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March 19, 1970

Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

March 19, 1970

High Burial cost

My column recently about my wishes for an economical disposal of my remains, when I die, is beginning to get some attention from our readers.

An Arkansas lady who names individuals and firms but requests anonymity, tells the story of the death and burial of a daughter last week.

The daughter had been in and out of the hospital with a terminal illness and had no funds of her own left when she died.

Going to one of Little Rock's mortuary firms, friends of the family asked for the cheapest burial the funeral directors had. The coffin supplied as the "cheapest" looked cheap, being a little cloth-covered, wooden box, and there was no vault, just a box. But this "cheapest" funeral cost \$725, plus an additional \$175 for the burial space in a cemetery and the opening and closing of the grave!

"How much of your \$1,000 funeral would be left in this case for the Cooperative Program?" asked my correspondent. And she added, "Not much!"

That cheap funeral the late President Eisenhower had must have been subsidized by the government!

Another person who read my "sensible burial" piece called from a Nursing Home, where he lives, to suggest that the best and most economical final disposal is through the process of cremation. A sister of his died while he and she were residing in California, back in 1967, and the total cost of her cremation, plus a place for the deposit of her ashes, was \$222 after her burial allowance from Social Security, he reports.

He is interested in the possibility of seeing a crematorium established in Little Rock. As of now, the closest one to the capital city is Memphis.

With our continuing and mounting problem of population explosion and contamination, cremation would seem to be the most sensible method of disposal. It is hard for us to adjust, perhaps, to the thoughts of our bodies being consumed by fire. But if we are going to be concerned about what happens to the lifeless body, is burning worse than rotting?

And do not let us lose sight of the reason for desiring a low-cost disposal in the first place—that we may have more money to leave for a continuing Christian ministry after we are gone.

What do you think?

Erwin L. McDonald

IN THIS ISSUE:

HOPE ASSOCIATION missionary M. T. McGregor retires after 22 years' service. See page 5 for story and photos.

ARKANSAS A&M BSU expands its facilities and enlarges its program. Read about the growth and the man who accepts its challenge in a feature story on page 6.

VIEWPOLL, SBC opinion survey, reveals that there is no consensus on leaving the convention over doctrine disagreements. See page 15 for poll results.

THE NEW LOOK of the *Arkansas Baptist* is explained in an article and pictures on page 10. Read about the change to "cold type" in this cover story.

Arkansas Baptist newsmagazine

March 19, 1970
Volume 69, No. 12

Editor, ERWIN L. McDONALD, Litt. D.
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Opinions expressed in editorials and signed articles are those of the writer. Member of Southern Baptist Press Association, Associated Church Press, Evangelical Press Association.

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

Violence in our neighborhoods

Another death by shooting—that of millionaire, Arkansas-born George L. Lenox, of Memphis—focuses attention on the growing cheapness of life in our society.

According to news reports, the body of Mr. Lenox, with several bullet holes in his head, was found in the front seat of his 1970 Cadillac near Barton, Miss., about 4½ miles southeast of his farm home at Collierville, Tenn.

One investigator said, "It looks like he was executed. It looks like he was driven here to be executed."

The victim's empty money clip was found on the seat beside him and his billfold was missing.

Members of the Lenox family said that Mr. Lenox must have been "forced or lured" to the lonely road, as they knew of "no reason in the world" for him to be there.

In considering what can be done about the continuing lawlessness and violence all around, a most ready conclusion is that we must have better law enforcement. But how can even the best of police and the most equitable of courts safeguard the public from that heartless element of society that sees fellow human beings as "things"

to be used and/or destroyed by insane and heartless persons?

It would seem that one thing needed is for the most careful study possible of life in our country with a view to correcting social evils that breed contempt not only for law and order but for people as individuals made in the image of God. Such a study and program of correction would need to involve the great institutions concerned with character building—the church, the home, the school, and the government.

In the meantime, those of us who claim to be Christians can make a great contribution individually by the application of our religion in our orbits of influence. And no place is more strategic than our homes. If parents prove unworthy of their God-given trusts and if they do not bring up their children "in the fear and admonition of the Lord," it is not too surprising if the children grow up to be less than the best of citizens.

We realize that the proper bringing up of children is but one of many things needed and a long-range approach to solving our current problems. But surely there is nothing more important than this.

Healing needed in Denver

Perhaps the number one need of the Southern Baptist Convention when it meets in Denver next June is for a healing of the hostility and nipping contentiousness which is so evident in our convention. Whatever else we may need we do not need a repeat performance of the kind of spirit we saw in New Orleans last year.

Name-calling and inviting each other to leave the convention is not going to solve the problems which we Baptists know we have. We have differences of opinion in some sticky problems which need to be solved, and in some which are insoluble. We are in the process of learning to live with a greater breadth and diversity of viewpoint. In an age that is fraught with tensions and frustrations, perhaps it is inevitable that these deleterious emotions will occasionally be evident in our fellowship. But, let's not let them rule us. We are Christians, and are supposed to be ruled by the Spirit of Christ.

It seems to us that we need to stress our common bonds in Christ, rather than our differences of opinion when we go to Denver. We need a healing, not a heightening of tensions. We need fellowship more than we need friction. We need commitment more than we need contention. We need understanding more than we need uniformity.

Let us pray that the Denver convention will be noted for its healing effect upon the antagonisms, frustrations, and misunderstandings that afflict the soul of Southern Baptists. We need to learn, under the leadership of the Holy Spirit, to accept each other for what we are, just as God himself accepts each of us without respect of person.

It is our prayer that our convention president, Dr. W. A. Criswell, may sound a note in his presidential address that will call us away from our petty family squabbles to great, new depths

(Continued on page 4)

Healing needed in Denver

(From page 3)

of fellowship and purpose in Christ. We likewise pray that Dr. Grady C. Cothen, as he delivers the convention's annual sermon, may be used by the Spirit of God to heal the distraught soul of Southern Baptists and give us a new vision. And this is our prayer for every other person on the program in Denver. More than any other single thing, we need a healing convention in our Denver sessions.—J. Terry Young, in *The California Southern Baptist*

The people speak

Who is a Baptist?

In the Feb. 26 issue of the *Arkansas Baptist Newsmagazine*, page 18, in the article entitled, "Polarization in the Southern Baptist Convention," discussing "What is a Baptist" with the following definition, "Someone who belongs to an institution that contributes to the Southern Baptist Cooperative and mission effort."

I feel this definition is wholly inadequate for the definition of a Baptist. There are many fundamental Baptist

I must say it!

Denominational primacy —and the press

The press is a powerful force in America. With our great nation championing freedom of the press much is done in the forming of public opinion and the making or breaking of kings by this mass media. The manipulation of polls before elections has a subtle effect upon the citizen who just may switch his vote to the projected winner. Presidents have been plagued by various popularity polls



DR. ASHCRAFT

strategically placed in relation to monumental decisions and national disturbances for which vested interests have pressured the chief executive. There is a dangerous trend developing in the concentration of publishing power into fewer and fewer hands. The time is almost here when a handful of men will control the information fed to the general populace and it may not always be in the public interest. Mr. Agnew is far from alone in his views.

Great religious bodies move sedately along at their own selected cadence, oblivious to a certain degree to the comments of the secular press. The sensational headlines about a church fuss, the firing of a pastor, the dismissal of a professor, or a nice juicy morals story

groups besides "Southern Baptist" who do not support the Southern Baptist Cooperative Program; and many churches who are members of local cooperating associations, state conventions and the Southern Baptist Convention who do not support the Cooperative Program from time to time, but are recognized as Baptist churches.

To be sure, to be a messenger and vote in the Southern Baptist Convention one's church must contribute to the Southern Baptist Convention Mission Program work; but this is not what makes

has often been over-ruled by God even for his glory.

While news for the sake of news or for vested interests may be the philosophy of many newspeople, a higher code may be more appropriate for the religious press. This is not a suggestion of suppression of the news. Since no Baptist periodical can carry all the news, it is a matter of selection. The Baptist people are paying hard cash for their reading material and they deserve a nice menu.

There is nothing wrong with the injection of a divine concept in this scandal-mad age. I therefore submit, the philosophy of our Baptist periodicals and their respective editors should be: "For the equipping of the saints for the work of the ministry, unto the building up of the body of Christ, until we all attain unto the unity of the faith and of the knowledge of the Son into a full grown man unto the measure of the stature of the fulness of Christ" (Eph. 4:11-13).

Any code less than this is outside the Christian structure, should be so classified, and should not be remunerated from Cooperative Program funds. Our Baptist people like nice merchandise, they are paying for it, and, I predict, they will get it. One man's opinion but I must say it!—Charles H. Ashcraft, Executive Secretary.

a man a Baptist or a church a Baptist church.

It could easily be conceivable in the days ahead that groups other than Baptist could contribute to the support of the Southern Baptist Cooperative Program and be sympathetic with the mission effort, but be totally at variance to the Baptist doctrinal position on the church, the ordinances and other doctrinal matters. This would not make them Baptist, nor give them votes in the Southern Baptist Convention.—Amos Greer, Pastor, First Baptist Church, Mountain View, Ark. 72560

New Brazil address

This is to advise you of our change in address. We would appreciate having our paper forwarded to us here. We also wish to ask you to print our new address in the *Arkansas Baptist Newsmagazine*. Our address is,

Rev. & Mrs. Jesse L. Kidd
Posta Restante
Lajes, Santa Catarina
Brazil.

A reader 60 years

I'm renewing for another year. If my record is correct, this will give me about sixty years as a reader, which includes the years when I too was an editor.

I enjoy the news, and read your editorial comments with interest and usually with approval.

My class at the U of Ark. is planning a reunion May 29, our sixtieth. . . So far thirteen of the twenty remaining members have indicated their intention of attending. Ages run from around 78 to 89 . . . Will hope to see you during a brief stay in Little Rock.—John D. Freeman, Senior Minister, Belmont Heights Baptist Church, Nashville, Tenn. 37212



Ralph Raines to Springdale church

Ralph Raines has assumed duties as pastor of Berry Street Church, Springdale. He had been serving Leslie First Church.

Mr. Raines has also served churches in Big Creek, Faulkner, Pulaski, Stone, Van Buren, and Searcy associations, and had been moderator of Searcy Association.

He had been a field supervisor for the Arkansas Forestry Service and an accountant.

Mr. Raines is a native of Leola. He and his wife, the former Leo Mae Burns, have a son, Ronald Dean Raines, who is pastor of Cedar Heights Church in North Little Rock.

Former convict fights addiction

Jack Brown, the former convict turned evangelist, who spoke at Ft. Smith during the annual meeting of the Arkansas Baptist State Convention, filled a number of speaking engagements recently in the Greene County and Gainesville-Current River Associations, reports Missionary J. Russell Duffer, Corning. According to Mr. Duffer, Mr. Brown gives his full time to lecturing to young people's groups, testifying to the grace of God in his life and warning the young people against the use of drugs.



MR. BROWN

Mr. Brown can be reached through Fred Tarpley, Hinds-Madison Baptist Association, P. O. Box 4676, Jackson, Miss. 39206.

Honor students at Ouachita U.

ARKADELPHIA—The following students have been named on the President's List at Ouachita Baptist University with a 4.00 grade-point average:

Timothy J. Gayle, sophomore, Bentonville; Bernie S. Hargis, freshman, Warren; John Thomas Jones, sophomore, Gurdon; Lee F. Kuyper, junior, Arkadelphia; Marilyn Ann McAtee, graduate, Smackover; Betsy L. Meador, senior, Fordyce;

Martha Ann Morrison, senior, Poyen; Donna June Pike, junior, Port, West Africa; Roger W. Schoeniger Jr., senior, Cincinnati, Ohio; Tommy G. Thomason, junior, Stamps; Judith Laurel Thompson, freshman, Morrilton; William E. Walker, senior, Pine Bluff; and Phillip Lee White, senior, Nashville.



MISSIONARIES HONORED—Rev. and Mrs. M. T. McGregor, (left) talk with Hope Association Moderator, Rev. Leo Hughes, at an open house honoring the couples' retirement from service to the Association

Hope Missionary to retire after long term of service

M. T. McGregor, for the past 22 years missionary of the Hope Association, has announced that he will retire as of April 1. He and Mrs. McGregor will continue to live at 3023 Pecan Street, Texarkana, Ark., and he will be available for supply preaching and serving as interim pastor.

Mr. McGregor is a native of Waco, Tex. He earned the B.A. and M.A. degrees from Baylor University and attended Southwestern Seminary, Ft. Worth.

He held a number of pastorates in Texas, including First Church, Mertzon.

During World War II, Mr. McGregor served for 3½ years as chaplain in the U.S. Army, spending the most of this time on a troop transport in the North Atlantic or on overseas assignment.

Following the war, he served as pastor of First Church, Dale, Tex., for a year, before resigning to become missionary of Hope Association, on March 1, 1948.

In the 1969 Annual Report of the Hope Association, which was dedicated to Mr. McGregor, association achievements during his tenure as missionary were listed as including:

*Twenty-one young people entering the ministry or entering full-time mission service;

*Forty young men beginning their min-

istries as pastors;

*Twelve new churches organized;

*Total of \$1,600,000 given by the churches through the Cooperative Program.

Mrs. McGregor, affectionately known over the association as "Mrs. Mish," is the former Miss Flora Welch, a native of North Carolina who grew up in Texas.

At a reception for the McGregors held the night of March 2 at Beech Street Church, Texarkana, Pastor Leo Hughes of Trinity Church, Texarkana, as moderator of the association, presented Mr. and Mrs. McGregor a check for \$2,200, as a gift from the churches of the association.

With the McGregors for the occasion were their son, Don McGregor, associate editor of the **Baptist Standard**, Dallas, and his family.

Missionary McGregor has been noted for his loyalty to Christ, to the Baptist mission program, and for a wholesome sense of humor.

In a recent issue of the association newsletter, he observed that all Baptists should take and read the Baptist state paper, **Arkansas Baptist Newsmagazine**. He said that even those who want to be cantankerous should take the paper so that they can know what to be cantankerous about!

Enlarged BSU program at Monticello goes with expanded facilities

By JOHN F. BRUTON

"Alert students do not seek protective shelter from campus life at a building constructed by Baptists. They come in search of truth which may disrupt a complacent way of life."

So said vesper speaker James A. Walker, pastor, First Church, Warren, before a group of students at the Baptist Student Center, Arkansas A&M College, early in February.

Matching progress with progress, the Arkansas Baptist State Convention and five associations—Ashley, Bartholomew, Centennial, Delta, and Harmony—jointly pledged \$50,000 to redesign and enlarge the Baptist Student Center to match the expanding growth and architectural beauty of the proud and forceful state-supported college at Monticello.

Accepting the challenge of the new growth, George N. Sims, 26-year-old Baptist Student director, speaks for the students by quoting a personal motto, "Never underestimate the strength of the student."

Sims' observations were holding true in early February, the peak of the remodeling. Students visiting the Center appeared oblivious of the momentary inconvenience, indicating, instead, that dusty chairs were quite comfortable, cluttered corners more sociable, and crowded work tables most inviting.

Sims, a recent graduate of New Orleans Seminary, has taken root at Arkansas A&M College and is planning to build a home near the campus.

Mrs. Sims, the former Miss Shirley Crain of Franklin, La., has a degree in music from Southeastern Louisiana College, keeps active in church affairs, and is in demand as a private teacher in piano, organ, and voice. She is currently serving as interim director of music at First Church, McGehee.

The Simses have two children, Ralph, 5, and Becky, 3.

"Fruits of a Baptist Student Union are the students," says Sims. "The individual's learning readiness varies, but through one or more students working through the BSU, every facet of campus life is touched."

Sims is seriously aware that the campus is the students' world for four years, only to be replaced by an entirely new environment.

"For these young men and women to grow in Christian experience is the goal of the Student Department of the Arkansas Baptist State Convention," advises Sims.

Leading and planning in the BSU work are a group of popular student workers. David McLemore and Ken Conway serve as president and vice-president, and Linda Crutchfield serves as secretary. Equally as vital to a full program are mission and devotional chairmen, a host and hostess, social chairman, women's and men's entertainment chairmen, publicity, music, and athletics chairmen. Filling these spots in order are John Douglas, Gail Arnold, Kelly Corkern,



STUDENTS congregate in the building even though it's undergoing remodeling. Shown by the bulletin board are Rudy Thornton and Norma Divina.



DISCUSSING PROGRESS on the new building are (left) George Sims, BSU director, John Douglas, BSU mission chairman, David North, BSU publicity chairman, and Carolyn Hines.

Ann McArthur, Brenda McGehee, Ruth White, Bill Polk, David North, Margie McLemore, and Odell Davis.

Fifty percent of the director's time is devoted to counseling. To unwind and personally re-group, Sims chooses family togetherness with Shirley and the two children.

Sims devotes his full attention and concern to students from the day they arrive as freshmen.

"The freshman involved in BSU may well discover clarified personal decisions and discover how to enjoy greater growth in Christianity," he said.

Of the 1,800 students at Arkansas A&M College, 500 are Southern Baptist.

"BSU students, first of all, are members of the campus," said Sims. "Our task is to guide, lead, counsel, and, in extreme cases, stop and re-direct."

Monticello church completes house

First Church, Monticello, has built a house for use by the minister of youth-music at the church. Conrad T. Gillstrap moved into the house, located in the Western Pines Addition, on March 13.

The structure was built by Hartness Construction Co., and is totally without indebtedness.

The building committee was headed by Clifton Bond, and included Mrs. W. T. Jones, Mrs. John Anders, John Grant, Reginald Glover, Oscar Hollinger, and Bill Hartness.



Monticello church residence



Professor Wayne Ward, first on right, of the faculty of Southern Seminary, Louisville, Ky., and Mrs. Ward, back on the Ouachita University campus where they were members of the graduating class of 1943, visit with, left to right, Ouachita President Daniel Grant and Professor Vester E. Wolber. Dr. Ward gave the 1970 Ralph Smith Lecture Series.—ABN Photo

Beacon lights of Baptist history

Report on Indian work, 1893*

BY BERNES K. SELPH, TH.D.
Pastor, First Church, Benton

J. William Jones, chaplain of University of Virginia and assistant secretary of the Home Mission Board of the Southern Baptist Convention, attended an annual associational meeting in the Indian Territory in 1893. Ebenezer Lee Compere, superintendent of missions for The General Association for Western Arkansas and Indian Territory, with Dr. J. W. Conger, president of Ouachita College, met chaplain Jones at Eufaula, I. T., and journeyed with him to Tuskegee Church, where the meeting was held.

Messengers from 37 churches among the Creek, Seminole, and Wichita Nations, composed the body, conducted similar to a camp meeting. Seven churches provided the hospitality. Jones carefully recorded the lavish provisions of roast beef, barbecued pork, chicken served in several styles, tomatoes, corn, potatoes, and other vegetables, coffee, iced tea, corn bread, hot rolls, pudding, apple pie, rich milk, and plenty of water. Evidently, he was surprised to find such conditions on the frontier.

But this was not all he noted. Concerning the sessions, he said, "The churches send up good, old-fashioned, orthodox Baptist church letters which are all read and listened to with deep interest." The proceedings were conducted in the Creek language through an interpreter for visitors.

Jones commended them on their orderliness. "I may at once say that during my stay in the Territory I saw no tomahawks, no wigwams, no whiskey, no drunkenness, and no lawlessness of any kind," he wrote.

The meeting opened Wednesday morning and continued through Sunday night, adjourning with a prayer meeting at sunrise, Monday morning. The daily schedule ran as follows: 4 a.m., prayer meeting; 6:30 a.m., breakfast; 8 a.m., associational business; 11 a.m., preaching; 1 p.m., dinner; 2 p.m., associational business; 4 p.m., preaching; 6 p.m., supper; 8 p.m., preaching. The women conducted their own meetings during the business sessions.

Deeply stirred by what he saw and heard, Jones thought the messengers did a better job of presenting the gospel and work in Creek than he could have in English. He was impressed by Short Foot, chief of the Wichitas, who had travelled 300 miles with his delegation and urged that missionaries be sent to his people.

Indian Territory at that time contained a total population of about 130,000, of whom 60,000 were Indians. About 30 workers directed the effort among 15 associations, composed of 267 churches, with 12,961 members, 189 ordained ministers, and 66 Sunday Schools with 3,600 teachers and pupils.

*E. L. Compere Papers, Microfilm, Arkansas Baptist Historical Commission, Ouachita University Library, Arkadelphia, Arkansas

Riggs ordained by Knobel Church

Knobel Church ordained Glenn C. Riggs to the ministry on Sunday afternoon, March 7.

Mr. Riggs is a student at Southern College, Walnut Ridge. He has been pastor at Knobel for six months and has just closed a revival in which there were seven additions to the church.

J. Russell Duffer, associational missionary for Gainesville-Current River Associations, served as the moderator, with Joe Dodd, a deacon of Knobel Church, as clerk.

Roy Barnett, a deacon of Knobel Church, introduced Mr. Riggs to the ordaining council.

Thomas Reaves, pastor of Tipperary Church, served as interrogator.

Theo. Harrison, professor at Southern College, Walnut Ridge, and former pastor at Knobel Church, gave the charge to the church and candidate. Henry Permenter, pastor of Harmony Church, led the ordaining prayer.

Thad Mason, a deacon of Knobel Church, presented the Bible, and Jack Van Booth, Marmaduke, father-in-law of Mr. Riggs preached the sermon. Mr. Riggs gave the benediction.



MR. RIGGS

About people

Everett Slavens, chairman of the History Department at Ouachita University, has been notified by the State Historical Society of Missouri that his article "The Missouri Negro Press (1876-1920)" will be published in the July 1970 issue of the Missouri Historical Review.

Nettleton calls youth director

Nettleton Church, Jonesboro, has called Mike Carrier to lead its youth and educational programs.

He is a Jonesboro native, the son of Mr. and Mrs. Joe Carrier. He is a graduate of Jonesboro High School, where he was president of the student body, and was named "Mr. Jonesboro High School."

Mr. Carrier has attended Ouachita University and is now a student at Arkansas State University.



MR. CARRIER

MR. DAVIS

Davis to Tyronza

Leslie Davis has been called as minister of music and youth by First Church, Tyronza. He comes to the church from Fisher Street Church, Jonesboro, where he was youth director.

Mr. Davis is a student at Arkansas State University, majoring in music education. He served as a student summer missionary in 1968.



Randy Ross, his wife, Betty, and Raymond.

Ordained to ministry

Randy E. Ross was ordained to the ministry recently by Clark's Chapel Church, Paragould. He is a student at Southern College.

Don Reed preached the ordination sermon. The Bible was presented by Willie Wood, and the ordination prayer was by Glen Swigert.

Deaths

Walter W. Kelley

Walter Wright Kelley, 56, Star City, died March 9. He was owner of W. W. Kelley Real Estate and Insurance Agency.

He was a deacon, choir director, and Sunday School teacher at First Church. He was a member of the Pine Bluff and Arkansas Life Underwriters Association, of the National Association of Real Estate Boards and the National Association of Insurance Agents. He was a past president of the Star City Chamber of Commerce and a member of the Lions Club.

Survivors include his widow, Mrs. Lucille McCool Kelley; two daughters, Mrs. David Porter III of Dumas and Mrs. George W. Vandegrift of Little Rock; his parents, Mr. and Mrs. Henry Kelley of Redfield; a brother, Elton D. Kelley of Redfield, and two grandchildren.

Lynch T. Brown

Lynch Thompson (Doc) Brown, 80, Malvern, a retired timberman, died March 9.

Mr. Brown was a member of Second Church.

Surviving are his widow, Mrs. Bessie Halton Brown; two sons, Henry Brown of Arkadelphia and John L. Brown of Little Rock; a stepson, James Halton of Malvern; four daughters, Mrs. Mack Gates and Mrs. Thelton Gray, both of Malvern, Mrs. W. E. Rogers of Arkadelphia and Mrs. Keith Tidwell of Little Rock; a brother, F. W. Brown of Sheridan; 17 grandchildren and seven great-grandchildren.

Oliver B. Tedford

Oliver B. Tedford, 76, Bryant (Saline County) died March 8. He was a retired custodian of the Pine Haven schools and was a member of Bauxite Church, a Mason and a veteran of World War I.

Survivors include his widow, Mrs. Vera Stocks Tedford; three sons, Burl, Robert and Ray Tedford, all of Benton; two daughters, Mrs. Raymond Harrell of Bryant and Mrs. Dan Richards of Little Rock; two sisters, Mrs. Hattie Tedford of Mississippi and Mrs. Anna B. Staggs of Osceola, 11 grandchildren and four great-grandchildren.

Revivals

First Church, Dumas, Feb. 22-March 1; Ben Bates, evangelist, Leland Hurt Jr., singer; 21 professions of faith, 3 for baptism, nine by letter. Mason Bondurant is pastor.

First Church, Brinkley, March 22-29; Dr. Leon Marsh will be evangelist. Jack Clack is pastor.

Mrs. Alice Akridge

Mrs. Alice Adams Akridge, 90, Marion, formerly of Conway and Jacksonville, widow of J. P. Akridge, died at Memphis, March 8.

Mrs. Akridge was a native of Huntsville, Ala., and a member of Conway Second Baptist Church.

Surviving are a son, Dr. Garth Akridge of Jacksonville, Fla.; two daughters, Mrs. Ashley Thompson of New Mexico and Mrs. Elton Rieves of Marion; three grandchildren, and four great-grandchildren.

Dr. R. E. Hagood

Dr. Robert Earl Hagood, 36, of Pine Bluff, a dentist who shot himself accidentally in the stomach February 25, died in a hospital here March 13.

Pine Bluff Detective Capt. John Glover said that the accident happened when Dr. Hagood was placing some guns in his car in a parking lot near his office. A shotgun discharged, hitting him in the stomach, officers said Dr. Hagood had taken the guns to his office to clean them, authorities said.

Dr. Hagood graduated from Baylor University and Baylor School of Dentistry at Dallas. He was a member of First Church, the American Association of Orthodontists and the Arkansas State Dental Association.

Survivors include his widow, two sons, Robert Earl and John Douglas Hagood, both of the home; his mother, Mrs. R. E. Hagood of Dumas, and a sister, Mrs. T. J. Robinson Jr. of Dumas.

State youth choir festivals held

Pine Bluff's First Church and South Side Church were hosts to the annual state youth choir festivals on Saturday, Feb. 28. There were 1409 young people and directors from 39 choirs over the state participating in these two festivals.

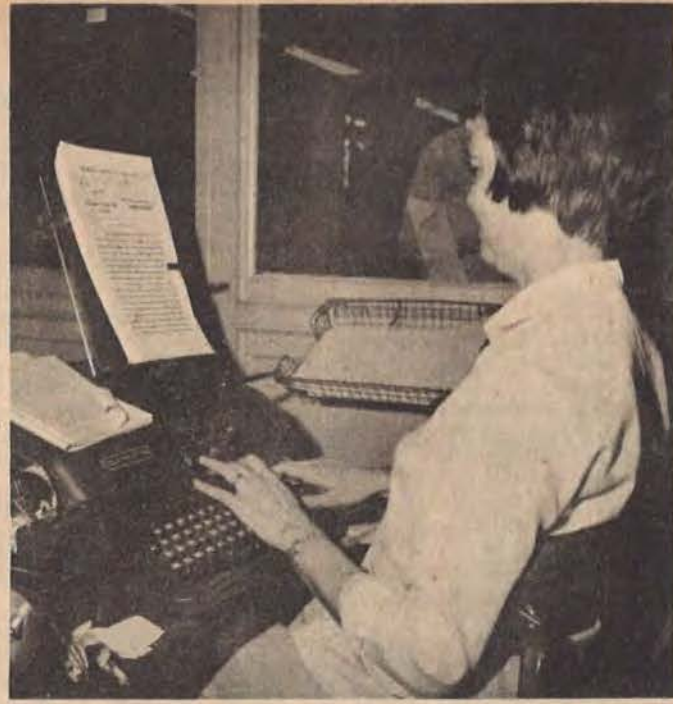
The Festival at First Church was directed by Dr. Warren Angell of Oklahoma Baptist University. The Director for the South Side Festival was Robert Snead of First Baptist, Nashville, Tenn. The accompanists were Mickey Cox of Oklahoma Baptist University, and Wayne Green of Ouachita Baptist University.

A highlight of the final concert for the "A" Festival, at First Church, was the accompaniment by the Brass Ensemble from Ouachita University Music Department.

The climax of both festivals was a concert given by the combined choirs.

The Festivals for Junior Choirs are set for April 11 at Harrison, First Church; Wynne; Camden, First; North Little Rock, Levy; and Pine Bluff, Immanuel.

These festivals are sponsored by the Church Music Department of the Arkansas Baptist State Convention. Archie Y. McMillan of Little Rock, Second, is serving as chairman of the festival committee this year—Annie Mary Wilson, Office Secretary.



Left, Cover Photo: Printer John F. Wells and tape-puncher Eula Mace, with part of the cold type equipment installed recently and now used in producing the Arkansas Baptist Newsmagazine. Right: Maxine Ward prepares teletype tape for use in the cold type process.—ABN Photos

The covers:

'Cold type' ups quality of state Baptist Newsmagazine

Printers and other close observers will have noticed an improvement in the quality of printing in the Arkansas Baptist Newsmagazine in the last few weeks.

The improvement is due to a switch from hot type to cold type by our printers, General Publishing Company.

Now, instead of setting the materials for the paper by linotype, tapes are punched on teletype perforators. The tapes are run through a 725 Phototypesetter, which photographs selected types on photographic paper. This exposed paper is then put through a processing machine which turns out type on glossy paper ready for pasting up in page forms. Through further photographic processes, plates are made for the offset press on which the magazine is printed.

One of the advantages of cold type, as already indicated, is a higher quality finished product than we have had from hot type. Still another advantage is that the reproduction from the tapes is 100% accurate. And the new process is much faster than the hot type process.

The only weakness is that there are no proofs for correction between the punching of the tapes and the makeup-

ready phototype. Any errors the operators make punching the tapes cannot be discovered until the material is in its final form.

John F. Wells, head of General Publishing Company, has been printing the Arkansas Baptist Newsmagazine for more than 26 years—"through two editors and well into the third."

Wells recalls that he became the printer for the paper in the fall of 1943, as C. E. Bryant began his tenure as editor. He has continued to serve since that time, including the 10 years' tenure of the late B. H. Duncan and the more than 13 years now of the tenure of the present editor.

Mr. Wells, a graduate of the University of Arkansas, a former city editor of the Arkansas Gazette, and a former execu-

tive secretary to an Arkansas governor (Carl E. Bailey), traced some highlights of his printing business as it has grown with the Baptist paper.

He first bought a new, sheet-fed press that could print only eight pages at a time. This press cost \$20,000.

Next he bought a web-fed flatbed press, at a cost of \$30,000, which could print a 32-page paper in one operation.

The present press, a rotary, web-fed, four-unit offset, was bought several years ago at a cost of approximately \$125,000.

Until the present press was acquired, printing the Baptist paper was the main job of the Wells print shop. But with the larger press, the business expanded. At the present time printing the Baptist paper constitutes less than 20% of the total operation.

Today the printing company has 22 full-time employees and a number of part-time workers, and prints one and one-half million pieces a month.

Looking back across the years, Wells observes that the firm has taken in "a lot of money but not made much clear," so much of the gross having to be re-invested in equipment.

"But it has been a lot of fun!" he says.

New subscribers to Ark. Baptist		
Church	Pastor	Association
New budget after free trial:		
Half Moon, Clinton	Loy Moody	Stone-Van Buren-Searcy

Unchanged in the Seventies

Most Arkansas Baptist leaders are aware now of several changes coming Oct. 4, 1970. And most of these leaders are getting ready now through the associational "shaping the 70's" clinics for these changes. Reports we receive indicate this is the year of the association, for about 80 percent, or better, of the churches are represented at the clinics.

However, in the midst of all the changes in organization, literature and methods, some things related to Sunday School work have not changed, nor will they change, it seems.

First among the things that change not are: God, Christ, the Bible, salvation. You could expand on this list in many directions.

Secondly, according to church newsletters, bulletins and other reports I read, these things also do not change:

The percentage of attendance to enrolment. The average church that does not conduct a weekly officers and teachers meeting and that does not conduct a

regular visitation program averages about 50% of their attendance as compared to enrolment. Churches that do conduct the two activities named, above average 55 to 60 percent of their enrolment in attendance.

Again an unchanged factor—churches that increase enrolment have more conversions and baptisms.

Unchanged in the 70's are the basic principles of growth, a formula outlined long ago and a formula that will likely outlive our generation: namely, find people, provide space, enlarge the organization, train workers and visit absentees.

Growing churches today are with de-liberation, following these five unchanging principles in the 70's.—Lawson Hatfield, State Sunday School Secretary

Pastors' retreat is May 18-20

The Church Training Department is cooperating with the Missions Department in planning an excellent program for the pastors of Arkansas. One big feature will be five conferences on

"Planning your Preaching Program" which will be led by Dr. J. Winston Pearce of Golden Gate Seminary.

In discussing your long range preaching program Dr. Pearce will discuss Why? What? Where? How? and resources.

Dr. Pearce has been professor of preaching at Golden Gate Seminary since 1961. He is a well-known conference leader, speaker, and author. He has traveled extensively under the auspices of the Foreign Mission Board.

We urge all pastors to make their reservations immediately with the Missions Department, Baptist Building, Little Rock.—Ralph W. Davis

Overcoming fear in personal soul-winning

Many people seem to shy away from doing personal work because they are rather timid and are fearful of failing. However, it should be the normal, natural thing for a Christian to share his faith with someone else. John 1:40-42 says, "One of the two which heard John speak and followed him was Andrew, Simon Peter's brother. He first findeth his own brother Simon and saith unto him, 'We have found the Messias', which is being interpreted the Christ, and he brought him to Jesus." John 4:28-29 adds, "The woman then left her waterpot and went her way into the city and saith to the men, 'Come see a man which told me all things that ever I did. Is not this the Christ?'" These two witnesses just naturally told others of their newfound faith.

Christ has called every believer to be a witness. Christ has even promised to pray for them. This is found in John 17:18-20, "As thou hast sent me into the world, even so have I also sent them into the world, and for their sakes I sanctify myself that they also might be sanctified through the truth. Neither pray I for these alone but for them also which shall believe on me through their word." If Christ is praying for me then I cannot fail in this matter of personal witnessing.

The Holy Spirit of God will comfort, guide, and empower you as you witness. When the Holy Spirit is working on the heart of a lost person and a witness of Jesus talks to him about God, the witness can depend upon God to do what he is supposed to do, that is save the soul from sin.

Personal witnessing is the New Testament way. Many people will not come to church to hear a sermon. However, we Christians can witness in our homes, our friends' homes, schools, places of business, on the street, public places wherever we can find people, on buses, planes, trains, and so forth. Please find your own way of witnessing and do it for the glory of God.

How long has it been since you have helped someone come to God? How long has it been since you have tried?—Jesse S. Reed, Sec., Evangelism

Woman's viewpoint

Thoughts before spring

By IRIS O'NEAL BOWEN

Likely as not you are one of the restless crowd!

We hear a lot about restlessness these days, but I am talking about the restlessness that comes across about 95 percent of the people at this particular time of the year.

This is the time when nearly everybody gets an irresistible desire to get out and dig in the soil. People want to get dirt under their fingernails, stir up their winter-softened muscles, cleaning house and yard. And so they think up a little garden spot in a corner somewhere!

As I work at the check-out stand in our family-owned food market, I see the signs all about me. Customers come in hunting for tomato and pepper seed for their hot beds. The ladies buy gardening gloves. Yard rakes and garden hoes are in demand before we can remember to order them. And we can hardly keep house cleaning supplies on the shelves!

After several years in the grocery business, I have come to the conclusion that spring surges in people's bloodstreams, just like the sap rises in the trees this time of year! It is a wonderful, exhilarating time. Ice may still embroider the rain puddles and the thermometer hardly knows up from down, but suddenly man has to be out digging in the dirt!

If anyone dares to be apologetic about it, I just say, "Go ahead! Give in to it! Dig! Clean! Dream tomato plants into your flower beds! Rest assured you are not alone!"

... It might be a good time, too, to look into our hearts and minds to see if there are any spots that need cleaning . . . perhaps a small resentment, sheltered in a cold, dark room, or a little sin we have been indulging ourselves in. Maybe we have some fences that need mending, should we have been a little unchristian in our attitudes.

Or why not go all the way and open up some new ground by determining to witness in a positive way to someone who is lost?

Our souls need a springtime, too!

1970 gifts show slight decrease

NASHVILLE (BP)—Contributions to missions through the Southern Baptist Convention Cooperative Program unified budget decreased during the month of February by 6.18 percent, causing total gifts for the year to drop below the 1969 level by .77 of 1 percent.

The decrease in giving during the month of February offset and nullified an increase in contributions during the month of January, according to a report prepared by John H. Williams, financial planning secretary for the SBC Executive Committee.

Total contributions through the Cooperative Program for the first two months of 1970 reached \$4,943,251, a decrease of \$38,438 or .77 of 1 percent, compared to the \$4.98 million given during the first two months of 1969.

During the month of February, Cooperative Program giving was \$2,329,680, a decrease of \$153,437 from the \$2.48 million contributed in February, 1969. (The February 1969 giving was a 12.8 percent increase over February, 1968 gifts.)

Williams explained that there was one state (Kentucky) which has sent in only one of the two months' Cooperative Program checks, accounting for about \$100,000 of the decrease. Of the 31 state conventions, 15 have reported decreases in giving for the first two months of the year. Three states did not send in any funds during February.

In addition to the \$4.9 million in Cooperative Program contributions during 1970, Southern Baptists have given \$10.9 million in designated offerings to specific mission causes. The \$10.9 million is a \$139,225 (1.25 percent) decrease when compared to 1969 designated gifts.

Combined Cooperative Program and designated gifts reached \$15.89 million, down \$177,663 or 1.11 percent from the 1969 combined mission giving level.

Of the \$15.8 million total, \$13.3 million has gone to the Southern Baptist Foreign Mission Board and \$1 million to home missions.

The financial report includes only amounts given to national and world-wide Southern Baptist mission efforts and does not reflect gifts to local and state mission causes.

Baptist Joint Committee projects help for states

WASHINGTON (BP)—The Baptist Joint Committee on Public Affairs took steps in its semi-annual meeting here to make its resources and staff available to Baptist leadership in the states who might desire such service.

The action was taken in response to increasing requests from state Baptist leadership for help with a rising number of public affairs issues that are developing in the states.

Although the number of such issues is large, four acute areas of public affairs problems rising in the states were identified by the staff of the Joint Committee. They are the issue of state aid to non-public education, the welfare program of the nation and the entire range of state aid to children, court cases on freedom of religion and separation of church and state, and the problem of taxation and the churches.

At the request of the Baptist Joint Committee last October, James M. Sapp, director of correlation services, and W. Barry Garrett, director of information

services, developed a set of guidelines for the stewardship of Baptist influence in the states. The guidelines have been approved by the Baptist Joint Committee as a tentative and beginning procedure for use by the staff in advisory consultations with the constituent bodies.

In addition, the BJC authorized its staff to consult with Baptist state leaders to select three or more states or regional areas for pilot projects in handling public affairs issues in the states.

Both the guidelines and the state projects are to be reviewed annually for development of future policy on working relationships.

The current policy of the committee is to work with whatever group or committee that is designated by the states to handle public affairs issues.

During the discussion it was suggested that in many states it might be effective to develop "Baptist Joint Committees" composed of representatives of each Baptist group in the state to help develop Baptist approaches to public issues.

Baptist beliefs

Phenomena of Pentecost

By HERSCHEL H. HOBBS

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

"And suddenly there came a sound from heaven as of a rushing mighty wind . . . cloven tongues like as fire . . . all filled with the Holy Ghost, and began to speak in tongues"—Acts 2:2-4

Four things happened at Pentecost prior to the preaching of Peter.

First, there came a sound as of a rushing mighty wind. It was not wind, but "an echoing sound as of a mighty wind borne violently," something like the sound of a tornado. The word rendered "wind" (pnoe) is related to pneuma (wind or Spirit, cf. v. 4; Jn. 3:5-8). This sound filled the house in which the disciples were gathered. It is suggestive of power.

Second, there appeared "cloven tongues like as fire." This was not fire but "parting tongues as if fire." This mass looking like fire suddenly parted asunder as tongues to rest upon each one present. Here again the suggestion of power. Fire was symbolic of the presence of Jehovah.

Third, the disciples were all filled with the Holy Spirit. Jesus had promised his continuing presence in the Holy Spirit. Here that promise was fulfilled. With the Holy Spirit came power (Acts 1:8).

Fourth, the disciples "began to speak with other tongues, as the Spirit gave them utterance." "Tongue" renders a word (glossais) meaning tongues or languages. The word might refer to the organ of speech; or, as here, the language spoken. Cf. the English tongue. Here it means an intelligible language. "Other" means another of a different kind. So they spoke in languages other than their own without having learned them. This miracle was to enable all those present (vv. 9-11) to hear the gospel in their own native tongues.

Some hold that this was not a miracle of speaking but of hearing (v. 6). However, it appears from the text to be both. The disciples spoke in other languages (v. 4). And the people heard, each in his own language or "dialect" (v. 6).

About people

C. Emanuel Carlson, executive director since 1954 of the Baptist Joint Committee on Public Affairs, Washington, D. C., has announced his retirement in April, 1971.

Carlson made his announcement on the basis of the personnel policy of the committee, which requires retirement the first of the month following an employee's 65th birthday.

At present the executive director of the Baptist Joint Committee is on a leave of absence for research and writing. During his absence the administrative duties of the committee are being carried out by John Baker, associate executive director.

A committee to nominate Carlson's successor was appointed by Homer J. Tucker, chairman of the joint committee. It is composed of five of the chief executives of the denominations that maintain the public affairs work. They are: Porter W. Routh (Southern Baptist Convention), Edwin H. Tuller, (American Baptist Convention), Warren R. Magnuson (Baptist General Conference), G. K. Zimmerman (North American Baptist General Conference), and Alton K. Wheeler (Seventh-Day Baptist General Conference).

Ouachita University Head Basketball Coach Bill Vining has been named "Coach of the Year" by the coaches of the NAIA District 17. Vining, who this year piloted his Tigers to the AIC championship, has been head coach at Ouachita since 1954.

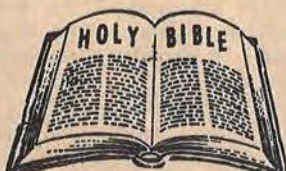
A word to the young

The Slough of Despair in the Valley of Fun
Is hidden, thrice hidden from view;
To quietly await the order of fate
With dark, bitter waters for you.

But there's a high trail by Jesus
called Narrow

Avoiding those waters below.
It doesn't destroy right pleasures
or joy
And shines with a heavenly glow.

—W. B. O'Neal



"The Only Way For
Modern Man"



Taking part in the Fellowship of Christian Athletes Rally March 7 in the Pine Bluff High School gymnasium were, left to right, Razorback Mike Boshetti, James Rushing and Steve Ryal of Watson Chapel Fellowship of Christian Athletes, and Razorback Robert Dew. Statistics for the service: 31 professions of faith and 115 rededications.—Photo by John Malone of the Pine Bluff Commercial

North Carolina editor's war against liquor on again

RALEIGH, N.C. (BP)—The continuing battle over liquor-by-the-drink in North Carolina surfaced again here with wide publicity of an exchange of letters marked "personal" between the editor of the Baptist state paper and the president of the Young Democrats Clubs of North Carolina.

The exchange took place after Robert Bingham, of Boone, N. C., president of the Young Democrats Clubs, was quoted as favoring legislation in the 1971 North Carolina General Assembly allowing local option voting on liquor-by-the-drink. He said he hoped to get his organization to support such legislation.

Marse Grant, editor of the *Biblical Recorder* and a registered Democrat, responded to Bingham's position in a letter to him marked "personal . . . and not for distribution in the press or elsewhere."

In his letter, the North Carolina Baptist editor noted growing Republican strength in the state and said it seemed "foolish" to rally young Democrats around a divisive issue like liquor-by-

the-drink. He said he would oppose it in the paper he edits.

Last year, Grant was one of the primary leaders in efforts to get North Carolina legislators to reject liquor law liberalization. On four roll call votes in the General Assembly, liquor-by-the-drink bills lost each time.

The issue was brought to the fore when Grant's "personal" letter to Bingham was released to news media across the state by millionaire Hugh Morton of the North Carolina Travel Council, an organization which has pushed liquor-by-the-drink for two years. Bingham is employed in a Morton-owned real estate firm.

The news media in the state gave front page coverage to the release of the letter, and several carried editorials on it.

"I have no apology for the letter, but would have written it differently if I had known that Hugh Morton was going to mail it to every news outlet in the state," Grant said.

"This move is typical of the desperation tactics used by the liquor promoters in 1969—tactics which failed," the Baptist editor said. "Perhaps the incident will stir our people into action again in 1971. If so, it would have been worth it."

WMU meet to commemorate board's 125th anniversary

DENVER (BP)—Top personnel of the Southern Baptist Foreign Mission Board and S B C Home Mission Board will be featured on the program of the annual meeting of the Woman's Missionary Union (WMU) of the Southern Baptist Convention here May 31-June 1.

The WMU Convention will commemorate the 125th anniversary of the organization of both of the mission boards, with sessions on Monday morning, June 1, featuring foreign missions, and on Monday afternoon emphasizing home missions.

Each session will present a glimpse of the past, observing the founding of the boards 125 years ago, said Mrs. R. L. Mathis, Waco, Tex., president of the SBC Woman's Missionary Union who released the completed program for the meeting.

Missions strategy for the new decade will be outlined by the two top executives of the mission boards—Baker James Cauthen of the Foreign Mission Board, Richmond, and Arthur B. Rutledge, of the Home Mission Board, Atlanta.

The convention will open Sunday afternoon with a music and missions hymn festival featuring stars of the Lawrence Welk Show, Norma Zimmer and Jim Roberts. Directing the hymn sing will be Claude H. Rhea Jr., head of the fine arts division of Samford University, Birmingham, Ala.; and Gene Bartlett, music department secretary for Oklahoma Baptist.

Southern Baptist Convention President W. A. Criswell of Dallas will interpret the theme for the convention, "Living the Christ Life."

Foreign Mission Board appointees will give testimonies, and Bob Tremaine, a home missionary and pastor in Worcester, Mass., will speak during the opening Sunday afternoon session.

Mrs. Mathis pointed out that the Sunday opening date is a departure of scheduling in recent years. The WMU Convention, the Southern Baptist Pastors' Conference, and the Southern Baptist Convention's committee on order of business cooperated in planning the new schedule so that the SBC could open on Monday night.

Pastors and other convention goers are invited to join the hymn sing sponsored by Woman's Missionary Union on Sunday afternoon, Mrs. Mathis said.

When the SBC Pastors' Conference opens on Sunday evening, the Woman's Missionary Union Convention will not meet. The women are asked to attend and support the Pastors' Conference. Each group will hold simultaneous sessions on Monday.

Mrs. Mathis urged persons attending the convention to be aware of the schedule change. "Women usually make reservations to arrive at the annual meeting on Monday morning. This year they should arrange to arrive before Sunday afternoon," she said.

The Monday morning session emphasizing foreign missions will feature messages by Dr. Cauthen, Jesse Fletcher, director of the Foreign Mission Board's Missions Support division, and Winston Crawley, director of the board's Overseas division. A third board division head, Sidney C. Reber, of management services, will sing a solo. Testimonies from foreign missionaries and missionary appointees will also be featured.

Miss Alma Hunt, executive secretary of Woman's Missionary Union, Bringham, will speak during the Monday morning session.

In the Monday afternoon session spotlighting the Home Mission Board, missions work in the western United States will be emphasized. Rutledge and Albert McClellan, program planning sec-

retary for the SBC Executive Committee, Nashville, will present an illustrated dialogue on "The West That Was." Rutledge will also close the session.

Kenneth L. Chafin, new Evangelism division director for the board, will speak on "The West: A Continuing Spiritual Frontier."

Laymen, missionaries, pastors and Home Mission Board department secretaries and workers will tell about their work in the west.

They include Wendell Belew of the board's pioneer missions department, Atlanta; Dewey Hickey of Valentine, Neb.; LaVern Inzer of Winnemucca, Nevada; Tommy Grozier of Bellevue, Neb.; Roy Owen of the board's rural-urban missions department; Don Kim of Los Angeles; Benjamin Duque of Pueblo, Colo.; Wilfred Chung of Sacramento, Calif.; and Theo Patnaik of San Jose, Calif.

"Baptists Who Know, Care"

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

Nixon's education commission to study private school aid

WASHINGTON (BP)—President Richard Nixon has established "the President's Commission on School Finance," which will study ways parochial and other non-public schools can be aided by public agencies."

The new education commission is to be composed of not more than 16 members, to be named by the President. The final report is to be made to the President no later than March 3, 1972. In the meantime, interim reports will be made.

Chairman of the commission will be Neil H. McElroy, former secretary of defense, according to an announcement by Daniel P. Moynihan, counselor to the President. The other members of the commission will be announced by the White House in the near future.

President Nixon, in his executive order creating the commission, stated that "it shall be the function of the commission to study and report to the President on, future revenue needs and resources of the nation's public and non-public elementary and secondary schools."

The President then listed 18 functions of the commission, nine of which are

directly related to non-public and parochial schools.

About three weeks prior to the creation of the President's Commission on School Finance, Nixon conferred with representatives of the National Catholic Education Association. He pledged to them that he would support extended aid to parochial schools and called on the Catholic educators to cooperate with the new Commission on School Finance.

In his "message on education reform" which the President sent to Congress he followed through on his call on the nation to aid parochial schools.

The Baptist Joint Committee on Public Affairs, which was in semi-annual session when the President's message was sent to Congress, commended Nixon's expression of concern for quality education for every American child, but refused to go along with the President's intent to aid parochial schools.

The Baptist agency raised a number of church-state and public policy questions about the President's proposals and instructed the Baptist Joint Committee staff to work for the principle that "public tax funds should be regarded as a public trust to be administered by public agencies for the public good."

No SBC consensus on leaving SBC on doctrine, poll shows

NASHVILLE (BP)—If a Southern Baptist church member cannot completely agree with the denomination's articles of faith, 56.5 percent of Southern Baptist pastors feel he should leave his church and either join a church whose doctrine he more nearly accepts or try to find one whose doctrine he can completely accept.

BAPTIST VIEWpoll In contrast, only 35.7 percent of a representative group of Sunday School teachers in the denomination take this position.

Both groups of Southern Baptist leaders were polled by Baptist VIEWpoll following a statement dealing with the controversial issue by Southern Baptist Convention President W. A. Criswell of Dallas.

During a session of the convention's Executive Committee in September, 1969, Criswell asked how long the denomination could stay together, saying: "There are among us liberals, conservatives, fundamentalists; open communionists, closed communionists; alien immersionists; persons who would emphasize the social application of the gospel, those who would emphasize evangelism."

He also stated, "If we have men who do not believe in our articles of faith, why don't these people leave us and join denominations where they would be happy? . . . In my humble judgment, I think we ought to take those articles of faith (1925 and 1963) and say: 'This is what it is, being a Baptist. If you don't believe that, you are not a Baptist.'"

The Baptist VIEWpoll item, due to brevity, could not exactly capture the many dimensions of the issue discussed by Criswell, said Martin B. Bradley, director of the Baptist VIEWpoll and secretary of the Research and Statistics department of the Southern Baptist Sunday School Board.

Nevertheless, Bradley pointed out, the item would appear to embody a sufficiently parallel hypothetical situation. The response should be carefully evaluated in light of the precise wording used in the item and the four alternatives present:

"If a member of a Southern Baptist church finds he cannot completely agree with the Articles of Faith as adopted by the Southern Baptist Convention in 1925, and again in 1963, should he remain in a Baptist church or leave it? (Check one!)"

Pastors	S.S. Teachers	
27.3%	39.3%	Remain, on basis of things with which he agrees
10.5%	20.6%	Remain, actively trying to influence the Convention to change
34.7%	19.5%	Leave, and join a church whose doctrine he more nearly accepts
21.8%	16.2%	Leave, and try to find a church whose doctrine he can completely accept
5.7%	4.4%	(Answer not indicated)
100.0%	100.0%	

Many leaders volunteered comments relating to their position, thus adding depth to the response. A sizable number, most of whom answered "remain," stated that complete agreement is not very likely nor is it necessary. Many of them said that there should be no creed but the Bible, no head but Christ, and that the right to differ is basic to being a Baptist.

One comment: "Most could find something to disagree with. If we left, there would be no SBC." Another: "I doubt that 10 percent of the SBC membership agrees 100 percent with the articles of faith." One candidly stated: "I don't always agree with my wife but I do not go looking for another one!"

Another large group, in contrast, took a firm position of "leave." They said that a person either is, or isn't, a Baptist, and should leave if he can't agree with Baptists. There must be basic unity or agreement, they said. Trouble should be avoided; a church should not be torn up over disagreement.

One person said, "If he is not one of us, he is against us. It has been my sad privilege to follow a man of this type." Another: "I feel that there can be areas of disagreement within the church but the articles of faith are so basic no member can be effective unless he agrees upon them."

A view expressed by a strong segment of respondents was that any action (leaving or remaining) should depend on the nature, extent, and effect of failure to agree. One person put it this way: "He should remain as long as he agrees on the major issues. Otherwise, he should find a doctrine he more nearly accepts."

Some persons declared that a person should leave simply if he could believe some other doctrine better. This comment illustrated such an emphasis: "If there could be another denomination found which is more sound scripturally, I would join it if I didn't agree with the articles of faith."

A minority group of respondents said something like, "stay and seek further understanding" or "stay—he might change his mind and come to agreement." A similar number shared the

view that a person should remain and make reasonable efforts to influence change in articles of faith toward his convictions.

Two comments seemed to epitomize the divided opinion which seems to prevail among the Baptist leaders surveyed: "This (articles of faith) is no creed but a majority opinion. What's happened to the Baptist concept of religious freedom contained in these articles? Who is going to be the bishop or pope?"

The other said: "Baptist churches are becoming weaker in the faith because far too many members are only Baptist by name and do not believe in Baptist doctrine based on the Scriptures."

And, between these two stands the person who maintains that no simple, hard-and-fast rule applies—"it all depends."

The above information is based on 90 percent response from a VIEWpoll leader panel representative of Southern Baptist churches in convention states and of all size groups.

Baptists reject government funds

SNEEK, The Netherlands (BP)—The editor of the Dutch Baptist weekly newspaper has editorially attacked a plan by the Netherlands' government to divide about \$14 million (50 million guilders) a year among major religious groups in Holland.

J. van Dam, editor of De Christen and pastor in this city of about 20,000 located about 60 miles northeast of Amsterdam, urged Baptists to turn the government money down, if it is offered.

The proposal, which still awaits final action by government authorities, would allocate the funds among 16 major religious groups on the basis of membership. Under the proposal, Baptists would receive about \$27,000 (95,500 guilders) each year.

The government agency which proposed the financial aid to religious groups said the churches are an important asset to society, and are thus entitled to government aid.

Van Dam rejects the idea, and wrote that he abhors this government money. He argued that if unchurched citizens are forced to pay taxes to support the churches, they will lose respect for the churches.

The Dutch editor proposed instead that every member of the 16 church groups add \$2.80 (10 guilders) a year to his present church gifts, to offset the proposed government subsidy. If church members are not willing to increase their support by so modest a sum, he asked, are the churches really so important after all?

Godlikeness

BY T. B. MASTON
Retired Professor of Christian Ethics
Southwestern Baptist Theological Seminary

God wants his people to be like him. This is stated specifically in many ways and places in the Old Testament. One frequently quoted example is the statement in Leviticus: "Ye shall be holy: for I the Lord your God am holy" (Lev. 19:2). What is said concerning holiness could be said concerning every other quality or character trait of God. God's people are to be like him.

The appeal to be like God is also prominent in the New Testament. When Jesus exhorted his disciples to love their enemies, he gave us a reason or motive that they might be like their Father: "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:45). He closes this exhortation with the abidingly challenging words: "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48)

The initial and continuing invitation of Jesus was and is to follow him. It is an invitation to walk in the way that he walked. This is what it means to be a real Christian. Although he does not give us detailed instructions concerning that

way, we can discover some guidelines from what he taught but especially from the life he lived while he walked among men.

No brief statement sums up any better the quality of life Jesus lived than Peter's words concerning him spoken in the house of Cornelius. He said that Jesus "went about doing good." If we walk in his way we will go about doing good: comforting the sorrowing, ministering to the needs of people, associating with the moral and social outcasts of society, reaching out in compassion to the restless masses who are "scattered abroad, as sheep having no shepherd" (Matt. 9:36).

Paul over and over again exhorted those to whom he wrote to be like Jesus. He appealed to the Corinthians to be imitators of him as he was of Christ (I Cor. 11:1). He admonished the Ephesians to "walk in love, as Christ also hath loved us" (Eph. 5:2); here is both example and motive. He plead with the Colossians to forgive one another as Christ had forgiven them (Col. 3:13). He told the Philippians that Christ had set the example for their humility: "He

humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:8). Paul used the example of Jesus to appeal for a liberal offering to the saints at Jerusalem (2 Cor. 8:9). He also said that the strong should not please themselves but should please their neighbors. Why? Because "Christ pleased not himself" (Rom. 15:3).

We can be assured that if we walk in the way the Lord would have us to walk it will not be an uncharted course. Christ has traveled that way before us. He never asks us to walk in a way that he has not already explored. It is even more glorious to know that we do not have to walk in that way alone. He walks with us. His life is not only a pattern for us to follow; he is a companion to walk by our sides and give us the strength that we need as we seek to live for him and for our fellow man. T. W. Manson expresses beautifully the relation of the resurrected Christ to his followers. He says, "The living Christ still has two hands, one to point the way, and the other held out to help us along."

Illinois opposes private school tax

CARBONDALE, Ill. (BP)—The board of directors of the Illinois Baptist State Association here has adopted a resolution opposing any form of government aid to non-public schools in Illinois.

The 72-member board encouraged each of the 900 Baptist congregations and 190,000 Baptists to express their feelings on the subject to their delegates to the Constitutional Convention

The resolution urged the Constitutional Convention to retain in the new Illinois constitution those guarantees which prohibit tax funds being used to "support or sustain any school . . . controlled by any church."

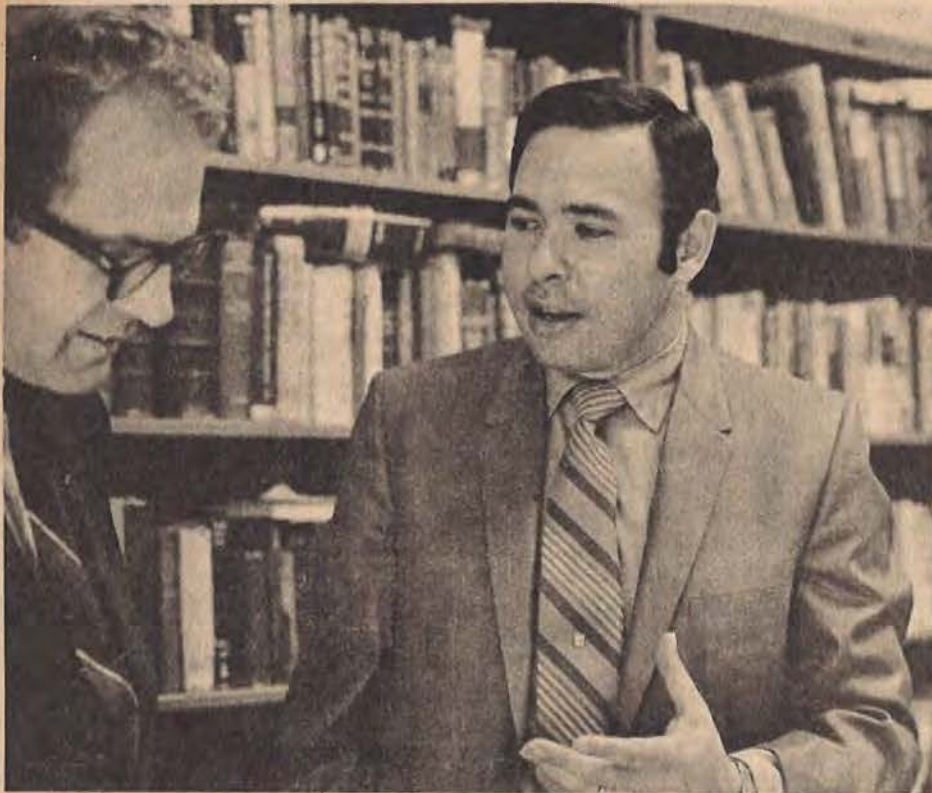
The board also reaffirmed Baptist confidence in a strong, single public school system "rather than multiple systems which might be divisive in nature."

About people

Mrs. Muriel F. Blackwell, a former English Teacher from Plain Dealing, La., has been named an editor in the pre-school and children's section of the Sunday School department of the Southern Baptist Sunday School Board. She will be responsible for *More and Adventure*, leisure-reading periodicals. She succeeds Miss Adrienne Bonham, who has joined the Woman's Missionary Union staff, Birmingham.

O. L. Pedigo Jr., pastor of First Church, Stone Mountain, Ga., has been named general manager of the Georgia Baptist Children's Home, Atlanta, effective April 1. Pedigo has been president of the home's board of trustees.

Pedigo succeeds John C. Warr, who died last June after having served as general manager for nearly 20 years.



THE SUBJECT IS EVANGELISM—Fred L. Lowery, right, discusses evangelism with Roy J. Fish, associate professor of evangelism at Southwestern Seminary, Ft. Worth, Tex. Lowery, who has been Fish's teaching assistant the past two years while working on the master of divinity degree, is entering the field of evangelism on a full-time basis.

Baptists endorse 'family assistance'

WASHINGTON (BP)—President Nixon's family assistance proposal now being considered in Congress received an endorsement "in principle" from the Baptist Joint Committee on Public Affairs in its semi-annual meeting here.

John W. Baker, associate executive director of BJC, evaluated Baptist principles that led to the committee action. "No man can be truly free unless he has a minimum degree of economic security," he said.

"A person whose family lacks the bare essentials of life is not free though the bonds of slavery are legally abolished. The Baptist principle of freedom should mesh with welfare reform," Baker continued.

The Baptist executive also declared that the "worth and dignity of man" and "the principle of brotherhood" argue for support of "the idea of income maintenance."

The BJC action was taken after several months of study by the staff and committee members and as a result of intensive group discussions at the meeting.

"While man does not live by bread alone, he must have bread," the committee members asserted. "We affirm Christianity's legitimate concern for the poor and their needs," they continued.

However, the President's welfare proposal was described by the Baptist group as "a minimal attempt at meeting mammoth social needs."

The proposal to provide a minimum of \$1,600 a year for a family of four was one of the "inadequacies" in the current welfare reforms, the committee statement said.

In taking the action, committee members agreed that they found "no apparent infringement of constitutional church-state relationships" in the President's proposal. A minimum standard of living is essential for a person to have complete dignity, the study group reports said.

In addition to guaranteeing a minimum income level and increasing benefits to the aged, blind and otherwise disabled, the proposed welfare reforms would provide job training and work incentives to increase income beyond the public payments.

The Baptists' action called for "careful development of guidelines for implementation of these proposals in order to protect the individual."

In one of the group reports, concern was expressed particularly that the new reforms contain "no guarantee that the

Baptists commend President, oppose parochial school aid

WASHINGTON (BP)—The Baptist Joint Committee on Public Affairs here commended President Nixon for his concern for quality education for every American child as expressed in his reform message to Congress.

However, the Baptist agency balked on the President's proposals for federal aid to the nation's parochial schools.

The President's message to Congress coincided with the semi-annual meeting of the Baptist Joint Committee, giving the Baptists an "on-the-scene" opportunity to respond to his proposals.

The Baptist leaders registered "concern over the inherent church-state and public policy issues" raised by the President's message on education.

Less than two weeks prior to his education reform proposals, Nixon met with representatives of the National Catholic Education Association and pledged to find ways to support private schools.

Among the President's actions announced in his reform proposals were the creation of a Commission on School Finance, a request for a new National Institute of Education, and efforts to increase and extend provisions in current education laws for aids to parochial schools.

After careful analysis of the President's education reform message, the Baptist Joint Committee raised a number of questions that may be discussed in possible legislation. Among them are these:

Baptist committee alarmed by war escalation in Laos

WASHINGTON (BP)—The Baptist Joint Committee on Public Affairs, in semi-annual session here, adopted a statement expressing "deep alarm" over recent news and congressional reports of U. S. Military escalation in Laos.

After affirming "continuing Christian concern that peace will become a universal condition among nations" and commending President Nixon's "publicly stated commitment to the principle of peace," the committee said:

quality of administration will be better than at present." Even so, the proposed program "recognizes people as persons and lessens degrading aspects of the present welfare system," the group said.

1. Is this a step toward a dual public education system?

2. Should government policy shift from neutrality to positive support for religious institutions?

3. Does this open the door to private schools as a means of circumventing desegregation?

It was the opinion of the Baptist Joint Committee that if parochial schools were to close or turn public, as suggested by the president that they might, "the expense to the public would not necessarily be overwhelming."

Further, it was the view of the Baptists that "government sponsorship of two educational systems would seem to guarantee inequality in educational opportunity."

The Baptist Joint Committee, in harmony with its long-time support of the public schools, rejected the concept of the public schools as constituting a monopoly in education.

Instructing its staff on policies to follow in dealing with possible legislative proposals in Congress, the Baptist Joint Committee reaffirmed its belief that "public tax funds should be regarded as a public trust to be administered by public agencies for the public good."

The membership of the Baptist Joint Committee is composed of Baptist leaders elected by eight sponsoring denominations in North America. C. Emanuel Carlson is the executive director.

"We urge the President and the Congress to be honest and open with the American people in regard to this nation's military involvements and commitments in Laos and elsewhere, especially when war could result from these involvements and commitments."

The resolution cited particularly testimony given on the floor of the U. S. Senate on Feb. 26 and 27, of escalated U. S. military involvement in Laos.

"We are afraid that we may discover at some future date that this nation has become involved in Laos as it is now in Vietnam," the Baptist committee said.

"We earnestly request," the statement continued, "that constitutional courses of action be scrupulously followed in regard to Laos and other areas in which we might become involved militarily."

Birth Control and the Christian, edited by Walter O. Spitzer and Carlyle L. Saylor, A Protestant Symposium on the Control of Human Reproduction, Tyndale House Publishers, 1969 \$6.95.

Sexual ethics, family life, abortion, contraception, and sterilization are dealt with from both the medical and Christian viewpoints. The symposium was co-sponsored by the Christian Medical Society and Christianity Today.

The Lost Christ in a Lost World, by Roud Shaw, Christopher, 1969, \$3.95

This is one man's view of "What's wrong with the world today and what can we do about it."

Not every one will agree with Mr. Shaw's views, but even those who disagree will find this book stimulating and realistic in what it has to say on "the seven deadly features of our lost world—from soil loss to racism."

If I Make My Bed in Hell, by John B. Porter, Word, 1969, \$4.95

The author asserts that this reporting of what has been happening in South Vietnam and what it is like to be an American fighting man there is true, except for changes in names, dates, and places to protect the individuals involved from possible detection.

Secular Art with Sacred Themes, by Jane Dillenger, Abingdon, 1969, \$7.50

Mrs. Dillenger is one of a growing number who question the church's lack of initiative in the commissioning or inspiring works of fine art. In this book she reveals that much of the best of 20th Century art, nonetheless, "has a deep and directly religious basis."

Chats from a Minister's Library, by Wilbur Smith, Baker, 1969, paperback, \$2.95

This is another in the "Minister's Paperback Library" series.

Great Stories for Young Readers, The Reader's Digest Association, 1969

Featured here is a collection varying in subject matter from dragons and witches to ray guns and rockets, from knights and archers to cowboys and baseball players, from Amos, the mouse who lives in Ben Franklin's cap, to Tante Odette's skunk, young Aaron's goat and Mr. Popper's penguin.

Roget's International Thesaurus and Vocabulary Builder, 3 volumes: **English Words and Phrases** (Vol. 1); **Alphabetical Index** (Vol. 2); and **Key to Word-Power** (Vol. 3), Thomas Y. Crowell, 1969

Volume 1 is the Third Edition of **Roget's International Thesaurus**, representing more than 75 years of development by the publishers, of the original **Thesaurus** of Dr. Peter Mark Roget. This is a complete revision and resetting of the New Edition published in 1946.

Volume 2 features an expanded array of synonyms made accessible by an improved, simplified index.

Volume 3, in this, its second edition, has added recent examples of word usage from many of the sources mentioned in the first edition, from other printed matter, and from radio and television programs of the 50s and 60s. There are two completely new chapters: one analyzing words used on the air, and the other giving a comprehensive view of new words that have come into the language in the last two decades.

Fifty Years of Preaching at the Palace, Outstanding Sermons Preached by George W. Truett and W. A. Criswell, Zondervan, 1969, \$2.95

This book, edited by Dr. Criswell, pastor of First Baptist Church, Dallas, and president of the Southern Baptist Convention, consists of two sermons by the late Dr. Truett, and two series of sermons by Dr. Criswell, all of which were preached in more than 50 years of special services at the Palace Theatre in downtown Dallas.

Farewell to the Lonely Crowd, by John W. Drakeford, Word, 1969, \$3.95

This is an analysis of some of the small group attempts to deal with such problems of modern society as mob violence, drug addition, and delinquency.

Instant Spelling Dictionary, prepared by Margaret M. Dougherty, Julia H. Fitzgerald, and Donald O. Bolander, director of Education, Career Institute, published by Career Institute, Mundelein, Ill.

Listed here in alphabetical order are "the 25,000 . . . most important and useful words in the English language," showing the syllables and accents, but not definitions. This is a valuable little reference book for everyone's desk.

Voluntary gifts not to be taxed

STOCKHOLM, Sweden (BP)—A Swedish finance commission's proposal to tax individual voluntary gifts, including contributions to churches, appears to be dead, according to a report from European Baptist Press Service.

The finance commission has proposed that a tax be imposed on donations totaling over \$800 a year, but the tax had met with strong opposition from Baptist and other free church leaders in Sweden.

The tax would have hit numerous political, social, and cultural groups, as well as the churches and independent charities.

After the proposal was made public, Erik Ruden, general secretary of the Baptist Union of Sweden and chairman of the Swedish Free Church Council, led a delegation of council representatives to present Prime Minister Olof Palme with a formal protest.

They contended that the Swedish proposal was the most far-reaching ever made in the western world. They objected to the state, in effect, reaching its hand into the church offering plates.

The Swedish minister of finance, Gunnar Strang, announced here that the commission's proposal would not be presented to parliament for enactment.

'Pioneer penetration' in 14 states

FT. WORTH (BP)—For the 12th consecutive year, Southwestern Seminary will involve more than 50 students in an evangelistic program called "Pioneer Penetration," in 14 states.

During the last four years, more than 1,000 professions of faith have been recorded in services conducted by the students participating in "Pioneer Penetration," according to Roy Fish, seminary professor of evangelism and director of the project.

The program will involve students in such states as Wyoming, Colorado, Nebraska, Wisconsin, Illinois, Michigan, Ohio, Indiana, Pennsylvania, Maryland, New Hampshire, New York and Rhode Island.

The project is underwritten financially by the Panhandle Baptist Foundation, Inc., an organization formed by West Texas laymen headed by C. J. Humphrey of Amarillo, Tex.

Editors of the Reader's Digest consulted teachers, librarians and other authorities on children's literature to gather this collection of stories for their appeal to all children—the pre-reader, the beginning reader, and the advanced reader.

"Earlier this year, admits one tobacco executive, his company 'boosted the nicotine of most of our brands.' The idea was to 'hook' smokers so that if advertising were to be banned entirely, the 'need for a smoke' would keep people puffing." (Quote from Business Week in Consumer Reports, March, 1970)

Pornography has become big business in America. In a nation founded by puritans there has developed a huge and often shadowy industry devoted to the exploitation of sex. . . . The annual volume of the pornography business is difficult to estimate. Some observers have said \$2 billion; most experts put the figure near \$500 million. But what is not disputable is the industry's tremendous recent growth. Five years ago there were about 90 theaters around the U. S. showing "sexploitation" movies or "skin flicks." Today, there are more than 600, and the number is growing weekly. . . . Why is pornography good business? Who buys it and why? The answer cannot be precise, but there is general agreement within the industry that the bulk of its customers are middleclass, middle-aged men and white collar and blue-collar workers. Hyman's book store in Des Moines, Iowa, reports that its most consistent customers are the doctors, lawyers, and dentists from nearby office buildings. The owner of the Monument Square smoke shop in Portland, Maine, said: "My customers include all kinds, but there are plenty of businessmen who come in and carry out the books in their briefcases." (Nashville Tennessee, Feb. 22, 1970)



Turkey season approaches



Just calling a turkey close enough to shoot is a real accomplishment.

The gun turkey season is less than a month away.

Last year there were 1,129 turkeys killed in the state, but the turkey kill is not a good indication of the importance of turkey hunting until the hunter-success ratio is considered. We don't know exactly what it is, but it is probably somewhere between 1 in 10 and 1 in 20 or one hunter out of every 10 to 20 kill a turkey gobbler. This means there are from 11 to 22 thousand turkey hunters. In Pennsylvania the success ratio is 1 turkey killed for every 25 hunters.

Turkey hunting usually separates the men from the boys, since unquestionably it is the hunting sport that require the most patience, skill, and real know-how.

The Eastern wild turkey is so wary that when a hunter has successfully called one up close enough to kill—whether he hits him or not—he has really accomplished something.

Turkey hunters are made, not born, but it usually takes several years of serious effort before a sportsman can consider himself a true turkey hunter. By the time a hunter has exercised the self-discipline that is required to stand the mosquitoes, learn to call reasonably well, and learn basic turkey behavior he will, in all likelihood, be obsessed with the sport of turkey hunting

The 1970 spring gun season is April 1-11 and April 18-26 and the limit is one gobbler in each period.

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The butterfly

By ROBERT H. WRIGHT

Butterflies, such as this swallowtail, are the beauties of the insect world. Each spring these colorful insects reappear, fluttering on brilliant wings. Like many insects, most of the butterflies spend the winter in hibernation. During this cold season, some are not even butterflies yet. Instead, they are pupae, snuggled inside cocoon-like coverings. Inside such "houses," they grow from caterpillars into butterflies.

But not all butterflies hibernate. Some migrate just like birds. The bright, orange-and-black monarch butterflies often travel thousands of miles south each fall, only to fly north again when spring comes. There are a number of other butterflies that migrate, including the painted lady and the sulphur butterflies. But monarchs are famous for their habit of returning to the same winter homes year after year.

One winter home, Pacific Grove, California, has become known as Butterfly Town, U.S.A. Every October, thousands of monarchs flutter into this coastal town. The local people have a parade to celebrate the return of the butterflies, which spend the winter there, living in groves of trees. These butterflies are protected by law. No one is permitted to harm them, so they have a safe winter home.

When spring comes, they leave the little town to fly many miles across the country. As they travel, the butterflies lay eggs on milkweed plants. These eggs hatch into caterpillars, and then become butterflies that will somehow find their way to Butterfly Town when autumn comes.

No one has discovered exactly how they find their way, but butterflies are extremely accurate navigators. Sometimes they have even helped lost men find their way. In the jungles of South America, swarms of migrating butterflies have pointed the way for people. If a man becomes lost in the deep jungle without the sun as a guide and without a compass, he can tell the directions by watching the butterflies. While migrating, they fly from southwest to northeast. No doubt, more than one lost man has been quite grateful for the butterflies.

But not all men are so glad to see the butterflies. Farmers are not at all happy to see the little orange alfalfa butterflies swarming around alfalfa fields. And gardeners do not welcome the sight of the small white cabbage butterfly.

Actually, though, the butterfly herself does no harm. But she lays eggs which hatch into caterpillars, and caterpillars have large appetites. When

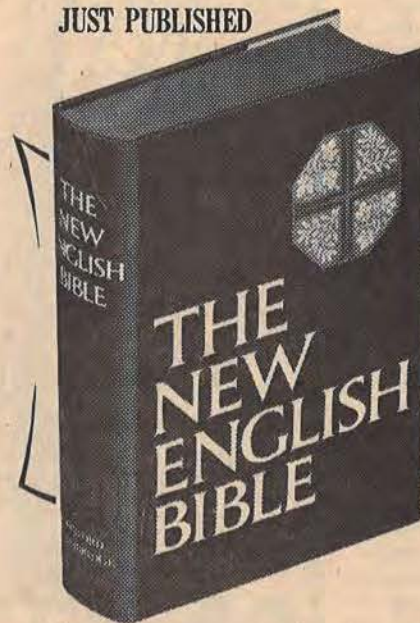
their food is cabbage or alfalfa, they can cause a great deal of damage.

Fortunately, only a few butterfly caterpillars eat farmers' crops. Most of them feed on weeds and grasses, or the leaves of trees. These insects make up for what damage they do when the caterpillars turn into butterflies. The butterflies pollinate many plants while flying from flower to flower, sipping nectar. So without the butterfly, we would also be without some of our favorite plants. And what would summer be without the sight of a butterfly's beautiful wings?

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The Christian's influence

By DR. L. H. COLEMAN PASTOR
Immanuel Church, Pine Bluff

Life and Work

March 22, 1970

Romans 14:1-23

This marks the last lesson of the unit, "Responsibilities of the Saved." Today's study is the capstone of the unit, dealing with a tremendously important aspect of the Christian life—*influence*.

Christ talked about influence when he used the metaphors of salt and light in the Sermon on the Mount (Matt. 5:13-16). Everyone has an influence—either for good or bad.

Judging is a divine prerogative (Rom. 14:1-3)

The matter of knowing and discerning right from wrong is hard and difficult. We cannot sit in judgment upon another. Also we cannot serve as someone else's conscience. Judgment belongs to God; it is a divine prerogative. Contempt for others and the criticism of others should be banished from the fellowship of our churches. Our task, rather than judging others and expressing contempt, is to be sympathizing and understanding.

What is the background of the passage discussed by Paul in Romans 14 and I Corinthians 8? In actuality the issue was very complex; what a person would eat was the problem. In the early church there were believers with Jewish background and others with pagan or Gentile background. Some with Jewish background were reluctant to eat pork or eat meat on certain Jewish holy days.

At Rome there were Christians from Jewish background that abstained from eating all meats. Christ had made no distinction between clean and unclean meats (Mk. 7:18-19). Old Jewish food laws became irrelevant in the New Testament covenant. The time of meticulous Jewish Sabbath observance had been annulled. However, Paul gave instruction not to judge a fellow Christian and not to cause a weaker brother to stumble. Believers at Rome were instructed to respect the rights and views of others.

Also, a problem existed relative to Christians from Pagan background. Some from this group would not eat meat that previously had been offered to idols. They would not eat this meat for the sake of conscience. Again Paul said that a good principle to follow is not to eat this type of meat if it would cause a weaker member to stumble (cf. I Cor. 8:13).

Paul expressed concern for immature believers, those weak in the faith. Stronger brethren should not attack

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weaker brethren with continual criticisms. They should avoid attitudes of ridicule, irritation or contempt.

We are not to criticize and find fault with other Christians; judgment belongs to God. We are answerable ultimately to God. Judgment belongs to God alone (see verses 10-12). All of us are men under judgment. We are the judged not judges.

Christians are to be helpers and peacemakers (Rom. 14:13-23)

The strong emphasis of the passage at hand is not to put any hindrance or stumbling-block in our brother's way. Paul readily admitted that no meat in actuality was unclean. Believers have the freedom to eat any meat; however, if eating a certain type of meat offended a weaker brother and caused him to stumble, Paul agreed to forego eating that particular meat.

Paul gave an important principle—we should think how our actions and attitudes affect others. We need to be a positive influence for Christ.

Paul did not want to offend. He did not want to bring inner distress to a weak brother. His guide was the rule or royal law of love. He was more concerned about his responsibilities toward others than fighting for his own rights. Christian freedom should not be used as an excuse for riding roughshod over the sincere feelings of others.

Paul did not mean that the opinion of others determines our conduct. Most of our conduct is based upon application of absolute moral principles. However, there are occasions when we refrain from certain activities or conduct because it would be offensive to weaker

Christians, hurt our influence, and hamper the cause of Christ.

Paul was not pleading the cause of "situation ethics" in this passage. He was dealing mainly with positive Christian influence, judgment as a divine prerogative, and forbearance as a divine imperative.

The kingdom of God does not hinge upon eating and drinking (v. 17a). Instead of giving all our energy to lesser matters we should give ourselves to "righteousness, peace, and joy in the Holy Ghost" (v. 17b). We should be so busy with the do's of Christianity until we are raised beyond the level of the constant do not's of religion.

Another principle given by Paul is, "When in doubt, don't do it" (cf. v. 23.).

Conclusion:

There are many ways we can be a positive influence for Christ. We should be careful to do what is right and try not to offend a weaker brother or cause him to stumble. A great way to be salt and light and let our influence count to the maximum is to bring men to saving faith in Jesus Christ.

When did you last witness to someone lost in the darkness of sin? The tragedy of today's Christianity is that a majority of church-goers today have never tried to win a soul to Jesus. What a great place to begin in the matter of influence.

Next week is our Easter lesson. Let's place the emphasis this year in the right place in our observance of the resurrection of our blessed Lord.

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March 22, 1970

Matthew 27:35-50

God gave his son

By VESTER E. WOLBER
Religion Department
Ouachita University

Matthew's account of the crucifixion follows in every detail the record of Mark, giving only slight variations of expression up to the point of his death.

Crucifixion (35-44)

Death by crucifixion was one of the most cruel and sadistic means of public execution ever devised. Only foreigners, slaves, and sub-citizens—never Roman citizens—could be punished in this manner. The method by which Jesus was crucified was apparently about as follows: a long, upright beam was sunk into the ground and the earth was tamped tightly about until it stood firmly upright. A heavy crossbeam was laid on the ground and the victim's body was laid across it with his arms stretched along its length. Heavy spikes were pounded through the open palms into the wood after which the crossbeam with its victim was lifted upon the upright beam until the dangling feet cleared the ground, and then nailed into place. Sometimes an iron saddle peg was driven into the upright beam to help bear the weight of the body, and sometimes the body was lashed to the beam—so the hands would not be torn from their spiked position. Then the feet were gathered up and nailed to the post. Sometimes the sun rose and set two or three times before the body was dead.

1. The soldiers gambled for his clothes. Ordinarily, the victim was stripped before being nailed to the transept, but according to early tradition a loin cloth was used in this instance. The execution squad engaged in a game of chance to determine which of them would get the woven tunic.

There is much to be said about the evils of gambling: it takes scarce financial resources out of the hands of those who have worked hard to earn them—often reducing them to a state of poverty—and places it in the hands of those who have not earned it. A large portion of it in modern times goes to the support of organized crime. But when all that and more is said, perhaps the most foul fruit of gambling is that it distorts one's sense of values and deadens one's sensitivity.

The soldiers were given their assignment because Jewish leaders had plotted a murder which they carried out by perverting justice in their courts and by pressuring Pilate until he ordered the death penalty; and the masses of Jerusalem had entered into the plot by shout-

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ing for death by crucifixion. But the soldiers—the poor numb soldiers, caught up and possessed by the abstraction of gambling—seemed totally unaware of the issues in the conflict.

God was reconciling the world unto himself. Humanity, as represented there at all levels, was resisting God; and Jesus was the mediating victim. But the gamblers, in the midst of it all, yet far removed from it all, played on.

2. Pilate wrote a title which was attached to the upright above the head of Jesus: "This is Jesus the King of the Jews."

John adds that the title was written in Hebrew, Latin, and Greek; and that the chief priests wanted the title revised. But Pilate replied, "What I have written I have written" (19:20-22), and he made it stick.

In his contest with the chief priests over great issues, Pilate, because he was weak in character, lost; and in his contest with them over an insignificant issue, Pilate, because he was pig-headed, won.

Weak men will sometimes put up a much stiffer fight in trying to save face than they will in trying to win great moral victories.

3. All joined in a chorus of mockery. Sad commentary on the human race! The only harmony in the shoutings of the day was made when all the people joined in ridiculing Jesus.

Mark and Matthew indicate that the common people passed by in procession and derided him, calling on him to come down from the cross and save himself.

The chief priests and other leaders joined in the chorus of derision, saying, "He saved others; himself he cannot save."

Luke (23:36-43) adds that the soldiers also mocked him by offering vinegar, and that one of the criminals who was affixed to another cross also joined the chorus of denunciation. The other criminal, however, defended Jesus; and, somehow, it seems altogether fitting

that the one voice not in harmony with the whole chorus was raised by a condemned criminal who managed to hear the voice of God which spoke to him in quiet meaning beneath the surface of organized bedlam. Despite the pain which racked his body, he acknowledged his just condemnation and called on Jesus to remember him. Jesus did.

Death (45-50)

Darkness covered the land from mid-day until mid-afternoon, when the last four statements which Jesus made from the cross came in quick succession.

1. Matthew quotes only one of the seven "words" from the cross: "My God, my God, why hast thou forsaken me?" This line opens the 22nd Psalm, which mentions a number of things that are meaningful as related to the crucifixion of Jesus.

2. Those who stood by misunderstood the significance of his cry to God. Some of them thought he was calling on Elijah. One of them brought him vinegar to drink, probably in response to his cry of "I thirst," mentioned only by John. The rest wanted to see if Elijah would come to his assistance.

3. Jesus cried out again and then died. John remembered that he said, "It is finished." Luke recalled that he said, "Father, into thy hands I commend my spirit."

The last act of Jesus prior to his death was to yield up his spirit to God. All four of the evangelists emphasize that fact—that he dismissed his spirit. Jesus was in control of events in Jerusalem during the last hours, and it was he who engineered the situation so that they took his life; even so, he continued to control events at Calvary until he gave up his spirit.

The COOPERATIVE PROGRAM

gives



wings to

YOUR MISSION DOLLAR

March 8, 1970

Church	Sunday Training		Ch. Addns.
	School	Union	
Alicia	78	74	2
Arkadelphia, Shiloh	27	13	
Banner, Mt. Zion	45		
Batesville, Northside Mission	28	26	
Berryville			
First	149	54	1
Rock Springs	83	52	3
Booneville, First	231	46	1
Camden			
Cullendale	412	141	
First	480	137	4
Charleston, North Side	81	47	
Cherokee Village	86	31	3
Crossett			
First	642	187	
Mt. Olive	247	114	
North Crossett	112	69	1
Dumas, First	271	58	1
El Dorado			
Caledonia	45	30	2
Ebenezer	141	53	
Fayetteville, Haven Heights	195	120	
Forrest City, First	570	139	
Ft. Smith, First	1,165	345	2
Green Forest, First	152	39	
Greenwood	291	85	
Hampton, First	138	46	
Harrison, Eagle Heights	235	58	
Hot Springs, Piney	158	56	
Hope, First	456	134	
Jacksonville			
Bayou Meto	158	85	
First	421	104	
Marshall Road	309	137	12
Jonesboro			
Central	527	170	3
Nettleton	319	116	1
Lake Hamilton	133	24	
Little Rock			
Archview	157	58	1
Geyer Springs	604	174	
Life Line	604	174	
Magnolia, Central	679	224	3
Marked Tree			
First	153	44	1
Neiswander	84	48	
Monroe	72	27	
Monticello			
Northside	97	49	
Second	243	85	
North Little Rock			
Calvary	412	140	
Forty-Seventh St.	169	67	1
Gravel Ridge	183	99	7
Highway	158	67	
Levy	500	100	
Park Hill	835	145	
Sixteenth St.	57	34	
Paragould, East Side	298	126	6
Paris, First	329	65	1
Pine Bluff			
Centennial	248	92	2
East Side	173	100	2
First	819	145	4
Green Meadows	84	48	
Lee Memorial	194	68	7
Second	210		
South Side	748	224	6
Oppelo	30	16	
Tucker	17	13	
Springdale			
Berry Street	119	42	
Caudle Avenue	116	34	
Elmdale	445	150	3
First	141	483	27
Oak Grove	71	28	
Van Buren			
First	401	200	9
Chapel	40		
Vandervoort	50	22	
Walnut Ridge, First	306	100	
Warren			
Immanuel	249	86	2
Westside	69	43	

Fame is Fleeting

The first day of kindergarten, a five-year-old boy was nervous and upset and wanted to call home. A teacher helped him place the call, but when his mother answered the telephone, he was too insecure to talk right away. So the mother said, "Hello, who is this?"

"This is your son!" he said, bursting into tears. "Have you forgotten me already?"

The astronauts did what every American tourist does—brought back rocks and took snapshots!

If you think politics isn't a difficult game, just try straddling a fence and keeping both ears to the ground.

The mouth is the grocer's friend, the dentist's fortune, the orator's pride and the fool's trap.

So stick around

Toastmaster: "... and in listening to Mr. Argyle's address, please keep in mind that he is speaking free of charge!"

Good choice

The wealthy playboy was showing his guests trophies brought back from a hunting trip in India. Indicating a tiger-skin rug he said, "When I shot this tiger, it was a case of him or me."

A guest stared at the skin and then at the host. "Well, old boy," he declared, "he sure makes a better rug."

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Short course planned at Ft. Worth seminary

FORT WORTH (BP)—Southwestern Seminary here will begin an experimental pilot project this summer which will enable denominational and church workers to earn two semester hours of credit for two weeks of concentrated study.

Under the plan, students meet in two-hour sessions each day and accomplish

what normally has involved 16 weeks of classroom work. Courses will be taught by regular seminary faculty members and cover the same materials offered in a regular session.

Initial courses will be Psychology of Human Relations, May 25-June 5, taught by A. Donald Bell; and Church Business Administration, June 8-19, taught by Charles Tidwell.

If the pilot project is successful, seminary officials hope to offer the special program on a regular basis.



If Peter Gillquist's first book is an indication... watch out, Mr. Never-Make-a-Have-Christian!

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In the world of religion— Italian Baptist pastor launches war on poverty

By THEO SOMMERKAMP
Director, European Baptist Press Service

San Vito, Sardinia (BP)—A Baptist pastor on the Italian island of Sardinia has launched his own war on poverty, helping to create a small industry for manufacturing sweaters.

The sweaters, produced on a very modest scale, are marketed in some stores in Cagliari, the chief city on the island, and are sold on the Italian mainland by friends of the pastor.

To the pastor, Luigi D'Isanto, and his friends, the project is an experiment in Christian social action. They hope to help the people in the little village of San Vito to overcome the chronic unemployment of the area.

His efforts have met with some criticism by fellow Baptists and others, however. The main objection has come from those who feel that the "Christian" aspect should be stressed harder, and from those who expect to see immediate results, especially in evangelism.

D'Isanto entered the social action field after making a name for himself in seminary days as a persuasive and imaginative preacher. He was the kind who could hold a non-captive audience's attention in the town "piazas," the village, and city squares of Italy.

Handsome and muscular, D'Isanto grew up in southern Italy, and knows the difficulties of day-to-day existence facing so many of his countrymen. Much of southern Italy has been left untouched by the Italian industrial boom to the north.

One of D'Isanto's leading supporters is Piero Bensi, pastor of the Baptist church in Florence, Italy, and vice president of the Italian Baptist Union.

Bensi, a former pastor in Sardinia himself, described D'Isanto's work as "a challenge to the fear and passiveness of an entire town. It is an attempt to help it rediscover its energy and to revitalize itself for the future."

D'Isanto's experiment in social action started in 1968 when he offered to give lessons to all secondary school students who were to take examinations in about three months. About 20 students who otherwise would have had no help in preparing for the exams worked with D'Isanto and his wife, a school teacher, from six in the morning until 10 in the evening. All passed the exams.

Bensi said that the members of D'Isanto's church expected many of the students would come to the church to worship, but they did not. The pastor was

accused of not speaking to them about salvation.

"But these young people now have more open minds," Bensi related. "They know that a Protestant pastor is not a person distant from their problems. They know they can come to talk with him."

With winter coming on, D'Isanto sought ways to make a more lasting impression and to help ward off more hunger, cold, misery and despair. Most of the men in Sardinia were employed in the winter cutting trees for "terrible wages" about 40 kilometers from their homes, Bensi said.

D'Isanto had an inspiration. He would take on the life of a woodcutter to see if there was a way out of this desperate situation. With the other woodcutters, D'Isanto would leave San Vito in the landlord's automobile at six in the morning and return at 6:30 that night.

"D'Isanto tried to convince the workmen of their sad plight," Bensi observed. "While they agreed, they feared losing the work and the little bit of bread that their wages buy." D'Isanto and his fellow workmen demanded reasonable wages and hours. The landlords rejected the demands. The workmen rebelled and quit.

Aided by Baptist friends outside Sardinia, D'Isanto rented some land from the government, acquired a power saw and other tools, and began his own timber-cutting enterprise.

Because D'Isanto had his pastor's income, he used his woodcutting wage to pay off debts made in launching the effort.

Many of the church people considered the timber project a waste of time. Yet D'Isanto indicated that many of the workmen had a better than usual winter. They paid off old debts with their better income.

The men are no longer willing to work under the arduous conditions imposed by the employers from Cagliari. D'Isanto questions whether the project "has been useless" just because "no one has made a decision for Christ."

The idea was to form a sweater cooperative employing 20 to 25 workers. The first obstacle was to find money to buy machinery. Even after obtaining the machines, with the region of Sardinia contributing 60 per cent of the \$30,000 needed, difficulties continued. Light bills, rent, interest to creditors and oth-

er expenses had to be met. For a while, the workers toiled with little or no compensation, but with hopes high for the future.

A Catholic businessman in the community, told Bensi, "The venture at San Vito must succeed. We are like sheep. If we see the first one jump over the ditch and survive, we all follow. Then we can escape from those who exploit our fears.

"And not only others in San Vito are watching, but also the people in all the surrounding villages," the businessman said.

The idea for the sweater manufacturing project came to D'Isanto while the timber work was in progress. He felt something had to be done to keep more of the men from leaving Sardinia for work elsewhere, while their families stayed behind.

Hospital partnerships planned by board

RICHMOND (BP)—An unprecedented move is in the works to establish fraternal partnerships between some Baptist hospitals in the United States and others overseas.

Dr. Franklin T. Fowler, medical consultant for the Southern Baptist Foreign Mission Board, said in a medical bulletin that "this would not be an administrative or economic partnership but rather a fraternal one where each [hospital] would be of help to the other."

This new relationship is already well under way between the Wallace Memorial Baptist Hospital in Pusan, Korea, and Baptist Memorial Hospital in Jacksonville, Fla. Also being considered for a fraternal partnership is the Southern Baptist Hospital in New Orleans.

Are You Moving?

Please give us your new address before you move! Attach the address label from your paper to a postcard, add your new address including the zip code, and mail the card to us.

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