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April 23, 1970

Arkansas Baptist State Convention

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**Arkansas Baptist**

*newsmagazine*

April 23, 1970

## A good profession

As you might anticipate, my recent splavacations about desiring an economical burial continue to bring me many helpful suggestions.

One of my friends (?)—a lady!—suggested that I save the whole bill by leaving my body for spare-parts transplants. And she had the gall to suggest that I would have enough gall to take care of the gall needs of many a patient!

But joking aside, I want to correct any impression that I may have given that I was lashing out at the mortician profession. As one who remembers quite well what funeral arrangements were like back when the neighbors did it all, I really appreciate the fact that there are people professionally trained and well equipped to function in this area of service.

My father, a carpenter-preacher, used to serve in his dual role, making a coffin for a friend who had died and then conducting the funeral service. And, any time his further services were needed as a compassionate neighbor, he could be counted on to help in preparing a body for burial.

When my father died, during the catastrophic flu epidemic of 1918, friends prepared his body for the burial—"laying him out," as it was called—dug the grave, went to the furniture store and secured an all-walnut coffin—for less than \$50—and took turns with shovels, at the burial, filling the grave.

The business of the funeral director is an honorable, necessary profession. And the cost of funerals, like the cost of everything else, has gone up tremendously in recent years. (One of my undertaker friends tells me that his cost accountant has made a study of his business and determined that his particular firm must receive an average of more than \$800 per funeral just to break even. This includes everything, of course—salaries of employees, maintaining the place of business, supplies, etc. He also told me that he frequently provides funerals at \$300 or less for people who want them or cannot afford to pay more.)

Let me personally express my deep appreciation for the undertaking business. A truly

friendly undertaker is in a position to perform a vital ministry of comfort and help for families in time of great need.

*Erwin L. McDonald*

## IN THIS ISSUE:

ANOTHER Arkansas church will celebrate its centennial soon. Read about the plans of First Church, Searcy, on page 6.

THE PLACE for 1970 state convention sessions has been changed. See page 7 for details on the meeting next fall.

THE COVER features a group of young people who spread the Gospel via folk-rock music. Read about them and their tour on page 7.

A CHRISTIAN theatre owner tells how movie-makers can be influenced to clean up their products. See a letter to the editor under "The people speak" on page 4.

TWO EMPLOYEES of the State Convention Executive Board have gotten new titles. Details on the promotions are found on page 8.

A TORNADO damaged Calvary Church, Harrisburg, last Sunday, only an hour before Training Union would have been in session. See page 9.

## *Arkansas Baptist* newsmagazine

April 23, 1970  
Volume 69, No. 17

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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.

## The mission of Apollo 13

The Apollo 13 mission, as perhaps nothing else in this amazing 20th Century, has brought science and religion together at their best.

The world looked on with prayerful, bated breath as Astronauts James A. Lovell Jr., Fred W. Haise Jr., and John L. Swigert Jr. splashed home safe.

Never before had men spent so many harrowing hours in outer space. And never before had so many hearts of praying people been united in intercession for a common objective.

Twice we had seen flights to the moon. And twice intrepid Americans had "walked on the moon" and returned to earth with all going well. But it remained for the Apollo 13 mission to pull out all the stops on what to do when something blows up a quarter of a million miles from home.

Some will say that the original mission was not accomplished, and that Apollo 13 was a colossal failure. But many will see a much greater achievement in the altered, emergency operation

than if the flight as originally planned had come off routinely.

And if, as now has been so forcefully brought home to us, science must be able to function on an emergency basis as well as routinely, so must religion. For prayer, if it never gets out of the day-to-day ritual, may degenerate into the mumbo jumbo of mere incantation.

What has happened to us, giving us a traumatic realization of man's helplessness even in the space age, has turned our hearts Godward. And men and women of faith around the world see God's loving and helping hand in what has come to pass. The experience itself of uniting the hearts of peoples of all nations is of far greater import for the world than the placing of a few additional tracks on the surface of the moon.

If somehow Apollo 13 can point the way for a universal and prayerful concern for all people such as that we have felt for three astronauts in peril, it may turn out to be the greatest mission of all.

## Public busing for Catholics upheld by W. Virginia court

Last week the West Virginia state supreme court ruled, 3 to 2, that the county public school systems of West Virginia must furnish bus transportation to parochial school students on the same basis it is provided for public school students.

The court held that exclusion of certain students from public transportation "merely because they attend a Catholic parochial school" violates the equal-protection guarantee of the United States Constitution.

The court also held that such exclusion violates the religious freedom guarantees of both the federal and state constitutions.

The decision came as a result of two suits which had been filed by parents of children attending Catholic schools in Kanawaha and Marion counties, West Virginia.

The fact that the decision of the justices was so evenly divided indicates something of the divisiveness of the issue. And if jurists, who are supposed to be authorities on legal and constitutional matters, are so divided in their opinions,

it should not be surprising if just ordinary citizens do not all see alike on the issue.

A commonly heard argument for state aid to church schools has been that the state has an overall obligation to provide for the education of its people and that this obligation includes even those who choose to attend parochial schools. But the grounds on which the West Virginia court bases its decision constitute something of a new wrinkle. They are using in reverse the argument we Baptists have long been using *against* such support.

Using tax money to finance transportation for students to church schools strikes us as being about as close as you can get to public establishment of religion. If the West Virginia justices are right and we are wrong, the wall of separation between church and state must be wire, and large-mesh at that!

*Clabe Hankins sez:*

If I was that bachelor feller Swigert that's jist back from that harrowin' trip to th' moon, I'd get myself a good, purty wife that knows how to cook, an' settle down.

# Denominational primacy —our statement of faith

(Another in a series)

Denominations are formed by the gravitation together of like-minded people. They believe certain things so strongly



DR. ASHCRAFT

they seek corporate expression of their faith. As more people are attracted to their fellowship certain statements naturally emerge to give unity to the group. As competition and persecution arise, the need for clearer statements and interpretations arise correspondingly. Those

who wish to propagate their faith need the ability to explain, describe, identify and present their faith logically. This involves definitions and doctrine. If one wishes another to become a Christian he

would need the ability to describe a Christian. If one wishes another to give expression to his faith as a Baptist, he would have to describe a Baptist. If one wishes his friend to join a Baptist church, again the matter of definition would occur. What is a Christian? What is a Baptist? What is a Baptist church? What is a denomination?—these questions demand an answer.

Relevant businessmen who serve best the common good put their merchandise on the table where it can be seen and examined. A good salesman would be able to describe the product, and tell exactly what it is and isn't, what it will do and won't do, and the value or service the customer could expect.

In 1963 the Southern Baptist Convention, in its annual meeting in Kansas City, sought to lay its faith on the table. It satisfied a majority of the messengers.

While Baptists detest creeds and dogmas, the public could see our commodity and decide whether or not to consider it.

No one would say that the 1963 statement is adequate to describe us but it does give strong, worthy, decisive and unifying guidelines for the purposes of propagation. Those of us who are proud of Christ, our faith, our church, our denomination, and our heritage are not embarrassed to place our faith before the scrutiny of all who pass by, nor are we fearful to present it before the most exacting critic.

One is in a poor position to ask another to become a Christian without having a recommendation of a church. One does not help another a great lot unless this church has corporate expression with other churches of like philosophy. All in all I am very proud to be a Baptist, to hold membership in a Baptist church. I am also very happy that our denomination has sought to lay before the public a clear statement upon which they may base a firm decision. This statement of faith can help us unmeasurably in our distressed times.

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

## The people speak

### Letter of thanks

As president of Woman's Missionary Union of Arkansas, I wish to express thanks to you, Mr. McDonald, for being in our meeting in Ft. Smith.

I give God the glory for a fine meeting. All program personnel were superb. The crowd was responsive—the total spirit of every session was good.

A special thanks goes to Grand Avenue Baptist. The pastor, Bro. Clifford Palmer, gave time and attention even to the last 'amen.' His devotional, "Living the Spirit of Christ," was excellent. Mr. Phil Whitten, music director, was most cooperative, with good music every session. Mrs. C. S. White, North Little Rock, and Mrs. Arch King, Grand Avenue, were accompanists.

We just have to say "Hats off" to Nan Shoppach, WMU director, and all committees and staff at Grand Avenue. They did a fine job.

Never do we cease to be grateful for Miss Nancy Cooper, executive secretary of Woman's Missionary Union, for her faithful service and thank the Lord for her physical improvement to be in this annual meeting.

I feel that churches all over Arkansas will be reaping some meaningful experiences from efforts projected in this annual meeting.

Thanks to all for a good time in Ft. Smith.

Bro. Hogan and I are enjoying Haven Heights Baptist. God is blessing and we are happy to be in His service.—Mrs. J. A. Hogan, Ft. Smith, Ark.

## Another angle on the movies, by a Christian theatre owner

I am a concerned, Christian, theatre owner.

A little more than a year ago some of our community became enraged over the current crop of motion pictures and vowed to enlist others in a boycott of our theatre.

In so doing they have given their unwitting support to the very thing they hoped to defeat.

Some things must be admitted:

(1) Motion pictures are a part of the current scene and undoubtedly will be frequented by a large segment of the public, especially young people.

(2) Movie producers are apt to make the kinds of film which attracts the greater volume of business.

(3) A boycott of all films in a few remote areas has absolutely no effect on what is made; whereas a national, concerted effort, to support that which is good among them would undoubtedly be noted by producers.

Several years ago when the U. S. Supreme Court ruled in favor of "Freedom of Expression," theatre owners saw what was forthcoming and inaugurated a rating system to inform and protect the public. A variation on the system was finally adopted on a nation-wide basis. The several films which have been made under the "new freedom" granted by the Supreme Court have generated terrific response.

Had response to "good" entertainment been better, theatres would not now find such a shortage of acceptable films.

I realize Baptists have never been ones to officially condone motion pictures of any type, and never give praise to that which is good among them. However, common sense should show that the dollar volume of any product will determine what is to be made and it seems right thinking people everywhere would lend their support to the better of that which is being made.

I urge you, Mr. Editor, to use your influence for good in an area which may affect thousands.

People are searching for entertainment and they will partake of that which is available. Theatre owners are not at fault. The public is getting what they asked for, but we have allowed the wrong segment of the public to do the asking.—Signed but name withheld

## About people

Miss Ethel McIndoo has joined the Southern Baptist Sunday School Board as a consultant in children's work for the church training department. A native of Missouri, Miss McIndoo is a graduate of Southwest Baptist College, Bolivar, Mo., Hardin-Simmons University, Abilene, Tex., and Southwestern Seminary, Ft. Worth.

Paul McCray, formerly pastor of Grand Avenue Church, Ft. Smith; Central Church, Jonesboro; and First Church, Vinita, Okla., has accepted the position of associate pastor of First Church, Anchorage, Alaska.

## Arkansas native heads book store

Mrs. Ruth Giles Neal has been named manager of the Baptist Book Store in Indianapolis, Ind. A native of Benton, Mrs.



MRS. NEAL

Neal is a graduate of Benton High School. She attended Ouachita University at Arkadelphia. Her 15 years' experience in Baptist book stores includes service as an office clerk in the Baptist Book Store of Little Rock. She also served as visual aids clerk in the Little Rock store. She was promoted in Dec., 1969, to the position of floor sales supervisor in the Arlington, Tex., Baptist Book Store.

Mrs. Neal is the mother of Larry Neal, an Ensign in the United States Navy. She also has a daughter, Mrs. William Hall of Benton, Ark.

The Indianapolis Baptist Book Store is one of 51 locations where book stores are owned and operated by the Southern Baptist Sunday School Board.

## Gets research post

Neal Sumerlin, a sophomore chemistry major at Ouachita University, has been selected as an undergraduate research participant in the Department of Chemistry at the University of Arkansas for the summer. Dr. Leslie B. Sims, director of the program, said Neal had tentatively been assigned to work on "Measurement of Fission Products in the Atmosphere." The National Science Foundation provides a stipend of \$60 a week for the program from June 1 through Aug. 7.



MR. SUMERLIN

Neal, the son of Dr. and Mrs. Claude Sumerlin of Arkadelphia, is a member of First Church, Arkadelphia. He was recommended for the position by Dr. Wayne Everett, chairman of the Ouachita Department of Chemistry, and Dr. Joe Nix, associate professor of chemistry at Ouachita.

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## James Johnson writes assembly programs

James B. Johnson, Minister of Education for First Church, Pine Bluff, has written assembly programs for young people in Training Union work. The programs appear in the April, May, and June, 1970, issues of the Baptist Training Union Magazine.

Mr. Johnson is a frequent writer for materials in both the Magazine and the Sunday School Builder.



FIRST, Nashville's new building, as the architect sees it.

## Nashville First Church sets dedication of new building

First Church, Nashville, C. A. Smithson, pastor, will dedicate its new, \$259,000 sanctuary in special services May 3, beginning at 10 a.m.

W. E. Perry, a former pastor now retired and living in Little Rock, will preach the dedicatory sermon.

Other former pastors who have indicated they will be in attendance include Frank Patterson, head of the Southern Baptist Publishing House in El Paso, Tex.; Ira Patishall, who now owns a book store in Santa Maria, Calif., and preaches regularly in Southern California; Lonnie Lasater, presently pastor of First Church, Greenwood; and R. O. Barker, city missionary of Fairfield Association, Columbia, S. C.

Other Southern Baptist notables among the former Nashville pastors, but who will not be able to attend, include Robert E. Naylor, president of Southwestern Seminary, Ft. Worth, and Richard Perkins, military chaplain.

The dedication service, the only one of the day, with Sunday School, Training Union and the evening worship service having been cancelled, is expected to fill the 500-capacity new auditorium to overflowing.

The new building replaces the brick building which was built in 1911 and which stood on the same location. Like its predecessor, it is a brick structure, but of modern design.

The interior of the building is of finished brick and the ceiling features open wood-and-beam construction. In addition to the auditorium, the building includes space in the rear for two adult Sunday School departments, the church offices, choir room, and various utility rooms.

During the 68 weeks required for the razing of the old building and the erection of the new, the church conducted its worship services in temporary quarters, in the church educational building. For this period, attendance dropped some, averaging 236 in Sunday School and 213 in the Sunday morning worship services.

On Easter Sunday, March 29, the first day the church had the use of the new plant, Sunday School attendance rose to 279 and the morning worship service attracted 380.

Compton and Turner, Little Rock, were the architects, and Cone-Huddleston, Searcy, the building contractors.

The Nashville church dates back to 1835. A church history committee headed by Miss Nan Irvin, local businesswoman, is preparing a history of the church which is expected to be off the press and ready for distribution at the dedication.

Immediately prior to the dedication, on Saturday night, May 2, the church will hold an informal fellowship meeting in its fellowship hall, honoring former pastors and former members back for the occasion.

At 12:30 noon, following the dedication service, the church will serve a potluck luncheon at the church.



FIRST Church, Searcy

## First Church, Searcy, plans celebration of centennial

First Church, Searcy, has begun a year-long observance of its Centennial Anniversary.

Constituted in 1870, it is one of the oldest Baptist churches in Arkansas. The exact date of the beginning of the first Baptist work in Searcy is not known, but in 1847 some Baptists with whom the church can identify were worshipping in a log house.

In June 1851 a Baptist church was organized in a little log house on the northwest corner of West Woodruff and South Spruce Streets. During the Civil War this building was taken over by the Northern Army, used as a hospital and finally burned.

In 1870 B. C. Black, merchant and sheriff, gave ground on East Vine Street and a brick building was erected on the southeast corner of Vine and Locusts Streets. A daughter of Mr. Black's, Miss Rhena Black, is still a member of the church.

Local church records reflect a continuous history since that time, due largely to the interest of Mrs. Joe Knox, who is permanent church historian.

In 1899, during the pastorate of Ben Bogard, the present location at Center and Spring streets was purchased and a brick building was built at a cost of \$9,500, not including the cost of the beautiful windows which were given as memorials. These same windows are in use today, the present church building having been designed around them.

In 1944 plans were begun for a new building, as the old one was completely outgrown. This was during the years of World War II, and the progress was slowed considerably by difficult negotiations with the government for priority to purchase materials.

The first unit, a three-story building,

was occupied Christmas eve, 1944. The auditorium was completed and dedicated on Nov. 5, 1945. In 1954, the first floor of another educational wing, together with present church offices, was completed. In 1958, a pastorium was purchased at 810 Randall Drive, at a cost of \$17,500.

Nov. 29, 1959, a mission was begun which, on Feb. 25, 1962, was constituted into Trinity Church.

In 1963, the second floor of the new education wing was completed and this program extended to the complete re-decorating of the old education building and complete air-conditioning.

Since 1943, church membership has increased from 586 to approximately 1,200; the Sunday School has increased from 430 to 728; the Training Union, from 105 to 258. Gifts to all causes last year totaled \$86,329.81. The church property is valued at approximately \$300,000.

The following men have served as pastors, beginning with 1870: T. B. Boone, Moses Green, J. C. Shipp, J. T. Jenkins, J. S. Thomas, A. J. Kincaid, J. W. Harris, J. R. Hughes, E. C. Faulkner, A. L. Powell, Ben Bogard, J. P. Kincaid, J. S. Rogers, C. N. James, C. E. Myrick, W. M. Cooksey, O. A. Greenleaf, W. M. Kelley, M. J. Schultz, J. I. Cossey, T. K. Rucker, W. R. Vestal, W. J. Sewell. A. C. Uth is the present pastor, having accepted a call in 1967, coming from First Church, Dardanelle.

One of the plans for the year includes permanent hanging of available portraits of former pastors and the Centennial Committee requests that if relatives of the above named former pastors can furnish pictures, they be mailed to the church office at once.

One of the highlights of the anniversary activities will be the homecoming

## David Wood is ordained

David Wood, son of Mr. and Mrs. Ray Wood of Warren, was ordained by Immanuel Church, Warren, on April 5.

Mr. Wood is a senior at Arkansas A & M College and pastors Corinth Church of the Bartholomew Association. He served as youth director at First, Heber Springs, last summer.

Don Williams, Associational Missionary, led the questioning. David Crouch, pastor of Immanuel, was moderator, and Charles O'Neal was clerk of the council.

Ray Wood, David's father, presented the Bible which was a gift from the Immanuel Church. David McLemore read the scripture and led in prayer. Terrell Wallace led the ordination prayer. M. C. Jenkins presented the candidate.

The charge to the candidate was given by James Walker, and the charge to the church was given by Joel Moody. Bob Haygood presented special music.



Mr. Wood

activities planned for June 20-21. It is expected that several hundred former members and the four living pastors will return to First Church for this memorial occasion.

The schedule of activities for the homecoming include registration, open house, and a reception on June 20 from 7 to 9 p.m. The Sunday, June 21, schedule is as follows: Sunday School, with attendance goal of 600, 9:30 a.m.; regular worship service, 10:50 a.m., followed by dinner, furnished, in the Fellowship Hall of the church; historical pageant at 1:30, followed by the opening of the cornerstone at 2:30.

Persons who expect to attend the fellowship dinner should make reservations with the church office no later than June 14. There will be a limited number of rooms available in private homes at no charge on a first come, first served basis. Plenty of rooms at the hotel and motels will be available and reservations should be made directly to the place of the individual's choice.—Mrs. Ocel Stewart, Chairman, Centennial Committee

# '70 Convention sessions moved from Pine Bluff to Capitol

The 1970 meeting of the Arkansas Baptist State Convention has been changed from Pine Bluff to Little Rock, to afford the use of two major meeting places to accommodate the three night services of the convention. Dr. Charles H. Ashcraft, executive secretary of the Arkansas Baptist State Convention, has announced.

The Tuesday night and Wednesday night sessions of the convention, Nov. 17 and 18, will be conducted in the Joe T. Robinson Auditorium, and the final meeting, Thursday night, Nov. 19, will be conducted at Barton Coliseum, Dr. Ashcraft said. All day sessions will be at Immanuel Church, of which W. O. Vaught Jr., is pastor.

The change of the location was made with Immanuel Church, Pine

Bluff, L. H. Coleman, pastor, concurring with the Executive Board, Dr. Ashcraft said.

"Dr. Coleman expresses his most cordial desire that the convention will schedule another date so that his fine church may have the privilege of hosting the convention," Dr. Ashcraft said.

Evangelism services, planned by President Tal Bonham and the Program committee of the State Convention, featuring the night services, made the need for the larger meeting places essential, Dr. Ashcraft said.

Another feature of the 1970 convention will be the launching of a 10-year projected program of advance; under the leadership of Dr. Ashcraft.

## Baptist beliefs

# Vested interests vs. Gospel

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

"Being grieved that they taught the people, and preached through Jesus the resurrection from the dead"—Acts 4:2.

The first persecution of the Christians came from the Sadducees. At this time most "priests" were Sadducees. The "captain of the temple" was a Levite (v.1). Twenty-four bands of Levites guarded the temple gates, one guard at a time (Robertson). Josephus says that the captain of the temple police was next in rank to the high priest.

The miracle and preaching of Peter (Acts 3) probably was reported to the captain, who, in turn, reported to the Sadducees or chief priests. So they came to investigate.

"Grieved" means "thoroughly troubled." It was about two things. First, that Peter and John, unapproved teachers, taught the people. According to the Sadducees they had no right to do so without proper authority (cf. Matt. 21:23). Second, that they preached through Jesus the resurrection from the dead. The Sadducees denied any resurrection, and especially that of Jesus (cf. Matt. 28:11-15). But this involved even more.

To the Jews at this time the resurrection connoted revolution. To them "it meant imminent world catastrophe, in which the powers of the earth would be destroyed and a new order miraculously set up" (Foakes-Jackson). This meant to upset the status quo, revolution against Rome, something the Romans would not abide.

The Sadducees were a small but powerful and wealthy group among the Jews. They held their position by permission from the Romans. Their wealth largely consisted of land which could easily be confiscated. Thus they collaborated with the Romans, wanted to maintain the status quo. So their opposition to the disciples was both theological, economic, and practical in nature. When religion is used to substantiate these other matters, the situation is vicious indeed.

Vested interests still oppose the preaching of the gospel, especially when it endangers their position. The status quo fears any idea or effort that threatens it. This is why the gospel is a dangerous thing to such. The churches are asked to get along with the community, fit into its mores, but not to change them. Do not rock the boat.

Someone said that Jesus was revolutionary but not a revolutionist. His gospel is dynamic but not dynamite. The gospel working from within men's lives will change society into the will and way of God. Thus the vested interests of the status quo fear it and oppose it when it is preached with power. But God's people are not to be priests within the status quo. They are to be prophets of the kingdom of God.

## The cover



## Folk-rock group in witness series

Pilgrim 20, a religious folk-rock group of students from Wichita (Kans.) State University, is currently on a six-month concert-witnessing tour.

Their first stop was for a city-wide concert in Altus, Okla. From there they traveled through Texas and across the Gulf Coast to Florida for Easter week activities at Daytona and Ft. Lauderdale.

From Florida the Pilgrims will travel up the Atlantic seaboard to New York City for a concert in Central Park, on June 7. Then they will move across the United States for a month's stand in southern California.

Working their way back, they plan to conclude their 1970 season at Glorieta (N. M.) Assembly, where they will sing at the Southern Baptist Student Week encampment.

It was at Glorieta, in August of 1967, that the group organized. Their return will be a third-anniversary celebration. Thus far, each annual tour has ended at Glorieta Assembly.

Since their beginning, the group has given 300 concerts, before an estimated 300,000 persons in 26 states, reports Mike Dunagan, general manager. They have been featured in ten television programs and on numerous radio programs.

"Last year there were about 300 decisions for Christ made in the 100 concerts performed by the group," reports Dunagan. "There is no way of estimating the impact of the television and radio programs, which may have reached millions," he said.

Asked the purpose of the tour, made at the expense of a semester of college work, Dunagan replied: "We want to reach young people with the language they understand. We want to communicate the message of Christ through the music of youth."



# Journalist and Negro pastor to speak at BSU conference

Charles Wells, internationally known journalist, and Bill Lawson, Houston Baptist pastor, will be featured speakers at the annual Spring Training Conference for newly elected BSU officers on 21 campuses in Arkansas. The meeting is scheduled for Camp Paron, April 24-26.

From Mr. Wells' travels abroad—especially in Russia, China, and India,—he saw the need for a news service that would interpret the news in a context

## Operating Committee promotes two

The Operating Committee of the Executive Board of the Arkansas Baptist State Convention, in its April 7 meeting, promoted two Baptist Building employees.

Mrs. Bernie (Nadine) Bjorkman was elevated to the rank of administrative secretary. She will continue to serve as secretary to Executive Secretary Charles H. Ashcraft looking after the matter of his appointments, official correspondence and administrative matters relating to the Executive Board, committees, the state convention meeting, and editing the state minutes. Mrs. Bjorkman has served since January, 1958 and was secretary to Executive Secretary S. A. Whitlow prior to his retirement.

Mrs. Tom (Betty) Tyler was promoted to the position of financial secretary and will continue in charge of the bookkeeping and financial records. Mrs. Tyler began her employment in October, 1944, under Executive Secretary B. L. Bridges. She first served in the office of the Arkansas Baptist, and at the retirement of Miss Ruth Dewoody became bookkeeper for the Executive Board.



Mrs. TYLER, Mrs. BJORKMAN  
Their faithfulness rewarded

of spiritual motivation. This led him to establish the publication *Between the Lines*, which he has edited since 1942. From its inception, *Between the Lines* has never had any financial aid or subsidy from any individual, foundation or other group.



MR. WELLS

Most of the skilled staff of *Between the Lines* has served since the first issue. Its present headquarters (in the Princeton area, after many years in New York City) provides access to one of the great research centers of the world and to experts in all the fields with which the publication is concerned.

The readership of *Between the Lines* is of exceptional quality and discrimination. Dr. Frank Laubach, famed for his world-wide literacy movement, has said: "I quote *Between the Lines* more often than any other source. You often have information I find nowhere else, and, even more often, you state facts and implications better than I find elsewhere."

Mr. Wells will also speak at the Baptist Medical Center's Religious Emphasis Week on Wednesday, Thursday, and Friday at 2 p. m. in the school's chapel.

He will speak at the Wednesday night prayer service at Immanuel Church, where he has held meetings on several other occasions. On Sunday he will speak to a mission study group at Pulaski Heights Methodist Church, at 7 p.m.

The student conference will be the second time that Mr. Lawson has addressed Arkansas Baptist students. He is a former BSU director and now pastor of Wheeler Avenue Church, Houston. He was a featured speaker at Mission 70 in Atlanta during the Christmas holidays and has spoken at Baptist World Alliance youth meetings.

Arkansas' new summer missionaries will be presented at the retreat and new officers elected. David McLemore, state president, and a student at Arkansas A&M, will be presiding.—Tom Logue

# Revivals

**First Church, Prescott, April 5-12;** Dr. Harold Ingraham, evangelist, Herbert Smothers, music director; 12 for baptism, two by letter, one rededication. D. D. Smothers is pastor.

**Nodena Memorial, Wilson, April 5-12;** James H. Fitzgerald, evangelist; 19 professions of faith, 5 by letter, 7 rededications, Roy C. Johnson is pastor.

**Northside, Monticello, March 16-22;** Coy Sample, evangelist; 8 professions of faith, one by letter, one for baptism, 60 rededications. Joel Moody is pastor.

**Pike Avenue, North Little Rock, March 30-April 5;** Jack Hazelwood, evangelist; 36 professions of faith, 14 by letter, Zane Chesser is pastor.

**First, Hamburg, March 29-April 1;** Tal Bonham, evangelist, Carbon Sims, music director; 10 for baptism, 7 by letter, 5 for special service. Klois Hargis is pastor.

**First, Melbourne, March 29-April 4;** Jesse Reed, evangelist, Mark Short, song leader; 22 for baptism, three other professions of faith, four by letter. LeRoy French is pastor.

**Highland Heights, Benton, March 29-April 5;** Gerald Trussell, evangelist, Joe Trussell, singer; 28 by baptism, 25 other professions, 14 by letter, three for special service. J. C. McClenny is pastor.

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U-31

## Harrisburg church hit by tornado

A tornado that caused considerable damage in the Harrisburg community, in Poinsett County, destroyed the ten-room educational building of Calvary Church, Sunday afternoon, and did extensive damage to the auditorium of the church, according to a report out of Harrisburg Monday.

The storm struck about 4:15 p.m., less than an hour ahead of the regularly scheduled meeting of the Training Union department of the church.

The roof of the auditorium was dislocated and considerable damage done to the walls, it was reported. Although the final assessment of the damage had not yet been made, there was indication that the complete church plant, of concrete block construction, might have to be replaced.

Church leaders were reported seeking temporary quarters to be used until the building can be repaired or replaced.

## Deaths

### Brooks Howard

Brooks Howard, 73, Lonoke, died April 8. He was a retired farmer and a member of East Side Church.

Survivors include his widow, Mrs. Lucy Putt Howard; two sons, Billy Howard of Little Rock and Donald Ray Howard of Lonoke; four daughters, Mrs. Sylvesta Cottingham of Little Rock, Mrs. Junita Perry of Lonoke, Mrs. Emajeon Tipton of England and Mrs. Millie Sue Linker of North Little Rock; three brothers, Andy Howard of Jacksonville, Rayborn Howard of California and Issac Howard of Ward; three sisters, Mrs. Mary Jones and Mrs. Bessie Quinn, both of California, and Mrs. Hassie Pitcock of Jacksonville, and 15 grandchildren.

### Mrs. Rick Campbell

Mrs. Jean Kaufman Campbell, 45, Little Rock, secretary to Chief Justice Carleton Harris of the Arkansas Supreme Court, died April 9. She was the wife of Rick Campbell, an executive at Arkansas Blue Cross-Blue Shield.

She was born at Pine Bluff, a daughter of Mrs. Beaura T. Kaufman of Pine Bluff and the late Mr. Kaufman. She was a graduate of Little Rock High School and attended Texas State College for Women at Denton. She was a member of Immanuel Church.

Other survivors are a son, Rick K. Campbell of Little Rock and two daughters, Mrs. Gerry B. Moore of Dallas and Miss Tina Campbell of Little Rock.

### Ben O. Downey

Ben Onias Downey, 79, of Bigelow, a retired engineer with Mississippi River

# Ouachita delegation invited to National Model U. N.

Arkadelphia—Six students from Ouachita University will attend the National Model United Nations, in New York City April 29-May 3.

This is the second year that Ouachita has been invited to participate in the program.

The trip last year by nine students—four of whom are in this year's delegation—marked the first time that a school in Arkansas had been invited.

This year's delegation now is seeking donations to finance the trip. OBU will be the only college or university from the Southwest represented.

The delegates hope to raise \$2,400 for the trip and are seeking donations from businessmen, companies, and similar sources.

The delegates include Tom Chambers, Benton; Dennis Snider, Norphlet (Union County); Sinclair Winburn Jr., Little Rock; Tommy South, Wynne; Tom Olson, West Palm Beach, Fla.; and Glen McNeal, Memphis. (McNeal, Snider, Olson, and Chambers made the trip last year.)

The model UN will operate like the actual United Nations in New York, which will not be in session at the time, and will meet at the UN building. As last year, the OBU students will represent the African country, Zambia.

The delegates have studied Zambia, the United Nations, and Zambia's voting record at the UN, in a two-hour course at OBU. Chairman Bob Riley of the Political Science department, turned the model UN project over to the students, who decided who would make the trip. Dr. Riley will accompany the group to New York.

Transmission Company, died April 6. He was a member of Bigelow Church.

Survivors are his widow, Mrs. Margaret Mackey Downey, and a brother, Albert Downey of Golthwaite, Tex.

### Thomas Garey

Thomas E. Garey, West Memphis retired-farmer, died March 28. Mr. Garey, 74, lived in West Memphis for 37 years, moving there from Bassett. He was a member of First Church. Survivors are his widow, Mrs. Velma Garey; two sons, Eddie and Bill Garey, both of West Memphis; eight daughters, Mrs. Mina Renfroe, Mrs. Claudia Wood, and Mrs. Martha Todd, West Memphis; Mrs. Joan Threet, of Monette, Mrs. James Baker of Southaven, Miss., Mrs. Ann Motter of La Habra, Calif., Miss Margaret Garey of San Francisco, and Mrs. Emma Lou Davis, of Houston, Texas; 24 grandchildren, and two great-grandchildren.

Organized by Harvard and Princeton Universities, the model UN will study the UN operations, current international problems—including the Vietnam war, Biafra, the Middle East—and hold moot sessions throughout the program.



DR. McDONALD

*A doctor and didn't know it*

## U of A doctorate for Ed McDonald

Officially, now, it is Doctor McDonald when you are addressing Ed. F. McDonald Jr., executive secretary of the Arkansas Baptist Foundation.

But the genial Baptist Building employee says "Brother Ed" is still good enough for him.

Sometime ago, Dr. McDonald learned that the University of Arkansas had changed the designation of its standard, academic law degree from Bachelor of Laws to Juris Doctor. And a part of the change was to make the new degree retroactive to include any law graduates of the University in previous years.

So, in the place of the Bachelor of Laws degree which he received from the University in 1936, McDonald now has the new doctorate.

Dr. McDonald received the A.B. degree from the University of Arkansas in 1934.

After several years of practicing law, in his home town, Sheridan, he entered the ministry and went to Southern Seminary, Louisville, Ky., for his theological education. He graduated there, in 1943, with the Th.M. degree.

Before beginning his present work, July 1961, Dr. McDonald was pastor of several churches in Arkansas—First, Hamburg; Dermott; First, Morrilton; and First, Newport.

# Royal Ambassadors to hear missionaries at Congress

"Missions is big business in Brazil" says Claud R. Bumpus, Southern Baptist Missionary in Rio de Janeiro, Brazil. Mr.



MR. BUMPUS

Bumpus will be one of the missionary speakers for the seventeenth annual Royal Ambassador Congress scheduled for May 1-2, at South Highland Church in Little Rock. He was appointed to the mission field in Brazil in 1953. He serves as the treasurer of the A I-Brazil Mission

and handles finances for the three regional organizations of missionaries in Brazil. "It is more than a full-time job," he says. All funds for missionary support and for every phase of mission work come through his office.

Prior to moving to Rio, Mr. Bumpus had served six years as a field evangelist in the state of Paraiba, living in the city of Campina Grande. He is a native of Arkansas, being born in Sherill and growing up in Almyra. He is a graduate of Ouachita University and of Southwestern Seminary.

He will be sharing with those attending the Congress the mission needs and work in Brazil.

The Congress will open with a session at 3 p.m. on Friday, May 1. There will be a hot dog supper for all who register by April 28. Registration forms have been mailed to all counselors and pastors. A registration fee of 50 cents is required for each person attending and must be mailed along with the registration form by April 28. Those not attending the Hot Dog Supper may register on arrival at the church.

This is a wonderful opportunity for boys to learn about missions, have fun and fellowship, and meet boys from over the state. Register now for the Congress

## Baptist Savings not ABSC agency

Charles H. Ashcraft, executive secretary, Arkansas Baptist State Convention, states that Baptist Building Savings, Inc., of 716 Main Street, Little Rock, is not affiliated in any manner with the Arkansas Baptist State Convention.

Dr. Ashcraft said that many inquiries received at this office and the fact that many Southern Baptist people have apparently invested funds with this company, prompted this announcement.

and we will see you on May 1.

"If you have more brawn than brain, you must use what you have," Orvil W. Reid laughingly told his wife. Reid has



MR. REID

brought brawn, brain, and heart to his more than 30 years of missionary service in Mexico. He used strong-man demonstrations to win a hearing for his evangelistic ministry. His feats included lying on his back and singing while a rock placed on his abdomen was broken with a sledgehammer or while an automobile was driven over his abdomen. After proving his physical fitness, he spoke on the benefits of clean living and then invited spectators to attend preaching services.

Mr. Reid will demonstrate some of his feats of strength at the State Royal Ambassador Congress meeting with the South Highland Church in Little Rock on May 1-2.

Mr. Reid will share with those attending the Congress something of his work in Guadalajara, where he has been stationed as city missionary and supervisor of the boys student home since 1940. The student home ministry began in 1941 when Reid invited a few boys to live in his home while they were in school in Guadalajara. There is now a home for girls as well as one for boys where, for a reasonable fee, students can receive room and board and live in a Christian atmosphere.

Mr. Reid's hobbies include weight lifting, running the half mile and mile, swimming and writing poetry. He has also written four books in English and six books in Spanish.

Oldest of four children of a tenant farmer, Reid was born in a log cabin near Stigler, Okla. Though he often had to interrupt his schooling to help his family, he finished high school and then worked his way through Oklahoma Baptist University where he received the B.A. degree.

He has studied at Southwestern Seminary and the National University of Mexico City, where he took language study as a new missionary.

It will be a blessing to every boy attending the Congress to meet and hear this man who has given himself so completely to the service of Christ. Plan to attend every session of the Congress.—C. H. Seaton

## Bugged by the SBC Cooperative Program

Teenagers have a favorite expression these days. If they are annoyed by something, they say, "That Bugs me!"

There are some who have left Southern Baptist ranks in recent years who have been "bugged" by the Cooperative Program.

A certain publication delights in articles with such titles as, "Why I Cannot Any Longer Support the Southern Baptist Program." These are usually written by former Southern Baptist pastors who have a lot to say against seminary professors and an educated ministry.

They always conclude with the usual punch at the Cooperative Program. Such unreasonable statements as this are typical: "Among Southern Baptists, the Cooperative Program is counted more inspired than the Bible."

It is noteworthy that most of these "former Southern Baptists" muster a two-fold attack on (1) education and (2) the Cooperative Program. Perhaps their own lack of information about Cooperative Program beginnings is the main reason they are "bugged."

Prior to the adoption of the Cooperative Program, many different methods were used to support mission causes in Southern Baptist churches. Special field representatives from various mission causes appealed directly to the churches by preaching and taking an offering. It was an unwritten truth that "the best speaker received the most money for his cause."

Since the adoption of the Cooperative Program in 1925, it is no longer necessary for schools, agencies, and mission boards to send separate agents to the churches to raise money. Now, every member of a local church can make a worthy offering to world missions through the Cooperative Program.

Southern Baptists do not elevate the Cooperative Program to an equal with the Bible. But Southern Baptists found the underlying principles of the Cooperative Program in the Bible.

Neither do Southern Baptists claim that the Cooperative Program is perfect. Their sentiments are probably best expressed by Dr. Theron Rankin, who said shortly before his death, "I do not know anything to suggest in its place. Until somebody produces something better, I'm going to support the Cooperative Program wholeheartedly."

# Stop, look and listen

Do you understand the behaviour, attitudes, opinions and thinking of the boys and girls with whom you work? We need to understand the children we teach, as individuals.



MR. PARRIS

Dr. Marjorie Stith in "Understanding Children" said, "The child is a unit—not simply a sum of many parts. Adults cannot deal with one aspect of him—religious development—and ignore the rest of him—physical maturity and/or his feelings about himself. His needs on Sunday or Wednesday are not qualitatively different from those on Friday."

Attend one of the two Preschool and Children's Workers Seminars your Arkansas Baptist Convention, through your Sunday School Department, is sponsoring for a better understanding of the child. The first seminar on April 28 will be held in First Church, Newport. On April 30 we will meet with First Church, Camden. The programs will be identical at each location using the theme, "Understanding the Child You Teach." Time is 9:30 a.m. to 3 p.m.

The very best trained and dedicated leadership is being brought together to conduct the six conferences offered. You will be blessed by spending one day learning more about the children we teach.

One of our own Arkansans will lead one of the conferences. We welcome home Robert S. Parris, editor of Sunday School materials for the first and second grades for children and workers at the Baptist Sunday School Board, Nashville, Tennessee. This is not a first for him to lead conferences in Arkansas for our Sunday School department. He formerly served churches in Arkansas and Texas, following specialized training at Southwestern Baptist Theological Seminary, Ft. Worth, Tex.

Other conference leaders are Karl Bozeman, Texas General Baptist Convention, Dallas; Mrs. Ada W. Rutledge, Preschool Consultant, Sunday School Department, Baptist Sunday School Board, Nashville; Miss Mary Pruitt, Junior Consultant, First Church, West Monroe, La.; Miss Pat Ratton, Preschool Consultant, Sunday School Department, Arkansas Baptist State Convention, Little Rock.

A special conference for workers with the mentally retarded is a first time offering for the Preschool and Children's Workers Seminars. Mrs. Doris Monroe, Consultant in Work With Exceptional Persons, Church Training Department, Baptist Sunday School Board, Nashville, will lead the conference for workers with the mentally retarded. Those interested in this ministry will not want to miss it.

The six conferences will be conducted simultaneously for workers with Babies and Creepers, Two's and Three's, Four and Five's, Six through Eight's, and Nine through Eleven's.

There will be a place for everyone interested in the child. We cannot teach that which we do not understand. The child is the most important factor in our preparation as it is the child we teach. Since our mission is to teach children, there will be much for all to glean.

A special invitation is extended to pastors, ministers of education, all church staff members, and superintendents of missions as well as the workers in the Preschool and Children's Divisions.

Attend the seminar nearest you. We urge you not to miss this great opportunity as it knocks at your door.—Mary Emma Humphrey, Consultant, Children's Division, Sunday School Department

## Deaf retreat at Camp Paron

As a climax to a week-end revival held for the deaf at First Church, Little Rock, by Ed Davis of the Deaf Department of First Church, Knoxville, Tenn., First Church and the Missions department joined together to provide a retreat for one day at Camp Paron for 74 students of the Arkansas School for the Deaf.

This was the first such endeavor for the deaf students ever attempted in Arkansas, and from all indications it was a tremendous success. There were seven conversions reported as result of the services of worship that day.

After arriving at Camp Paron and engaging in a worship service led by Mr. Davis, the students were turned loose on the beautiful campgrounds and allowed to investigate all of the trees and streams for a period of two hours. This seemed to be one of the highlights of the outing for the students. There were many expressions of appreciation for such an opportunity being provided by First Church and the Ministry to the Deaf of the Missions Department.

The students from the deaf school are allowed to attend special services at First Church, where interpreters teach the Sunday School lesson and interpret the regular morning worship services. The Negro students attend Mt. Zion Church.

The Paron retreat, however, was an integrated service, with both white and black students from the school attending.

The Ministry to the Deaf of the Missions department is planning a camp for the deaf next year at Camp Paron. This, too, will be a first, as far as the deaf ministry is concerned, and from all indications it will be an outstanding ex-



Hoyle Haire, R. A. Bone, and Wilson Deese, chairman, consider requests for Building Aid and Mission Site Aid, at Missions Committee meeting, April 7, at Baptist Building.

## Smaller churches aid in missions service

Each year the Missions Department processes approximately 50 requests from smaller congregations for building aid and loans, church pastoral aid, missionary's salary supplement and new building sites. J. T. Elliff, Department Director, is responsible for presenting these requests to the Missions Committee of the Operating Committee of the Executive Board.

Individual church or association requests come through the Associational Executive Board to the Missions Department. They are accompanied with as much data as possible as to census and financial strength. In addition, the department director visits the field and makes his own evaluation of the situation to report to the committee.

Generally there are sufficient requests pending by January 1 to take all the budget for that year. All later requests are either denied for lack of budget or held until the next year. If a church does not pick up its allocation within the year, its request is lost unless special arrangements are made with the Missions department.

One of the critical needs is for money to loan to smaller churches. Our present loan fund is only \$14,500 and is currently all loaned out. Loans are made interest-free for two years. If the church cannot pay the loan in full in two years, the going rate of interest is charged for the balance. So far, all loans have been repaid within the interest-free period.

perience for the youth.

Jack Smith, a deacon at First Church, Little Rock, is the coordinator for the deaf ministries in his church.—C. F. Landon, Director of Deaf Ministries



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**MISSIONS CONFERENCE**—More than 1,100 students from 23 states met recently on the campus of Southern Seminary, Louisville, Ky., for the annual Student Missions Conference. Entitled "My Brother or My Bother," the conference featured dialogue sessions on contemporary topics and vocational aspects of missions, as well as worship services. Among students from Arkansas who attended were (right to left) Lynne McCauley of the University of Arkansas, Ronnie Freeman of Henderson State Teachers College, Marty McDonald of Ouachita University, and Benny Clark of Arkansas State University. They are pictured with Charlie Covington, a student at Southern Seminary from Little Rock.

### Woman's viewpoint

## On making boxes

BY IRIS O'NEAL BOWEN

Lisa is the five-year-old daughter of a friend of mine, and sometimes she has a "way with phrases that amazes"! The other day, her mother reports, she had been so busy building something in the floor that she hadn't spoken for some time.

Finally her mother asked, "What are you making, dear?"

"Right now," Lisa replied, "I am making progress, but when I get through, it is going to be a box!"

I was glad to know that her efforts put forth at making progress would result in something worthwhile—for often I see people, or groups, as busy as back-porch dirt doobers, hard at it, making progress. They form committees, delegate authority, spend money. They get tired and irritable, and sometimes someone neglects something pretty important at home.

We women, bless us, are especially prone to get involved in such projects. We have a hard time saying "No" to a worthy cause. We ask ourselves, "Could we be neglecting our civic, social, or church duties?" or "What will they think?" or "Wow, a chance to get out of the house for a change!"

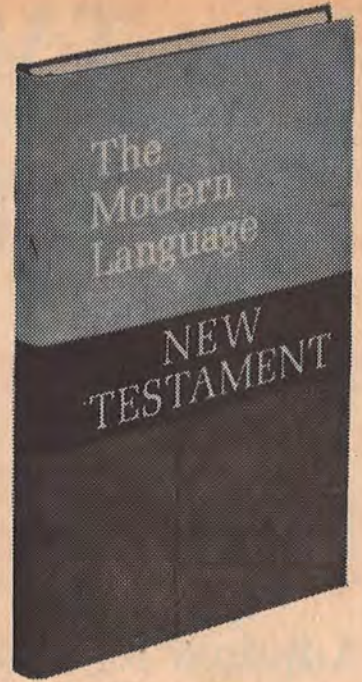
I was president of a group once and we were observing a special day with a workshop, afternoon coffee and night banquet. Well, I was busy. I rushed from one duty to another, feeling important. Then I noticed the husband of one of our members sitting quietly in a corner, his mouth hanging open, just watching us.

"Is there anything busier," I asked him, "than a bunch of busy women?"

He just shook his head!

Progress is great, if there is something to show for it, when the work is done . . . .

Like a box, maybe!



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# The bookshelf Program plans for Baptist World Congress announced

**The Sound of Light**, Experiencing the Transcendental, by Irina Starr, Philosophical Library, 1969, \$4.95

Here is the spiritual record of seven years in the life of a mystic who sought, by many paths, to reach the goal of illumined perception and the grace of bestowed love.

**The Image of Man in C. S. Lewis**, by William Luther White, Abingdon, 1969, \$5.95

Says Chad Walsh of Beloit College, in the foreword to this book: "Supremely, Lewis is seen as a writer who gave to modern man one of the most luminous presentations of the Christian understanding of man, himself. . . . Lewis, by virtue of being a literary scholar and a poet before he turned theologian, has expounded and demonstrated an approach to the language of religion that scholars will disregard to their loss."

**Metropolitan Tabernacle Pulpit**, C. H. Spurgeon's Sermons 1861, reprinted by Pilgrim Publications, Pasadena, Tex., 1969, \$6.75

Says Southern Baptist Convention President W. A. Criswell: "There could be no greater spiritual blessing to this present generation than the republication of the Metropolitan Tabernacle Pulpit [series]. Spurgeon was one of the greatest preachers of all times, and his message is relevant and pertinent to all generations. I have read Spurgeon through the years for enrichment of my own soul and for my preaching ministry. I shall continue to read him. Thank God for your vision in republishing his original sermons."

**When Death Takes a Father**, by Gladys Kooiman, Baker, 1968, \$3.95

The author relives, in this book, the shattering experience of losing a loving husband and the devoted father of her eight children. Her purpose is to help others to bear their sorrow.

**Executives Under Fire**, by Chester Burger, Macmillan, \$4.95

Mr. Burger, who heads his own management consulting firm, offers an invaluable perspective for the men and women who must meet the fierce demands of the executive role—demands which do not appear on any job prospectus and can never be recorded on a resume, but which nonetheless decisively shape the course of a career.

WASHINGTON (BP)—The 12th Baptist World Congress meeting in Tokyo July 12-18 will feature major addresses by the president of the United Nations, Miss Angie Brooks of Liberia, by Mrs. Coretta Scott King, widow of Martin Luther King Jr., and by Evangelist Billy Graham.

Plans for the program for the congress were announced to the Baptist World Alliance administrative subcommittee meeting here by Mrs. R. L. Mathis of Waco, Tex., program chairman for the congress.

Mrs. Mathis told the administrative subcommittee that a total of 220 persons and groups from 65 countries will be listed on the program for the week-long congress in Tokyo.

In a dinner meeting, former Minnesota Governor Harold Stassen of Philadelphia told the group that the Baptist World Congress in Tokyo can be a vital factor for reconciliation in a tension-filled world. He said in a speech to the committee that the decade of the 1970's can be a decade of either confrontation or reconciliation.

"One of the forces for reconciliation will be the Baptist World Alliance and all the aspects of its work," Stassen said. "The Congress meeting in Tokyo right at the beginning of the decade can be a vital instrument for world harmony and peace in the 70's."

Theme for the congress is "Reconciliation through Christ," based on the scripture II Corinthians 5:19. About 8,000 Baptists from 70 countries are expected to attend.

It will be the first time a Baptist World Congress has met in Asia. William R. Tolbert, president of the Baptist World Alliance and vice president of the Republic of Liberia, will preside.

Miss Brooks, an active Baptist who is president of the United Nations, will speak on "Peace with Justice." Stassen, who now practices law in Philadelphia, will deal with the same subject in a symposium.

Theodore F. Adams, a past president of the alliance and retired pastor from Richmond, will bring the keynote address.

**The Morning Star**, by G. H. W. Parker, Eerdmans, \$3.75

The fifth volume to appear in the church history series edited by F. F. Bruce, this book deals with the two unusually violent centuries from the birth of Wycliffe to the age of Luther. This was a period characterized by recurrent and unresolved crises in ecclesiastical affairs, as well as by political and social upheaval.

dress, on "Reconciliation through Christ."

John W. Williams of Kansas City, Mo., a vice president of the alliance, will preach the congress sermon, and John Soren of Rio de Janeiro, Brazil, another past president, will deliver the coronation address.

Mrs. Mathis said that the congress program will likely have the most international flavor in its history. A heavy emphasis is being placed on participation of Asia and Africa, she said. Three of the major speakers are black, as is the president of the alliance. Major speakers from Asia include Daniel Cheung of Hong Kong, Pauline Roberts of India and Lien Hau-Chow of Taiwan.

Asian choirs, a Javanese ensemble, and the Tokyo Symphony Orchestra will highlight the week's musical program, directed by Claude H. Rhea.

Other major speakers include David S. Russell of Great Britain, Gerhard Claas of Germany, David Lagergren of Sweden and Dr. Mervyn Himbury of Australia.

The congress will open on Sunday evening, July 12, and continue through Saturday evening, July 18. Morning and evening plenary sessions will meet in the Budokan, Tokyo's largest sports arena, and special interest sectional meetings will be held each afternoon.

In another major report before the alliance administrative subcommittee, BWA Relief Coordinator Frank H. Woyke told the committee a total of \$154,400 was contributed to world relief efforts through the alliance during 1969, and that a total several times that amount was spent individually by member conventions and unions serving needs in their own domestic or foreign mission fields. Most went to the civil war area of Nigeria.

The committee named Chester J. Jump Jr., secretary of the American Baptist Convention's Foreign Mission Societies, Valley Forge, Pa., as acting chairman of the alliance's relief committee. He will serve until a permanent chairman is elected at the Tokyo congress.

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|------------------------|---------------------|------------|---------------------|---------------------|------------|---------------------------|---------------------|------------|------------------------------------|---------------------|--------------|
| Calvary, West Memphis  |                     |            | Bethel              | 9.00                | 77.50      | Rupert                    | 27.08               |            | Winslow                            | 475.90              | 442.00       |
| Cherry Valley          | 258.83              | 53.50      | Black Oak           | 65.54               | 11.08      | Scotland                  | 20.50               |            | Greenland Mission                  | 137.18              | 123.21       |
| Colt                   | 40.00               | 78.00      | Calvary, Harrisburg | 146.00              | 221.55     | Shady Grove               | 16.63               |            | Total                              | 20,995.74           | 15,204.13    |
| Crawfordsville         | 248.91              | 117.82     | Corners Chapel      | 114.00              | 133.08     | Shirley                   | 61.42               | 137.00     | <b>WHITE RIVER</b>                 |                     |              |
| Earle                  | 1,793.26            | 733.13     | East Side           |                     |            | Standley Memorial         | 5.00                | 50.00      | Bruno                              | 21.92               | 25.58        |
| Ellis Chapel           |                     |            | Faith               |                     | 61.39      | Total                     | 362.58              | 584.35     | Coast 1st                          | 242.00              | 464.36       |
| Emmanuel, Forrest City |                     |            | Fisher              | 71.96               | 122.98     | <b>WASHINGTON-MADISON</b> |                     |            |                                    |                     |              |
|                        | 60.00               | 134.00     | Freer               | 62.50               |            | Berry Street              | 380.56              | 206.27     | East Oakland                       | 55.00               |              |
| Fair Oaks              | 124.32              | 205.00     | Greenfield          | 151.00              | 286.80     | Black Oak                 | 36.00               | 135.00     | East Side                          | 197.98              | 45.00        |
| Fitzgerald             | 283.13              | 154.47     | Harrisburg 1st      | 1,568.43            | 1,195.53   | Brush Creek               | 206.40              | 185.63     | Flippin                            | 140.50              | 166.00       |
| Forrest City 1st       | 5,125.69            | 3,538.36   | Lebanon             | 105.49              |            | Calvary, Huntsville       | 128.28              | 32.00      | Gassville                          | 20.00               | 39.00        |
| Forrest City 2nd       | 227.75              | 137.12     | Lepanto             | 1,085.62            | 747.80     | Caulde Avenue             |                     |            | Hopewell                           | 159.69              | 76.60        |
| Fortune                |                     |            | Maple Grove         | 30.00               |            | Combs                     | 20.00               |            | Lone Rock                          | 2.56                |              |
| Gladden                | 15.00               |            | Marked Tree         | 328.16              |            | Elkins                    | 15.00               |            | Midway                             | 210.60              | 234.00       |
| Goodwin                | 110.47              | 32.50      | McCormick           |                     |            | Elmdale                   | 3,203.06            | 1,583.79   | Mountain Home                      | 1,650.00            | 1,724.06     |
| Harris Chapel          | 60.00               | 55.25      | Neals Chapel        | 32.44               |            | Farmington                | 271.81              | 303.25     | New Hope                           | 52.61               |              |
| Hydrick                | 6.00                |            | Neiswander          |                     | 85.77      | Fayetteville 1st          | 3,314.00            | 4,040.54   | Norfolk 1st                        | 96.15               |              |
| Ingram Boulevard       |                     | 297.86     | Pleasant Grove      | 259.64              | 12.50      | Fayetteville 2nd          |                     | 26.00      | Oak Grove                          |                     |              |
| Madison                |                     | 14.25      | Pleasant Hill       | 59.46               |            | Friendship                | 51.79               |            | Peel                               | 50.48               | 58.00        |
| Marion                 | 771.99              | 478.00     | Pleasant Valley     |                     | 111.69     | Hindsville                | 46.00               |            | Pilgrims Rest                      | 48.00               |              |
| Midway                 | 51.84               | 10.00      | Providence          | 73.33               | 10.00      | Huntsville                | 228.78              | 24.90      | Pyatt                              |                     | 25.00        |
| Palestine              |                     | 84.00      | Red Oak             |                     |            | Immanuel, Fayetteville    |                     |            | Summit                             | 27.40               | 35.50        |
| Parkin                 | 994.54              | 425.84     | Rivervale           | 6.00                |            |                           | 422.23              | 576.85     | Tomahawk                           | 40.10               |              |
| Pine Tree              | 16.00               | 51.07      | Spear Lake          |                     |            | Johnson                   | 143.35              | 117.65     | Whiteville                         | 36.00               | 59.12        |
| Shell Lake             | 7.00                | 55.33      | Trinity             | 8.38                |            | Kingston                  |                     |            | Yellowville                        | 473.42              | 490.02       |
| Tilton                 |                     | 20.00      | Trumann 1st         | 84.58               | 331.87     | Liberty                   | 103.89              | 37.00      | Arkana Mission                     | 24.66               |              |
| Togo                   | 223.00              | 168.92     | Tyronza 1st         | 516.71              | 295.21     | Lincoln                   | 199.50              | 214.82     | Big Flat Mission                   | 5.91                |              |
| Turrell                | 122.65              | 176.15     | Valley View         | 85.16               | 33.01      | New Hope                  | 5.00                |            | Bull Shoals Mission                | 24.53               | 34.50        |
| Union Avenue           |                     | 152.41     | Waldenburg          |                     |            | Oak Grove                 | 131.77              | 61.38      | Eros Mission                       | 25.40               |              |
| Vanderbelt Avenue      |                     | 135.50     | Weiner              | 120.00              |            | Prairie Grove             | 347.00              | 452.97     | Hill Top Mission                   | 52.33               | 73.96        |
| Vandale                | 124.14              | 237.03     | West Ridge          |                     |            | Providence                | 240.43              | 21.23      | Rea Valley Mission                 | 12.74               |              |
| West Memphis 1st       | 10,528.74           | 5,645.77   | Total               | 5,001.66            | 3,748.68   | Ridgeview                 |                     |            | Total                              | 3,669.98            | 3,550.70     |
| West Memphis 2nd       | 189.48              | 34.56      | <b>VAN BUREN</b>    |                     |            | Silent Grove              | 76.54               |            | <b>Miscellaneous—</b>              |                     |              |
| Wheatley               |                     | 760.22     | Bee Branch          | 104.55              |            | Sonora                    |                     | 38.10      | <b>CHURCHES NOT BELONGING</b>      |                     |              |
| Widener                |                     |            | Botkinsburg         |                     |            | South Side, Fayetteville  |                     |            | <b>TO LOCAL ASSOCIATIONS</b>       |                     |              |
| Wynne 1st              | 2,912.49            | 958.64     | Corinth             | 14.05               |            |                           | 28.76               |            | Malvern 1st                        |                     |              |
| East Baptist Mission   | 117.13              |            | Friendship          | 41.42               | 43.33      | Springdale 1st            | 9,108.45            | 4,176.54   | Russellville 1st                   | 2,534.68            | 1,116.36     |
| Total                  | 24,502.66           | 15,098.22  | Lexington           | 39.93               |            | Spring Valley             | 103.90              |            | Total                              | 2,534.68            | 1,116.36     |
| <b>TRINITY</b>         |                     |            | Pee Dee             |                     | 339.02     | Sulphur City              | 117.00              | 100.00     | <b>Miscellaneous Contributions</b> |                     |              |
| Anderson-Tulley        | 18.26               | 11.42      | Plant               | 32.00               | 15.00      | University                | 1,260.00            | 2,152.05   | 16,080.68                          |                     |              |
|                        |                     |            | Pleasant Valley     |                     |            | West Fork                 | 193.16              | 152.96     | Grand Total                        | \$601,254.64        | \$519,977.72 |

## Baptists win seven of 13 top religious PR awards

CHICAGO (BP)—Southern Baptists won seven of the top awards presented by the Religious Public Relations Council here for outstanding public relations efforts in 1969-70. Sixteen awards were given 13 winners.

The top, \$150 cash award, called the Paul M. Hinkhouse Graphic Arts Award, was presented for the second time in three years to Floyd A. Craig, public relations director for the Southern Baptist Christian Life Commission, Nashville, for a series of pamphlets called "Issues and Answers."

Second place in the Hinkhouse design category, carrying with it a \$50 cash honorarium, went to John Earl Seelig, assistant to the president at Southwestern Seminary, Ft. Worth, for a brochure. Seelig won the top Hinkhouse award in 1967.

Billy Keith, director of public relations for the Baptist General Convention of Texas, Dallas, was one of three members of the organization to receive two awards each.

Keith won an award of excellence in the audio-visuals category for production of the film, "Who Will Walk Out Among The Tears?," and a first place award for a photograph taken by a photographer on his staff, Bryan Price, who resigned recently to join a Dallas church staff.

First place in the writing category went to Jim Newton, assistant director of Baptist Press, Nashville, for a news story on Baptist response to Hurricane Camille.

Newton later in the meeting was elected national treasurer of the Religious Public Relations Council.

Winning third place in the public relations campaign category was Edward Shipman, promotion director of the Southern Baptist Radio and Television Commission, Ft. Worth, for promotion of the NBC-TV program, "Tell it Like It Is," featuring a Baylor University choral group.

Mrs. Dorothy Jackson, Nashville, public relations director for Guaranty Bond and Securities Corp., won third in photography for a photo taken by her husband, Rob Jackson, photographer for the SBC Sunday School Board, to illustrate an article in Church Administration magazine.

The Religious Public Relations Council met prior to the opening of an International Religious Communications Congress at the Sheraton Hotel.

Earlier, at the same hotel, the Baptist Public Relations Association had presented its own top public relations awards to its members. The Religious Public Relations Council is an interdenominational organization.

## Pastors' School set at Furman

GREENVILLE, S. C.—Gearing ministers to meet the needs of people during the 1970's will be the objective of the annual Pastors' School at Furman University in Greenville, S. C., June 29-July 3.

Designed as an experience in continuing theological education, this year's school will feature lectures by Frank Stagg, Southern Seminary, Louisville, Ky.; Samuel L. Terrien, Union Seminary, New York City; Samuel D. Proctor, Rutgers University, New Brunswick, N. J.; and Thomas H. McDill, Columbia Seminary, Decatur, Ga.

The four men represent contemporary thinking in New and Old Testament scholarship, Christian ethics, and pastoral care.

The Pastors' School will be open to ministers of all denominations and all races. Furman's recreational facilities—golf, tennis, swimming, canoeing and fishing—will be available without fee to registered participants.

Furman Chaplain L. D. Johnson urges ministers to make the Pastors' School week a family affair. Supervised fun and activity programs will be provided each day for children ages six and up.

Costs of the school will include a \$3 registration and study-material fee for each participant, \$24 for room and meals for each adult and \$12 room and meals for each child under 12.

A brochure and further information are available from the Chaplains' Office, Furman University, Greenville, S. C. 29613.



## Feathered sky divers

By ERMA REYNOLDS

Look up in the sky during early evening and you may see a small figure doing air maneuvers. A sky diver taking a fun jump? A parachutist enjoying a free fall? No. You are seeing a nighthawk, a slim-winged, gray bird that does aerobatics at twilight while feeding on flying insects.

Starting high up in the sky, the bird plunges earthward on half-closed wings. As it shoots down with tremendous speed, the rush of air through its long, stiff wing feathers makes a deep, whirling Bronx cheer.

Just before reaching the treetops, the nighthawk stops the headlong dive by spreading its wings. With a sudden turn, up it soars, to get ready for another game with gravity.

Actually, the nighthawk—also called bullbat, nightjar, and mosquito hawk—is not a hawk at all. It is a member of the whippoorwill family.

The peregrine falcon, also called duck hawk, is credited with being the fastest flying of all birds. It is also an accomplished sky diver. Spying a small bird that will make a tasty snack, the falcon turns downward and gives its wings a hard flap for propulsion. Then it closes the wings and dives earthward at a speed of nearly three miles a minute.

The peregrine swoops under its victim, flips over in a quick half-roll and catches the helpless bird. Righting itself, the falcon sweeps upward, carrying its prey.

The swallow-tailed kite is another feathered sky diver. Because of unusual wing and tail surface, this bird can drop

earthward like a flash—feet first—toward the target of insect, frog, or water snake. Holding the captured prey in its talons, the swallowtail pulls up quickly, devouring its victim as it wings upwards.

Another clever air performance of the swallowtail is its ability to obtain a drink of water while diving. Grazing the surface of water, the kite takes a sip and zips up again—all without slowing down its flying speed.

While near the ocean you may have observed an osprey, or fish hawk. This large bird of prey wheels and soars over the sea, keeping a lookout for a fish to dine on. Spying a finny victim, the osprey halts its flight for a moment. Then, closing its wings, it plummets downward, feet foremost, with lightning speed. The shock of hitting the water is broken by the bird's thick compact plumage. Submerging with a great splash, the osprey soon reappears, clasp- ing a fish in its sharp talons.

The bald eagle enjoys taking free falls from tremendous heights at the speed of a mile a minute. It is an enemy of the osprey. Sighting this bird carrying a fish, the eagle plunges down upon it at breakneck speed. Reaching the osprey, the pursuing eagle brakes to a quick halt by spreading its wings and tail.

The two birds tangle, fighting with beaks and claws. But the eagle is the stronger of the two. It forces the osprey to drop its fish. Halting for an instant in midair, the eagle then drops and swiftly snatches up the falling fish before it can touch ground or water.

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## Gift Books for Mother



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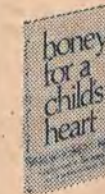
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## Scattered to witness

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

International

April 26, 1970

Acts 8:1-5; 11:11-18

In this lesson we are privileged to peek behind the events of history to catch a glimpse of God's shadow as he works through human history to accomplish his purposes. The biblical concept of providence does not hold that God controls human events, but that he accomplishes his purposes in spite of events which are themselves contrary to his will.

If it were said that God sent the persecution to scatter the Christians that statement would obviously be false: persecution is wrong and God does not promote evil. It is not much better to say that God permitted persecution to come upon them, for that statement implies that persecution came with God's approval. He is firmly set against wrong and never approves of wrong.

God did permit the persecution that scattered the believers; however, he did it not in order that they would carry the Gospel into new territories, but because he would not interfere with human freedom. So far as can be determined, the Almighty respects the freedom of a bad man as much as he respects the freedom of a good man.

But, while allowing bad men to do bad deeds, God made use of them. Persecution scattered the Christians who scattered the Gospel in new regions: thus, bad persecution brought good results because of God.

### Persecution (8:1-5)

The murder of Stephen added new fuel to the fires of persecution as the Pharisees led out in a program of extermination.

1. The believers scattered over Judea and Samaria—all except the apostles. It seems strange that the apostles felt secure in Jerusalem while the other believers fled, but the explanation seems to be that since the apostles were endowed with miraculous powers the religious authorities in the city were afraid to strike against them (5:12-16). There is no record of any martyrdom among the apostles until Herod Agrippa killed James the apostle 14 years after Pentecost.

In the characteristic fashion of a true historian, Luke took a quick look at the situation in Jerusalem before tracing the expansion movement.

The Outlines of the International Bible Lessons for Christian Teaching, Uniform Series, are copyrighted by the International Council of Religious Education. Used by permission.

2. Devoted Christians in Jerusalem conducted funeral services for Stephen; but Paul, who had presided over his murder, entered upon a systematic program of persecution. Backed by the high priest and the Sanhedrin council, he arrested and imprisoned all who persisted in the way.

3. The believers who fled from Jerusalem bore faithful testimony to the Christian Gospel. Within a few years the Christian message had been spoken at Caesarea on the coast and as far north as Antioch in Syria.

### Revelation (11:11-18)

In the first part of this lesson we have seen how God is negatively involved in persecution: here we shall see how God is positively involved in historical revelation.

Out of Germany has come a new key to the understanding of the Bible. The resultant movement is known as salvation history. What it means is that God has revealed himself and disclosed his purpose through the events of holy history.

In Old Testament days he revealed himself through his redemptive acts such as the first Passover event, and the subsequent deliverance of his people at the Red Sea. The revelation of God through history came to its climax in the Christ event which gave rise to the Christian movement.

In Acts 10 and 11, Luke has recorded an event—the conversion of the first group of Gentiles and Peter's interpretation of that event.

### 1. The event (chap. 10)

God spoke to a Roman army officer at Caesarea and instructed him to send for Peter, who was at Joppa, some forty miles away. Convinced by a vision that God had sent the men, Peter selected six Jewish Christian men to go with him and accompanied the soldiers back to Caesarea. There Peter preached to Gentiles and they were converted. He baptized them.

### 2. Interpretation of the event (11:11-18)

(1) Peter was convinced by a vision

which God had sent, and by the timing of their arrival, that God had also sent the men from Cornelius (10:9-23).

(2) He cautiously and wisely took six Jewish brethren with him as witnesses and interpreters of the events (10:23; 11:12).

(3) He listened to the testimony of Cornelius, who said that God had led him to expect from Peter a message of salvation (11:14).

(4) Peter recognized a similarity between the advent of the Spirit of Pentecost and the coming of the Spirit upon the Gentiles at Caesarea. It is because of his interpretation of the event that the experience in the home of Cornelius has been called "the Gentile Pentecost."

(5) Peter closed his defense of his decision to receive and baptize Gentiles with a question for their consideration: "Since God gave the same gift to the Gentiles that he gave to us Jews, who was I that I should withstand God?" The thrust of Peter's defense comes down to this: "I didn't do it, and I'm not responsible; God did it, and he's responsible; would you care to carry your complaints to him?" They did not.

(6) The Apostles and brethren were stunned and silenced that God had opened the door to salvation to Gentiles, but after recovering from their initial shock they rejoiced and praised the Lord.

It is always a time which calls for rejoicing when God takes another giant step in bringing the experience of salvation to another segment of broken humanity.



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## Righting past wrongs

By C. W. BROCKWELL JR.  
Minister of Education  
Calvary Church, NLR

Life and Work

April 26, 1970

Luke 19:1-10

"Ladies and gentlemen, our guest today on 'Meet the Press' is Zacchaeus, one of the wealthiest men in Jericho. For a number of years he has been the one man responsible to the Roman government for the collection of taxes in that area. This is remarkable since he is of Hebrew origin and collects taxes from his own countrymen for a government they openly dislike. But the reason he is appearing today is to explain the recent turn about in his life, attributed to one Jesus of Nazareth. You've already met our distinguished panel; so we'll begin with the first question."

**QUESTION:** "Sir, it is reported that another man, perhaps as wealthy as you, approached this Jesus of Nazareth seeking advice and he was supposed to have been told to sell all his possessions and give the proceeds to the poor. Yet, when you met this same Jesus, you only offered half of your goods to the poor. Why were you not required to do the same as the other rich man?"

**ANSWER:** "I'm afraid the answer to your question can only be answered by my friend Jesus. Actually, as you may recall, when I met Jesus on his way out of Jericho, he made no requirement of me at all except to come down out of the Sycamore tree.

"I can assure you I was quite happy to comply with that request because people were already taking a few potshots at me, both verbally and literally. He did invite himself over to my house that day, but that was like he was reading my mind, for I longed to talk with him and I guess he could see it written all over me. But he said nothing about my money. I volunteered that because I wanted to do something to show the people I was a changed man. Even though the Scribes say the Law only requires one-fifth of one's possessions, I feel I should do more than just meet the requirement."

**QUESTION:** "Is it not true, though, that you have enough wealth so that half would be more than sufficient to continue living the way you have been without sacrificing anything at all?"

**ANSWER:** "I had hoped that we wouldn't get bogged down with this one issue for I feel that it isn't the most important thing here but the answer to your question is found in the second thing I said to Jesus that day. I know that many people have been hurt by what I did for a living. Some of these perhaps intentionally, many I had no control over. But I do feel a great responsibility to do my best to make things right as much as I can. I fully intend to use the other half

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

of my wealth in making restitution four-fold wherever possible. In fact, I have already begun and my staff is presently giving its full time to searching out people who have been wronged. I realize this is going to take time, but it will be done. I have a lot to undo."

**QUESTION:** "How would you describe the change you say came over you when you met Jesus?"

**ANSWER:** "I wish I could describe it to you but each person must experience it for himself. You see, it isn't something which suddenly comes over you, it is a change you decide to make yourself. I don't mean you actually do the changing yourself but you turn to someone who can help you and Jesus is the only person I know who can. I had heard many things about this man, some of which seemed hard to believe. But, quite frankly, I was tired of being hated. I knew I was performing a necessary job for the Romans but my job was beginning to make me hate myself too."

**QUESTION:** "Couldn't you have just changed jobs?"

**ANSWER:** "Yes, but that is all that would have happened. I was searching for a meaning to my life, an inward joy I did not have. Then I heard Jesus was coming through and I had to see who he was because people said he would talk to anyone and he did. He accepted me as a person and gave me an opportunity to turn my life completely around.

"Many times I think about what Jesus did for me that day and I realize that he really took a chance, inviting me to

come down and talk with him. The whole town could have turned against him. But that didn't seem to matter to him."

**QUESTION:** "What did Jesus say to you that day at your house?"

**ANSWER:** "A number of things I keep thinking about. But I can tell you this, he said enough to make me fully aware of the selfish life I had been living. I truly believe if he had not come along when he did, I might never have known what it really means to enjoy living.

"He was completely confident in what he was doing, though fully aware of what people were saying about him. He helped me to see that I too could be useful in helping men in spite of my reputation. Many people still do not believe me when I say this, but things are really different now."

"Gentlemen, we have time for one more question."

**QUESTION:** "In recent days, new demonstrations have broken out against Jesus and many religious leaders are calling him a blasphemer because of his claim to divine connections. Do you agree with what He is saying and doing?"

**ANSWER:** "Let's take your questions one at a time. First of all, I am not one of the 'inner' disciples nor have I been invited to become one. Therefore, I can only judge him on the basis of what I have heard him say. I do know that he used what happened to me as an illustration of a great teaching. He said, after I had made my commitment to him, that the Son of Man came to seek and to save that which was lost.

"I had had it with men and certainly was of no use to God the way I was living. I truly believe Jesus came to find men like me and give them a chance to do something worthwhile with their life. I know now that God will take any person who is willing to turn his life over to him."

"As far as what he is doing, I don't know what it will lead to. I've heard the rumors going around and if anything does happen to him, a part of it will be because he helped men like me."

"I'm sorry, but our time is up. We want to thank our guest for appearing here today. If you would like to know more about this remarkable man, read chapter 19 of the Gospel According to Luke."

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# INDEX

# A Smile or Two

# Attendance Report

April 12, 1970

| Church                   | Sunday School | Training Union | Ch. Adns. |
|--------------------------|---------------|----------------|-----------|
| Alicia                   | 63            | 49             |           |
| Arkadelphia, Shiloh      | 19            | 11             |           |
| Banner, Mt. Zion         | 44            |                |           |
| Berryville               |               |                |           |
| First                    | 134           | 51             | 1         |
| Freeman Heights          | 127           | 44             |           |
| Rock Springs             | 78            | 47             |           |
| Booneville, First        | 262           | 220            |           |
| Camden, First            | 468           | 135            | 2         |
| Cherokee Village         | 77            | 31             | 1         |
| Crossett                 |               |                |           |
| First                    | 602           | 157            | 19        |
| Mt. Olive                | 282           | 122            | 2         |
| El Dorado                |               |                |           |
| Caledonia                | 51            | 33             | 3         |
| Ebenezer                 | 143           | 44             |           |
| Forrest City, First      | 508           | 112            |           |
| Ft. Smith                |               |                |           |
| Haven Heights            | 232           | 118            | 4         |
| First                    | 1,158         | 313            | 6         |
| Gentry, First            | 149           | 54             | 5         |
| Green Forest, First      | 174           | 52             |           |
| Greenwood, First         | 287           | 91             |           |
| Hampton, First           | 160           | 60             |           |
| Harrison, Eagle Heights  | 190           | 44             |           |
| Helena, First            | 310           | 80             | 1         |
| Hope, First              | 443           | 146            | 2         |
| Hot Springs, Grand Ave.  | 189           | 78             |           |
| Jacksonville             |               |                |           |
| Bayou Meto               | 159           | 85             |           |
| First                    | 377           | 78             | 1         |
| Marshall Road            | 353           | 164            | 25        |
| Jonesboro                |               |                |           |
| Central                  | 643           | 181            | 9         |
| Nettleton                | 279           | 108            |           |
| Lake Hamilton            | 114           | 42             |           |
| Little Rock              |               |                |           |
| Archview                 | 141           | 62             | 1         |
| Geyer Springs            | 655           | 279            | 3         |
| Life Line                | 570           | 171            | 8         |
| Magnolia, Central        | 608           | 206            | 2         |
| Marked Tree, First       | 170           | 73             | 6         |
| Martinville              | 54            | 17             |           |
| Mineral Springs, Central | 114           | 54             |           |
| Monroe                   | 77            | 18             |           |
| Monticello               |               |                |           |
| Northside                | 101           | 57             |           |
| Second                   | 245           | 117            | 1         |
| North Little Rock        |               |                |           |
| Baring Cross             | 639           | 165            | 1         |
| Southside Chapel         | 34            | 25             |           |
| Calvary                  | 411           | 164            | 1         |
| Central                  | 232           | 62             |           |
| Forty-seventh St.        | 179           | 76             | 2         |
| Gravel Ridge             | 155           | 88             | 2         |
| Highway                  | 155           | 61             |           |
| Levy                     | 433           | 86             | 2         |
| Park Hill                | 797           | 214            |           |
| Sixteenth St.            | 44            | 32             |           |
| Paragould, East Side     | 316           | 141            | 6         |
| Paris, First             | 337           | 82             |           |
| Pine Bluff               |               |                |           |
| Centennial               | 211           | 110            | 1         |
| East Side                | 182           | 88             |           |
| First                    | 706           | 139            |           |
| Green Meadows            | 68            | 38             |           |
| Second                   | 182           | 78             | 5         |
| South Side               | 744           | 179            | 9         |
| Oppelo                   | 26            | 12             | 2         |
| Tucker                   | 12            | 7              |           |
| Springdale               |               |                |           |
| Berry St.                | 121           | 61             |           |
| Caudle Avenue            | 91            | 34             |           |
| Elmdale                  | 463           | 122            | 1         |
| First                    | 507           | 108            | 1         |
| Van Buren                |               |                |           |
| First                    | 438           | 183            | 4         |
| Jesse Turner Mission     | 12            |                |           |
| Chapel                   | 45            |                |           |
| Vandervoort, First       | 62            | 23             |           |
| Walnut Ridge, First      | 324           | 129            | 6         |
| Warren                   |               |                |           |
| Immanuel                 | 261           | 88             |           |
| Westside                 | 73            | 67             |           |

## 'That do make a difference!'

Two dogs met while on a vacation in Paris—a British bull and a Russian wolfhound. Soon they were comparing notes on conditions back in their respective homelands.

"Things are mighty tough back home," said the British bull. "We hardly have anything to eat. And the housing is not much better."

"Too bad," sympathized the Russian wolfhound. "Things are really hunkydory in Russia. We dogs now have air-conditioned dog houses. And we have the best of food, including liberal servings of caviar on special occasions."

"Wonderful!" said the British bull, somewhat amazed. "But if things are all that good back home, what are you doing here?"

Replied the Wolfhound: "I like to bark!"

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# In the world of religion

## 'Low-fat diet, faith in God'

SAN CARLOS, Calif. (EP)—A diet low in cholesterol and fat for the body and faith in God against anxiety of the soul were the twin prescriptions of a physician here against heart attacks and strokes.

"We're killing our families with kindness," Dr. Charles K. Guttas told Junior Matrons here.

"Man is an inter-relation of body, mind and spirit," the physician said. He emphasized the need for people to "keep up with knowledge or lose your life."

## Materialism seen as church foe

NEW YORK (EP)—A "materialistic ethos" is the greatest cultural factor causing a decline in the membership growth of the Lutheran Church in America (LCA), according to a study prepared by the denomination's Commission on Evangelism.

Religious indifference, affluence, urbanization and population mobility followed in that order as causes of decrease in growth.

The survey questioned lay and clergy leaders on national, regional and congregational levels. The completed study was presented to the LCA's Executive Council.

## Church pays city in lieu of exemption

SIOUX FALLS, S.D. (EP)—In lieu of taxes, First Presbyterian Church here paid the city \$325 for services, and will pay a total of \$1,300 before the year is up.

The check was the first ever received from a church here, according to Attorney Robert Heege, chairman of the church board of trustees.

The lawyer explained that the action also had the approval of the congregation, voting to give to the city what it considered a fair share in lieu of taxes for police and fire protection and other services.

Pastor John Foss said that the parent general assembly does not encourage taxation of church properties and was not certain his church could do it again next year. But he said the church wanted to make a contribution to Sioux Falls next year.

## New English Bible climaxes 25 years of scholarly study

The patience of distinguished scholarship for a generation has produced a new translation of the Scriptures which strives for accuracy while preserving the beauty of the 359-year-old King James Version which it replaces in Anglican churches.

The New English Bible, issued as a joint effort by Oxford and Cambridge University Presses, has gone back to original Greek and Hebrew sources, according to Oxford's Sir Godfrey Driver, head of the team of scholars which produced the new version. Most translations, he explained, are merely new versions of old ones (even the King James is based on the Bishops' Bible and some earlier versions).

"One of my friends told me, 'I'll buy your new Bible if you haven't touched the 23rd Psalm,'" one of the translators said.

But the venerable passage did not escape the translators' scalpel. "Still waters" becomes "waters of peace"; "he restoreth my soul"—"he renews life within me"; "the valley of the shadow of death"—"a valley dark as death."

Another example of change is found in Job 19:25-27. The King James reads, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another." The New English Bible reads: "But in my heart I know that my vindicator lives and that he will rise last to speak in court: and I shall discern my witness standing at my side and see my defending counsel, even God himself, whom I shall see with my own eyes, I myself and no other."

The familiar words of the 121st Psalm become: "If I left up my eyes to the hills, where shall I find help? Help comes from the Lord, maker of heaven and earth. How could he let your foot stumble?"

One major goal of the translators was to prepare a text that would read well aloud. Consequently, many passages now sing with a fresh meter more understandable even, in the view of some, than the 1952 Revised Standard Version.

The New Testament of the New English Bible was first published in 1961 and has since sold more than 7 million copies. The publishers anticipate that

the demand for the \$9.95 first edition of a million will exceed the supply until the high speed presses in late summer can catch up.

Jesuit Biblical Scholar John L. McKenzie, of the University of Notre Dame, predicted in Time magazine that the new version will be quickly accepted for Catholic Church use and praised it as "the most successful modern-language version I have seen."—Norman B. Rohrer

## Public support for church schools

HARRISBURG, Pa. (EP)—Pennsylvania's legislature has approved a \$23 million program of state aid to parochial and other private schools for the school year, almost five times the \$4.8 million allocated last year.

The greatly-expanded private school benefit bill was passed by the State Senate as part of a budget-fiscal breakthrough, by a vote of 38 to 6. It passed the House of Representatives earlier, 114-76.

Most Roman Catholic schools are in financial distress and the measure is expected to alleviate this condition somewhat, and in some cases preclude the closing of certain schools.

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