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Arkansas Baptist State Convention

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**Arkansas Baptist**

*newsmagazine*

April 9, 1970





Uncle Lawrence, March 15

## Bunker passing

As I write this, I have before me Uncle Lawrence McDonald's pocketknife. It must have cost him a dollar or more when he bought it, many years ago, on one of his occasional trips into town from his hermitage down on Bunker Hill.

He could have had an expensive knife of superior steel and high-grade workmanship, if he had wanted it. But the old knife was good enough for him.

That was characteristic of this rough-and-ready backwoodsman, who, incidentally, was somewhat of a kindred spirit with our old friend Clabe Hankins.

His wants were of the simplest. He could have spruced up in tailored broadcloth, but he preferred, instead, a new pair of Tuf Nut overalls—or, perhaps, Roundhouse.

He might have had a shiny gasoline buggy at his command. But he preferred, instead, to walk, hitch a ride with a more extravagant neighbor, or catch a bus.

Uncle Lawrence was not much on pretense. And this genuineness of rugged character made a visit with him a most refreshing experience. This was true whether you were fishing or

hunting with him, or just standing by as he threw out shelled corn that fed his chickens and a flock of redbirds, late any afternoon.

But now:

‘This be the verse you grave for me:  
‘Here he lies where he longed to be;  
‘Home is the sailor, home from sea,  
‘And the hunter home from the hill.’ ”

For Uncle Lawrence died last week, at the age of 76½, affirming in his latest breath his unflinching faith in the Christ of the Scriptures.

Bunker Hill and the Flatwoods will never see his like again.

*Erwin L. McDonald*

## IN THIS ISSUE:

JACKSONVILLE'S Second Church is marking their 100th anniversary with two weeks of revival services. Read about the church's history on page 5.

A SERIES of articles by Southern Seminary Professor Wayne Ward begins this week on page 4. Personal religious freedom is his first subject.

OUACHITA'S resident composer, who says he learned more about composition from Ernest Hemingway than from anyone else, is taking on a bigger challenge. Francis McBeth gives insight on music writing in a feature article (the cover story) on page 6.

THE PROGRAM for this summer's assembly sessions at Siloam Springs is told on page 7.

## Arkansas Baptist newsmagazine

April 9, 1970  
Volume 69, No. 15

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



## No time for polarization

THERE is an unfortunate trend towards polarization taking place in American society presently and there is considerable evidence that it is also affecting our Baptist life, in churches, associations and conventions. The polarization is an ominous trend, whether viewed from the standpoint of our national society or our Baptist work.

It would be hard to find an age, for society in general or for Baptists in particular, when there was more cause for frustration, more uncertainty, or more thorny issues to handle. On the national scene, there are the issues of war, racial strife, runaway inflation, poverty and welfare, changing social and ethical values, just to name a few. In our Baptist life, we are confronted with a variety of doctrinal issues, including a growing diversity of thought due in part to the marked generation gap between young and old (over and under 30!) and in part to an ever growing group of Baptists who are better educated than the average one of us. We are tending to polarize over such issues as conformity vs. liberty in our fellowship, over the relation of evangelism and ministry, over personal piety vs. community involvement. Whether for good or bad, a great deal of change is taking place in our Baptist life, in many ways, and this is a source of great concern both to those who favor change and those who oppose it.

In the process of polarization people square off in sharply opposed camps, reacting more out of frustration, sentiment and emotion than out of reason, analysis and fact. As the polarization increases, there is a tendency to lose sight of the real issues and deal with personalities and extreme hypothetical "what if" cases. As polarization increases, there is less and less meaningful communication between the two camps. Rarely is significant progress made when people are sharply polarized. It is only when the two extremes find a genuine common meeting ground in between that progress can be registered.

We Baptists do not need to be polarized. We must not dissipate our energies in internal squabbles and tensions, especially over issues that are not as clear or as precise as some vocal spokesmen of opposing camps would have us believe. The process of polarization itself is probably more of a threat to our Baptist effectiveness than any of the supposed issues, real or imaginary. We cannot avoid the issues, but neither can we find ade-

quate answers to them if we cluster in opposing camps of thought. A sharply polarized group isn't going anywhere—but around in circles. A sick, troubled nation needs our witness and ministry too much for us to sin away our time in venting our own frustrations in squabbles within our churches and our denomination.

For Baptists, there is one strong and clear answer to this polarization process, and that is the prayer of Jesus, repeated several times in John 17, that his disciples would be united—so that an unbelieving world might recognize the love of God. Those who are truly led by the Spirit of God can hardly be in divided fellowship, strongly polarized.—J. Terry Young in *The California Southern Baptist*

## A crusader?

Recently someone asked me a question.

"Do you consider yourself a crusading editor, trying to get other people to think as you do?"

Crusading editors are often very popular. (And at the same time, highly unpopular with those who differ). Their admirers say, "Here is a writer who really says what he thinks. He's not afraid of anyone. He tells it like it is."

There is a time for this kind of writing.

But personally, I conceive of my role in a somewhat different light. My job is not so much to impress you with what I think, but to challenge you to think for yours.

A good citizen, or a good church member, is not necessarily one with a hole in the top of his head, waiting for someone to pour ideas into it. Instead, responsible people sift information, weigh the facts, and arrive at decisions for themselves.

So it's not my job to impress the readers of the *Illinois Baptist* with what I think, so much as it is to encourage them to think for themselves. Readers should be furnished with full information. They should be given the pros and cons of any question. But we respect the intelligence of each reader more than to try to do his thinking for him.—Robert J. Hastings in the *Illinois Baptist*, March 4, 1970.



*I must say it!*

## Denominational primacy —and budgets

Some wonderful things are happening in Arkansas. Visible evidences of the moving of the Spirit reach my desk each day. The Baptists of Arkansas have responded to the urgent pleas of their leaders to become interested in bringing people to God. The Holy Spirit has been pleased to manifest his power across our convention. Student groups lingering long at prayer have received God's power to witness. This has been recorded at Wynne, Trumann, and Little Rock, as well as other places.



DR. ASHCRAFT

Wonderful stories come of the visitation of the Holy Spirit at Southwestern Seminary. Revival records indicate that revival is coming. While some still waste their time mourning over sad situations, hundreds are on their knees gaining victories with God.

Our Baptist people are at their best while reaching people for Christ.

To get out front, and stay out front, there must be a continuous stream of converted people re-enforcing our ranks. Those who seek to hide their failures by saying they are majoring on quality instead of quantity will end their short day with neither quality nor quantity. Quality occurs when people are interested in reaching more and more for Christ.

All quality disappears when this quest is stopped.

Some fading groups have hoped to conceal their diminishing numbers by saying it is no longer practical to make individual converts but the need of our hour is to save the structures of society. Many have allowed the clamour of the world to determine their direction. Misguided groups are now declaring their diminishing funds for social activities after non-redemptive in character. We will not fall into this subtle trap of Satan, for our wise leaders will guard the budgets.

Funds and energies dedicated to a great spiritual thrust will fill churches, reactivate baptistries, put a new coat of paint on the church and brighten the face of the most pessimistic grumbler.

I predict there will be a great turning to God in the 70's. The churches receiving these hordes of souls seeking God will be those whose lights are burning on Sunday night and whose pastors are calling people to repentance.

Oceans of people who are denied gospel preaching in their own churches will find a place among us where they can share in the great things which God has prepared for the real evangelicals. Great things are coming for God's people. A great spiritual awakening is on its way. Spiritual blessings rarely fall on those who misappropriate the funds. Where we put the money indicates the location of our heart. I must say it!—Charles H. Ashcraft, Executive Secretary.

### Who is a Baptist?

## Personal religious freedom

BY WAYNE E. WARD  
Professor of Theology,  
Southern Seminary

*(First of a series of short articles on the distinctive beliefs and characteristics of that group of Christians called Baptists)*

In these days of sweeping ecumenical concern and cooperative Christianity it is often considered very crude and uncharitable to stress denominational differences. We are exhorted to major on agreements and avoid any references to our "minor" differences. Surely any Christian can rejoice in every movement which brings about better understanding, fellowship and love between Christians and among all mankind.

However, it is a tragic misunderstanding which causes some Christians to try to achieve this fellowship by hiding their real differences. It brings about a form of hypocrisy and furthers conflict and misunderstanding. The most loving and ecumenical thing one Christian can do for another is to share his honest beliefs, in all candor and humility—and then listen to his brother, in order that he may understand and learn from him. In that spirit, these convictions are shared concerning the distinctive beliefs and emphases of the Christian believers called Baptists.

Although there is much variety of theology and practice among Baptists, certain emphases do characterize Baptists all over the United States and around the world. It is often said that Baptists have as many different viewpoints as there are Baptists—and even that quip points to the most basic characteristic of Baptist life, the religious freedom of each individual believer in his personal relationship to God.

Almost all of the other Baptist distinctives flow from this basic one: their great stress upon religious liberty for all men; their rejection of any official hierarchy or bishop; their affirmation of the direct Lordship of Jesus Christ over the church congregation without any church officer to mediate it; emphasis upon a personal experience of regeneration and faith in Christ; their requirement of a personal confession of faith in Christ before baptism; their emphasis upon a personal call of God as the basic credential for the ministry; and—we must add, with deep contrition—their sharp disagreements which sometimes bring about a state approaching anarchy in Baptist congregations and conventions.

A high price is paid, and a great risk is run, for this precious freedom of the individual believer (and the local congregation); but it is a price that Baptists have always been willing to pay and a risk they have always dared to run, because this freedom is their very nature—their fundamental and basic tenet. The most unbaptistic thing a Baptist can do is to deny his fellow believer the right and responsibility to search the scriptures and seek the guidance of the Holy Spirit as he arrives at his own theological convictions before God. The measure of unanimity in doctrine and practice which has been achieved by Baptists is taken as the evident sign of the divine Lordship of Christ—exactly because it was achieved by the direct access of each believer and each congregation to the Lord, through the scriptures and through the Holy

## About people

**Barrington R. White**, lecturer in church history at Regent's Park College, Oxford University, England, has been elected professor of church history and missions, with tenure, at Southeastern Seminary, Wake Forest, N. C.

A specialist in Baptist history, White is a graduate of both Cambridge (M. A.) and Oxford (Ph.D.) Universities. He has served as pastor of Baptist churches in England and has taught at Oxford since 1963.

Spirit, rather than by any coercion of creed or ecclesiastical authority.

The most immediate theological implication of this basic doctrine of personal religious freedom is the demand for a personal experience of repentance and faith as the absolutely essential precondition to baptism and church membership. This is the driving force of Baptist witness, missions and evangelism. It is often irritating and frustrating to other Christian groups who do not see this as essential to the Christian life. What this means in terms of Baptist life and witness in today's world will be examined in future articles.





Second Church, Jacksonville, observes centennial.

## Two-week revival meet marks 100th anniversary of church

Second Church, Jacksonville, Andy A. Kerr, pastor, is observing its 100th anniversary with a two-week evangelistic campaign, April 5-19.

Guest speakers for the special services the first week will be W. O. Vaught, pastor of Immanuel Church, Little Rock; Herbert Hodges, pastor of South Highland Church, Little Rock; Charles H. Ashcraft, executive secretary of the Arkansas Baptist State Convention, Little Rock; K. Alvin Pitt, pastor of Baring Cross Church, North Little Rock; and Jesse Reed, secretary of evangelism, Arkansas Baptist State Convention.

Evangelist for the remainder of the services will be Johnnie Green, Goodwin.

On April 12, former pastors of the church are being invited to attend. There will be a pot-luck dinner on the grounds following the morning service.

Second Church was organized as Friendship Church, in the year 1870, and is the oldest church in North Pulaski County Association.

The original building was one large room made of logs.

The church found it necessary to move to a new site, in 1941, when the U. S. Government condemned the original site to make way for the Arkansas Ordnance Plant area near Jacksonville.

A new building, consisting of an auditorium with eight classrooms, was built in March, 1942, on three acres of land secured from Toneyville.

In January 1954 the church again found it necessary to relocate, to make way for the Little Rock Air Force Base. The church bought two acres of land at what is now 1117 North James Street, in Jacksonville. The old building and church parsonage were moved to the new location, but a new auditorium, with baptistry and pastor's study and two classrooms, was completed and ready for occupancy by September of that year.

In March 1956, the church voted to change its name from Friendship to Second. In April of the same year, the church bought a new, \$17,500 parsonage.

In 1958, a new wing was added to the tile church building, and, in 1961, still another wing was added, giving the plant a value of \$100,000.

In April 1968 the church moved into a new \$100,000 auditorium with seating capacity of 500. Extensive remodeling was done to the existing buildings to complement the new auditorium.

## Deaths

### Cotter leader dies

George W. Powell, Sunday School Superintendent of First Church, Cotter, died recently. He had served in this capacity for 13 years.

Mr. Powell was well known in the area. He taught school for 12 years, served as a member of the House of Representatives in Colorado, and was retired from General Electric, Richland, Wash.

He was born October 11, 1888. He had been a resident of Cotter for 16 years. Mrs. Powell is a very active and faithful member of First Baptist, Cotter.—Floyd Harris Pastor, First Baptist Church, Cotter, Ark.

### Mrs. Lottie Butler

Mrs. Lottie Butler, 67, Warren, died March 28.

Mrs. Butler was a member of Immanuel Church.

Surviving are a son, Lester Butler with the Army in Vietnam; a brother, Harry Hogue of Warren; two sisters, Mrs. Ollie Savage and Mrs. Lucille Sloan, both of Warren; six grandchildren, and two great-grandchildren.

### Mrs. Robert M. Gilbert

Mrs. Mellie Cain Gilbert, 95, Little Rock, widow of Robert M. Gilbert, died March 27. She was a native of Tennessee and had lived at Little Rock for 25 years. She was a member of Pulaski-Heights Church.

Survivors are two sons, Robert and Burnell Gilbert of Lawton, Okla.; two daughters, Mrs. Roy Williams of Memphis and Mrs. J. E. Isbell of Little Rock; a brother, Frank Cain of Henderson, Tenn.; a sister, Mrs. Bessie Parrish of Henderson, 11 grandchildren, 17 great-grandchildren and a great great-grandchild.

### Mrs. Ruby L. Hall

Mrs. Agnes Rollins Hall, 70, Jacksonville, wife of Ruby L. Hall, died March 27 at her home. She was a member of the First Baptist Church at Jacksonville. Other survivors are a daughter, Mrs. Howard James of Jacksonville; a brother, Arthur Rollins of Batesville; a sister, Mrs. Ollie Gray of Melrose (Stone County), and two grandchildren.



# Writer of school band best-seller tackles KKP commission for 1971

By W. D. Downs Jr.

Director, Office of Public Relations  
Ouachita Baptist University

Shortly after learning that he had been awarded a \$2,000 commission by the nation's foremost band fraternity, Kappa Kappa Psi, to write a major work for concert band, Francis McBeth, associate professor of music and resident composer at Ouachita University, told a friend, "Composition is hard but addictive."

And considering that he has 17 published works to his credit, including "Masque," last year's largest selling concert band piece in the United States, and "Chant and Jubilo," also sales leader among concert band compositions in Japan and now in its 28th or 29th printing (he doesn't remember), it is easy to see that musical composition can be not only addictive but downright profitable.

The 1971 KKP commission whose theme, Mac says, is still "kicking around in my head," will be premiered in August, 1971, at the University of Michigan and performed by the National Intercollegiate Band, made up of the best college players in the United States.

Sometime within the next year, therefore, the composition must be completed.

What's the first step?

"First," he says, "you've got to determine what kind of group will be playing your composition."

He has found, for example, that the higher the educational level of the musicians performing any given composition, the more complex, generally speaking, will be the work.

But Mac is quick to admit that after figuring out what kind of group will play his composition, he really does not have the slightest idea what is going to happen after that.

"You have to decide on one of three routes," he says. "Is your piece going to be a barn burner, or will it be a slow, sensitive piece, or will it be of a grandiose nature?"

In the actual creative process itself, contrary to what most people would think, picking out the notes of a composition is simple, according to McBeth.

"There are only twelve notes in the world," he says, with a sly grin.

But once the composer has determined if his piece is going to be a "barn burner" or "grandiose" or whatever, the real work begins when he tries to come up with a "story line."

Surprisingly, musical composition and fiction writing are so closely akin for McBeth, that he says he has learned more about composing from Ernest Hemingway than from anyone else.

The creative process demands in music, as in literature, that the creator determine an overall story line, he explains.

"You figure the plot out before you ever put a note down on paper. After all, it's the plot that makes art."

After the plot is determined and McBeth knows precisely what will happen

throughout his musical "story," however, he is ultimately faced with his biggest hurdle: "Getting my creative juices going."

"Man," he says feelingly, "that can really be tough."

He returns to Hemingway for help in this regard, too, quoting the master storyteller as having once said, "Always quit at a place where you know exactly what you're going to do next."

By following Hemingway's advice and stopping at a major point, says McBeth, it's easier to "turn on the juice" the next time he sits down to compose. But once the creative process gets into gear, it will probably propel him through all-night writing sessions, especially on weekends.

Right now, Mac is "between pieces," and is spending the time between Dec. 1 and May 15 as he does each year, conducting bands and orchestras "some-

## The cover:



IN HIS STUDY at home, Francis McBeth of Ouachita University spends several hours a day meticulously copying down the music he has written.



where every weekend." Last year, for example, he conducted 40 out-of-state concerts and was guest conductor last October of the Arkansas Symphony's first concert. Plans are also under way for a two-week clinic in Tokyo, during which time he will conduct several concerts, including some of his own compositions.

The hiatus gives him an opportunity to slow down and think.

Even though Mac has a number of non-band compositions to his credit, including four symphonies and a myriad of choral works, he has, nevertheless, been tagged a "band composer."

He could care less.

"That's where the market is," he says, revealing a keen awareness of business truths undergirding an abundant talent.

Ten years ago, there was almost no concert band literature available, he points out, and goes on to say that there is a constant and "hungry" market for new works among the thousands of high school, college, junior high, and military bands in the nation. Despite this, however, he only writes one band number and one choral composition a year.

But whenever anyone with a false sense of musical snobbery asks him why he writes for bands and not for large symphony orchestras, he has a ready answer: "Because I want to hear what I wrote."

"I will get 5,000 band performances and only three or four replays of my symphonies," he explains. But even as he said this, his Third Symphony was being presented by the La Paz, Bolivia, Symphony Orchestra.

The successful composer, McBeth believes, "must retain a child-like imagination" which most people lose sometime around junior high school. Success in composition also demands that the composer arrive fairly early in his career at a personal style.

"If a knowledgeable person can't identify your work after you're into your career," he says, "you haven't made it."

However, Mac warns that the budding composer can so knock himself out in an effort to be "original" that his compositions become "chaotic." What the composer needs to do, he adds, is to retain "the principles and concepts of the masters, but break off from their style."

Among his compositions, does he have a single favorite?

"My favorite composition is always the last," he answers, "because with each new work you grow each time."

## Program told for assembly sessions at Siloam Springs

Two Arkansas state denominational leaders and an Arkansas pastor are the featured speakers for the three weeks of assemblies at the Arkansas Baptist Assembly, at Siloam Springs this year, Lawson Hatfield, secretary of the Sunday School department of the Arkansas Baptist State Convention and assembly director, has announced.

Daniel Grant, president of Ouachita University, will be the morning speaker for the June 29-July 4 assembly; Mason Craig, pastor of First Church, McGehee, for the July 6-11 assembly; and Charles H. Ashcraft, executive secretary of the Arkansas Baptist State Convention, for the July 13-18 assembly.

The first assembly, for the Northwest, West Central, and Southwest districts of the state, will have Dan Blake, pastor of First Church, Arkadelphia, as pastor; and Don Edmondson, minister of music at First Church, Fayetteville, as music director.

W. O. Vaught Jr., pastor of Immanuel Church, Little Rock, will be pastor for the second assembly, July 6-11, with Ural Clayton, minister of music at Immanuel Church, Little Rock, as minister of music. This will be for the Central and North Central districts of the state.

The third assembly, July 13-18, for the Northeast, East Central, and Southeast districts, will have Don Moore, pastor of Walnut Street Church, Jonesboro, as pastor, and Charles Butler, minister of music at Walnut Street Church, Jonesboro, as minister of music.

To register, a person should send name, address, age (if under 17), sex, and a \$2 reservation fee, and the week for which enrolling, to Ralph Douglas, 525 West Capitol Ave., Little Rock 72201. (The fee will apply to the total cost of attending the assembly.)

Accommodations and rates are as follows:

**Assembly-owned dormitories**—c o t s, mattress, all meals, registration, and medical and accident insurance, \$16.50; children, 5-8 inclusive, \$13.50;

**Church-owned dormitories**—cot, mattress, all meals, registration, and medical and accident insurance, \$16; children, 5-8 years inclusive, \$13.

Remember please, **deluxe buildings** are for family groups only. These rates are: room, all meals, registration, and medical and accident insurance, \$19; children, 5-8 inclusive, \$16.

**Faculty building**—room, all meals, registration and medical and accident insurance, \$18. Children under 5 years who eat in the dining hall, \$8.50; children under 1 year \$1; individual meals—breakfast, 75¢, lunch, \$1, dinner, \$1.

**NOTE:** Registration and medical and accident insurance for part-time campers is \$6 plus meals and accommodations.

Bring pillow, bed linens, towels, toilet articles, a blanket, rain wear and/or a sweater or jacket. Don't forget pencils, a Bible and some change for the book store and snack shack. Do not bring fireworks, pets, or things to cook. Bring a good spirit of cooperation and good judgment and a willingness to help make the assembly a good experience for everyone.

Upon recommendation of the Operating Committee on January 22, 1968, the Executive Board of the Convention adopted the following policies that relate to these three weeks at Siloam Springs:

For camps and assemblies attended by both girls and boys:

1. Dress—Shorts will be permitted during recreation periods. (No mid-riffs or short shorts)

2. Swimming—There will be no mixed swimming, and no one will be allowed in the swimming pool area except swimmers. The pool area will be clearly defined and marked.

Those under 18 years of age who attend the assembly in groups must have adult counselors who will "live-in" with the group at the assembly. If both boys and girls are in a group, both a man and woman counselor will be required. Additional counselors should be provided in the proportion of one counselor of the same sex for each 7 to 10 boys and each 7 to 10 girls. Some churches may have fewer than 7 in attendance. For these, we will enlist counselors.

A counselor must be 20 years of age or older and a responsible member of a church cooperating with the Arkansas Baptist State Convention. Counselors will be approved by the Assembly Program director, Lawson Hatfield, and counselors will relate to him while at the assembly.

A sheet, "Suggestions for Dormitory Counselors," will be provided for counselors prior to the assembly. A meeting for all counselors will be conducted each week of the assembly—on Monday at 6:45 p.m. in Pavilion 3.



By PAUL E. WILHELM  
Missionary

Ray South, pastor of Oak Grove Church, near Van Buren, recently resigned to become pastor of Second Church, Russellville. During the 17 months Mr. South was pastor at Oak Grove, indebtedness on the church property was paid in full and the nursery was remodeled at a cost of \$800. The church adopted an all-time-high budget of \$27,000 last year, and this was exceeded by 50%. During Mr. South's pastorate, Oak Grove received 29 new members, 14 by baptism.



MR. SOUTH

Mr. South was training director at the regular Baptist Vista Encampment in August, where 524 were enrolled.

Union Grove Church, west of Clarksville, ordained Jack Fowler as deacon, March 22. Clerk was J. T. Williams, and presenting the candidate was W. H. Blackard, both deacons of the host church. Lowry Sears, deacon of East Mt. Zion Church, led in the opening prayer. R. L. Whitten, pastor of First Church, Coal Hill, led in the ordination prayer. Cecil Bradley, deacon of First Church, Clarksville, pronounced the benediction. Paul E. Wilhelm, missionary, preached the sermon. Archie Wheeler, host pastor, was moderator, and led the questioning and presented the certificate.

A filter plant, administration building, additional guest space, and a combination children's and winter assembly building are under construction at Baptist Vista. Assembly board members responsible for the construction are: Frank Lamb, Van Buren, chairman; Harold Clegg, Van Buren; Ford Rogers, Cedarville; David Dryer, and Jephtha Dane, Ozark; Ancil Blackard and Julian Rowton, Clarksville. A new caretaker and maintenance man, Joe Horton, moved to Baptist Vista March 21.

First Church, Mountainburg, honored the Mountainburg senior high school boys basketball team March 8. The boys won district championship and participated in the state tournament. The team and coach were seated together in the morning service, with a luncheon served following the service. Two members of the Fellowship of Christian Athletes of the University of Arkansas gave testimonials. Herbert Stout is pastor.

# On quoting the Bible

By IRIS O'NEAL BOWEN

Quoting from the Bible is a popular pastime—at least I have heard a lot of it. Of course, a good part of my existence has been around preachers, Sunday School teachers, and, most of all, a mother who backed up all her instructions by that infallible book, the Bible!

Maybe that is why Bible quotations have a special appeal to me. Often a verse I have heard all my life will suddenly take on a special meaning to me, or will grow in depth of meaning till I just rejoice in it!

I love to see small children learning their first Bible verses. When I taught beginners, they really had to struggle to come up with "God is love," and "Love one another." One Sunday, one of our teachers asked, "Can any of you say John 3:16?"

She was surprised when a little girl waved both hands and said, "I can! I can!"

"All right, Peggy. Let's hear you say John 3:16," she said.

And Peggy did. Loud and clear she sang out, "John! Three! Sixteen!"

Often I have been in services where we were asked to repeat our favorite Scripture. While others stood and reeled off verses, I would sit there, trying to think of one. Then when I was all set to rise and shine, someone would stand up and quote my scripture!

Nearly always, before it was over, some lady would quote, "Be not deceived. God is not mocked, for whatsoever a man soweth, that shall he also reap."

She would stand there a minute and I felt sure she wanted to add, "Now, of course, this doesn't apply to me, but there are plenty of people here who ought to give this verse some thought!"

Sometimes the Bible gets credit for some-saying that got its start farther down the line. There was, for instance, the lady I heard about, who, though troubled by adversities, was always smiling.

When asked how she was able to be so cheerful, she replied, "Oh, I just do what the Bible says—'Smile and the world smiles with you. Cry and you cry alone!'"

First Church, Van Buren, baptized 15 at the close of the evening service, March 15.

The church has installed new carpet throughout its auditorium. Trees have been removed from the west parking lot preparatory to blacktopping.

A new counseling program for youth has begun at the church with C. J. Franklin, business man, assisting with the program.

The youth choir, directed by Bill Mitchell, received three Superior Ratings in the state festival at Pine Bluff.

Karen Roper and Sharon Scott were associational representatives in the Junior Sword Drill, and David Hays and Mark Cushman, Intermediate participants at the district competition at Paris, March 20. Mark was selected to represent the district in the state tournament. Bruce Cushman is pastor.

## 'Mother of year' time

May 10 is Mother's Day and the Arkansas Baptist Newsmagazine is now accepting nominations for the Mother of the Year, to be featured on the cover of the May 7 issue.

Entries must be typewritten and accompanied by a recent photograph. The nominee must be a member of a Southern Baptist church, and cannot be an employee or relative of a Baptist Building employee.

Nominations for Father of the Year will be accepted at the same time as Father's Day is only a month away. The same committee will select both.

Entries must be in the office of the Arkansas Baptist Newsmagazine, 525 West Capitol Ave., Little Rock, Ark. 72201, not later than April 16. The deadline applies to both contests.



## Resort ministry

### Resort areas work planned for summer

Ten pastors and four associational missionaries met March 25 with J. T. Elliff, director of missions, at Eagle Heights Church, Harrison, to review plans for ministering to tourists in resort areas of the state.

Six student summer missionaries supplied by the Home Mission Board will be used in resort areas in 1970.

Plans include the following ministries by associational and church workers: Sunday morning worship services conducted by laymen; late afternoon recreation led by youth groups, followed by refreshments, campfire service and testimony; youth choir presentation of "Good News," "Purpose," etc., on holiday week ends; day care for children of tourists at nearby churches; films; group instruction (late evening) on hand-made fishing tackle and fishing skills; and information centers manned by church leaders.

All participants will be oriented and instructed in park rules and in methods of giving their personal testimony for Christ.

Ross Williams explained in detail his plans for use of the trailer purchased jointly by the Home Mission Board and the State Missions department to be located on Lake Ouachita. Two students will live in the trailer from Memorial Day through Labor Day and guide the associational workers in their park ministry.

Resort areas represented in the meeting were: Beaver Lake, Blanchard Springs, Greers Ferry, Bull Shoals, and Table Rock.

### Watch for the 70/70 Launch Pad

Every pastor and associational Sunday School worker in the state, soon will receive in the mail a copy of the "70/70 Launch Pad."

The "Launch Pad" offers suggestions, including a timetable, for successfully launching the new Sunday School program in a church.

Workers who receive the "70/70 Launch Pad" should study carefully these plans for the 70/70 Launch. If a church uses this plan, or adapts it to suit its own needs, the step-by-step guidance in this leaflet will help leaders plan and conduct the launching operation.

—Lawson Hatfield, state Sunday School secretary



E. B. JORDAN and Ross Williams discuss resort plans listed by group.

## Workers' seminars planned for preschool pupil teachers

One of the imperatives of effective teaching is that the teacher understand the pupil. He must understand each pupil's needs, abilities, limitations, and interests. The teacher must also understand the age group with which he works.

Teachers of children in the Preschool and Children's divisions, and teachers of mentally retarded children will have an opportunity to learn more about the children they teach in two Preschool-Children's Workers' Seminars to be conducted on April 28 and 30.

"Understanding the Child You Teach" will be the theme of the seminars.

The April 28 seminar will be held in Newport's First Church, First Church, Camden, will host the second seminar, on April 30.

Conferences and conference leaders are scheduled as follows:

**Babies, Creepers, Toddlers:**  
Ada Rutledge, preschool consultant, Sunday School Department, Baptist Sunday School Board, Nashville

**Two's and Three's:**  
Pat Ratton, preschool consultant, Sunday School Department, Arkansas Baptist State Convention, Little Rock

**Four's and Five's:**  
Karl Bozeman, associate, Preschool and Children's Work, Sunday School Department, Baptist General Convention of Texas, Dallas

**Six's, Seven's, Eight's:**  
Robert Parris, editor, Preschool and Children's Section, Sunday School Department, Baptist Sunday School Board, Nashville

**Nine's, Ten's, and Eleven's:**  
Mary Pruitt, director of Junior Work, First Baptist Church, West Monroe, La.

**Workers with Mentally Retarded:**  
Doris Monroe, consultant, Work With Exceptional Persons, Church Training Department, Baptist Sunday School Board, Nashville

The seminars will begin at 9:30 a.m. and will close at 3 p.m.

In addition to Preschool and Children's teachers, Sunday School superintendents (general, department, and associational), pastors, associational missionaries, ministers of education, and other church staff members will want to attend the seminar nearest them.

Bring a sack lunch. Coffee and tea will be furnished. The nursery will be open.—Pat Ratton, Preschool Consultant, Sunday School Department



# Rural church needs conference planned for next fall

A Rural-Urban Missions Conference is scheduled Sept. 28-30 at Baptist Building, Little Rock, for Arkansas missionaries and pastors who are interested in formulating programs to meet the needs of such churches. Participating in the conference will be Home Mission Board personnel and mission leaders from Oklahoma, Texas, North Carolina, and Georgia.

The Conference will be preceded by an extensive survey of rural-urban churches by the Home Mission Board and the State Missions Department staff.

"We hope to get an accurate picture of the Arkansas rural-urban church situation and with the help of the most

experienced people in our Southern Baptist Convention formulate plans of ministry to these churches," reports J. T. Elliff, Missions department director. "We have about 900 such congregations in our state. Our department feels a great responsibility for developing strategy for an effective ministry to these congregations."

Roy Owen, assistant secretary of the Rural-Urban department, will be the Home Mission Board consultant for the survey and the conference. He states that no extensive survey of this nature has been attempted before in the Southern Baptist Convention.

Those interested in attending the conference should contact the State Missions office. Attendance will be limited.

## Stewardship

# New development aids for stewardship emphasis

Three new stewardship development aids for use in the churches beginning immediately have been announced by the Stewardship Commission.

A special set of materials has been prepared for Pre-schoolers and Children. Authored by Robert and Annette Harty, the material for pre-schoolers is titled "My Money Helps"; and that for Children is titled "Money And Me."

Special aids for youth, "Youth in Stewardship," was written by Mancil and Suzanne Ezell.

A booklet by Millicent Ann Basore, titled "The Single Adult and Money Management," is the third of the new materials.

"My Money Helps" is designed to help teacher and parent show a child that money is important, that it will buy things, and that it needs to be used wisely.

The Children's material, for ages 6 through 11, has helps both for leaders and for children.

"Youth in Stewardship" is informal and calls for five sessions. Session one is on "Gettin' and Givin'" and is a fun session that surveys the field of youth and money and lays the groundwork for the next four sessions. Session two is on "Dollars and Sense" and is designed to help young people locate financial areas that need development and maturity.

Session three is "Discovering Mine" and asks questions such as "How do I

handle credit?" "What about my allowance?" and "What does it mean to earn things?"

Session four is titled "How to Stretch a Dollar" and tries to establish guidelines for sound money management.

The last session, session five, deals with the question, "Is There a Difference?" This contrasts the attitude of a Christian toward income as compared with the attitude of a non-Christian.

Young adults consider such subjects as determining goals, estimating income and expenses, and planning spending. Section two attempts to establish principles of good financial planning for the future and talks about insurance, savings, investments, retirement, wills, trusts, life insurance, gifts, and inventory of assets. Also included in the book is a piece designed to evaluate one's skill in the use of money.

The materials are available through SBC Stewardship Services, 127 Ninth Avenue, North, Nashville, Tenn. 37203.

## About people

Clarence W. Cranford, senior minister of Calvary Church, Washington, D. C., has announced his intention to retire as of June 30, 1971. Dr. Cranford was president of the American Baptist Convention for the year 1957-1958. A native of Sharpsville, Pa., he is a graduate of Bucknell University, Lewisburg, Pa., and Crozer Theological Seminary, Chester, Pa. Bucknell conferred an honorary D.D. degree on him in 1942.



The Spann family

## Brazil missionaries back on visit

Dr. and Mrs. Fred Spann and family, missionaries to Brazil, are in Pine Bluff for a four-month furlough. Dr. Spann is dean of the Music department at North Brazil Seminary, in Recife, Brazil.

His seminary choral group has won wide admiration as they have performed on choir tours, television, and, recently, at the National Convention. The choral group has made three long-play records.

"Good News" was translated by Dr. Spann and Joan Sutton and was recently presented by 60 Brazilian teenagers. Dr. Spann's book of choral selections will soon be published.

Dr. Spann was reared in North Little Rock and was a member of the Baring Cross Church. His Mother, Mrs. Sammy A. Spann, was Arkansas Baptist Mother of the Year in 1969.

Dr. Spann's twin brother, Eddie Spann, is currently professor of music at Shorter Baptist College, Rome, Ga. During his college years at Ouachita, he worked as music and youth director of Bauxite Church and Wynne Church.

The Spanns were appointed to North Brazil in 1962 and have worked in Recife since completing language study.

Mrs. Spann, the former Betty Brawner, was born in Colt and brought up in Wynne. She attended Wynne High School and studied for two years at Ouachita University. She graduated from Texas Christian University. She was a member of the Wynne Church. She is the daughter of the Grady Brawners of Pine Bluff and teacher of English translation at the North Brazil Seminary.

The Spanns have four children: Jim, 13; Clay, 10; Grady, 9; and Suzanne, 3.

The Spanns may be reached at 1002 Bloomfield, Pine Bluff, Telephone JE 5-6751.—Glenda M. Miller





# Georgia rejects fund drive, warns of private schools

TOCCOA, Ga. (BP)—The Executive Committee of the Georgia Baptist Convention turned down a proposed \$3 million fund campaign for Georgia Baptist colleges and universities and adopted a strong statement warning churches of the danger of starting private schools to avoid public school integration.

Instead of the fund campaign, the committee recommended that the convention "reaffirm its confidence in and support of the capital improvements and endowment program for providing assistance beyond operating expenses for the colleges."

Instead of starting private schools, the committee urged strong Baptist support for "sound and equal education for all our children."

The convention, in annual session last November, has passed on to the Executive Committee a motion requesting study of a possible \$3 million fund campaign for Georgia Baptist schools. The motion came after heated debate over Mercer University's decision to seek three federal grants despite three convention votes in five years against such use of government funds.

The Executive Committee action pointed out that special campaigns have had little success in the past; that a special fund-raising effort would require at least \$100,000 in professional counsel and leadership; and that presidents of the six schools had agreed "not to consider or support any program that would have an adverse effect upon the Co-operative Program and capital improvements program."

The committee also pointed out that more than \$10 million in capital and endowment funds had been provided for the schools in the past 15 years, over and above Cooperative Program allocations for operating expenses.

The committee also appointed a special committee to recommend a new capital improvements and endowment program, to begin about Jan. 1, 1971, when the current program is expected to be completed.

In other action, the Georgia Baptist Executive Committee approved a strong statement supporting "sound and equal public education for all of our children," and warning churches of the danger of starting private schools in church buildings to avoid public school integration.

The statement supporting public school education warned that "should Baptist churches assume leadership in the establishment of private schools at this time, their Christian witness may be adversely affected in America and around the world."

Problems of accreditation, faculty, transportation, textbooks, congregational fellowship, church tax-exemption regulations and others were pointed out to churches considering private schools in their buildings.

## Cutoff dateline on Social Security

BALTIMORE, Md.—The Social Security Administration warned here that most ministers have until April 15 to request exemptions from Social Security coverage.

A request must be based on the minister's opposition to receiving Social Security benefits "by reason of conscience or religious principle." The exemption applies only to wages earned "in the exercise of his ministry."

Ministers who have already filed forms requesting Social Security coverage before 1968 cannot request an exemption at this time, the announcement said. Also, exemptions approved now may not be revoked later.

## JUNIOR CHOIR FESTIVALS April 11

### At First Baptist Church Harrison

Director, Mr. Richard Ham  
Nashville  
Baptist Sunday School Board

### At First Baptist Church West Memphis

Director, Mrs. Evelyn Phillips  
Southwestern Seminary  
Fort Worth

(Please note: This Festival was  
scheduled for Wynne)

### At First Baptist Church Camden

Director, Mr. Charles Crocker  
First Baptist Church  
Asheville, North Carolina

### At Levy Baptist Church North Little Rock

Director, Mrs. Pete Butler  
East Central College  
Ada, Oklahoma

### At Immanuel Baptist Church Pine Bluff

Director, Mr. Bill Leach  
Baptist Sunday School Board  
Nashville

These Festivals begin promptly at 9 a.m. on Saturday morning.  
Choirs should register their attendance before this time.



# Radio, TV Commission has teenage problem service

FORT WORTH—The Southern Baptist Radio and Television Commission is fast becoming a counseling center for teenagers throughout the nation, Paul M. Stevens, executive director of the commission, said here.

More than 600 teenagers have written the Commission in 1970 alone, about half of them seeking answers to personal problems they would not discuss face to face with parents or any other adult, Stevens said.

The letters are answered by J. P. Allen, director of audience response, and a handpicked corps of counselors under his supervision.

Behind the Commission's new counseling role, Stevens explained, is "Powerline," the agency's rock music radio program for teenagers.

Celebrating its first anniversary on the air, "Powerline" now is heard on

311 broadcast outlets across the country, Stevens reported. The station list includes many of the leaders among "top 40" type stations—such as WLS, Chicago; WFIL, Philadelphia; WRKO, Boston, and KYA, San Francisco.

Lee Randall, disc jockey on KFJZ, a popular rock station in Ft. Worth, is host of the half-hour weekly show and gives its "top 40" pace and sound.

"Powerline" presents the Gospel indirectly. Opening with the rock music that all youngsters like to hear, it uses comment on song lyrics to relate the Christian message to modern life.

One segment is devoted to problem mail. A question from a listener is read, along with an answer from the "Powerline Problem Panel." Then listeners are invited to write if they have problems of their own.

For months now, they have been re-

sponding at the rate of more than 300 letters a month.

Dating problems top the list of things teenagers want help with Allen says. Trouble in relations with parents is another big category.

But no subject is "out of bounds," he says. Youngsters share their woes about everything from general frustration to contemplating suicide. Some reveal tragic stories of alcoholic parents, premarital pregnancy, experimentation with drugs, or criminal offenses.

In its responses, the Commission strives not only to answer the specific problems but to point each inquirer to a close walk with Christ. Stevens points out that in this way "Powerline" is having a witness with teenagers in areas virtually untouched by other evangelistic approaches.

Allen, who joined the Commission staff last Jan. 1, reports that the counseling effort is producing a number of "satisfied customers."

He is now getting letters that begin something like this: "Thank you for answering my letter. You really helped me with that problem. Now I have another problem."

Dear Sir,  
When I attend church, at home especially, everyone talks about a close, personal, day by day relationship with Christ. They seem to be very close to Christ and they see Him working in their lives. I don't have this kind of relationships with Christ. I am a Christian, but I really don't understand how to let God lead my life. I sometimes get the impression that one has to go around thinking about God all the time. Is this true?  
Sincerely,

Dear Sirs:  
I am a sixteen year old girl with a very serious problem. My mother hates me or at least she acts like it. I try to do what I am suppose to do, but it seems like everything I do is wrong. Yours truly,  
Mary

Dear Powerline,  
I don't know what's wrong with me. None of my other friends seem to have this problem. I want to kill myself. I hate living. The only thing that stops me from killing myself is the fact that I don't want to go to hell. Once I was ready to take a bottle of my mother's sleeping pills, then I thought about going to hell. That's the only thing that stopped me.  
The reason I don't want to live is because I have nothing to live for. I want to die and be loved so bad. I thank you for reading this and I hope you understand. I just had to tell you.  
I just don't know what to do.  
Sincerely,

Gentlemen:  
Can God forgive a person for doing something which you know is wrong to begin with? This guy & I have gone all the way. I read a few passages in the Bible which had me to believe He can't forgive under these circumstances. Please give me some words of assurance! I know I don't deserve a decent boyfriend now, or ever.  
Sincerely yours,  
Tom



# Majority of Baptist Leaders would expel lawbreakers

NASHVILLE (BP)—According to a survey taken by the Baptist VIEWpoll, 97 per cent of the pastors and 93.1 per cent of the Sunday School teachers of the Southern Baptist Convention's churches would expel college students who break laws while participating in college demonstrations.

Two percent of the pastors and 3.8 percent of the teachers would not take such decisive action. The remaining 1.0 percent of the pastors and 3.1 percent of the teachers had "no opinion."

## BAPTIST VIEWpoll

A Gallup survey using the same item revealed that last year 82 percent of the American people would expel campus lawbreakers, while 11 percent of them would not. The remaining 7 percent of the American people had "no opinion."

Analysis of the VIEWpoll response reveals that pastors who consider themselves to be "more liberal than conservative" in both politics and religion would take a more lenient attitude toward students than would either those of more conservative or more liberal tendencies.

The same position appeared among the Sunday School teachers based on political orientation. Then the same item was viewed from a religious orientation, those among the group who considered themselves "quite liberal" indicated the more lenient attitude toward campus lawbreakers.

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It might appear from these findings that Baptist leaders would be harsh toward campus lawbreakers since they have expressed a harder line than the American people in general toward the issue.

However, an earlier survey of the same panel reveals that the majority of the panel would be fair but firm with college students in an atmosphere of student unrest. The earlier survey (June 1969) reported that 61.9 percent of the pastors and 62 percent of the Sunday School teachers favor "a policy in which student demands are heard but the final decision(s) is rendered by school administrators."

The current findings are based upon a 90 percent response by the VIEWpoll panel members.

## Armed Forces Network to carry Baptist show

FT. WORTH (BP)—The Armed Forces Television Service has been granted permission to use the folk music television production "Tell It Like It Is," on their network.

The television service, which has six networks and 49 television stations around the world, was granted use of the television program by the Southern Baptist Radio and Television Commission here, which produced the program.

The production, which was broadcast nationally on Feb. 1 by the National Broadcasting Co., was carried by more than 90 percent of the NBC-affiliate stations on Sunday afternoon. It was the largest number to carry one of the SBC Radio-TV Commission's productions.

Written by Ralph Carmichael and Kurt Kaiser, the production is performed by a student group from Baylor University, Waco, Tex.

According to Paul M. Stevens, executive director of the SBC Radio-TV Commission, the program has received enthusiastic endorsement from the viewing audience across the country. Stevens said that the commission has received more than 4,500 letters about the program, only 49 of them critical. The criticisms have come from Baptists who did not like the choreography used in the presentation.

Letters praising the program have come from 46 states and from people of many different faith groups, Stevens reported.



**ARIZONA EDITOR GETS SECOND TERM:** James R. Staples, pastor of Royal Palms Baptist Church, Phoenix, Ariz., has been elected to a second term as editor of the Baptist Beacon, weekly publication of the Arizona Southern Baptist Convention. Staples, previously editor of the paper 1960-62, succeeds Frank Gillham, who has resigned to become pastor of Calvary Church, Clearwater, Fla. (PB Photo.)



**NEW VIRGINIA EDITOR:** Julian H. Pentecost, pastor, Grace Church, Richmond, Va., has been elected editor of the Religious Herald, weekly publication of the Baptist General Association of Virginia. He succeeds Reuben Alley, effective June 1. (BP Photo)



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dog**



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that  
coke**



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## Conference to affirm Bible set for May 30 in Denver

Editor Ross Edwards of *The Word and Way*, official organ of the Missouri Baptist Convention, has announced an "Affirming the Bible Conference" for Denver, Colo., on Saturday, May 30, just ahead of the annual meeting of the Southern Baptist Convention.

In an editorial announcing the conference, carried in the March 12 issue of the Missouri paper, Dr. Edwards indicated that the purpose of the conference would be to give "the silent majority" of Southern Baptists an opportunity to show certain liberal elements that "there is a limit to our patience" and "we are breaking our silence."

Dr. Edwards noted that "since the 1962 Southern Baptist Convention in San Francisco, a small minority of Southern Baptists have been increasingly vocal." He said that "under various names these people have challenged Bible-believing Baptists."

He referred specifically to a "liberal element" which "in conflict with the regularly scheduled pre-convention meetings in New Orleans in 1969... conducted their own meeting," promoting a candidate for the presidency of the convention in opposition to the second term of Dr. Criswell.

Continued-Dr. Edwards' editorial announcement:

"We are inviting members of the silent majority of Southern Baptists to participate in a Bible rally on Saturday afternoon and evening May 30 at the 1,150-capacity First Southern Baptist Auditorium, 16th and Pearl, Denver, Colo.,

just prior to the 1970 Southern Baptist Convention." He pointed out that the WMU and Pastors' Conference begin Sunday afternoon, May 31, and emphasized that the Saturday conference "will not conflict with any other meeting of the Southern Baptist Convention."

Two Arkansas Baptist leaders—Charles H. Ashcraft and Tal D. Bonham—are among program personalities announced for the conference. Dr. Bonham, pastor of South Side Church, Pine Bluff, and president of the Arkansas Baptist State Convention, is scheduled to speak at 1:30 p.m., on "The Bible and Prophecy," and Dr. Ashcraft, executive secretary of the Arkansas Baptist State Convention, is scheduled to speak at 8:05 p.m., on "The Bible and Missions."

Other topics and speakers include:

"The Bible and the Church," by Ralph Smith, pastor of Hyde Park Church, Austin, Tex.; "The Bible and Works," by Jimmy Allen, pastor of First Church, San Antonio, Tex., and president, Texas Baptist Convention; "The Bible and Evangelism," by Roy Fish, professor of evangelism, Southwestern Seminary, Ft. Worth, Tex.; "Southern Baptists and the Bible," by K. Owen White, a former president of the Southern Baptist Convention; and "The Bible and Baptist Literature," by Joe T. Odle, editor, *Mississippi Baptist Record*.

O. L. Bayless, a former Arkansas pastor who is now assistant executive secretary of the Colorado Baptist General Convention and editor of *Rocky Mountain Baptist*, is chairman in charge of arrangements.

### Baptist beliefs

## The day of Pentecost

BY HERSCHEL H. HOBBS

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

"And when the day of Pentecost was fully come . . ." Acts 2:1.

The word "Pentecost" renders a Greek word meaning "fiftieth." It referred to a day which was the fiftieth after the Passover. It usually came early in June. It commemorated the end of the grain harvest or the first fruits. The feast of Tabernacles came in early October at the end of the fruit harvest.

In the Old Testament Pentecost was also called the Feast of Weeks (Ex. 34:22, day after seven weeks from Passover), the Feast of Harvest (Ex. 23:16), and the Day of First-fruits (Num. 28:26).

This feast lasted one day, although later two days were allowed because of the Jews of the Dispersion. Jews outside Palestine had difficulty in determining the exact day. In Palestine it was celebrated in Jerusalem. Also Jews outside Palestine travelled great distances to attend this feast (Acts 2:1ff.), with the subsequent harvest of three thousand souls. In a sense it was the harvest of firstfruits after the atoning work of Jesus.

Pentecost became one of the great church festivals. By the close of the second century A. D. it was established as a festival of Christian rejoicing. It was especially used as the occasion for baptisms.

In the Old Testament this feast was reckoned from the Passover, commemorating the protection of the Israelite firstborn in Egypt. In the New Testament it is dated from the death and resurrection of Jesus (Easter), commemorating God's redemptive work in Christ.



# Personal and social morality

By T. B. MASTON

Retired professor of Christian Ethics  
Southwestern Seminary

Unfortunately personal morality and social morality are rather sharply divided in the thinking and practice of some Christians and Christian groups. Too frequently one or the other is neglected.

Some Christians, who seem to be above reproach regarding personal morality, have thoroughly unchristian attitudes toward and relations to some of the more serious moral and social issues. On the other hand, some who have excellent attitudes in the area of social issues are quite careless concerning personal morality.

As is so frequently true, we should not permit a false alternative to arise. We should not neglect either personal morality or social morality. The choice should be a both/and rather than an either/or.

Many who emphasize rather exclusively personal morality tend to magnify unduly the negative aspects of the Christian life. For them the quality of the Christian's life is measured primarily by what he does not do.

If one will major on the positive aspects of personal morality it will more or less inevitably move him toward the broader social and moral issues of life. He will see that the positive aspects of the Christian life are expressed in and through relationships.

In other words, a positive perspective regarding personal morality will more or less naturally cause one to see that being a Christian means to apply the Christian spirit and Christian teachings to his relations in the home, in the work, play, racial or cultural group. Put plainly, being a Christian involves

the totality of life.

We can summarize by saying that one is not as Christian as he ought to be until he maintains in his personal life, both from a negative and positive perspective, thoroughly Christian moral standards. Neither is he as Christian as he ought to be until he is thoroughly Christian in the broader social relationships of life and until he has an unquestioned Christian perspective concerning all of the major issues that face and frequently plague our society.

Christian groups as well as individuals frequently tend to give primary emphasis either to personal morality or social morality and sometimes to the neglect of the other. Which one receives primary emphasis will be determined largely by whether or not the group, to use a distinction that is frequently made, is a sect or churchly type of group.

In general, a sect type of Christian group tends to separate itself from the world while the church type tends to make its peace with the world. The sect type tends to major on personal morality; the church type on social morality.

Baptists, who have a sect background and who still reveal a considerable sect tinge, have tended to major on personal morality. Baptists, however, are moving up in the world. We are increasingly becoming a church type of group. This means that it is natural for contemporary Baptists to give a more prominent place to social morality.

With our sect background, which has not been entirely lost, Baptists have an unusual opportunity to work out and to maintain a proper balance between personal morality and social morality.

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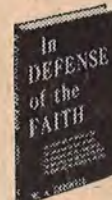
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# Gull games

By OLGA OSING

The gull is busy in his pursuit of food, but he always finds time for play.

There are around fifty species of gulls. Some of them are quite beautiful. The ivory gull, which breeds in the Arctic, has a pure white plumage with black legs. The rare roseate gull has a pink tinge to its feathers.

But the gull which is most common in the North Temperate Zone is the herring gull. He is a nice-looking bird with white feathers. His wing color varies from gray to black.

This gull has long wings and his feet are webbed. The feet make him a strong and daring swimmer. He is also an excellent flier, being one of the most graceful of all birds. He soars without effort and rides the air currents like a glider.

Some say this soaring and gliding of the air currents is to look for food. But there are times when he seems to catch the upward currents from cliffs for no other purpose than to enjoy the soaring flight.

Another game that he likes is to ride on passing ships that go under bridges. He waits on the side of the bridge for a ship to go under. Then he swoops down on it and catches a ride. When the ship comes out on the other side of the bridge, the gull flies off. He sits on the bridge, waiting for a ship going the other way. These rides are accompanied by much shrieking and clattering. Over and over, the gull takes advantage of these rides.

Gulls are usually found around shores where there is plenty of food. Commercial fishing ports seem to be their favorite haunts, because much of the unwanted fish is thrown into the water. Gulls are not fussy eaters. They will eat almost anything, including the garbage that is thrown overboard from ships. They are valuable scavengers, ridding the beaches of dead marine life that may have been washed in with the tides. They can also fly over the oceans for long periods of time in both stormy and calm weather. Gulls can sleep on the waves, being rocked back and forth like children in cradles.

They usually nest on small rocky is-

lands. There they are not bothered by enemies. If they cannot find such islands, they nest in tall grasses on swampy shores. The eggs, usually one to four at a time, are irregularly spotted and blotched to resemble stones so they will not be easily detected.

Young gulls leave the nests soon after hatching. In no time they are out fishing with their parents. They also start to enjoy flying early, gliding and dipping. Sometimes they can be seen flying upside down for a second or so. During their playtime, gulls are gay and fun loving and, in many cases, quite original.

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# The give-away book

By ELIZABETH PHILLIPS

Joey slipped close to his mother and sat very still. He had come to Doctor Wilson's office for a checkup.

Other people had come to see the doctor, too. One lady was looking at a magazine. Over in the corner, two more ladies were whispering quietly.

Mother had let him bring along one of his picture books.

Just as he finished turning all the pages, the door opened wide. A big man came in carrying a little boy. The little boy could not walk because there was a big bandage on his foot.

Joey watched as they got settled in a chair. He thought how terrible it must be to have to sit all the time. He wondered if the little boy missed running outside.

Suddenly Joey turned and tugged at his mother's arm. Then he whispered something in her ear. She smiled and nodded her head yes.

Joey got up and quietly walked over to the little boy.

"Hello," he said. "My name is Joey. What's yours?"

"Mark," said the boy, but he did not smile. His eyes were sad.

"I have come for a checkup," Joey said. He was trying to be friendly. "Would you like to look at my book? It's all about dogs."

"May I?" asked Mark.

"Sure," answered Joey. "You can take it home with you if you want to. My mother said I could give it to you."

"Really?" exclaimed Mark, taking the book. "Thank you," he said.

"That's all right," said Joey. "I hope you like the pictures."

"Oh, I know I will! Thank you very much," Mark said again.

Joey went back to sit with his mother. He was glad he had given the book to Mark. It made him feel good and bubbly inside!

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# The bookshelf

**The Wind of the Spirit**, by James S. Stewart, Abingdon, 1969, \$3.95

In this collection of sermons, Dr. Stewart explores such subjects as: how to deal with frustrations, Christ and the city, beyond disillusionment to faith, the relevance of worship to life, and what the Spirit is saying to the churches.

**59 Programs for Pre-Teens**, by Phyllis Woodruff Sapp, Broadman, 1969, \$3.75

Mrs. Sapp provides a rich store of supplementary materials for department or larger group activities. The materials are structured in 13 units, for used through the year.

**Simple Sermons on Heaven, Hell, and Judgment**, by W. Herschel Ford, Zondervan, 1969, \$2.95

Some of these sermons are prophetic in content, but all of them are expository and Bible-centered.

**John the Baptist as Witness and Martyr**, by Marcus L. Loane, Zondervan, \$2.95

This is a devotional approach to the life of John the Baptist, with emphasis upon his close relationship to the Lord Jesus Christ.

**The Centrality of Preaching in the Total Task of the Ministry**, by John Killinger, Word, 1969, \$3.95

Says Dr. Killinger, associate professor of Preaching, the Divinity School, Vanderbilt University: "The word is out, among ministers and church leaders as well as seminary students that preaching doesn't work any more, that the moving finger has passed over it and is now pointing us to inner-city reclamation, discussion groups, world awareness studies, renewal of liturgy, and other kinds of modern ministry." Professor Killinger shows how preaching is related to all the other activities of a minister and his church.

**The God-Players, How Not to Run Your Life**, by Earl Jabay, Zondervan, 1969, \$3.95

The root of all our emotional problems, says Author Jabay, is in our playing God to ourselves and to our fellows, reflected in our defying of authority. He suggests the answer through God and in life through death.

**The Battle of the Bulge**, by the editors of *American Heritage*, American Heritage, American Heritage Publishing Co., 1969, \$5.95

The story of the biggest battle fought in Western Europe in World War II, this is the 39th title in the *American Heritage Junior Library* series, illustrated histories for young readers.

**The Bible Story Library** (in two volumes), edited by Turner Hodges, Theodore Audel & Co., a division of Howard W. Sams & Co., Inc., Indianapolis and New York for World Book.

Catholic, Protestant, and Jewish leaders have expressed deep appreciation for this presentation of the Bible in stories and in modern English.

Aimed primarily at young readers, the set will be a valuable reference work also for adult readers.

Vol. 1 covers from the creation to

King David and carries in its opening pages a set of maps of the Bible lands, in color. At the close of Vol. 2 is an alphabetical listing of all proper names used in the set, including syllable division, accent, and diacritical marks. This volume covers from Solomon through the New Testament.

The type is large, attractive, and easy to read, and both volumes are profusely illustrated from classic Bible art, the most of it in color.

**The World of Rembrandt, 1606-1669**, by Robert Wallace and the Editors of Time-Life Books, \$7.95

New information about the artist Rembrandt, uncovered by research in connection with the 300th anniversary of the artist's death, is presented here. While including discussions and reproductions of Rembrandt's best known masterworks, this volume dwells at length on his other paintings, drawings, and etchings.



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... Last year, U. S. Customs' inspectors collected 54,818 pounds of heroin, opium, hashish, marijuana, cocaine, and other narcotics from 3,425 travelers entering the United States. U. S. Customs have added 378 new inspectors along with 307 investigators to help cut off the flow of narcotics. But it still keeps coming. (The New York Times, March 15, 1970)

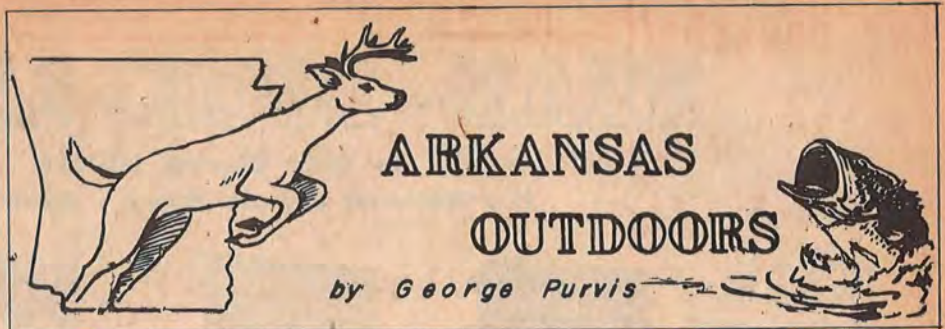
Americans are only 6 percent of the world's population but they devour 35 percent of its annual production of raw materials. In these terms, says a biologist, "Each American baby represents 50 times as great a threat to the planet as each Indian baby." (Life, Jan. 9, 1970)

A professional team of shopper watchers kept an eye on shoppers in a New York City department store and discovered that 1 out of every 10 shoppers walked out again with merchandise they did not pay for. Nationally, shoplifting is on the upswing. FBI findings show shoplifting increased more than 150 percent since 1960—a rise greater than that of any other crime except purse-snatching. Retailers claim prices could be cut 15 percent across the board if the shoplifting could be stopped. (The New York Times Magazine, March 15, 1970)

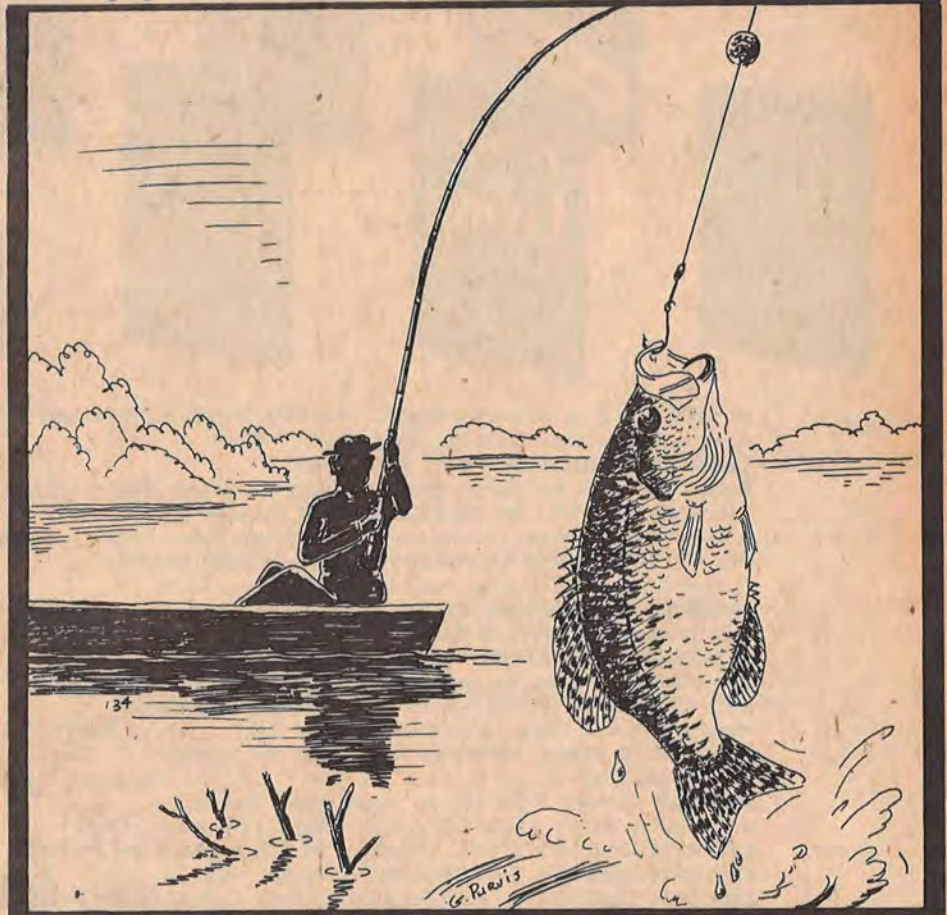
### Baptist businessmen name officers

DALLAS (BP)—F. Thurston Bowman, treasurer of the Baptist Children's Home of North Carolina at Thomasville, was elected chairman of the Southern Baptist Business Officers Conference at their annual meeting here March 13. Elected secretary was Mrs. Janie Neal of the SBC Annuity Board, Dallas.

Other officers include: Jay Skaggs, controller and assistant treasurer, Baptist General Convention of Texas, Dallas, vice chairman for state conventions; D. Warren Buxton, controller, Baptist Memorial Hospital, Kansas City, Mo., vice chairman for hospitals; Lloyd L. English, church administrator, First Church, Wichita Falls, Texas, vice chairman for church administrators; and Hubert E. Beck, director of business affairs, Georgetown College, Georgetown, Ky., vice chairman for colleges.



## Crappie fishing time is here



*Crappie are fairly easy to catch when they are in shallow water spawning.*

Crappie fishing should be good over the state for the next few weeks since under normal weather conditions crappie start to bite in the southern part of the state in mid-March and then progresses northward as the weather and waters warm up over the rest of the state.

Crappie can be caught on rods and reels with small jigs and other artificial baits, but are most often caught with cane, poles, hook, lines, and sinker using minnows for bait.

When crappie are in shallow water spawning they are fairly easy to catch. After they have moved back to deeper water they are sometimes hard to catch especially in the state's deep clear lakes.

There are two kinds of crappie in the state—white and black. They are often found in the same body of water, but generally white crappie are more common in the shallower dingy lakes and streams in the south and eastern part of the state and the black crappie are more common in the clear waters of the north and western parts of the state.

A big crappie of either species is called a 'slab'. This is what the crappie fisherman is after.



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## Fellowship in service

By L. H. COLEMAN, Th.D.  
Pastor, Immanuel Church, Pine Bluff

Life and Work

April 12, 1970

Romans 16

Today concludes our lessons from the book of Romans, perhaps the greatest of Paul's writings. Also our study today concludes the unit's emphasis, "Following Christ's Example."

### Personal commendations from Paul (Rom. 16:1-5)

Paul gives commendations for Phebe, Priscilla and Aquila, and Epaenetus.

1. The first name mentioned in the chapter was Phebe. Some further identification is necessary. Who was she? We can be reasonably sure that Phebe was the bearer of the letter to the Romans. Paul trusted to this woman of Cenchrea the delivery of a most valuable and important original manuscript. The word servant in verse one could be translated deaconess. In fact, this is the translation given by the respected scholar Charles B. Williams. The Greek word which is used here is the feminine form of the word which is usually translated deacon. To be sure, she was a real leader of the church at Cenchrea, which was the port of Corinth on the east. Paul referred to her as his "sister" in Christ.

When Paul wrote the letter to the Romans, Phebe was leaving Corinth on a journey to Rome (perhaps a business trip). Paul instructed the Christians at Rome to receive her in the Lord and assist her. The last part of verse two perhaps implied that she was a person of wealth and influence. The Greek word "succourer" has in it the idea of "patron."

2. For a scriptural background concerning Priscilla and Aquila, see Acts 18:1-3, 18, 26; I Corinthians 16:19 and II Timothy 4:19.

The name Priscilla means "little old woman." The name Aquila means "eagle."

Aquila was a Jew from Pontus and in all probability Priscilla was also of the Hebrew race. (Priscilla, since she is mentioned before her husband, probably was the stronger personality.)

Acts 18:2 states that the couple left Italy "because that Claudius had commanded all Jews to depart from Rome." They went from Rome to Corinth. By

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trade the couple were tentmakers (same profession as Paul). There are at least three ways that Priscilla and Aquila were "helpers" (v. 3) in Christ Jesus:

They made their home a center of Christian influence.

They were used of God to lead Apollos to a fuller faith in Christ.

They saved the life of Paul (see verse 4).

3. Epaenetus, meaning "praiseworthy," was a convert belonging to Achaia, and was among the first fruits of that region to Christ. Paul called him beloved (v. 5).

### Be on guard against the work of Satan (Rom. 16:17-20)

Already at Rome Satan had enlisted men willing to bring divisions among believers and to become occasions of stumbling. Paul warned concerning these evil workers that "by fair and flattering words they deceive the hearts of the simple-minded" (v. 18, RSV). In verse 19 Paul again commended the Roman Christians for their faith and love of Christ (see, also, Rom. 1:8).

What is the meaning of the phrase, "wise unto that which is good"? Undoubtedly this would refer to the careful observation of what is good in the lives of those about us and of those whose lives we read. We should be wise to every good and holy influence upon our lives.

Verse 20 is a reference to the second coming of Christ. This will be the total victory of God over Satan. How glorious the wonderful prospect of the complete overthrow of Satan! Christ will come again triumphantly and victoriously. Note that the peace of God has overcome the world.

### Additional salutations (Rom. 16:21-23)

Paul sent forth additional greetings

and salutations. The study of each personality named in the passage could be quite extensive.

The most familiar name mentioned is Timothy, Paul's right hand man and his "son in the ministry." Two epistles in the New Testament bear his name. Paul felt especially close to the son of Eunice. (Please see I Tim. 1:2, 18; II Tim. 1:2; I Cor. 4:17 and Phil. 2:22.)

Paul met Timothy on his first missionary journey in the town of Lystra. His mother was a Jewess and his father was a Greek. Timothy's mother taught her son the Old Testament. When Paul later returned to Lystra, he found Timothy "well reported of by the brethren that were at Lystra and Iconium" (Acts 16:2). Paul and Silas took Timothy with them on Paul's second missionary journey. The close friendship grew from this time forward.

Also note the mention of the name of Gaius (v. 23). Gaius was a Christian from Corinth, baptized by Paul and noted for his hospitality to his fellow believers. (Also, see I Cor. 1:14.) Perhaps he was the individual to whom John addressed his third epistle (3 John 1).

### Conclusion:

Paul wanted to mention those persons by name who had been helpers in Christian service. They had been comrades in the faith. Perhaps we do not give enough attention today to those individuals who have meant a great deal to our Christian lives. Go around the room in your class and ask for volunteers to stand and name a fellow Christian who has had a positive influence upon their lives. We need to emphasize good fellowship in the gospel. Thank God for the tie that binds our hearts together in Christian love.





## The church's life as witness

BY VESTER WOLBER, Th.D.  
Religion Department, Ouachita University

International

April 12, 1970

Acts 2: 43-47; 4: 13-22

When Jesus went back to glory he left the nucleus of his church which had grown up around him in Jerusalem. A genuine fellowship existed among his disciples and they had received orders to expand that fellowship through evangelism. But, in the fullest sense, the Jerusalem body of believers did not constitute a church until the Spirit came upon it and empowered it for service.

### Church fellowship (2: 43-47)

1. An atmosphere of reverence and awe prevailed throughout the community, helped on by the Lord who manifested supernatural powers and authority, especially through miracles of healing. But their close-knit fellowship created for them a new problem. Many of their members were far from their homes and cut off from their resources, having been converted to this new way while attending Pentecostal festivities in the city. Soon their travel funds were depleted and they became wards of the church.

But it was religious zeal which created the conditions which gave rise to the problem of poverty. There was a common expectation that the Lord would return soon and, in this atmosphere of religious excitement, worldly possessions lost their value. That may have been the first stock market crash, when "no one said that any of the things which he possessed was his own (4: 32)."

2. The church solved the problem of common need with a burst of generosity. Its members converted their possessions into cash and distributed the money among their needy members. Their action cannot be taken as a mandate for pure socialism on a national scale. The Jerusalem experiment was preceded by deep religious commitment; it was limited to the Christian community; it was altogether voluntary (5: 4); and was quickly abandoned when conditions were altered.

When persecution arose in Jerusalem and believers moved into new areas, they transplanted their own brand of faith and fellowship, but they did not transplant the Jerusalem brand of socialism.

3. There was a mixture of the old and the new in the daily rounds of living in the Jerusalem fellowship. The Christians continued to go up to the temple, a most natural thing to do since the

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temple had been for centuries the center of religious activities and since the momentous events of Pentecost had taken place there. There were no indications that they intended to break with the old system of worship.

Although the church continued to assemble in the temple courts, they also broke bread together in their homes. Fellowship meals were from the first a favorite means of expressing mutual love within the context of the new faith.

Early in his public ministry Jesus had said that his kingdom was to be characterized by joy, which is given better expression by sharing a meal together than by fasting (Matt. 9: 14-17). After the advent of the Spirit, the church began to realize and experience the gladness which Jesus had advocated. Their joy became contagious and many others were brought into their fellowship as they were converted to the faith.

1. In an outgoing expression of pure love, Peter healed a crippled beggar in the temple courts and then explained to the gathering crowds that it was through the power of Jesus that the miracle had been performed. He took full advantage of the opportunity for preaching the gospel and made many converts, but his success annoyed the priests, who had Peter and John arrested and jailed (ch. 3). Taken from the prison to stand before the highest religious authorities in the land, they again spoke their piece for

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Jesus and said that he was the sole medium of salvation (4: 1-12).

2. The Jerusalem council was trapped in a dilemma. On the one hand, they could not deny that a tremendous miracle had been performed. The man was past forty, was well known, and his former condition was well established. Moreover, he now stood in their midst as a living example of what God's unleashed power had done.

On the other hand, they could not afford to permit the matter to go unchallenged. Therefore, they sought to "hush up" the story and prevent further spread of its effects by gagging the apostles. Having called in Peter and John, they charged them not to preach in the name of Jesus and threatened them if they disobeyed. But the gag rule was openly challenged by Peter, who said that he would give priority to orders from God over any orders issued by the council.

There are several important lessons to be gleaned from this study.

1. A church in which the bonds of fellowship are strong and run deep will find practical means for solving its internal problems.

2. A Christian should not be quick to defy human authority, but in situations which call for a forced choice between orders from God and orders from men, one must obey God.

3. Seldom does one face a situation of confrontation in which his orders from God are all that clear, but there are many instances in which one must choose between his conscience and his human orders. In such situations he should obey his conscience, after careful re-examination to make certain that it is his conscience and not something else inside that's giving him orders.

4. Even so, one should not make an all-out stand on minor issues. Some things are right that are scarcely worth defending, just as some things are wrong that are not worth opposing if, in taking a stand on these minor issues, one loses the capacity or the opportunity to make a firm stand and wield significant influence on major issues.

Those who complained about the daily distribution of bread in Jerusalem (Acts 6) did not make a significant contribution at the Jerusalem conference (Acts 15) when real issues were up.



March 29, 1970

Church	Sunday School	Training Union	Ch. Adms.
Alicia	58	57	2
Arkadelphia, Shiloh	22	11	
Banner, Mt. Zion	50		
Berryville			
First	145	55	
Rock Springs	93	45	
Booneville, First	313	283	
Charleston, North Side	91	44	
Cherokee Village	97	32	
Crossett			
First	611	119	
Mt. Olive	280	127	7
Dumas, First	270	38	
El Dorado			
Caledonia	49	37	
Ebenezer	151	50	
Forrest City, First	513	91	
Ft. Smith			
Haven Heights	255	100	3
First	1,202	309	6
Green Forest, First	202	47	
Greenwood, First	315	88	1
Hampton, First	129		
Harrison, Eagle Heights	254	53	
Helena, First	320	87	2
Hope, First	521	131	2
Hot Springs, Piney	208	72	
Jacksonville			
Bayou Meto	179	86	
First	387	60	
Jonesboro, Central	507	135	2
Lake Hamilton	166	29	3
Little Rock			
Archview	157	68	
Geyer Springs	683	179	1
Life Line	628	134	3
Magnolia, Central	669	191	7
Marked Tree, First	183	66	
Martinville	59	18	
Mineral Springs, Central	116	61	2
Monroe	63	38	
Monticello			
Northside	91	57	6
Second	246	79	
North Little Rock			
Central	287	86	1
Gravel Ridge	180	101	2
Highway	167	75	
Levy	55	86	1
Park Hill	845	83	2
Sixteenth St.	63	28	
Ozark, First	256	49	2
Paragould, East Side	363	300	1
Paris, First	374	91	3
Pine Bluff			
East Side	179	87	1
First	821	136	6
Green Meadows	69	40	
Second	200	61	
South Side	670	177	3
Tucker	16	12	
Oppelo	38	15	
Springdale			
Berry St.	128	36	
Caudle Ave.	123		
Elmdale	439	106	4
First	505	79	
Van Buren			
First	473	176	8
Jesse Turner Mission	20		
Chapel	73		
Vandervoort, First	48	17	
Walnut Ridge, First	322	112	2
Warren			
Immanuel	274	94	
Westside	94	55	1

## Foul deed

Wanting to borrow some money to make a six-month tour of Europe, a man went to the bank where he had done business for years. The bank refused the loan.

He went to another bank and obtained the loan without any difficulty. Then he bought a five-pound fish, had it wrapped, and put in his safe-deposit box at the first bank as he joyfully left town for six months.

## Chief suspect

During a visit to Hampton Institute some years ago, ex-Pres. William Howard Taft was overheard talking to a charming lady who was also to be a speaker at the final convention. As he handed the lady her wrap, Mr. Taft said, "Perhaps you had better carry it yourself. If we should be separated, and I were found with the wrap, I might be accused of having stolen it."

"Why, Mr. Taft," replied the lady laughingly, "are you accustomed to such accusations?"

"My dear lady," answered Taft, "I am accustomed to anything. I have been President of these United States."—American Opinion, 6-69.

## Oil ego

"Remember, boy," cautioned a Texas oilman as he put his favorite nephew aboard a jet to Boston. "Never ask one of those snooty Harvard boys if he hails from Texas. If he does, he'll tell you. If he doesn't, don't embarrass him."

## Volts—wagon

One of our friends told us recently that he had built and tested an electric car capable of driving coast to coast, non-stop—and it had all cost him the amazingly small sum of \$2,085.

"That is fantastic," we agreed. "Yes," he said. "Eighty-five dollars for the body and engine, and two thousand dollars for the extension cord."

## Bankers bungle

The Bank of England requires its employees to sign a daily register. If they are late for work, they have to record the reason on the register. London weather being what it is, the first tardy worker generally writes "fog" opposite his name. And human nature being what it is, those who sign in after him just make ditto marks.

One morning the first latecomer wrote in the book, "Wife had twins." Under this gentleman's name twenty people placed their ditto marks.

You can't keep a man pinned down unless you stay down with him.

B—Budgets and priorities (IMSI) p4; Butler, Mrs. Lottie, dies p5; "Baptist Beliefs," Pentecost p15.  
 E—Editorials, purpose of (GE) p3.  
 G—Gilbert, Mrs. Robert, dies p5.  
 H—Hall, Mrs. Ruby, dies p5.  
 J—Jacksonville, Second Church, observes centennial p5.  
 M—McDonald, Lawrence, death of (PS) p2; McBeth, Francis, feature on p6.  
 P—Polarization, in SBC (GE) p3.  
 S—Siloam Springs assembly, program for p7; Spann, Dr. Fred, returns to U. S. p10.  
 W—Ward, Wayne, article by p4; Woman's viewpoint, quoting the Bible p8.

## About people

Vernon T. Lankford, academic dean and assistant to the president at Hargrave Military Academy, Chatham, Va., since 1951, has been named new president of the academy, effective July 1. He succeeds Col. Joseph H. Cosby, who is retiring from the 61-year-old preparatory school this summer after 19 years with the academy.

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# In the world of religion

## Texas Baptist refutes claim denominationalism outdated

DALLAS (BP)—Jimmy Allen, president of the 1.8 million-member Baptist General Convention of Texas, has expressed sharp disagreement with a Dallas theology professor here who declared that denominationalism is outdated and ineffective.

Writing in a weekly column used widely by daily newspapers in Texas, Allen responded to comments of Albert C. Outler, a professor in the Perkins School of Theology at Southern Methodist University, who addressed the first annual assembly of the Texas Conference of Churches in Dallas.

Outler told the group, "Denominationalism is no longer a productive form of Christian existence—or racism, or class conflict, or self-maintained elites of any sort. All these are pollutants of the human spirit and must be discarded along with sulfonated hydrocarbons and raw sewage."

Allen, pastor of First Church, San Antonio, Tex., said, "Few people want to return to the harsh, bitter sectarianism which once characterized relations between groups of churches."

### Astrology hoax seen as danger

SAN FRANCISCO (EP)—In an age when men fly to the moon, faith in astrology seems to stand stronger than faith in religion or science, says columnist Harriet Van Horne of the San Francisco Examiner & Chronicle.

The writer warns that harmless parlor games in astrology have grown into a national idiocy involving witchcraft, spiritualism and black magic.

"If you discuss astrology with one who lives by his horoscope you are ultimately dismissed with the statement, 'Check it out. It really works,'" says Miss Van Horne.

But distinguished astronomers have checked it out and it DOES NOT work, the news woman declares.

According to astrologists, a child born under the sign of Libra will have a strong artistic bent and will probably settle upon art, music, or literature as a life work. A few years ago, a skeptic named Farnsworth had a statistical analysis made of birth days in *Who's Who* and every other compendium of great names he could find. Were horoscopes valid, the dominant birth month should have been October—under Libra. It was not.

Miss Van Horne estimates that the mumbo-jumbo of astrology is currently a \$200-million-a-year business in America.

"It is ironic," he continued, "to watch this same type of harsh attitude once common to sectarian groups now used on a more 'sophisticated' level by those who heap scorn on denominational differences in the name of unity."

Allen admitted errors of denominational or other structures which hinder the spirit of God and his work or limit the concept of God to that of a tribal deity.

But, he added, "Sin is not inherent in denominations. They [denominations] may be used as effective channels of Christian service. Harsh judgementalism and pygmy concepts of God also are founded on many other factors," he said.

"Comparing denominational loyalties to raw sewage polluting the human spirit is a tragic misstatement of the case," he wrote. "Christians sharing a similar basic understanding of the truth of Christ's revelation, the place of biblical authority, the level of emotional content in worship, and the urgency of the message of Christ find normal expression of their faith in joining like-minded persons in their efforts for service."

The 43-year-old Texas Baptist president pointed out that the basic grouping founded by Jesus was the local fellowship.

"Precisely for that reason," he continued, "groups showing the greatest spiritual vitality, even in this increasingly secularized age, are those profoundly committed to doing the work of God on a local level, rather than concentrating their energies on creating a profile of uniformity."

### Watchman-Examiner ceases to publish

PHILADELPHIA (EP)—The Watchman-Examiner, 151-year-old independent Baptist publication, ceased publication with its March 19 issue, because of financial problems. *Eternity* magazine, published by the Evangelical Foundation of Philadelphia, is taking over its approximately 5,000 subscribers.

Fostering a conservative theological position, the magazine was often critical of policies and practices of the American Baptist convention, from which it looked for the major portion of its subscriptions. The magazine also drew support from several other Baptist groups.

*Eternity* magazine, which will be fulfilling its circulation, is an inter-denominational, monthly magazine—edited by Dr. Russell T. Hitt.

### Search continues for Noah's Ark

WASHINGTON, D. C. (EP)—Scientists hoping this summer to melt ice on Mt. Ararat in Turkey and thus unveil what they hope will be the ark Noah built did not get any encouragement from an atomic "clock."

The Carbon 14 method of dating was applied to a piece of wood extracted from the site and found it only several hundred years old.

A foundation called SEARCH will assemble a party in June for the excursion in search of the buried archaeological treasure.

Radiocarbon dating measures the amount of radioactive decay of carbon atoms in an object. It is in use all over the globe, distinguished by its ability to ascertain that the Dead Sea Scrolls were nearly 2,000 years old . . . that the strange monuments at Stonehenge, England, are about 3,700 years old . . . and that people migrated to America from Asia over the land bridge that is now the Bering Strait some 11,500 years ago.

### American Baptists meet

PHOENIX, Ariz.—In the largest turnout in its history for an annual meeting, delegates to the 19th annual meeting of the Arizona Baptist Convention voted 176 to 2 to combine its operation with Southern California Baptist Convention to form a new region to be called American Baptist Churches of the Pacific Southwest.

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