach That The Bible Is Literally True*. The younger Alley was chairman of the resolutions committee of the Association of Baptist Professors of Religion which adopted a resolution a year ago critical of Criswell's earlier book.

After giving a lengthy historical background for support of the historical-critical method of biblical study, the editorial listed three weaknesses of *Look Up, Brother*.

In one of the three points, the editorial claimed that Criswell had "maligned two fellow Baptists, one of them the highly regarded pastor of a flourishing church in Richmond" . . . and the other "a scholar and professor in a Baptist university."

Neither person was identified in the editorial or the book by Criswell, but a report in the *Richmond Times Dispatch* said that the book was referring to the younger Alley.

Asked for reaction to the book by the Richmond newspaper, Alley said that Criswell had used "smear tactics" that are "rather scurrilous."

The editorial in the *Religious Herald* said that it was an "unworthy attack upon the two young men," and "is a pitiable display of emotionalism."

"Obviously, the Sunday School Board made a deplorable mistake in publishing a book which contains unworthy personal attacks upon members of the denomination . . ." the editorial continued.

Officials at the Sunday School Board had no comment concerning the editorial. Criswell was in Africa on a month-long preaching tour and was not available for comment. (BP)



NASHVILLE—Materials on adult literacy, displayed in the *Dar-gan-Carver Library*, are discussed by (left) *Robert C. Laubach* and *Mr. and Mrs. Gene Novinger*. (BSSB Photo)

Literacy missions need cited by Laubach, literacy workers

NASHVILLE—There are approximately 20 million illiterates in the United States, Robert Laubach, executive director, Laubach Literacy, Inc., Syracuse, told an audience at the Southern Baptist Sunday School Board recently.

Leader of a week-long seminar entitled "Laboratory on Learning to Write for the Disadvantaged," Laubach pointed out the serious need for Southern Baptists to expand their ministry in the areas of literacy missions.

Among seminar participants were people interested in preparing Bible study materials for the deaf (who, because of their handicap, have a somewhat limited vocabulary), for persons learning English as a second language, and for special groups such as those with a limited background of Bible knowledge.

In answer to problems such as those

of Don Peterson, pastor, Black Oak he says, "foreign, interracial, retarded, non-reading, blind and deaf people," Laubach said:

"These are the kinds of needs our literacy program meets. More workers are needed in all these areas."

Among the seminar participants were Gene and Betty Novinger, presently serving in Roswell, N. M., as Christian Service Corps members in the field of literacy missions under the Home Mission Board.

Baptist churches in Lima, Peru, escaped major damage during a recent flood which devastated much of the coastal city, according to Mrs. Harvey L. Nowland Jr., Southern Baptist missionary there, in a report by a ham radio. However, the organ of the First Baptist Church in downtown Lima was ruined.

'Dignity and respect' urged in Mississippi

JACKSON, Miss.—Stating that the "twin problems of ignorance and poverty have already had a strong hold on our state," the Christian Action Commission of the Mississippi Baptist Convention urged all Christians in Mississippi to face the integration of public schools by preserving "the dignity and respect of the human personality regardless of race."

"Common sense, Christian love, and concern for each other should be the normal pattern for Christian behavior," said the statement.

It pointed out that since Baptists are in the vast majority in Mississippi, "the end results after a few years will reflect the maturity of Baptist people who call themselves Christians."

Adoption of the statement by the commission, the state equivalent of the Southern Baptist Christian Life Commission, was the first public stand taken by Mississippi Baptist Convention leadership concerning the turmoil in the state following desegregation of public school orders by the Fifth Circuit Court of Appeals in New Orleans. (BP)

About people

Forrest Moorehead, formerly Baptist Student Union director at Texas A&I University, Kingsville, has been named an editor in the adult section of the Southern Baptist Sunday School Board's Sunday School department.

A native Texan, Moorehead is a graduate of Baylor University, Waco, and holds bachelor of divinity and master of religious education degrees from Southwestern Seminary, Ft. Worth.

Edmund A. Steimle, preaching professor at Union Theological Seminary, New York City, has been named to deliver the 11th annual H. I. Hester Lecture-ship on preaching at Midwestern Seminary, Kansas City, Mo.

A Lutheran, Steimle was professor at Lutheran Theological Seminary in Philadelphia before going to Union seminary in 1952, and previously was pastor of Lutheran Church of Our Savior, Jersey City, N. J.

Robert E. Dixon has been elected executive secretary-treasurer of Texas Baptist men, which directs brotherhood work among 1.8 million Texas Baptists.

He succeeds W. L. Smith, who resigned last November to accept a position with the Foreign Mission Board in Richmond.

New subscribers to Ark. Baptist

Church	Pastor	Association
New budget after free trial:		
Columbia Jarrett Church	William Goode	Current River
Mayard		
Marlbrook, Blevins	Don Jones	Red River
One month free trial received:		
Hebron Church,	J. M. Evans	Pulaski Co.
Little Rock		
Black Oak, Tyrnosa	Leland Worlow	Trinity



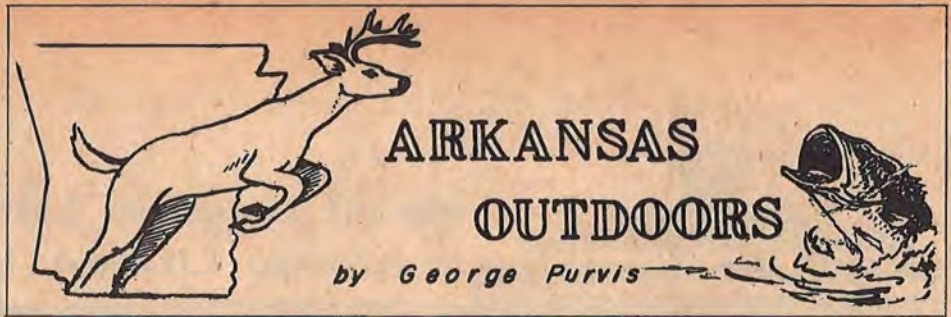
**April Church Library Emphasis
National Library Week, April 12-18**



IN YOUR LIBRARY

Nearly half of the new federal budget—\$99.9 billion— will go to meet the cost of past, present, and possible future wars. The total includes \$73.6 billion for current national defense; \$8.5 billion for veterans benefits; and \$17.8 billion in interest on the national debt, which was run up largely because of war costs. (Nashville Banner, Feb. 2, 1970)

Eavesdropping brings out the worst in human nature. Clearly irrelevant to most crime—murder, mugging, robbery, rape, burglary, and theft—it is used to seek unknown facts about known people. Often it is guided by the prejudices of those who would overhear. That the FBI would tap the phones and bug the hotel rooms of Dr. Martin Luther King, Jr. should tell us all we need to know about the desirability of those practices. This great American, who sought change through nonviolence, was a public man, his conduct was open. A leader of black America, he offered more hope for reconciliation of the races than any other person. The risks of surreptitious police surveillance of such a leader was immense. It is the act of an incipient police state. Since his murder, rumors have spread that tapes from bugs secretly installed in hotel rooms used by Dr. King were played to publishers, Senators, and others. The people of the United States should know whether this is true. Their government should tell them. The motives for such acts by the FBI, if true, are terribly dangerous. The purpose could only be to destroy a great leader and as a consequence to divide the nation. We should not be surprised if the police make such use of surreptitious invasions of privacy. The very act cultivates its own abuse. (From "The Death of Privacy," by Ramsey Clark, McCall's, Feb., 1970)



Owls are 'better mouse trap'



Hawks use their telescopic vision to spot rodents by day.

Hawks and owls have been described as 'the better mouse trap', that has been in existence all along.

Owls are nocturnal and not often seen. But at this time of the year hawks can frequently be seen perched on a limb, power pole, or other elevated vantage point. Many of the hawks have migrated south to forage where the mild weather allows rats and mice to be abundant and active.

Arkansas Game and Fish laws protect hawks and owls because they are very beneficial; doing much more good than harm. If it was not for hawks, owls, and other predators, rats and mice might overrun the entire state and do incalculable damage.

Owls prey on rats and mice by night and hawks use their telescopic vision to spot these rodents by day. Numerous studies have revealed that these two aerial mousers do a far better job of rodent control than could a much larger number of cats.

If every citizen knew more of the important relationships between the creatures of nature they would more fully appreciate the wonderful world of nature which God has provided for our use and enjoyment.



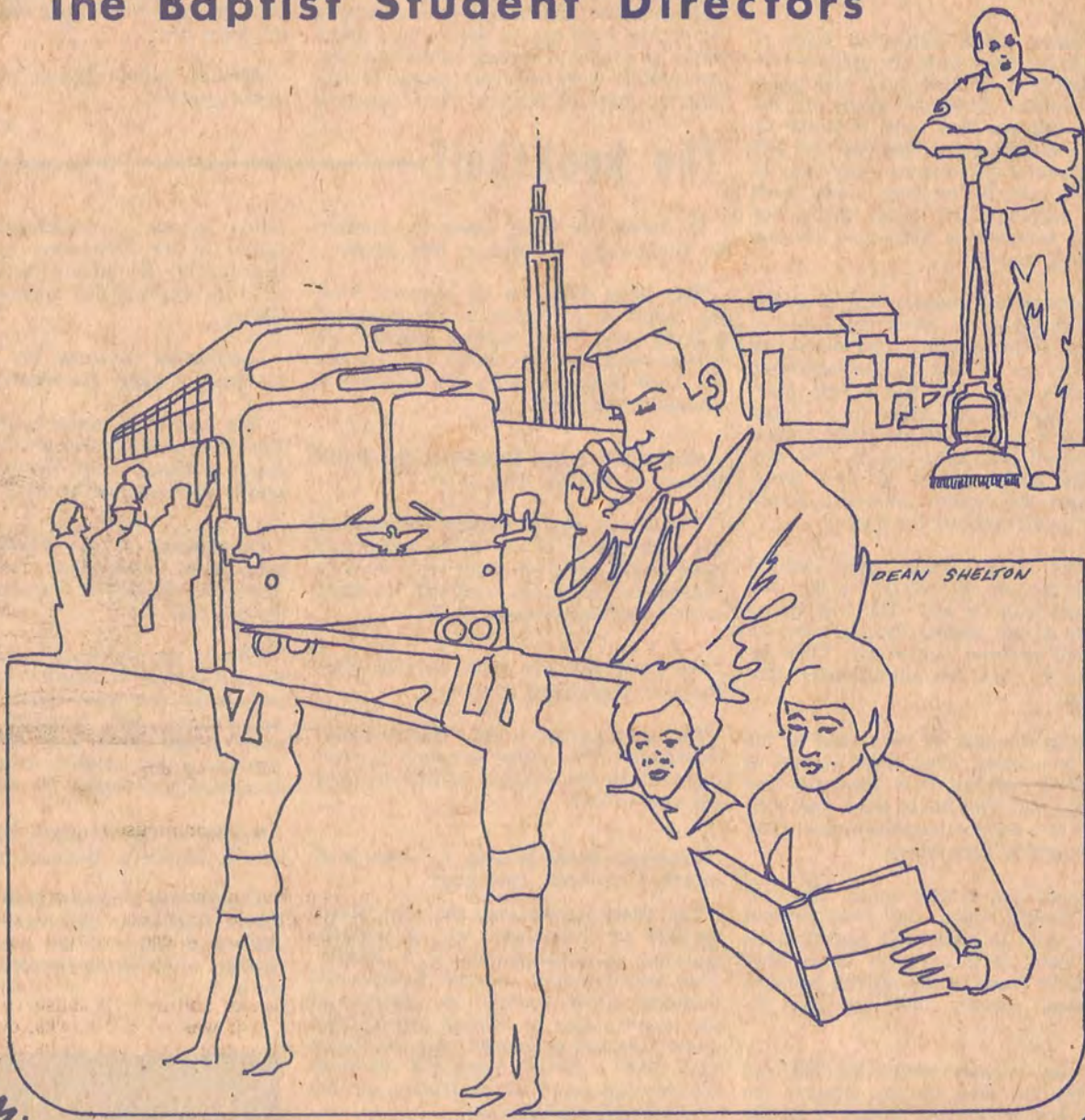
Nancy Russ - HSC, J.T. Midkiff - SBC, John Corbitt - Philander Smith, ABC

"So much depends on so few."

The Baptist Student Directors

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Strange pets

BY MORGAN M. YOUNG

Do you have a pet? Perhaps it is a dog, a cat, or a canary. Children of South America often have pets that would seem unusual to you and me.

A girl in Peru has a toucan for a pet. This is a large bird with a slim body. Sometimes its body is as much as two feet long. Its feathers are of bright colors. Black and green feathers are often marked with white, orange, and blue. The bird has a funny beak, larger than its head and shaped like the claw of a lobster.

This toucan visits with other birds of its kind in the trees near the girl's home. When she calls, it flies back and lights on her shoulder. Fruit and seeds are the food that this pet likes best. It builds its nest in a hollow tree. Someday the girl will find two or three snow-white eggs in a nest in a tree. Before long, young birds will be opening their funny beaks for food. The little girl of Peru says the toucan is easily tamed.

An ocelot is an unusual pet. A young one was found in the forest by a boy of Colombia. It looks much like a chubby kitten. Its fur is soft, yellowish-brown with darker spots. This one is very playful. The boy tied a feather to a string. He swung it in front of the little animal and watched him jump for it. The boy feeds the ocelot pieces of raw meat. Sometimes the ocelot catches a lizard or other small creature for food.

Although very young, this animal shows its temper. It spits at the boy and strikes out with its paw. The boy knows the ways of the ocelot. As it grows older, it will become dangerous. Then he will have to turn the animal back into the forest.

A boy in Ecuador is very fond of his pet. It is a coati. This little animal is much like a raccoon. It is about the size of a large cat. The fur is thick and soft. Its color is a warm chocolate brown. The tail is ringed by light colors.

The coati has a long snout. The boy always laughs when the little animal puts its snout in someone's pocket hunting for food. It is not very likely that food will be found in the pocket, because this animal usually eats eggs and insects.

You may wonder where the boy got a pet like this. One day he went to the market with his father. A man from the jungle was there with four of the young animals. The boy traded a basket of potatoes for the coati.

A baby llama follows a girl of Bolivia almost everywhere she goes. This young

animal looks like a deer but has a longer neck and softer fur. It is related to the camel. This pet is brown with white patches. The girl feeds it milk from a bottle. The mother llama became separated from the young one during a storm. Everyone on the mountainside where the girl lives says the mother llama will return someday.

When the little llama grows up, it will eat sparse grass, moss, and shrubs. It will be valuable to the girl's family then. Since this llama is a female, its wool will be softer and longer than that of a male. The wool can be woven on a handloom. It makes a strong cloth. The fabrics will be dyed with paint made of clay and the juice of berries. Then beautiful

The bookshelf

We Need You Here, Lord, by Andrew W. Blackwood Jr., Baker, 1969, \$3.95

This is a collection of prayers from the pulpit of a church in the heart of a large city. They express concern for human needs and the faith that "except the Lord keep the city, the watchman waketh but in vain."

Man Have I Got Problems, by David Wilkerson, Revell, 1969, \$2.95

The author has a ministry of counseling with people of all walks and conditions of life. Here he deals with what he regards as "workable solutions" to many of the common problems of life.

My Lord and My God, by Theodore Pitcairn, Exposition, \$7.50 0

This is an answer to the "God is dead" theologians. The author presents a fresh approach to the relation of God to man and man to God.

America's Stake in Asia, by Drew Middleton, Lippincott, 1968, \$5.95

The bitter controversy that has blown up over our undeclared war in Vietnam is almost unprecedented in U. S. history. This book provides valuable background material in two themes: the struggle of the small states to remain independent under constant pressures, and the threat that China's policy along the southern frontier has posed to the frail peace between India and Pakistan.

Jesus Rediscovered, by Malcolm Muggeridge, Doubleday, 1969, \$5.95

The author, a British columnist who has been famous for his caustic wit often

skirts and shawls for girls and brightly colored ponchos for the boys can be made of the material.

Someday this llama will be the mother of a baby llama. She will provide milk for her young one and also for the table of the Bolivian family. She will not have to carry heavy burdens, because that is the work of the male animal.

The girl does not worry about her pet growing up. She knows that someday another baby llama will come along and be following her almost everywhere she goes.

Which pet would you choose? Do you think you would rather have a toucan, an ocelot, a coati, or a llama? Perhaps, after all, you would just choose the pet you have now.

(Sunday School Board Syndicate, all rights reserved)

used against establishment religion, comes to the conclusion that the only true answer to modern man's problems is to be found in the teachings of Jesus Christ.

Installation Services for All Groups, by Amy Bolding, Broadman, 1969, \$2.95

The author, a pastor's wife, and one who has had extensive involvement in all types of installations, provides a helpful and broad compilation here.

Controversy in the Twenties, Fundamentalism, Modernism, and Evolution, Edited by Willard B. Gatewood Jr., Vandenberg, 1969, \$10

This is an anthology of 68 selections from a variety of sources—books, tracts, periodicals, sermons, legislative records, newspapers, and personal correspondence—which deals with the modernist-fundamentalist conflict within American Protestantism during the 1920s.

Herald of the Evangel, edited by Edwin T. Dahlberg, Bethany, \$4.95

Designed as a memorial to Jesse Moren Bader (1886-1963) this book is an evaluation and study of the cooperative endeavors to which he devoted his life and work.

Spurgeon's
Metropolitan Tabernacle Pulpit
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Pilgrim PUBLICATIONS, Pasadena, Texas 77501



Glory to be revealed

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

Life and work

February 22, 1970

Romans 8:18-39

Today's lesson marks the high water mark of all of Paul's writings. The last half of Romans 8 is a hallelujah chorus or doxology of praise for our redemption in Christ. Faith lays claim to the promise of the ultimate and complete triumph of our redemption.

This lesson is the last of the unit, "What It Means To Be Saved."

Our glorious, abiding hope (Rom. 8:18-25)

Paul is a master of contrast. He contrasts the glory of adoption into the family of God with the troubled state of this present world. Paul presents the material universe (creation) as groaning under the curse of sin. He anticipates the ultimate triumph of redemption. Through grace there will be the deliverance of creation itself from the bondage of corruption.

Please note the impact of the idea expressed in verse 18. The present sufferings fade into insignificance when compared with the glory to be revealed in the future. What a glorious hope! The Christian lays claim to this promise through faith. Is not the glorious unfolding of God's glory to us in the future a great inducement to patient endurance of trials, sorrows and sufferings now? Our future glory will be the glory that belongs to Christ now. We shall be actual partakers of this glory.

In verse 23 note the phrase "redemption of our body." Total redemption will come when our soul or spirit and body someday will be reunited like unto Christ's glorified, resurrected body! We shall be like him! The resurrection body will be a spiritual body. This is the consummation of our salvation.

Verse 24 reminds us that salvation is a present possession as well as a future reality. We are saved now. Yet in a sense our salvation is incomplete. Paul is reaching out toward the future—in hope. The expectancy of hope is directed toward the redemption of the body (this is Paul's idea of "completed" redemption; that is, when we shall have the same kind of body as Christ's resurrected body). Verse 24 states that our hope is not based on some fantasy or wishful thinking; it is a sure thing. Our hope is in the future, yet realized now (a paradox).

The ministry of the Holy Spirit (Rom. 8:26, 27)

Have you noticed how many refer-

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ences there are in this chapter to the Holy Spirit, who is the guarantee of our salvation? The Holy Spirit helps our infirmity. Would God permit us to have sufferings, trials, and heartaches without giving us any resource of strength or divine help?

Note in the passage the realization that we do not know how to pray as we ought. Also note the realization that the Holy Spirit intercedes for us according to the will of God.

In the destitution of our pitiful, inadequate prayer life, the Holy Spirit comes to our aid or help. Believers have two divine intercessors. Christ is our intercessor in the court of heaven (see Heb. 7:25; 1 Jn. 2:1). The Holy Spirit is our intercessor in the theatre of our own hearts.

Since the intercessory work of the Holy Spirit must be in accordance with the mind and will of God, this is our assurance or guarantee that the searcher of hearts knows the content and intent of the intercession. Our groanings are intelligible to the Holy Spirit. Our infirmity of understanding is not the measure of God's grace but the wisdom of the Holy Spirit. What a by-product of our redemption!

Conformed to the image of his son (Rom. 8:28-30)

An entire lesson could be written with Romans 8:28 as the basis. Let's re-study this verse together. First, this verse does not say that everything works together for good for everybody. The promise has two qualifications: those who love God and those who are the called of God. Also, God does not promise that all things work together for good according to our definition of the word good. What we call "good" God may call "bad," or vice versa.

What does the promise involve? God has a way of taking all the events of the life of the believer and weaving them into what God terms "good". God takes the long look relative to the events of our lives. We must trust God at this and all other points. "Work together" means the weaving into the web of our experience every detail, every link in a long chain.

Never overestimate the importance of the word "good". Good does not always mean material or healthful prosperity. God has not promised every believer health nor wealth necessarily. If we are not materially wealthy nor prosperous, so what? We have spiritual riches; our greatest gift from God is the gift of salvation.

God's great desire for us is that we become "confirmed to the image of his son or become more and more like Jesus.

Every experience in the life of a believer is intended of God to make of us better Christians. God is working out a purpose in each of our lives. We are to have minds that seek and hearts that trust and love.

Sometimes God can get greater glory from our lives through what we might term tragedy. Again we trust God to get the glory from our lives. Not one detail works ultimately for evil to the people of God; in the end only good will be our portion.

God is actively involved in the affairs of believers. God is at work in our lives. What happens to us day by day is not fate, luck, nor happenstance but the working out of the truth, power and promise of Romans 8:28. What a verse! Rather, what a Saviour!

The words "called," "predestined," and "glorified" are not easy to interpret; but the idea is to emphasize the interest, will, intent and work of God on our behalf. Look what God has done, is doing, and will do for the believers. All is of God. God has a design, purpose, plan and task for each of us.

Foreknowledge does not imply the absence of man's freedom of choice. God foreknew who would believe. But we have believed through our own volition and choice. How could God be God if there were something he did not know? He knows everything about everything. Anything less than this would strip God of his deity and omniscience.

Although we cannot understand all that is involved in verses 29 and 30, we actively assert our faith in Christ based on the extent of our knowledge and enlightenment.

Conclusion:

Our next unit is very exciting and interesting. The study will involve "Responsibilities of the Saved."

Recognizing Jesus as Christ

BY VESTER E. WOLBER
RELIGION DEPARTMENT
QUACHITA UNIVERSITY

International

February 22, 1970

Matthew 16:13-23

Emil Brunner said that one ought to be able to state his Christian faith on a post card. In eleven short sentences, Matthew sets down three basic items of theology.

Christology (13-17)

The first doctrine of the Christian religion has to do with the person of Christ. It is altogether definitive: if one has a correct view of the nature and function of Christ, he will not seriously depart from the truth in other areas of the faith; but a false Christology will distort most other Christian views.

1. **Public Image.** Jesus asked about his public image. He wanted to know and he wanted his disciples to know what the public was saying about him.

What does twentieth century America say about Jesus? One encouraging note is that almost nobody, from radical theologians to the hippies and yuppies, is saying anything bad about Jesus. They write volumes and preach up vitriolic storms about the evils of modern Christianity and the traditional church, but all these groups want to identify with Jesus. They sometimes do not understand who he is, usually distort what he said, and always miss the significance of what he did; none the less, the name of Jesus still captures the imaginations of young and old and turns them on—and this just might be the brightest cloud on the horizon at this sunrise of the 70s. There may be in the making a new opportunity to reassemble the thinking, probing, populous of the world and reorganize it around the person of Jesus.

It is significant that in Jesus' day the public quickly identified him with a contemporary man of God—John the Baptist. The world soon notices any resemblance between the character and influence of Jesus and any contemporary figure who talks and behaves like him. Christianity is hampered about as much from bad teaching as it is by slow-learning.

2. **Private Convictions.** Jesus asked the disciples their settled opinions on this matter; and Peter, who was ever ready to speak and sometimes had something to say, was at his best as he said, "You are the Christ, the Son of the living God." Apparently, Jesus had not openly declared himself to be the Messiah for whom they had been taught by the Old Testament to look, but on this occasion he drew from them the great confession.

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3. **Spiritual Insight.** Jesus told Peter that Peter's recognition of him as the Messiah did not result from his own wisdom but was a matter of spiritual insight: it was not intellectually attained so much as it was spiritually received.

Ecclesiology (18-20)

The second great doctrine was that of the church.

1. **New truth.** Having drawn from the twelve the declaration that he was the Christ, he then openly declared that he would build his church and that the powers of death would not prevail against it. His declaration of intent to found a new institution came in response to Peter's great confession of him as Christ and Son of God. "You are Peter," he said, "and upon this rock I will build my church." The rock on which Christ founded the church has been variously interpreted as Peter, his confession, and Christ himself.

If Jesus meant that he was building his church on Peter it was because he, rather than one of the others, first expressed his belief that Jesus was the Son of God and Messiah.

Wherever, and whenever, a human being experiences and acknowledges Jesus as the divine officer of redemption, there God has the foundation material for beginning a local church. It is difficult, however, to overlook the significant fact that the early church considered itself to be founded on Christ.

Peter thought of Jesus as "the living stone" (I pet. 2:4), and Paul heatedly declared that the only foundation on which the church can be founded in any community is Christ (I Cor. 3:9ff). He also said that the entire church body, composed of Jews and Gentiles, is structured on the foundation of the apostles and prophets, Christ being the cornerstone (Eph. 2:20).

2. **New responsibility.** Jesus gave to the professor the keys with which to open the doors of the kingdom to new converts. The figure was meaningful to the disciples because their rabbis claimed

such keys which authorized them to interpret the requirements of their religion for all the people. The apostles became the unofficial interpreters of the Christian religion for all generations. They, by their preaching, determined the contents of the oral gospel and, by their writings, determined the contents of the everlasting gospel.

3. **Gag rule.** Jesus told his disciples not to tell anyone that he was the Christ. Why? Because the identification of Jesus as the Messiah and Son was only a half-truth which must be supplemented by the added identification of Jesus as the Suffering Servant. Immediately, therefore, he began to teach them that he would suffer and die and be raised again. He did not want them to preach, and he did not want the world to hear, about Christ apart from his suffering.

Atonement and resurrection (v. 21)

As stated above, the atonement was achieved through suffering, and the victory over sin and death was sealed by the resurrection. Here was a new item in his teaching and a new emphasis.

1. **Human rebellion.** Peter recoiled from the thought of Christ suffering and dying because he thought of the Messiah as being immune to such experiences which he attributed to weakness. But in the extended lesson the Master made quite clear that not only he was to suffer but his disciples also must suffer.

2. **Divine temptation.** Jesus referred to Peter's statement as an act of Satan to tempt him. Just as he had been tempted at the outset of his ministry to establish an earthly kingdom and by-pass the cross, so here again he was so tempted. Again he resolutely turned his back on Satan and began moving toward the cross.



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A Smile or Two

Attendance Report

Advertising pays

When an American visiting a small English town lost a valuable dog, he asked to have a notice printed in the local evening paper offering \$100 for its return. Evening came, but no paper appeared. The American waited for some time. Then he went to the newspaper office. There he found no one but the night watchman.

"Isn't the newspaper coming out?" he asked.

"I doubt it, sir," the watchman said, "The whole staff's out hunting for a lost dog."

Sign of the times

The father would not buy a color television set. His son tried everything to change his mind. One evening, the father came home to find this sign on the front porch:

"See the ONLY black-and-white television in the neighborhood—25!"

Hard on the arteries

One busy morning it took some time for the doctor to see all the patients in his waiting room. He apologized to an elderly man for the long delay.

"I don't mind the wait so much," came the reply, "but I thought you would prefer treating my ailment in its earlier stages."

The jet age is wonderful, but there's just one drawback. There's no longer any such thing as a distant relative.

I can always spot a well informed man. His views are the same as mine.

Adolescence is like a hitch in the Army—you'd hate to have missed it, and yet you'd hate to repeat it.

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February 8, 1970

Church	Sunday School	Training Union	Ch. Adns.
Alicia	60	51	
Arkadelphia, Shiloh	17	11	
Banner, Mt. Zion	25		
Batesville, Northside	28	18	
Berryville			
Freeman Heights	128	31	
Rock Springs	98	44	
Booneville, First	261	215	
Camden, First	436	87	1
Cherokee Village	69	47	
Crosssett			
First	509	158	3
Mt. Olive	219	114	1
El Dorado			
Caledonia	38	30	
Ebenezer	153	58	2
Gentry, First	135	43	
Greenwood, First	293	100	
Hampton, First	135	46	
Harrison, Eagle Heights	259	52	
Helena, First	194	92	
Hope, First	441	135	
Hot Springs			
Grand Avenue	156	73	
Piney	136	51	
Jacksonville			
Bayou Meto	121	65	
First	384	89	
Marshall Road	220	119	
Jonesboro			
Central	472	163	8
Nettleton	276	106	
Lake Hamilton	92	33	
Little Rock			
Archview	137	53	
Geyer Springs	511	209	8
Life Line	445	198	1
Lonoke, Brownville	45	36	
Magnolia, Central	614	222	1
Marked Tree			
First	176	45	
Neiswander	97	48	
Martinville	46	15	
Mineral Springs, Central	100	52	
Monroe	53	18	1
Monticello			
Northside	124	65	
Second	228	100	
North Little Rock			
Forty-Seventh St.	170	87	71
Gravel Ridge	181	98	2
Highway	129	58	
Levy	411	98	
Park Hill	768	154	5
Sixteenth St.	46	47	
Ozark, First	227	83	
Springdale			
Berry Street	102	38	
Caudle Avenue	113	33	
Elmdale	388	104	
First	411	119	
Van Buren			
First	355	149	2
Chapel	34		
Jesse Turner Mission	10		
Warren			
Immanuel	252	87	
Westside	61	55	

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Write Dr. Vaught for information.

In the world of religion— Sunday sales held threat to freedom of worship

NEW YORK—Freedom of worship is in jeopardy when persons are compelled to work on their day of worship, the Lord's Day Alliance of the United States was told here.

Samuel A. Jeanes, Merchantville, N. J., in reading a report of the state and national affairs committee, noted that the courts, under the Civil Rights

Law of 1964, have upheld those individuals who have refused to work on their day of worship.

"These important legal decisions," he said, "which protect the civil rights of the rank and file of our church membership who do not want to work on their day of worship have been overlooked by many religious bodies."

Disciples leader cites decline in missionaries

INDIANAPOLIS, Ind.—The Christian Church (Disciples of Christ) has reduced its number of missionaries by 49 over the past 10 years—from 238 in 1959-60 to a projected 189 for the current year.

A new concept in mission work is the major reason for the decline, according to Ralph T. Palmer, a denomination missions executive for the church. Financial limitations and spiraling costs abroad were cited as other reasons for the decrease.

The missionary concept has changed from "a colonialistic and paternalistic attitude of sending people who build

dependence upon the missionary to sending highly trained specialists who train citizens to fill needs of the countries involved," Mr. Palmer explained.

He said the Church was putting money into ecumenical ventures abroad and into development of indigenous leadership in some areas instead of sending people unilaterally.

The problem of obtaining adequate salaries for professionals was noted. "The basic missionary salary plus benefits does not adequately compensate the highly trained professionals," Mr. Palmer observed. (EP)

Christianity 'strong influence' on government officials

WASHINGTON, D. C.—Christianity remains a strong influence on the men who govern the United States.

The extent of this persuasive force

Confessed murderer joins church

NEW ORLEANS—An inmate at Orleans Parish Prison, who admitted killing a Redding, Calif., couple, and an Alaska mother and her two children, was allowed to go to a nearby church and be baptized.

Guards removed the handcuffs from Gary Don Franklin long enough for his baptism in Mid-City Baptist Church here.

A native of Crossett, Ark., the prisoner admitted again to the pastor, the Rev. J. Paul Driscoll, that he had indeed committed murder but wanted to give expression in the rite of baptism to his newfound faith. (EP)

of religion was noted by Donald Larrabee of Ottaway News Service. The Senate and House have chaplains who open each session with prayers, he wrote. There are members of the Nixon Cabinet who attend church each morning before approaching their labors. There is a prayer group at the Capitol and a prayer room where prominent men slip away un-noticed to seek divine guidance before they approach their jobs each day.

"Despite some criticism that church and state were becoming too closely intertwined, President Richard Nixon continues to sponsor occasional Sunday services in the White House East Room," Larrabee said.

Transportation Secretary John Volpe allegedly confessed recently to a Washington audience that he has gone home on many a night and thrown up his hands: "My God... how did I ever get into this?"

But Volpe, a devout Catholic, said he also knows that there have been many nights too when he went home and thanked God for giving him a chance to serve his fellow man. (EP)

U. N. help sought for Russian Jews

UNITED NATIONS, N. Y.—For the third time in recent months, Israel has asked the United Nations to intervene with the Soviet government on behalf of Russian Jews who are barred from emigrating to Israel.

Israeli Ambassador Yosef Tekoah carried the plea to Secretary General U Thant and through the president of the General Assembly, Miss Angie Brooks of Liberia, to all 126 member nations of the U. N.

At a press conference, the Israeli diplomat announced that his latest intervention was based on a letter signed by 25 Moscow Jews who had appealed for help to Israel's Prime Minister Golda Meir. (EP)

Blacks convicted for entering church

SUMTER, S. C.—Two black students at Morris College here were convicted of disorderly conduct for trying to attend the all-white First Presbyterian church.

Reuben O. Levy, 19, and William O. Vance, 18, were sentenced to 30 days in jail and fined \$100. The verdict of guilty was brought by an all-male, all-white jury after 17 minutes of deliberation in the City Recorder's Court.

Defense attorney Ernest A. Finney said the convictions would be appealed on the basis of the 1964 Civil Rights Act. He said churches fall under the public accommodations provisions of the Act. He charged that the First Amendment rights of the students were violated. (EP)

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