

5-7-1970

May 7, 1970

Arkansas Baptist State Convention

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Recommended Citation

Arkansas Baptist State Convention, "May 7, 1970" (1970). *Arkansas Baptist Newsmagazine, 1970-1974*. 18.
https://scholarlycommons.obu.edu/arbn_70-74/18

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Arkansas Baptist

newsmagazine

May 7, 1970



Mother of the year, page 7

To live or to die

There is nothing like major surgery to shake a family out of taking one another—and the Lord for granted.

At 82, Mama knew she was living on borrowed time. (Aren't we all!) So, when the examinations were over and she knew she was to be operated on for removal of a large stomach tumor which was most likely cancerous, she set her house in order.

She wanted me, the oldest of her nine children and her "preacher boy," to conduct her funeral service. And she filled in the rest of the details—who were to be pallbearers, the kind of coffin she wanted (not an expensive one!), where the funeral was to be held, the place of burial, etc.

As she was about to be wheeled out for surgery, we six of her children still living formed a prayer chain with her to pray for God's will to be done in the operation. Indulgent hospital attendants invited us to accompany her to the surgical floor. She smiled at us as we took turns kissing her goodbye. Then she said to us all: "Keep your chins up!"

This is being written ten days later. Mama is rid of that big tumor—and it was malignant. Her wound has healed, as the surgeon said, "like she was 20 years old." She is back on solid food, eating six or eight times a day, because of the small stomach area left her. Several times a day she sits up and goes for walks. And she is scheduled to go home shortly.

Who says God does not perform miracles in response to prayer and through the marvel of modern medicine? (We have seen another instance of science and religion going together.)

The surgeon was not able to remove all of the cancer. But since it turned out to be the type that usually responds to cobalt treatment, he says Mama may have months or even years of normal, useful living still ahead.

This experience has turned out to be a great blessing for our family. It has brought us close together and close to the Lord. As we face the uncertainties of the future, it is wonderful to feel our hands in God's great and loving hand. We are so thankful.

It is great to be ready to die. But we must also be ready to live till our time comes to die!

How about dropping a card or note to Mama: Mrs. Rebecca Geneva Hines, 221 West

5th Street, North Little Rock, Ark. 72114. She is quite a gall

Erwin L. McDonald

IN THIS ISSUE:

CHRISTIAN LIFE COMMISSION will survive," Dr. Charles Ashcraft predicts in an editorial about the controversial agency. See page 3 for the executive secretary's opinions.

A PINE BLUFF WOMAN has been designated "Mother of the Year" in the contest sponsored annually by the *Arkansas Baptist Newsmagazine*. Read about the achievements which led the committee to select her, on page 7.

COLUMNIST Iris O'Neal Bowen salutes mothers with a poem. Read her Mother's Day writing on page 7.

WHO WRITES Baptist literature? A lot of average Baptists. A feature on finding, training, and utilizing writers is found on page 14.

CALIFORNIA CONVENTION staffers compile a report on a study on Christian answers to national problems, and the executive board votes not to release it. See page 17 for a report on the action.

REVIVALS IN TEXAS may indicate a great spiritual awakening, says a Baptist Press article on page 24. Read about this movement and the young people involved.

Arkansas Baptist
newsmagazine

May 7, 1970

Volume 69, No. 19

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525 West Capitol Avenue, Little Rock, Arkansas 72201. Published weekly except on July 4 and December 25. Second-class postage paid at Little Rock, Arkansas.

Individual subscription, \$2.75 per year. Church budget, 16 cents per month or \$1.92 per year per church family. Club plan (10 or more paid annually in advance), \$2.25 per year. Subscriptions to foreign address, \$4.75 per year. Advertising rates on request.

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.

Christian Life Commission will survive

No commission among our family of seven commissions has a nobler reason for being or receiving support from our Baptist constituency than the Christian Life Commission. It is not unusual for any organization, good or bad, to have difficulty in getting established as well as gaining acceptance. Most all of our organizations have been required to earn their place in the esteem of our people; so the Christian Life Commission is one among many.

The men who compose the staff of the commission and the men who direct it are dedicated men to whom many controversial matters have been assigned. While I feel that the selection of personnel for the recent morality seminar was unfortunate, I do not feel we should allow Satan a further victory by dismissing the commission. The commission has the task assignment of encouraging us all in the art of applied Christianity. I feel the commission should and will be given another chance to serve the people who support it for two reasons; its worthy purpose and the charity of great spirits among us who will go the second mile to improve the implementation of that noble purpose.

If letters which come to the executive secretary's desk are any indication of public opinion over the state, our present difficulty is not a minor matter. We will gain little by advertising any losses which have been incurred but more attention must be given to making the commission the success it can be. My dream for the commission is that it will be restored to favor among those who have suffered most, that it will become the fine instrument of God's grace the wise founders envisioned, and that it will earn its rightful position as the conscience of our convention in the structure of the many controversial issues of this terrifying hour.

Among the numerous letters and resolutions which stated in firm language their disapproval, one has a bright concluding paragraph:

"It is our intention to continue our support of the work of our Southern Baptist Convention that we may have a voice in the work and planning of the convention and its agencies."

This association expressed its disapproval but
May 7, 1970

retained its right of further surveillance as well as its membership on the team.

Censure may be in order but I vote to continue our work in the field of applied Christianity and to hold the Christian Life Commission and its leaders in charity and prayer.—
Charles H. Ashcraft, Executive Secretary.

Garland for Tillar

This is a garland of laurels for Pastor Lawrence Harrison and First Church, Tillar, on what must be one of the outstanding stewardship records in the Southern Baptist Convention.

Last year, as reported elsewhere in this issue, the Tillar church received through the tithes and offerings of its 123 members a total of \$16,482, an average per capita of \$134. Among those 123 members are 19 tithers—and 60 non-resident members!

According to the Arkansas Baptist State Convention 1969 Annual, Arkansas Baptists last year gave a total of \$24,120,608 for all causes. If the average giving across the state had equaled that of the Tillar church, the total given would have been more than \$46,000,000.

All of which highlights again the fact that a church does not have to be big to be great.

A. D. 1863

A novelty company, discovering that our current calendar year is the same as the year 1863, has reproduced and distributed the 1863 calendar. But we can thank the Lord that nothing can turn time back. The most of the conditions we worry about today would be soon forgotten in the horrors of the Civil War all over again.

THE LORD'S PRAYER: Holy Father, protect by the power of thy name those whom thou hast given me, that they may be one, as we are one . . . so that they may have my joy within them in full measure . . . may they all be one . . . that the world may believe that thou didst send me . . . —From John 17, THE NEW ENGLISH BIBLE

A pastor and his program

(First in a series)

A pastor without a program is indeed nothing more than an itinerant preacher soon to move on to another field, not



DR. ASHCRAFT

always a greener pasture. The pastor with a program becomes a tower of strength to the Kingdom of God, a legend in contemporary life, the cause of an enduring testimony where he serves, and one, indeed, whom churches everywhere are seeking. An era has passed in my generation and another has arrived. When I was a young man being a pastor was to be a good speaker, a nice fellow, one who buried the dead and married the living, and who responded when called on by those in need.

Times have changed. A preacher operating on that far removed pattern will fail, moving on every few years to

smaller and smaller places of service because he makes them smaller by his limited concept of the ministry.

Only a pastor with a program can grow to the frightening dimensions of this age. Only such a pastor will find security in the midst of insecurity. Any pastor will be as secure and indispensable as is his program of evangelism, enlistment, training and enlargement.

A pastor must acquire the ability to project a worthy program, sell it to the people, secure the personnel to put it over, keep his people together, and give God the glory. An exciting program strengthened by a contagious enthusiasm will solve most of the problems of any Baptist church. The lack of such will destroy the witness of any fellowship.

The services of one who cannot or will not set forth his program and make it work will likely not be desired indefinitely. In this fast-moving age no one in any echelon of life may expect to be perpetuated in office apart from progress.

There is no security any more apart

from forward motion. A moving target is harder for the adversary to hit. A moving vehicle is easier to steer. A moving program will move people—some in, some out—and either is more desirable than a static situation.

He who just awaits a call on his services will miss many who are so far gone they have no will or strength to call. Jesus sought out people in need.

A pastor without a program usually falls into the tedium of arising late, getting into uniform perhaps by noon, looking forward to an afternoon nap, checking the clock, often, tarrying long at the late movie, enduring a restless night, only to repeat the boredom on the morrow.

Few professional people are afforded the freedom of arranging their schedule as are clergymen. We have only one life upon the earth. It is later than most of us think. Everyone I know has to work hard to succeed. A good program will survive the most vicious opposition Satan can hurl against it.

We are God-called, heaven-anointed servants of the most high God. We must assume the stance.

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

The people speak— Says New Orleans Seminary deserved alumnus president

An open letter
To the Trustees of the
New Orleans Baptist Theological Seminary

It is time for the New Orleans Baptist Theological Seminary to have a president who is an alumnus of the school!

For over 50 years, men who graduated from other schools have directed the destiny of our seminary. They have done well.

Be that as it may, surely, in 50 years the seminary must have produced a number of men, well prepared by their education, character, experience, influence, and other qualities which fit them for the task. If the seminary has not produced such high calibre men in over half a century with graduates from other seminaries in the president's office, it can do no worse now by having one of its own at the helm.

With the leadership of the Holy Spirit, the president of the New Orleans Seminary should be chosen on the basis of his ability to put together and manage a team. He should not be saddled with the detailed responsibilities of any of the tasks which are his. He should not be only a money raiser, nor only an academic dean, nor only an efficient business administrator, nor only an expert in public relations, nor only an eloquent pulpiteer, etc.

The president of the seminary should be a leader of men. He should be one who can wisely select capable men to do those tasks which must be done. He should be able to motivate others to give themselves effectively in the areas of service for which they were chosen. The president should be a man who knows and loves people—students, faculty, benefactors, denominational employees and leaders, preachers, ministers of education, ministers of music, laymen, etc.—all alike.

Most of all, the New Orleans Seminary must be in his heart. This should have been demonstrated by having spent his student days there, having made his student friendships there, and having devoted his alumni loyalty there.

Some may feel that such a limitation would impose a restriction on the leadership of the Holy Spirit in this decision. They are entitled to hear their opinion, as I trust that I am to mine; but I certainly believe that a graduate of the seminary should be its next president "and I think also that I have the Spirit of God" (I. Corinthians 7:40b).

Nevertheless, I have no nomination to make at this time.—Richard W. Luebert, Pastor, The First Baptist Church on the West Bank, Gretna, La.

Appreciates gifts for hurricane damage

Let me express appreciation to the Baptist Christians of my home state for two reasons. First, let me say "Thank you" to all who contributed so generously to the Hurricane Relief Fund following the visit of Camille to our Gulf Coast. The total offering exceeded \$800,000 received by Mississippi Baptist Convention. What this provided was total coverage of the difference between our total damages and our insurance settlement. This is true for each one of our Southern Baptist Churches in the storm area. Some funds were also used to aid the Negro churches in the area.

Our own church suffered over \$480,000 total damages, but we are well on the way to total restoration, thanks to a very good insurance settlement and the generous supplement from the hurricane offering.

It is our pleasure to have a group of reservists from northwest Arkansas on temporary military duty near Gulfport at this time. We were most happy to have twelve of these men in our worship services on Sunday night. Brother Mac, I've been there, and I know this is not always a part of the week-end schedule. It was a worthwhile Christian testimony on their part to be in church as a group and their presence meant much to us. Thank you for this opportunity to tell them so.—Hugh Hariston, Minister of Education-Administration, First Baptist Church, Gulfport, Mississippi

Liked April 16 cover

From time to time many people and things grace the cover of the Arkansas Baptist Newsmagazine; beautiful women, (Miss America and mother of the year) pastors with "endurance records," and many other worthy people and things, but the cover of last week's issue (April 16) is one of the finest yet. . . If Baptists will only get the message.

Keep up the good work.

—Conway H. Sawyers

Disliked cover Of April 23

Two emotions emerged from seeing a 'hippie' type rock-and-roll group featured on the front cover of the Arkansas Baptist Newsmagazine; the first was surprise, and the second was sadness. It seems surprising that the Editor and staff of our paper would want to give free publicity to those who wear long hair, wear queer clothing, weird beards and other symbols of current rebellion against authority and 'the Establishment'.

It would be perhaps all right for young people to 'clown around,' 'goof off' etc. by putting on wigs, beards, and other paraphernalia worn by the hippies and militants, for young people like to be dramatic. But for a group to pretend that they are actually winning people to Christ with these garbs, get-ups, and jungle-beat 'music,' is nothing short of ridiculous and it borders on blasphemy!

The group's avowed aim of 'reaching young people with the language they understand' is absurd; implied in this is the thought that God, in giving us the Bible, did not give us something that young folks can comprehend, and that the message must be gotten across in some other way, namely, through raucous 'swinging' type music. Any 'decision for Christ' accomplished in this way would certainly be very superficial! . . .

—Walter H. Watts
P. O. Box 662
Fort Smith, Ark.

Inspired by paper

As a new convert and a thankful child of the King of Kings whom someday I hope to see, I would like to say that I was inspired by many statements I read in the News Magazine.

My family and I have been receiving the magazine through love of our church here in Little Rock and we are thankful for the news.

I would like to commend and thank God for men like Doctor Ashcraft who will make a statement of faith as I read in the issue of April 23, 1970.

I was a chief among sinners in this world when Jesus called me to repent

and gave me the greatest gift anyone could ever receive before it is too late . . .

I thank God that I can tell the world I am a Baptist, a member of a church I love with all my heart. Our Savior has a perfect way of doing things if we would just let him lead the way . . .

I just wanted to say Jesus died because he loves us.—Lawrence Breaux (Member of Calvary Church, Little Rock)

On 'standing heat'

I, too, grew up in a community where we took care of the dead with practically no expense to the bereaved. The local saw mill kept some choice boards on hand, and when someone died, the local carpenter took some of them and built the casket. The neighbors dug the grave and some of them "laid out" the deceased, placed the casket in the best transportation available and conveyed the body to the cemetery, all at no cost to the family.

Alas, we no longer live in that kind of environment—in fact, the city dwellers never did. We are fortunate to be able to hire a professional in time of grief, especially in the larger cities.

Baptist beliefs

Turning the tables

By HERSHEL H. HOBBS

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

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved"—Acts 4:12.

If the Sadducees expected the apostles to tremble before them, they were mistaken. Rather they charged them with murdering the Son of God. These experts who were supposed to be building the kingdom of God had rejected or cast out as useless the main stone God provided for the edifice. But by his resurrection God had made Jesus the "head of the corner" (v.11). The experts did not recognize quality when they saw it.

But these self-righteous, smugly complacent Sadducees heard more. They had no sense of a need to be saved. Were they not already in God's kingdom? But hear Peter's word to them.

"Neither . . . any" forms a strong double negative. "There is not no other one" or "not any other one." "Salvation" with the definite article (Greek text) means the Messianic salvation. It was in Jesus alone.

"None other name under heaven given among men." "Other" means another of a different kind. So this excepts Moses, Confucius, Mohammed, Zeus, or any other earthly name—as a source of salvation. "Must" renders *dei*, denoting a moral and spiritual necessity. "Saved" is an infinitive, to be saved. "We" is an accusative case of general reference. It included Peter, John, the Sadducees, and all other men.

So "it is morally and spiritually necessary to be saved with respect to us." And there is only one Saviour, Jesus Christ of Nazareth (Acts 4:10).

Like the Sadducees, many may think that they do not need a Saviour. But with respect to all "it is necessary to be saved." Or others may think to be saved by some other than Jesus. But in the strongest of language the Bible excepts all others of a different name, authority, and power. Only Jesus is the God-provided Saviour from sin.

So the Sadducees rather than rendering judgment were under judgment. As are all men who reject Jesus. It is either him—or no salvation at all.

At the same time, I still think you were right about the high cost of funerals, and I believe you should have kept your big mouth shut unless you had the intestinal fortitude to stand the pressure that you should have foreseen. Any time you attack one of our "sacred cows" you'd better head for a fallout shelter. Remember what Harry Truman said, "If you can't stand the heat, keep out of the kitchen".—T. E. Peters, 503 S. 3rd Street, Paris, Ark.

REPLY: What I said about keeping funeral costs down still stands.—ELM

From a 'cover boy'

What a pleasant surprise to see that you chose to put me on the cover of your magazine. I count this as one of the distinct honors I have had, particularly because I think so highly of the quality of our state magazine . . .

We at Ouachita are extremely proud of the high quality that you have brought to our magazine. Also we appreciate so much your support of our work here.—W. Francis McBeth, Assoc. Professor of Music, Ouachita Baptist University, Arkadelphia, Ark.

Tillar First Church stewardship record

First Church, Tillar, with an average Sunday School attendance last year of 42, has stewardship achievements worthy of much larger churches. According to Pastor Lawrence Harrison, the Tillar church:

Gave \$500 to the Lottie Moon Offering, \$149 to the Annie Armstrong Offering, \$333 to the Dixie Jackson State Offering, and \$236 to the Thanksgiving Offering for the Arkansas Baptist Home for Children.

In addition, the church has given \$35 a month to the Belle Creek Mission in Montana and \$15 a month to a Monroe, Mich., mission of Project 500, since January 1969.

The church also gave \$200 to the BSU building fund at Arkansas A. & M. College and give \$10 a month to the BSU at Arkansas A. & M.

The church sponsors a child at Arkansas Baptist Home for Children, Monticello.

Other giving from the Tillar church for 1969 included \$1,332.04 through the Cooperative Program and \$1,112.03 in designated gifts.

The Tillar church letter for the 1969 associational year showed a total of \$16,482 for all church contributions and a total membership of 123. This averaged per capita giving of \$134.

Other figures for the associational year included: number of tithers, 19; Sunday School average attendance, 48; Training Union average attendance, 30; and Music Ministry average attendance, 10.

Threet to Johnson

James Threet has resigned as pastor of Pleasant Plains Church and accepted the pastorate at Johnson, near Fayetteville.

Mr. Threet came to Pleasant Plains church from pioneer mission work in Pendleton, Ore., following his graduation from Golden Gate Seminary in 1962. He graduated from the University of Arkansas in 1956.

Mr. Threet is married to the former Zelpha Brown, daughter of Rev. and Mrs. L. E. Brown, Moorefield. They have 3 children.

Members of the pulpit committee at Pleasant Plains are: Mr. and Mrs. Raymond Morris, Joe McDougal, and Paul Moser.



FIRST IN ARKANSAS: South Side Yokemen, left to right: front row: Associate Pastor Charles Barfield, James Sellick, William Ray, Glen Owen, Tom Pennington, Bert Jones, Ronnie Woodfield, Wendell Hayden, Ed Pearrow, and Pastor Tal Bonham.

Second row: Buddy Poteet, Richard Power, Richard Thompson, Roger Spakes, Lloyd Sivils, Jim Jacks, Glen McClain, and Robert Tolson. Not pictured are: Gary Blaylock, Johnny Burns, Bill Champion, and Guy Kochel, and Jerry Park.

South Side Yokemen formed to involve young churchmen

South Side Church, Pine Bluff, recently elected 21 young men under the age of 35 to form what is believed to be the first group of its kind in an Arkansas church. It is called the South Side Yokemen.

At the first meeting, Robert Tolson, a Pine Bluff attorney, was elected chairman of the group. Jim Jacks, an engineer at Arkansas Power and Light, was elected vice chairman, and Bert Jones, office manager for the A. P. White Cotton Company, was elected the group's first secretary-treasurer.

The South Side Yokemen was formed after several months of study and preparation by a deacon liaison committee made up of George Lipe and Gerald Click. The church voted to begin the organization after studying its ministry in the following churches: First, Dallas, Tex.; First, New Orleans, La.; Dauphin Way, Mobile, Ala.; South Main, Houston, Tex.; and First, Beaumont, Tex.

Tal Bonham, pastor of South Side church, describes the Yokemen as "spiritual Jaycees in the church." He said that the young men who have agreed to serve in this organization are "committed to Christ and his work through their church."

He explained that the Yokemen is strictly a service organization within the church which will seek to involve

other young men in Christian witnessing.

"With the median age in Arkansas now below 25, our churches need to involve young men and their wives and ask them, 'How can we reach other young couples for Christ?'" said Bonham. "It is a proven fact in every other walk of life that the most effective means of motivation is seeing someone your age doing what you know you should be doing."

The Yokemen is a "moving organization" that will not allow a member to be absent from the monthly meetings more than three times unless providentially hindered. Every year, seven young men will rotate off and seven new members will rotate into the organization.

Carver to W. Memphis

Wade L. Carver, pastor of Earle Church for four and one-half years, has resigned to accept the pastorate of Calvary



MR. CARVER

Church, West Memphis. Mr. Carver is a graduate of Union University, Jackson, Tenn., and Southern Seminary, Louisville, Ky. He is a member of the Executive Board of the Arkansas Baptist State Convention and chairman evangelism in Tri-County Association.

Pine Bluff woman is selected Arkansas Mother of the Year

By BETTY KENNEDY

"Her children" include pastors, missionaries, ministerial students, church music leaders, and a host of others at the heart of their local church programs. She has been called their "Sunday mother."

For this, and other achievements, Mrs. Frank Harris, of Pine Bluff, has been designated "Arkansas Baptist Mother of the Year." By a unanimous vote, a secret committee, selected by the Arkansas Baptist Newsmagazine, named her for the honor. In special services at South Side Church on Mother's Day, May 10, the title will be conferred upon Mrs. Harris by the editor of the Arkansas Baptist Newsmagazine.

Ada Harris actually has only one son, Judge Carlton Harris, who has been Chief Justice of the Arkansas Supreme court since 1957. The rest of "her children" are those who have been influenced by her in the single young people's department at South Side Church. She has been superintendent of this Sunday School department for more than 30 years.

Mrs. Harris has quite a reputation for her work as a department superintendent. Her pastor, Tal Bonham, said in his letter of nomination that she arrives Sunday morning "before the janitor gets here" to arrange every chair, book, and flower for her department. Her programs are praised as always original, and young people testify that

her insistence to participate in them helped them overcome fear in speaking before groups.

Former South Side pastor Roy A. Lambert wrote Mrs. Harris that he had said many times he would feel perfectly free for NBC TV to televise any one of her opening assemblies without prior notice. She makes her own props and plans the transition from speaker to speaker so intricately that the programs have clock-work continuity.

And her service as department superintendent is only one of the activities which distinguish her. Mrs. Harris is known also for her flowers—both growing them and giving them. She raises dozens of species of flowers in her yard, doing all the work herself until

her illness recently. She loves to arrange flowers for the church and for the sick.

Mrs. Harris is also noted for raising a son to become chief justice of the supreme Court of the state, and he gives her all the credit. Mrs. Harris, and her late husband, Frank, saw that Carlton was brought up in the church. He began teaching Sunday School before he went to college and has been ever since.

A widow almost 16 years, Mrs. Harris, has continued her work despite being alone. Her husband, "Uncle Willie," as he was known around the church, was active in the church and was a dedicated worker with Boy Scouts for many years. He had been general meter superintendent with Arkansas Power and Light Company for 33 years.

(Continued on page 8)

Mother

I knew her best

By IRIS O'NEAL BOWEN

Morning

The day had hardly started its announcement;
Pink-fingered dawn was barely in the east
When Mother called, her soft voice quiet and worried,
Her hand cool-pressed against my brow, it creased
In pain and anxious waiting for the morning,
Through blackened hours of the long, still night.
Oh, it was sweet—her touch, her promised nearness
From fevered dusk till damp-cheeked morning light.

Noon

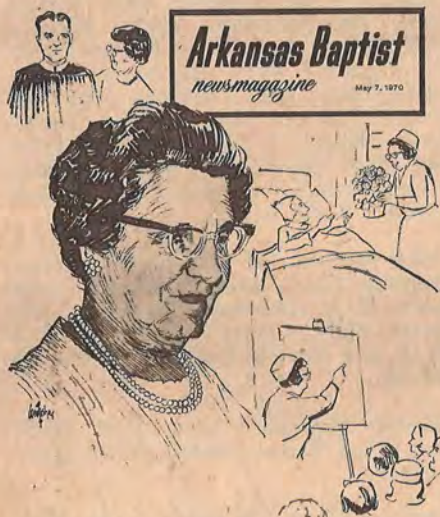
The shade, congruent to the porch dimensions,
Reminded us the sun was at its peak.
I stood upon the steps and called the others;
I set the table and we did not speak.
Our quietness was a comfort, as the men-folk
Spoke of the weather and the work ahead.
We cleared the table, washed and dried the dishes;
I carried scraps to see the puppies fed.

Night

The night lay cool, and when the chores were finished
And supper over, Mother brought the Book,
Long cherished as the one we were to live by;
She read, her voice as joyful as a brook.
We prayed as one, the family together,
Held in a circle love had formed, and dear.
(She must have known how time would break that circle,
She sighed and held the little ones so near!)

... I knew her best at morning, yes, and noontime;
I knew her best when silent shadows lay . . .
If I could pick the dearest times I knew her,
I knew her best these sweetest times of day.

The cover



Mrs. Frank Harris

Mother of the year

(Continued from page 7)

The couple met at Pine Bluff, where Mrs. Harris had gone to live with a sister, Mrs. Mattie Steed, and they were married in 1908.

She was one of nine children, of John William and Isabelle Rogers, and was born at Randall in Cleveland County. Her father died when she was very young, but the family remained on the farm. A sister, Mrs. Joe Webb, is the only other member of Mrs. Harris' family still living.

Mrs. Harris, who will not reveal her age, has just returned from a long stay in the hospital. Her pastor—because he knows her age—says that her zeal for the work is "utterly amazing." Dr. Bonham says that Mrs. Harris has often told him she feels called to work with young people. "Her eyes often fill with tears when she talks about 'my children,'" he writes.

And "her children" have a lot of praise for her. James M. Wilson, missionary to Brazil, wrote to her, "Perhaps the thing that appealed to us more than anything else was the Christian joy that seemed to possess you. You showed us that Christianity was not a religion of 'the long face' but that Christ was the very foundation of the joy and happiness that we as young people were seeking."

Mothers

Mothers are sweet
and cunning too.
They bake good cakes
And say "How do you do."

Mothers are nice.
They help you
with your homework,
And correct it, too.

Mothers Mothers are nice
And sweet and helpful.
But my mother is more,
She's better.

—By Rebecca Lynn Camp
age 11

"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.

Having more prayer time seen as asset of old age

One of the real blessings and opportunities of old age is having more time to pray.

This was the special award of Amanda Tinkle, Southern Baptist missionary to Nigeria, to the 39 Club of Central Church, North Little Rock, Bennie Hindmon, pastor.

Miss Tinkle was the guest speaker at the April luncheon meeting of the 39 Club, an organization open to members of Central Church who are 60 or older.

"Your prayers mean more to us missionaries than you can ever know," Miss Tinkle said. And as she thought of her return to Nigeria, early in June, she said, "I would not want to go back without the prayer support of Southern Baptists."

In Nigeria now there are more than 80,000 Baptists, in 500 churches and more than 1,000 mission stations, Miss Tinkle said.

Reviewing the tragic civil war that took a tremendous toll of lives during the past two years in Nigeria, Miss Tinkle said that the opportunities for Christian witnessing have never been so great as they are there now.

She pointed out that of five hospitals established in Nigeria by Southern Baptists, three have not a single missionary doctor of their staffs.

Miss Tinkle said that friends of hers here in Arkansas often say to her, "Why are you going back to Nigeria? Arkansas has many heathen who need saving. Why don't you stay here and work?"

To this she answers, "But one must go where one feels God has called him to serve. For me, that is Nigeria.

"And, anyhow, you are here. So get out

Two Arkansas annuals get highest rating

Two 1969 annuals from local Baptist associations in Arkansas have been designated "Annual of Distinction" by the Research and Statistics department of the Sunday School Board of the Southern Baptist Convention, which annually evaluates the association annuals from all over the SBC.

Receiving this highest designation were the Clear Creek Association annual, edited by Missionary Paul E. Wilhelm, and the Concord Association annual, edited by Orville Haley, pastor of North Side Church, Ft. Smith.

Wilhelm and Haley were among 12 clerks whose annuals received the "Outstanding Plus" award, the highest offered.

and witness to the heathen who are here!"

One of the things that complicates the Southern Baptist mission work in Nigeria is the present policy of the Nigerian government that refuses visas to new missionaries. Even missionaries who have left on furloughs have been denied reentry, except those who secured visas before leaving the country, Miss Tinkle said.

More and more places in the Baptist work of Nigeria are being filled by native Nigerians, the missionary said. But there continues to be a great need for SBC missionaries, she concluded.



Amanda Tinkle

She counts on Baptist prayers

Others in this category were: Bennie Ellis, Boone-Newton; Mrs. Richard Rich, Current River; J. A. Kuehn, Faulkner County; Mrs. Lawrence Green, Gainesville; Mrs. Charles Northen, Greene County; Mrs. Harvey Saults, North Pulaski; A. G. Escott, Ouachita; Mrs. Earl Humbard, Pulaski County; Doyle Frazier, Tri-County; and Everett Wheeler, White River.

Five received the next highest rating, "Superior Plus": Homer Haltom, Caddo River; E. A. Richmond, Harmony; Joel Harris, Hope; Gaines Armstrong, Little River; and John D. Gearing, Mississippi County.

Rating "Superior" were: A. P. Elliff, Carey; and Terrel Gordon, Washington-Madison.

Rating "Excellent Plus" was Mrs. H. D. Palmer, Conway-Perry.

Dishongh accepts Beebe pastorate

W. W. Dishongh, for the past four and one-half years pastor of Trinity Church, Searcy, has accepted the call of



MR. DISHONGH

First Church, Beebe. During Dr. Dishongh's service at Trinity, a total of 200 were added to the church membership, 49 by baptism and 151 by transfer of membership, bringing the membership to a total of 234, a net gain of 149. The budget has increased from \$148 per week to \$398, with extra money raised for building. Approximately \$60,000 has been spent on building, increasing the property valuation from \$30,000 to \$90,000.

The church debt was \$22,000 in 1965 and is now \$48,000. The Sunday School has grown from an average of 56 in October of 1965 to an average of 133 in March of 1970. Training Union has doubled during this time.

Dr. Dishongh, though not a native Arkansan, has served other pastorates in the state, including First Church, Newport, and Park Place, Hot Springs.

He has served as moderator and Sunday School superintendent of Calvary Association and currently is on the Missions committee of the Association.

Mrs. Dishongh is secretary in the office of Calvary Association, where Wm. M. Burnett is missionary.

The Dishonghs have two daughters, Mrs. Gerry L. Turner, of Oklahoma City, Okla., and Miss Laura Dishongh, a sophomore in high school.

Buckner news

Reding, Draper begin pastorates

Bill Reding has accepted the call of Fellowship Church, Buckner Association. He comes from the Bluff Avenue Church, Ft. Smith, where he served as associate pastor and educational director. He formerly served as pastor of Jenny Lind Church, in Concord Association.

Dwain Draper has accepted the call of Shiloh Church and was ordained to the gospel ministry by this church April 19, 1970.

The ordaining presbytery consisted of Elva Adams, moderator; Harold Stringer, who presented the candidate; Glen Wagner, who led in the questioning of the candidate; Dalton Low, who led the ordination prayer; Glen Wagner, who presented the Bible; Porter Black, who preached the ordination sermon; and Odell Staggs, who served as clerk.

Young people and adults plan Delta Association programs

Young people and adults are working together in Delta Association "to plan and implement activities and ministries which allow our youth from over the association to express their Christian faith in many different ways."

The youth council of the association, formed earlier this year, recently sponsored a special evening of fellowship at First Church, McGehee. A total of 100 juniors and senior high school young people from churches in the Southeast Arkansas association attended.

A feature of the program included numbers by a contemporary folk musical group from Conway known as "The New Light" group, composed of Orville Jenkins, Gary Jenkins, Greg Jenkins, Jerry Foshee, and Ritchie Massey, all of Conway.

The Delta Association Youth Council is composed of:

Lynn Bowden and Cathy Matthews, Arkansas City Church; Dale Curtis and Delores Adams, Bellaire Church; Debbie Edwards and Martha Collard, Dermott Church; Ronnie Chandler and Marthe

Prince, Eudora Church; Jesse Smith, Jennie Church; Mary Lou Stephenson and Dennis Cain, New Hope Church; Jennie Harbin and Susan Hubbard, Rossmere Church;

David Stallings and Beth Holt, South McGehee Church; Betty Jones and Pam Kidwell, Wilmot Church; Junior and Frances Hollinger, Temple Church; Debbie Kolb and Thomas Hardin, First Church, McGehee; Wanda Strother and Ray Hennington, Portland Church; Ricky Donohue and Janet Treadwell, Kelso Church; Glenda and Vickie Hargis, Chickasaw Church; and Ann Howie and Patricia Bell, Montrose Church.

Guidance is given to the council by the Youth Co-ordinating committee of the association, made up of adults from various churches in the association. Lawrence Harrison, pastor of First Church, Tillar, is chairman of the committee. Other members are Mr. and Mrs. Abram Loe, Kelso; Thomas Darter, Portland; and Mrs. Charles Adams, McGehee.

Noel Barlow is missionary of the association.

Beacon lights of Baptist history

Missions support

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

Before the day of church budgets, systematic giving, and the Cooperative Program among Southern Baptists, missions found support mainly through special offerings and special interest groups. District, state, and southwide meetings provided opportunities for fevered appeals.

During the infant days of the Twentieth Century accounts of some of these meetings read like another Pentecost. At the Georgia Baptist Convention in 1899, R. J. Willingham, secretary of the Foreign Mission Board spoke. Magnetic in his very being, knowledgeable with facts, intense in interest, and with loving persuasion he laid the cause of missions on the hearts of his listeners.

Caught up in the very heart of the meeting at its close, someone started to sing "Stand up for Jesus" and men began to press forward to shake the secretary's hand. Following this, an offering started and pledges began being made. When President Northern rapped for order, Dr. Lansing Burrows cried, "Stop hitting the table, brother, the Lord's running this meeting." One man opened his pocket book and poured out the contents into a hat being passed and threw in the pocketbook after it. Another man pulled a handsome ring from his finger and dropped it into a hat. Such occasions were often witnessed across the land under Willingham's persuasive power.

In this same state five years later Walter Brookes, a layman made the largest gift, until then, to the Foreign Mission Board. This lawyer made an impassioned plea before the Convention for this cause. Recognizing he was speaking longer than he had intended, he paused, apologized for speaking so long and said, "I will give you five thousand dollars for Foreign Missions." Mr. Brookes' offering was duplicated the following year, by a woman, during the meeting of the Southern Baptist Convention at Kansas City.

But growth of the mission fields, churches, organizations, and indebtedness of the Board, demanded that a more efficient manner of support be found. Too, such stupendous efforts required too much of one man. The Secretary's work had to be shared, so new organization needed effecting with a new and better method of finance in the early 1920's.

*Elizabeth Walton Willingham, Life of Robert Josiah Willingham (Sunday School Board, SBC., Nashville, 1917) pp. 122-24, 147-8

Porter to NLR

Jack Porter has resigned as pastor of the First Baptist church, Paris, and has accepted the pastorate of Bethany Church, North Little Rock.

During the two years Mr. Porter was pastor of First Church, Paris, there were 78 additions by letter and 87 for baptism, with an average increase of 80 in Sunday School. The church also erected a new auditorium valued at \$150,000, and has secured a full-time minister of music and youth, who presently is Bro. R. C. Meadows.—Reporter



Anchor Church

Anchor Church holds dedication

Anchor Church, Brown Springs, recently dedicated a \$8,500 concrete block church building.

Truitt McCurry, pastor of the church when the new building was begun, preached at the morning service.

Special recognition of Mrs. Mamie Phelps was given. She has been a member of Anchor Church since 1903 and a Southern Baptist since 1900.

Lunch was served during the noon hour.

Charles H. Ashcraft, executive secretary of the Arkansas Baptist State Convention, preached the dedication sermon. Special music was furnished by Pastor Don Sanford and Cindy Tugwell, Kilgore, Tex.

The dedication ceremony was led by Pastor Sanford.

Attends library meeting

NASHVILLE—Mrs. Harold Haley, secretary in the Sunday School department of the Arkansas Baptist State Convention, Little Rock, was among nine persons who attended a church library seminar at the Southern Baptist Sunday School Board, Nashville, recently.

The church Library of the 70's," a seminar on the media concept of church library work, placed emphasis on new services of the church library, including use of advanced educational technology, preparation of learning materials, and diversification of library services.

Deaths

Ernest Benton

Ernest Clark Benton, 77, Fordyce, died April 25. He was Board chairman of Fordyce Bank and Trust Company and for five years was a director of the Little Rock Branch of the Federal Reserve Bank of St. Louis.

Born at Fordyce, he was a World War I veteran and was vice president of First National Bank of Stuttgart from 1920 to 1930. He was a board member of the Federal Reserve branch from 1955 to 1960.

He attended Ouachita University and Draughton School of Business. He was a deacon of Fordyce First Church for 46 years and was church treasurer for 25 years.

He was past president of the Fordyce School Board, the Fordyce Chamber of Commerce and the Fordyce Rotary Club.

Survivors include his widow, Mrs. Irene McDaniel Benton, two sons, E. C. Benton Jr. of Little Rock and Dr. Robert H. Benton of El Dorado; a daughter, Mrs. Robert A. Davenport of Malvern; four sisters, Mrs. B. G. Hickey of Fordyce, Mrs. W. H. Jenkins of Pine Bluff, Mrs. R. F. Shugart of Little Rock and Mrs. J. H. Wood of El Dorado, and six grandchildren.

David C. White

David Charles White, 64, Mayflower (Faulkner County), formerly of Little Rock and West Memphis, a retired millwright engineer, died April 28.

Mr. White was a member of First Church, West Memphis.

Surviving are his widow, Mrs. Ruth Rose White; a son, David C. White Jr., of Dallas; two daughters, Mrs. Patsy Wright of Little Rock and Mrs. Sharon Sutherland of Newport; two brothers, Emmett White of San Antonio, Tex., and Joe White of Los Angeles; seven sisters, Mrs. Murle Maret of Hutchinson, Kan., Mrs. Martha Rassiga of San Antonio, Mrs. Francis Amburst of Little Rock, Mrs. Charlotte Bain of North Little Rock, Mrs. Helen Warner of Nashville, Tenn., Mrs. Rossie Griffin of Los Angeles, and Mrs. Mary Lou Salonya of Denver, and six grandchildren.

H. K. Williams

Rev. H. K. Williams, 57, pastor of First Southern Church, Willows, Calif., died April 25. He was son of the late, Rev. L. D. and Elizabeth Williams of Clarksville.

Mr. Williams was former pastor of the Oakland, East Mt. Zion (Trinity), Spadrea, Union Grove, and Woodland Churches in Clear Creek Association, all near Clarksville. The Woodland Church was organized and the church plant con-

structed under his leadership. He led in the organization of the Willows church; where he was pastor at the time of his death.

Survivors include his widow, Mrs. Leslie Privett Williams; two daughters, Sharon of Burbank, and Laura of Chico State College; two sons, Danny of the home, and Joe of Willows; two grandchildren; a brother, Norman, of Klamath Falls, Oregon; three sisters, Mrs. Linnie Coats, Mrs. Ivy Jablonski, and Mrs. Iladean Basham; also nieces and nephews, and other relatives, all of the Clarksville vicinity.

Mrs. Ella Hill Webb

Funeral services for Mrs. Ella Hill Webb, 77, Mineral Springs, were held April 22 at Latimer Funeral Chapel, Nashville, with James H. Dean and John Lindsey officiating. Burial was in Liberty cemetery.

Mrs. Webb was a native of North Carolina, the daughter of the late Mr. and Mrs. E. A. Williams, and came to Nashville at an early age. She had resided in Howard County since that time.

Mrs. Webb taught school for 37 years. She was an active member of Liberty church since 1915. She served as church pianist and taught a Sunday School class.

Mrs. J. T. Lee

One of Lepanto's pioneer residents, religious and civic leader, Mrs. Edna Hill Lee, died April 20. Mrs. Lee, 87, was the widow of the late J. T. Lee, Sr.

Born in Evadale, Ark., the daughter of Mr. and Mrs. Edmund B. Hill, Mrs. Lee was married on Dec. 14, 1902, at Evadale, to J. T. Lee.

Interested in every phase of community life, she extended her efforts to the founding of First Church, and taught Sunday School classes throughout her life until illnesses of the past few years confined her to the home. She helped organize the Lepanto PTA in 1908 and participated in the growth of the school since the first one-room school was erected. She was a past president of the PTA and served for years as chairman of the committee on spiritual and character education. Several years ago, the school paid tribute to her with a national PTA contribution in her honor.

In May of 1958, First Church, Lepanto paid tribute to her as their mother of the year with a surprise program of "This is Your Life." The program was concluded with the announcement that a Church Library would be started in her honor.

She leaves one son, J. T. Lee Jr., Memphis; two daughters, Mrs. E. L. Smith and Mrs. J. P. Holiman, both of Lepanto; 17 grandchildren and 14 great-grandchildren.

Harness accepts Little Rock post

Clytee Harness has resigned as pastor of First Church, Plainview, to accept the pastorate of Welch Street Church, Little Rock.

He had been pastor of the Plainview church for two years and eight months. During that time there have been 60 additions to the church, 45 of these by baptism.

Mr. Harness is a native of Leslie. He attended Southern College, and is married to the former June May of Clinton.

Taylor to Fair Oaks

B. F. Taylor has been called to pastor Fair Oaks Church. He has been pastor of First Church, Donna, Tex., and has pastored churches in South Dakota, Oklahoma, Texas, and California.

Mr. Taylor has studied at Baylor and at North American Seminary. He is a 1949 graduate of Dallas Bible College. He is married to the former Lillian Terveen. They have one son, James Lawrence.

Hollaway named 'Crusader' editor

Lee Hollaway, 27-year-old assistant editor of Royal Ambassador publications, has been named editor of Crusader materials at the Brotherhood Commission here.



MR. HOLLAWAY

In his new position, Hollaway will be responsible for editing *Crusader*, a new 36-page monthly magazine for Baptist boys in grades 1-6 (ages 6-11); *Crusader Counselor*, a new 48-page magazine for counselors of Crusader chapters; and undated materials for the Crusader program. Named associate editor of the two magazines was Charles Frevele Jr., a 29-year-old assistant Royal Ambassador editor.

The appointments were announced by George W. Schroeder, executive secretary of the Brotherhood Commission, and Jay Chance, director of the Royal Ambassador Department.

Hollaway, son of a former missionary to Japan, holds a bachelor of arts degree in English from Ouachita University, Arkadelphia. He received his master of religious education degree from Southwestern Seminary in 1966 and his master of arts in journalism from the University of Missouri in 1968.

Frevele, a 1963 Baylor graduate with a bachelor of arts degree in journalism, received a bachelor of divinity degree from Midwestern Seminary in 1966, and a master of religious education degree in 1970.

He worked as a reporter for the *Texarkana (Tex.) Gazette and Daily News*, the *Independence (Mo.) Examiner* and the *Raytown (Mo.) News*. He has been with the Commission since 1967.

Assisting Hollaway and Frevele in editing Crusader materials is Miss Elaine Selcraig, 23, a 1969 Baylor graduate with a bachelor of arts degree in journalism.

First issues of the two magazines will make their appearance in October, 1970.

Ashcraft scheduled for LR revival

Charles Ashcraft, executive secretary of the Arkansas Baptist State Convention, will be the evangelist for a revival meeting at Calvary Church, Little Rock, May 10-15, Padgett C. Cope, pastor, has announced.

Services will be held each night at 7:30 p.m., through Friday, May 15.

Ray Holcomb, professor of music at Ouachita University and minister of music at Calvary Church, will direct the music for the revival.

Arkansan named Outstanding teenager

Robert Clark, Forrest City, a junior at Oneida Baptist Institute, Oneida, Ky., has been named an outstanding teenager



MR. CLARK

of America for 1970, by the Oneida faculty. The honor came to Clark, son of Mr. and Mrs. Rodney Clark, Forrest City, in recognition of "outstanding ability, accomplishments and service, character, attitude, academic excellence, and willingness to work." Clark will now be considered for the Arkansas Outstanding Teenager trophy and for a national \$1,000 college scholarship.

The honor will bring Clark a place in the 1970 edition of *Outstanding Teenagers of America*, which will carry his biography and a listing of his personal achievements.

Currently, Clark is vice president of the Baptist Student Union at Oneida and editor of *The Oneidian*, the school annual. He is a member of the school choir, a ministerial student and an active member of the Oneida Baptist Church.

Clark is a grandson of Mr. and Mrs. W. O. Laney, Pine Bluff, and of the late Mrs. Maude Clark Lockhart, Forrest City and Shawnee, Okla. He is a great nephew of the late W. C. Rowe, a well known Southern Baptist minister.

13-year bar for life-long record

Vicki Lynn Whitley, 13, daughter of Rev. and Mrs. J. W. Whitley, Centennial Church, Pine Bluff, received recently a 13-year, perfect-attendance Sunday School bar for 13 years of perfect attendance.

Except for illness, Miss Whitley has not missed Sunday School since she was three weeks old.

Vicki was crowned Queen last year in Girl's Auxiliary and is currently working on the Queen Regent steps.



MISS WHITLEY



MR. REICHEN

Top song leader

Jim Reichen, 15, a member of Central Church, Hot Springs, was the winner in a song leading tournament held by Central Association.

He placed second in the hymn playing competition.

William C. Smith, University of Richmond professor who was nominated as a protest candidate against W. A. Criswell of Dallas for president of the Southern Baptist Convention last year in New Orleans, has resigned his teaching post and announced plans to leave the denomination.

The *Richmond Times-Dispatch*, in a page one story, reported that Smith is accepting the challenge Criswell made last September calling for those who do not accept the convention-adopted statements of faith to leave the denomination.

Criswell and Smith have been at odds over literal interpretation of the Bible. Smith is secretary of the E. Y. Mullins Fellowship and active in the Association of Baptist Professors of Religion, organizations that opposed Criswell's book last year on *Why I Preach That the Bible Is Literally True*.

At the Southern Baptist Convention in New Orleans, Criswell, pastor of First Church, Dallas, defeated Smith for president of SBC by a vote of 7,482 to 450.

Smith, director of religious activities for men and assistant professor of religion at the University of Richmond, said he had no immediate plans for the future, either in his choice of another position, or in a specific church.

Editorial on Apollo 13 featured by Baptist Press

The lead editorial of the April 23 issue of the Arkansas Baptist Newsmagazine—"The Mission of Apollo 13," written by Editor Erwin L. McDonald—was carried in full in the news service of Baptist Press, Nashville, Tenn.

BP, the official news service of the Southern Baptist Convention goes to scores of daily newspapers across the country, in addition to Baptist publica-

tions and executives.

The Little Rock story made the front page of the BP release of April 20, sharing the page with a Washington, D. C., story about the United States Supreme Court refusing to hear the plea of Madalyn Murray O'Hair, noted atheist crusader who had sought to restrain the religious practices of astronauts in space.

Long-term leader honored by church

Phillip Ward was honored recently for service rendered to Bethel Church, Red River Association.

The church presented him a plaque for 26 years as Sunday School superintendent. The presentation was made by Pastor N. C. Bryan.

Mr. and Mrs. Ward are charter members of the church. Mr. Ward is a deacon of the church and Mrs. Ward is church pianist.

Mr. Ward has the enviable record of never being late during the 26 years he has served.



Mr. and Mrs. Ward

New cheerleaders chosen

Eight new Ouachita University cheerleaders have been selected from a field of 26 contestants.

The new cheerleaders are: Margie Royston, Hope; Linda St. John, Batesville; Anne Landes, Magnolia; Pam King, Arkadelphia; Nora Risher, Camden; Kathy Otwell, Malvern; Butch Reeves, Hope; and Donna Mears, Osceola.

Cullum moves to Fayetteville church

Alfred R. Cullum has resigned as pastor of South McGehee Church, McGehee, to become pastor of Rolling Hills Church, 1400 Rolling Hills drive, Fayetteville, a mission of Fayetteville's Immanuel Church.



When Mr. Cullum became pastor of South McGehee, the congregation there was a mission of First Church, McGehee. During his four years as pastor there, the mission became a church, had a substantial increase in membership, and erected an auditorium.

In a valedictory note to the McGehee church, Mr. Cullum praised them for unselfish giving, liberal support of the pastor and family, and for cooperation in working to make the program of the church succeed.

"Your sweet spirit, your exhibition of faith in launching into an expansion program (twice during my ministry with you) that resulted in one of the loveliest buildings in our state, and your willingness to give and give and give to prove your faith by works has added much to my joy," he concluded.

Law Day observed at Pine Bluff church

South Side Church, Pine Bluff, observed Law Day U.S.A. in its services May 3.

The morning service honored "law-makers" and the evening service honored "lawkeepers."

Judges, legislators, city officials and members of the Jefferson County Bar Association were invited to be the church's special guests at the morning service. The Pine Bluff Police force and other law enforcement officials were invited to the evening service.

Carleton Harris, chief justice of the Arkansas Supreme Court, gave his Christian testimony at the morning



We are fouling our streams, lakes, marshes. The sea is next. We are burying ourselves under 7 million scrapped cars, 30 million tons of waste paper, 48 billion discarded cans and 28 billion bottles and jars a year. A million tons more of garbage pile up each day. The air we breathe circles the earth 40 times a year, and America contributes 140 million tons of pollutants: 90 million from cars—we burn more gasoline than the rest of the world combined—15 million from electric-power generation, one third of the world's total. Lead in San Diego's air gets deposited in layers on the Pacific. Los Angeles smog may cause mass deaths by 1975. Noise, straining our lives, doubles in volume every ten years. There are 5,500 Americans born each day; 100 million more by 2000. We already consume and waste more than any other people. We flatten our hills, fill our bays, blitz our wilderness. The quality drains from our lives. (Look, April 21, 1970)

A third of all firstborn children from 1964 to 1966 were conceived outside marriage, according to a new government study. Quickie marriages saved many from illegitimacy. This first-of-its-kind report on how long women were married before they had their first babies was compiled by the Department of Health, Education and Welfare. The study also reached these conclusions: (1) 42 percent of the married women under 20 had been married fewer than eight months when their first baby was born; (2) 20 percent of white women and 42 percent of women of other races were pregnant at the time of their first marriage. Of women who had gone only to elementary school, 21.2 percent were pregnant at the time of marriage. Of those who had completed one to three years of high school, 31.6 percent were pregnant; high school graduates, 20.7 percent; those who had one to three years of college, 18.1 percent; and college graduates, only 7.5 percent. (The Nashville Banner, April 7, 1970)

service and Pastor Tal Bonham's sermon topic was "One Law Which Cannot Be Broken."

At the evening service, a young person who recently "kicked the drug habit" by becoming a Christian gave his testimony. Charles Barfield, associate pastor, preached on "Who Established the Establishment?"

Your state convention at work

'God is moving'

What is better news than people being saved? God is working among his people in Arkansas more than I have seen since the simultaneous revivals in 1959. We've been in a spiritual drouth for 10 years. It is good to hear reports like 50 professions of faith at Sylvan Hills First Baptist; 36 professions of faith, Park Hill, North Little Rock; 45 professions of faith, Calvary, North Little Rock; 36 professions of faith, Pike Avenue, North Little Rock; 50 professions of faith, Park Place, Hot Springs; 53 professions of faith, Highland Heights, Benton; 25 professions of faith, First, Melbourne; and of course many others.

It is good to see old churches like Southside Baptist Church, Pine Bluff, baptize 105 people in the 1968-69 associational year and lead the convention. The year before they were second to Marshall Road, Jacksonville with 102 baptisms. It is my understanding the great First Baptist Church, Van Buren, has baptized 90 people since Oct. 1. It seems like that "heaven is coming down and glory filling our souls and our churches".

Not only are people being saved, but unattached Baptists are transferring their membership. Even backslidden Baptists that haven't been to church in years are being revived and realizing they need to come back to God. A revival is an adjustment of the mind, heart, and life of a Christian to the Lord Jesus Christ and to His work. It is an experience in the life of a church when the Holy Spirit does an unusual work through church members. It is a reviving of believers. It is an enlivening, quickening, and awakening of sleeping church members. Praise God for this. Man not only can't start a revival, he can't stop it; but he can't keep it going when it has stopped.

It is not unusual to see four and five professions of faith on Sunday morning or Sunday night in regular services of our churches. This seems to be breaking out among our young people. It is resulting in their witnessing to their friends at school and wherever they find them. Many young people and younger groups are being used to pack the pews in our revivals.

It is good to know that our personal witnessing is paying off in a great way. Let's strike while "the iron is hot" and the Holy Spirit is working.

How long has it been since you have won a soul?—Jesse S. Reed, Secretary, Evangelism

'All our begs in one asket'

By TAL D. BONHAM
President, Arkansas Baptist State Convention

A pastor described his church's budget by saying, "It's like putting all our begs in one asket. Instead of taking several offerings on one Sunday for many different causes, we take only one offering and support the items in our church-approved budget."

He explained that more money is given to more Christian causes through a budget than would ever be given through an array of special offerings.

"And what's more," he explained, "it is much easier for a Christian to follow the scriptural admonition to bring the tithe to the storehouse if a church has a unified budget."

The Cooperative Program is our denominational budget. It corresponds to the budget of a local church and has the same built-in advantages for reaching the most people with the message of Christ. It is our denomination's plan for distributing undesignated offerings through a convention-approved budget.

But who invented the Cooperative Program? Actually, it grew out of a need that will never be completely met until Jesus comes again.

The need for more mission money in the early part of this century launched the Southern Baptist Convention on a long and costly search for a new mission method. An Executive Committee was elected by the Convention to reply to the many appeals for money. The Seventy-five Million Campaign set a new pattern for co-operation and produced a revival of interest in Christian stewardship.

The difficult days following the Seventy-five Million Campaign left the Convention on the brink of bankruptcy. After operating with an efficiency committee for awhile, the Convention adopted the Cooperative Program at its meeting in Memphis on May 13, 1925.

Mrs. W. C. James was president of the Woman's Missionary Union of the Southern Baptist Convention and a member of the committee which recommended the establishment of the Cooperative Program in 1925. She was past 90 years of age and the Cooperative Program was almost 40 years old when she

said, "God led us to start this program."

Her words, spoken only a few months before her death, were almost prophetic when she said, "I don't recall all of the reasons; but I'll be on the other side before long, and everything will be clear. I pray every morning for the Cooperative Program. My part in it was the most important thing I ever did. Tell Baptists to keep it going."

Girls' camps set for July at Paron

Camps for girls and scheduled to be held at Camp Paron the weeks of July 6-11, July 13-18, July 20-25, and July 27-Aug. 1. Miss Marsha Shoppach, elementary school teacher of Fort Smith, will direct and will be assisted by an able staff of college students and high school graduates.

Each week's program will feature missionaries, Bible Study, directed recreation, crafts, etc.

Registrations are now being received at the State WMU Office on "first come, first served" basis. Detailed information will be sent upon request.

Buses chartered for conferences

Chartered buses are available for those who wish to attend the convention-wide Young Woman's Auxiliary Conference at Ridgecrest, June 25-July 1, and the Woman's Missionary Union Conference at Glorieta, July 30-Aug. 5.

Miss Sara Widsom, state YWA director, will be in charge of the party attending the YWA Conference and has announced plans to visit scenic and mission points en route, including the famous Indian drama, "Unto These Hills."

Those going via bus to the WMU Conference will be under the direction of Miss Nancy Cooper. This group will also have opportunity to visit Home Mission enterprises, Indian Pueblos, famous Santa Fe, scenic points, etc.

Registrations are being received at the State WMU Office.—Nancy Cooper, Executive Secretary and Treasurer



Sunday School Board editors seek, train, utilize writers

Writers are an obvious necessity for any publishing organization, but when contributors are needed for more than 150 publications, the task of finding talent becomes gigantic.

In 1969, publications of the Southern Baptist Sunday School Board numbered 155. They included weeklies, monthlies, quarterlies, graded publications, special study units and supplementary items.

To fill these publications with material to meet the needs of Southern Baptists across the country, editors are continually looking for manuscripts. Generally the needed articles are for leisure reading or are assigned topics for curriculum pieces.

Not all contributors to board publications are theologians or veteran biblical scholars. The range of writers includes homemakers, businessmen, educators and many other classifications of active church members and leaders. They write for publications of the Sunday School, church training, church music, church administration, church recreation, church library and student departments.

Editors find potential writers, some of whom have never before written, through personal contact; denominational meetings; the recommendation of field service consultants, pastors, church leaders, state convention personnel, and other writers; assembly meetings and inquiries from interested persons.

Although potential writers cannot always be put to work immediately, editors keep files of interested persons and their preferred subject areas. Names of authors who have contributed to earlier issues of the publications are also filed for future needs.

One need not be an exemplary grammarian to produce a worthy manuscript. Articles with acceptable content and logical thought development rate high with the editors.

Writers' conferences at the Sunday School Board and the assemblies are used by editors in some departments to convey their needs to writers. Instruction in writing techniques and future needs of the periodicals involved help writers to know how to make their articles acceptable. In some departments, editors criticize manuscripts by mail to work toward the desired result.

The number of usable unsolicited manuscripts is limited so far as most editors are concerned. Preselected themes for each issue, quarter or unit require that most articles be assigned by topic.

In some cases a complete outline may be furnished the author by the editor, but this does not deny the writer his

creative freedom within the bounds of the guidelines. Other editors may request an outline from the author as a measure to save unnecessary work.

Once an article has been deemed acceptable for the needs of the readers for whom the periodical is published, the process of closely evaluating the content and polishing the style of the article begins.

Articles which contain material quoted from books, speeches or other borrowed sources must be footnoted, therefore, all references, including biblical, are verified for accuracy. The editorial assistant for the publication checks these as well as other facts. The article is "styled" at this point for punctuation, spelling and points of grammar.

The assistant or associate editor then



WRITING FOR SOUTHERN BAPTISTS—The work of research and study to write for Southern Baptist publications is offset by the pleasure of seeing one's writing in print. (BSSB Photo.)

receives the manuscript to do thorough editing for readability and rewarding.

After the publication editor rereads the manuscript, a doctrinal reader surveys the content of the articles. The doctrinal reader is a Southern Baptist in the Nashville area whose background in doctrine qualifies him to evaluate a manuscript for the age group that constitutes the readership.

Following his approval, the manuscript is then read by the supervisor of the section from which the publication is prepared, the editorial services consultant in the department and the department manager or secretary.

Final approval of the manuscript comes from the editorial coordinator of the board's education division. At this point the manuscript has been viewed from all aspects. The printing process brings the article into final form for its intended work to be done.

After the printed periodical is in the hands of Southern Baptist readers, editors have yet another opportunity to evaluate the articles in light of reader needs. Letters of approval, disapproval or inquiries for related articles guide the editors in knowing what should be prepared for subsequent issues.

Alterations in theme or the addition or deletion of articles from periodicals must be made well in advance of publication date. In most instances, several months are required to produce a periodical due to printing schedules.

"Discovering and enlisting writers is one of our most demanding and time-consuming tasks," said James L. Sullivan, executive secretary-treasurer.

"We always obtain the most dedicated, competent and responsible writers available. Most of our writers are not employees of the Sunday School Board. Organizational responsibility for the finished work is fixed with the editors and their supervisors. In this way, consistency in doctrinal and educational emphasis, as well as firm organizational controls, can be maintained with greatest effectiveness and productivity."

Today, more than ever, qualified laymen are contributing, through publication, their experience in living the Christian life. Whether it be in fiction or fact for leisure reading or in a curriculum unit for Bible study, Baptist writers are supporting their denomination's publications.

MEXICO TOUR

(AUGUST 31—SEPTEMBER 11)

Visit Mission Fields with group of Baptist men and their wives. Tour sponsored and directed by Lucien E. Coleman, Sr., former Special Projects Consultant for Brotherhood Commission, SBC (now retired.) For further information and details write or call—

TOUR DIRECTOR
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Constitutional?

Grants to church colleges

The long-standing controversy over the constitutionality of federal funds for church-related colleges has moved a step closer to resolution following a major court decision.

The Higher Education Facilities Act of 1963 provides for federal grants to colleges and universities for construction. Although the government will not give funds for buildings to be used as religious services or sectarian instruction, a number of grants have been made to church-related colleges for libraries, science buildings, and general-purpose buildings.

A group of Connecticut taxpayers challenged the grants made to four Roman Catholic colleges in that state. The taxpayers contended:

1. That Congress did not intend church-related colleges to get money under the act.
2. That, since the primary purpose of church-related colleges is the advancement of religion, any grant to such an institution would violate the principle of separation of church and state, as stated in the First Amendment to the U. S. Constitution.

In a decision that is sure to be appealed to the U. S. Supreme Court, a three-judge federal panel has rejected the plaintiffs' arguments. Here are some excerpts from the court's opinion:

1. "We hold . . . that the act has the secular purpose of increasing the student enrollment capacity of the nation's institutions of higher education—an existing urgent public need—and that the act does not have the purpose of promoting religion of any kind.
2. "The legislative history is quite conclusive that Congress intended to make the benefits of the act available to church-related colleges and universities.
3. "The act . . . was carefully drafted

About people

Carroll Brownlow Hastings, Dallas, was appointed assistant secretary of the department of work related to non-evangelicals, in recent action by the Southern Baptist Home Mission Board.

Hastings will major on Catholicism, doing research and writing in the area of Catholic life and thought. He will join the mission board staff in June, after serving as minister of Christian education at Park Cities Church, Dallas, since 1960. He has also been director and teacher of the extension division of Baylor University.

Weldon Vogt, assistant professor of psychology at Ouachita University, has been named to Who's Who in the South and Southwest. He has been a faculty member at Ouachita since 1965.

to insure that grants made to church-related educational institutions would subsidize the secular rather than the religious functions of such institutions.

4. "It would be ironic . . . if this act of Congress, so specifically intended and precisely written to comply with the constitutional standard of a secular legislative purpose and a primary effect that neither advances nor inhibits religion, were to be stricken down in the name of religious freedom.

5. "We find no conflict between preservation of religious freedom and provision for higher education. Without both, we may end up with neither."

If the Supreme Court accepts the appeal its decision could have a great impact on the participation of church-related colleges in all present and future federal education programs—as well as in programs of state aid to private higher education.—Education Commission, SBC

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Church Training Department announces plans for drills and tournaments in 1971

I. Bible Exploring Drill (ages 9-11, or 4th, 5th, 6th graders)

This will replace what we have known as the Junior Memory-Sword Drill. It is so named because 40 memory verses will be taken from Exploring C and perhaps Exploring B curriculum material in the Children's Division of the Church Training Program.

A pamphlet containing Bible drill rules and memory verses taken from the curriculum materials for October 1, 1970 - March 31, 1971, will be prepared by the Arkansas Church Training Department by September, 1970.

Church, associational and district drills will be conducted as usual with district drills coming the first part of March, 1971. This drill will end at the district as it does now.

II. Youth Bible Drill (For younger youth who are members of a 12-year, 13-year or 14-year youth training group - or 7th, 8th, 9th grades)

This will replace what we have known as the Intermediate Sword Drill. A booklet titled, "Skill Lab: Developing Bible Skills I" containing scriptures and rules may be ordered from the Church Literature Department of the Baptist Sunday School Board, Nashville, Tennessee, by October, 1970. This price is 15¢. (see Special Church Literature Order Form, #201.) Materials will not be carried in the curriculum materials. The four types of drills will be similar to the drills used in the Intermediate Sword Drill. "Present Bible" will be used instead of "Draw Swords," and "Start" will be used instead of "charge."

Church, Association and district drills will be conducted as usual in spring of 1971 and the state drill will be conducted at the Youth Convention, April 9, 1971. State winner will be sent to Ridgecrest or Glorieta in summer of 1971 to participate in the convention wide drill.

III. Speakers' Tournament (for older youth who are members of a 15-year, 16-year or 17-year youth training group or 10th, 11th, 12th grades)

This replaces the Young People's Speakers' Tournament. The booklet which contains Youth Bible Drill scripture and rules (see above) will also contain subjects and rules for the Speakers' Tournament. Church, association and district tournaments will be held as usual with the state tournament being conducted at the State Youth Convention April 9, 1971. State winner will be sent to Ridgecrest or Glorieta in the summer of 1971 to participate in the convention wide tournament.

For further information write:
Church Training Department
106 Baptist Building
Little Rock, Arkansas 72201

California Board rejects staff report on "Crisis"

FRESNO, Cal. (BP)—The Executive Board of the Southern Baptist General Convention of California has rejected completely a two-year staff study on eight specific aspects of the "Crisis in the Nation," tabling the study and forbidding its release to the public.

The 66-page report, prepared by the staff in response to action by the state convention in 1968 adopting the Southern Baptist Convention-approved "Statement Concerning the Crisis in Our Nation," was tabled indefinitely, until the board's total program committee might choose to release it.

When the state convention adopted the "Crisis" statement in 1968, it explicitly directed that a staff study be made as part of a five-year program of emphases.

The study, according to officials, included eight sections, dealing with the theological basis for the dignity and work of man, human rights, legal rights, racism, discrimination, poverty, revolution and inclusive church ministries.

In preparing the two-year report, the convention staff studied a large amount of inclusive literature on a Christian approach to social problems, conducted a series of Bible studies as the basis for action and understanding; and consulted theologians, sociologists, legal experts, educators, black leaders from both conservative and radical groups, and churchmen in an attempt to gain insights into the problems and how churches and Christian people can relate to them, a spokesman said.

After a six-page summary of what California Southern Baptist agencies and churches are presently doing to deal with social issues, the study concluded with a list of general suggestions for the involvement of Southern Baptists in California in finding solutions to the issues.

Specific recommendations for programs or actions, based on the general suggestions included in the report, were to have been brought to the Executive Board at a later time the board was told.

About two weeks prior to the board meeting, the 66-page study was mailed to all board members for their study. During the meeting, the board referred the study to the convention's total program committee.

The committee was asked to study the report, amend it as they thought wise, and recommend adoption of the report as a general statement of principle out of which specific recommendations would be brought at a later time, according to a report on the board meeting in the California Southern Baptist, official weekly newspaper of the convention.

In its first session, the committee heard a brief explanation of the staff report from Ralph E. Longshore, assistant executive secretary, but postponed action until the next day, saying some committee members had not read it.

Going into executive session, the committee excluded all staff members and visitors while it discussed the report. Neither Robert Hughes, convention executive secretary, nor any of his staff was given further opportunity to interpret or explain the report.

When it came out of its closed session, the committee announced "basic disagreement with the overall emphasis of the study and with many of the approaches suggested therein."

The full Executive Board, in later consideration, adopted a carefully-phrased resolution expressing appreciation to the staff "for diligent effort in making this study."

Though the board-adopted resolution acknowledged concern for "the social and physical needs of our fellow man," it expressed belief that "ministry to the total man can best be accomplished through a vigorous program of evangelism which would include social ministries."

There was one dissenting vote on the action, cast by a layman who pleaded that if Southern Baptists do not meet the needs of people today, they soon will not have a field for evangelism.

In extended debate on the action, the report was both praised and denounced. A few speakers pleaded for adoption of the statement, while others strongly denounced it, one calling sections of it "pure socialism."

Reorganization in AB news service

VALLEY FORGE, Pa. (EP)—The American Baptist News Service, headquartered here, is reorganizing its operations.

Several editions of a weekly or bi-weekly news package will be discontinued. Service to the secular press, radio outlets, and non-Baptist editors will continue.

A major goal in the past was to furnish communication within the American Baptist Convention.

The re-definition of the news service is part of a reorganization of the convention's Division of Communication. Other decisions include discontinuing Mission

Awakening (from page 24)

In the church revivals and the Youth Encounter Crusade, young people were mobilized. Weeks of training, publicity and preparation laid the groundwork.

7. Although enough time has not elapsed for long range evaluation, each observer reports a change in the quality of life of those affected by what Fish called "a true spiritual bath."

Observers report that those affected have almost universally spoken of a new never-before-experience depth in their love for others. Personal hatreds and rifts of longstanding have reportedly dissolved among many young people affected by the spiritual power.

8. Personal testimony played a key role in each situation. That was the only element involved in the Southwestern and Texas A&M situations. In the formal crusades, young people witnessed their faith to classmates in large numbers in the high schools.

9. Results of the revivals have, paradoxically to some, evolved upward to adults from young people, rather than vice versa.

10. Personal skepticism has crumbled among many who went to meetings pre-conditioned to scoff at "hocus pocus."

"Many who looked at the situation at Southwestern Seminary with skeptical eyes went away with a new outlook," Fish reported. "I have been told by many that they have really learned what the Holy Spirit can do."

The examples and observations cited are not exhaustive, and the task of "objectively reporting" the spiritual phenomenon now sweeping Texas is, as one person put it, "as difficult as capturing moonbeams."

But those who say their lives have been permanently altered by an upsurge of spiritual power emphasize that they need no "objective report" to verify what happened.

magazine and Crusader. These will be replaced by The American Baptist, a 16-page tabloid issued monthly.

Semi-monthly information letters will go to pastors, staff and professional leadership in the denomination.

Frank A. Sharp, editor of the news service, will continue to be associated with American Baptist communication and interpretation.



Clean-up campaign

BY ELIZABETH DURBIN

Strange partners

BY AVIS DEMMITT

How would you like to have some nice wild-bee honey? If you were in Africa, you could find some by following a honey guide bird. Several people have told about being led to the beehive in this way. But a real partner of the honey guide is the ratel.

The ratel is a member of the weasel family. He is about the size of a badger. The upper part of his body is covered with gray-white fur. His face, legs, and lower body are black. This coloring is the exact opposite of most mammals, which are lighter on the underside.

He is a very quick, active animal. Because he hunts at night and lives in a hollow tree during the day, he is seldom seen. He eats frogs, snakes, insects, birds, and rats. But his favorite food is honey. This has given him the nickname of honey badger.

His feathered partner is the honey guide. This is a small bird with short legs and a short, stout bill. Even if he is considered to be large, he is only about eight inches long. He is brown or olive-gray, with a lot of white in his tail.

The honey guide is fond of honeycomb. But he is unable to satisfy that desire by himself. Here is where the strange partnership comes in.

When he has located a wild bee's nest, the honey guide starts chattering loudly to attract the attention of the ratel. Then he guides his animal partner to the nest.

The ratel's long, loose fur protects him from bee stings. His powerful claws enable him to tear open the nest and get to the honey. Then he proceeds to gorge himself on the honey.

Meanwhile, the honey guide waits. When the ratel has eaten all he wants, the bird comes down and eats bits of the honeycomb which has been scattered around. Due to a special wax-breaking bacteria in the digestive tract, he is able to digest the comb.

The well-fed partners then separate until another beehive is located.

(Sunday School Board, Syndicate, all rights reserved)

Oh, Jeremy Jed was a boy who had set
The greatest importance on **not** getting wet.
So when it was time to refurbish his face,
Our Jeremy simply was not on the place.
Or when it was time to plunge into a bath
That Jeremy Jed had just started his math!

Oh, how will we ever get Jeremy clean?
He never is cross and he never is mean,
But he'll soon be as gray as the grizzled grump
That lurks in the murk of the city's dump.
Do we leave Jeremy out in the rain?
We racked our brains for a new campaign.

We took all the furniture out of his room.
We swept it all clean with a very stiff broom.
We dug a swimming pool into the floor,
The edge of it coming just under the door.
We filled it completely with water and soap
And bubble bath, pine-scented fragrance, and hope.

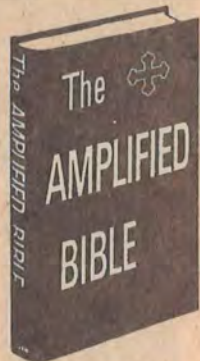
When Jeremy Jed came in muddy from play,
We said, "To your room!" and he answered, "OK."
We heard his door open and then a big splash.
We raced down the hall with a skip and a dash,
And there he was swimming in suds, quite serene.
Now Jeremy Jed, for a boy, is quite clean.

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MISSION '70 THEME MUSIC—Gene Bartlett, Oklahoma Baptist music secretary and composer of the Mission '70 theme song "Here Is My Life," reviews Broadman Press releases of the conference music. Now available through Baptist Book Stores and general music stores are the *Mission '70 Songbook*, souvenir album and solo sheet music. In mid-May four choral arrangements, all scored for piano, guitar, bass and drums, from the collection will be available for soprano, alto, tenor and bass.



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Dallas Lee, Ed Taylor leave Home Board

ATLANTA (BP)—The Southern Baptist Home Mission Board meeting here accepted the resignation of one staff member and transferred another to field work.

Dallas M. Lee, news editor and associate editor of Home Missions Magazine, resigned to complete a book.

J. Ed Taylor, assistant secretary in the board's department of Christian social ministries, will return to field work as a missionary.

Lee resigned to complete a book concerning the life and work of the late Clarence Jordan, founder of the Koinonia Farm; an interracial settlement in Americus, Ga. He earlier had been granted a leave of absence to work on the book, but found that the project will take longer than anticipated.

Taylor, who has been responsible for the national program of missions since his appointment in 1966, has served as a home missionary since 1957. He worked with migrant laborers in Texas, Oklahoma, Georgia, Florida, North and South Carolina, served as superintendent of missions for the Savannah River Baptist Association in South Carolina. He was also pastor of churches in his native South Carolina for 11 years.

Named outstanding

FT. WORTH (BP)—Three graduates of Southwestern Baptist Theological Seminary here have been named distinguished alumni for 1970, and will be presented the awards at the seminary's annual luncheon in Denver during the Southern Baptist Convention, June 1-4.

The three are Foy Valentine, Nashville, executive secretary of the Southern Baptist Christian Life Commission; Frank Patterson, El Paso, Tex., general director of the Baptist Spanish Publishing House; and Homer Lindsay, pastor of First Church, Jacksonville, Fla.

Arkansas native resigns WMU post

Miss Ruby Hawthorn, a native of Hot Springs, recently resigned as youth director, Woman's Missionary Union, The Baptist Convention of New Mexico. She plans to be married to Richard A. Swanigan, Rushville, Ind., May 24, in Hot Springs. The couple will make their home at 2425 Cagua NE, Albuquerque, N. M.

Miss Hawthorn is an honor graduate of Ouachita University and of Southwestern Seminary, Ft. Worth, Tex. Mr. Swanigan is employed as an electronics engineer at Sandia Corporation, Albuquerque.

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IT'S YOUR TURN NOW! by Jack Ricks Noffsinger

A challenge to teen-agers to accept responsibility and to see the significance of serving Christ. (26b) **\$1.95**

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Points the way to mature, Christlike living. (26b) **\$2.95**

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International

May 10, 1970

Acts 13-14

By VESTER WOLBER, Th.D.

Religion Department, Ouachita University

In the preface to this book Luke implied that he intended to trace what Jesus did after he went back to heaven—a promise which the author kept. Through careful study of Acts, one finds that on every page Luke has written purposeful history, as though events were under God's control.

As a matter of theology, however, it would be a serious mistake to conclude that God ever controlled history—even during the history of the early church—because that would mean that wicked men such as those who stoned Stephen were under divine directives when they killed him.

But God does guide history—by directing the decisions and actions of those who love and obey him. If it seems that God has been more nearly in control of human events during some periods than he has at others, that is true only because his people have themselves been more responsive to his guidance.

When the people of God conduct themselves as people belonging to God, they wrest the initiative in human affairs, launch an offensive, and become determinative factors in human events. First century Christians did not make much of an impact on the policies of the Roman Empire, except as officials in Rome reacted to resist them; but they did develop cells of blissfully happy people who turned communities upside down, and they did set in motion a movement which ultimately engulfed the empire.

A courageous church

When someone gets around to the task of writing the book on Profiles of Courage for Churches, he must not overlook Antioch, where from its beginning the church dared to move out in new directions and begin new programs.

1. The church came into being because persecuted laymen who had migrated from Judea began witnessing to the faith that got them into trouble in Jerusalem. Moreover, they witnessed to and won Gentiles.

2. The church had courage enough to listen to the voice of the Spirit as he directed them to wage an offensive campaign against entrenched paganism.

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

3. The people had courage enough to give up their two greatest leaders to begin the new enterprise—Barnabas, who had gathered the new converts to establish their church, and Saul, his young helper, who had labored with him for a year.

4. It is altogether fitting that these courageous believers in Antioch who had exemplified so many of the characteristics of Christ were the first to be called Christians.

It is significant that the Holy Spirit (1) selected the workers, (2) assigned the task, and (3) worked through the church in carrying out his program.

Competent missionaries

Barnabas and Saul had initial success on the island of Cyprus where they led the Roman administrator into the Christian faith (13:6-12), but it was at Antioch in Pisidia that a telling turn of events took place. There Paul preached in the Jewish synagogue until opposition arose; he made an on-the-spot decision to turn to the Gentiles. Taking with him the converts he had made in the synagogue, he left and thereafter concentrated attention on the Gentile community and continued there until Jewish opposition threatened his safety. At Iconium and again at Lystra; where they stoned him, Jewish opposition grew strong.

The return journey (14:21-28)

From Derbe the missionaries backtracked themselves. A. T. Robertson concluded that the first mission journey lasted about two years; which estimate, if accurate, calls for a lapse of several months—perhaps several seasons—between his first and second visits to some of the cities. Luke's literary purpose called for detailed accounts of significant events on Paul's first visit to a city in planting the Gospel there; all subsequent visits to that community are skipped over in summary fashion.

On the return leg of the first journey, he reassured and strengthened his converts, encouraged them to stand firm in the faith, and warned them that entrance into the kingdom of God involves suffering. He appointed (ordained) elders in the churches, and prayerfully committed them to the Lord.

Returning to the home-base at Antioch, Syria, they recounted their experiences to the assembled church, emphasizing the fact that God had opened the door of salvation to Gentiles. They wisely saw fit to continue some time with the church—and well they did, because a serious effort was made by the Judaizers to turn them away from the faith.

There are many ways in which one can influence human events and earn a permanent place in history—not all of them good; but there is but one way one can make a wholesome impact on history—to exercise wisdom in finding God's will and to exercise courage in doing it.

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A faith that asks questions

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

Life and Work
May 10, 1970
John 11: 16; 14: 5-6;
20: 24-29

How many questions can faith stand? Is it a sign of weakness to question God? What does God think about our struggle to understand his dealings with us?

The life and times of Thomas are a window into a little discussed part of Christian living. Ever so often someone tries to get us to question our salvation to see if it is real but by and large we do not talk about the inner struggle to comprehend God's ways. Why does not God punish the wicked sooner? Why do we have so many unexplained things happen to us? Why so much confusion and discord in the churches? What does God really want us to do every day with our lives?

Some, of course, are haunted by more doubts than others but everyone who takes seriously his commitment to Christ grapples with hard questions.

Awakens in turmoil

Jesus often spoke to his disciples in simple language, allowing them to discover meanings for themselves. Usually they did not understand; so Jesus had to explain what he meant.

Such was the case with Lazarus. Jesus first told his disciples that Lazarus was sleeping and they accepted the explanation at face value only. But Jesus referred to the sleep of death and he told them so. That did not bother them until he decided to go to Lazarus. Now no one objected, but Thomas expressed their fears by declaring they too would go if only to die with Jesus. There were no "amens" but they reluctantly agreed.

Thomas clearly missed what Jesus said his reason was for going to Lazarus. It was to strengthen their faith, not to destroy it in death. But all Thomas and the disciples could see was an angry mob stirred by religious prejudice.

It must be said to Thomas' credit that his loyalty to Jesus was greater than his fear of man. Yet, he gave up the struggle before it ever began. The roots of loyalty were there but they needed more time for growth. At present he could only see the darker side of life. But he was willing to face it with Jesus. Only Jesus knew that Thomas did not quite know what he was talking about.

Struggles in darkness

When Jesus did not die, the disciples dismissed the impending doom for a

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while. They were caught up into a greater mystery—the disappearance of Jesus. This really puzzled them for they could not comprehend where Jesus was going. But they knew. They just did not know they knew, because they refused really to accept what Jesus was saying.

Again Thomas asked the question they all wanted to ask. "Where was Jesus going?" He never pretended to know something when he did not know. But again he really did know. He just would not accept the truth of what Jesus was saying. So the struggle went on.

So many times we refuse to accept the fact that God is working for our good and we go on struggling to know why there are difficulties. The truth is God cannot reveal all the answers to us for we could not comprehend nor appreciate them. Instead, we must wait and see them unfold through experience.

Blossoms in sunlight

The real test of Thomas' faith came when he faced the risen Lord. He came to a fork in the road where he had to choose between "settled unbelief or complete faith." Thanks be to God he went the way of complete faith. But the struggle is worth noting. Alvah Hovey outlines it for us in his commentary on John's Gospel.

First, verses 24 and 25 of chapter 20 lead one to believe "that the unbelief of Thomas was willful as well as unreasonable. For he refuses to accept the testimony of his fellow-disciples who had known the Lord as long and as intimately as he himself, though a number of them had seen the Saviour at the same time and place, and though he had shown them his hands and his side, and, calling for food, had eaten in their presence.

He refuses also to receive the evidence of his own sight and hearing, unless it is confirmed by that of touch. And this evidence of touch, he insists, shall be applied, not only to the body of the supposed Christ, to verify its reality, but also to the scars or wounds of that body—to identify it as the body of his crucified Master. Proof had to be raised to the highest possible grade of personal verification before he would surrender

his unbelief. Indeed, he demanded a kind and degree of evidence which could never be given to any but the little group of disciples that had followed Christ through most of his public ministry."

Second, "though it would be wrong to excuse his unbelief, it is right to adore the wisdom and love of Christ, in overcoming that unbelief. Nay, it is well that there was a Thomas among the Eleven—a man who could not, or would not, believe without incontestable evidence that Jesus Christ had risen from the dead. If all the disciples had possessed the spiritual insight of John, our evidence that Jesus rose on the third day would probably have been less satisfactory than it now is. Hence, for our sakes, it was needful that such a man as Thomas should be one of the apostles."

Conclusion

God is interested in our struggle with doubt and despair. He never rebukes us for being honest with him. But there comes a time when we must choose to believe or not to believe. And it may need to be reaffirmed through several experiences of life. Life is never so clear that we do not need faith.

The final words of Jesus are amazing, indeed, for the further we are removed from the historical event of resurrection the stronger our faith may become. The quality of faith improves with time and so do the rewards of faith. Now we may enjoy greater insight into the life of Jesus than at any other time in history. The questions are harder but the answers are greater.

Faith. God has written books about it and we call it the Bible. Best of all, the Bible is full of people with faith. And so is life. And so let us be.

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A Smile or Two

Attendance Report

April 28, 1970

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Wrong deduction

During a flood, rescue workers spotted a man and his family perched atop their house.

Fighting the swirling currents and debris in their small boat, the rescuers pulled alongside and shouted: "We're from the Red Cross."

"Sorry," answered the man on the roof, "I gave at the office."

Parental training

"Of course two can live as cheaply as one," said a father to a friend. "My wife and I live as cheaply as our daughter at the university."

Martha like it?

Two women on a tour of Mount Vernon, George Washington's beautiful house on the Potomac, were admiring the various rooms.

"And did you notice, Janet," commented one, "that everything is furnished in Early American?"

Heart attack seed?

On a recent Sunday, the superintendent in the Beginner department of First Church, Crossett, gave several different kinds of seeds to the children to identify.

Steven Abernathy announced that the little black seeds he had were popcorn seed.

"Remember, Steven," said a teacher sitting near him, "popcorn is yellow. Could it be that your seed are apple seed?"

"Heart attacks?" echoed the surprised teacher.

"Yes," said Steven, "don't you know that popcorn seed are heart attacks?"

The teacher smiled as she remembered that popcorn that does not pop is "hard tacks."

Church	Sunday School	Training Ch. Union	Ch. Addns.
Alicia	62	56	
Arkadelphia, Shiloh	18	13	
Banner, Mt. Zion	45		
Berryville			
First	133	38	
Freeman Heights	136	40	
Rock Springs	81	54	
Booneville, First	252	214	
Camden, First	429	126	9
Cherokee Village	71	34	
Crossett			
First	472	148	3
Mt. Olive	248	149	
Dumas, First	224	39	
El Dorado			
Caledonia	45	25	
Ebenezer	139	51	
Forrest City, First	431	108	
Ft. Smith			
Haven Heights	196	101	
First	1,091	361	2
Gentry, First	138	49	
Greenwood, First	274	89	
Hampton, First	116	48	
Harrisburg, Valley View	32	28	
Harrison, Eagle Heights	224	57	
Helena, First	297	76	1
Hope, First	396	140	
Hot Springs, Piney	165	56	4
Jacksonville			
Bayou Meto	128	88	
First	336	88	
Marshall Road	286	145	6
Jonesboro			
Central	451	164	2
Nettleton	270	123	
Lake Hamilton	107	48	1
Little Rock			
Archview	127	54	
Geyer Springs	597	264	14
Life Line	508	210	8
Rosedale	226	113	2
Magnolia, Central	551	222	
Marked Tree, First	167	58	
Mineral Springs, Central	109	60	
Monroe	72	21	
Monticello			
Northside	94	64	
Second	235	101	1
North Little Rock			
Baring Cross	510	175	
Southside Chapel	27	24	
Calvary	377	113	2
Central	221	54	
Forty-Seventh St	145	74	
Gravel Ridge	144	93	3
Highway	146	61	
Sixteenth St.	51	31	
Park Hill	714	184	
Paragould, East Side	292	144	5
Paris, First	298	90	
Pine Bluff			
Centennial	225	105	
East Side	178	96	
First	658	149	2
Green Meadows	85	37	
Southside	712	193	27
Oppello	24	12	
Tucker	12	7	
Second	161	72	
Springdale			
Berry St	99	52	
Caudle Ave.	114	38	
Elmdale	417	135	7
First	573	140	3
Van Buren			
First	371	170	10
Jesse Turner Mission	10		
Chapel	32		
Vandervoort	42	30	
Warren			
Immanuel	253	94	1
Westside	74	49	

Overheard in dorm

"It's confusing. . . . Just about the time I decide the older generation doesn't understand what's going on, I get a check from home."—Education Commission

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Great spiritual awakening indicated by astounding outbreaks in Texas

By ROBERT O'BRIEN
Baptist Press Staff Writer

DALLAS (BP)—A religious phenomenon—with youth at its hub—has swept Texas in recent months and raised speculation among Texas Baptist leaders that a spiritual awakening of far-reaching implications may be underway.

Some observable manifestations have included two record-shattering revivals at Baptist churches in Irving and Pasadena, Tex., a city wide revival with 1,354 conversions in Waco, Tex., and what has been called a "spontaneous movement of the Holy Spirit" on the campuses of Southwestern Seminary, Ft. Worth, and Texas A&M University in College Station, Tex.

The two church revivals, conducted almost back-to-back by Evangelist James Robison of Hurst, Tex., produced 708 professions of faith at Plymouth Park Baptist Church in Irving and 861 professions of faith at First Baptist Church in Pasadena.

Texas and Southern Baptist Convention evangelism leaders said after each meeting that the figures broke all known records for professions of faith at week-long Baptist church revivals.

Irving is a suburb of Dallas and Pasadena is a Houston suburb.

At the Pasadena church, only 16 of the 861 professions were from persons under 13 years old and only 12 were from adults, according to the pastor, L. D. Morgan, the large majority coming from high school students.

In Irving, Pastor Don Dyer had the following partial breakdown of the 708 professions: 400 from teenagers in grades 7 through 12 and 200 from young adults under 35 years of age. Only a small number were from children under 11.

The eight-day, city-wide crusade in Waco, also conducted by Robison, produced a total of 1,354 professions of faith, but results are too recent for an accurate analysis or age breakdown. Observers there said a large percentage of the conversions were among teenagers.

Similar results could be reported from crusades at First Churches of Abilene and Lake Jackson, Tex., which reported 150 and 380 professions of faith, respectively; and by the Texas Baptist Evangelism Division, which recorded 339 professions in an experimental Youth Encounter Crusade in Tyler, Tex.

The "spiritual happening" at Southwestern Seminary took on an entirely different tone. Observers say the extent

of its impact is hard to measure, although they point to noticeable results.

The Southwestern phenomenon resembled in smaller degree that which swept the students and faculty last February at Asbury College and Asbury Theological Seminary, independent Wesleyan schools in Wilmore, Ky. The Asbury happening shut classes down for a week and spilled over into other campuses and communities from coast to coast, according to widespread reports.

In fact, according to Roy Fish of the Southwestern faculty, it spilled over onto the Baptist seminary's campus in March.

"Some faculty members and students here at Southwestern Seminary began two or three years ago to pray for spiritual renewal on campus," Fish said. "After hearing about the results at Asbury, we invited some of the students to come and share the experience with us. They did so, not only on the campus but in at least seven churches around Ft. Worth."

During the course of several days, at meetings ranging in length from two to nine hours on campus and in local churches, three young pastors' wives were among many who made professions of faith. Many other persons said their lives had taken on new meaning.

Some students, Fish said, admitted cheating on class work and were given the opportunity to correct their mistakes.

"From the standpoint of the apparent evidence of unusual work of the Holy Spirit, this is the greatest response I've ever seen," said Fish, professor of evangelism and former pastor for 14 years.

The meeting at Texas A&M, sponsored by the Baptist Student Union as a revival, exhibited the same evidence of a spiritual presence and open confessions of cheating and animosities, according to BSU Director Bob Burch.

Full information is not available on the city crusade in Waco and the church crusades in Abilene and Lake Jackson, but the other occurrences, although entirely unrelated, each have at least 10 aspects in common.

1. Reliable, objective observers have emphasized the absence of "cheap emotionalism." Fish summed up the range of opinion: "There has been depth and warmth of honest emotion exhibited but nothing that over-emotionalized or cheapened the experience."

2. Those involved evaluated the results cautiously but most see the beginnings of a possible spiritual awakening of widespread proportions.

3. The revival phenomenon from coast to coast and throughout Texas, no matter what its form, has centered among young people—mostly on high school, college and seminary levels.

4. The revivals are not persons centered, as so many of the great revivals of history, nor are they clustered about an organization.

Although Robison has been given much credit for his forceful presentations in pre-revival meetings in high school assemblies and during the revival services in Irving, Pasadena and Waco, the widespread phenomenon cannot be tagged to a Robison, a Wesley, a Spurgeon or a Graham, observers pointed out. It has taken on too many spontaneous manifestations over a wide area.

5. Unanimously, observers have noted a lack of pressure tactics in either the church revivals or other spiritual encounters. The experience at Southwestern Seminary, for example, centered on low-key, personal testimony.

6. Although the spiritual power was characterized by its spontaneity, extensive and prayerful preparation was in evidence.

(Continued on page 17)

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